

English Language Immersion: Local Wisdom-Based Reading Material for *Naposo Nauli Bulung* in EFL Context

Rica Umrina Lubis¹, Sartika Dewi Harahap², and Aprianti Hasibuan³

^{1,2,3}Department of English Language and Education, STAIN Mandailing Natal, Panyabungan, Indonesia

¹umrinarica@gmail.com

²sartikahrp12@gmail.com

³afryhsb@gmail.com

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Abstract. Mastering English is very urgent considering Indonesia as a developing country has crucial status in the worldwide consciousness both political, social, cultural, and economic. Hence, the ability of international connections has been attached to the official program of what children learn at school from fundamental to undergraduate students. The study aimed to implement English Language Immersion: Local Wisdom-Based Reading Material as a platform to resolve a solution and to find *Naposo Nauli Bulung* perception of this program. The target of the study was 90 *Naposo Nauli Bulung*, ranging in age from 12-25 years old who have not gotten married. They learn English based on local reading material which provides cross-cultural understanding and communicate more effectively in English as a foreign language. The research was a qualitative and quantitative method. The instruments of the study were interview guidelines, questionnaires, and observations. The process of English Language Immersion in Local Wisdom-Based Reading Material through four stages namely (Orientation, Preparation, Implementation, and Evaluation). According to the questionnaire results, 95% of respondents said the program is interesting, 95% said the immersion includes a component of local wisdom, 97% said the reading materials are simple to understand, 95% said each topic has a list of difficult words, 95% said the reading materials encourage readers to think critically, 95% said each topic contains tasks or assignments, and 96% said the program enables them to learn more about the people and culture.

Keywords: English Language Immersion; local wisdom; reading material; EFL

Abstrak. Penguasaan bahasa Inggris sangat mendesak mengingat Indonesia sebagai negara berkembang memiliki status krusial dalam kesadaran dunia baik politik, sosial, budaya maupun ekonomi. Oleh karena itu, kemampuan koneksi internasional telah melekat pada program resmi dari apa yang dipelajari anak-anak di sekolah dari dasar hingga sarjana. Tujuan dari penelitian ini adalah untuk mengimplementasikan English Language Immersion: Local Wisdom-Based Reading Material sebagai platform untuk menyelesaikan sebuah solusi dan mendapatkan persepsi *Naposo Nauli Bulung* terhadap program ini. Sasaran penelitian adalah 90 *Naposo Nauli Bulung*, berusia 12-25 tahun yang belum menikah. Mereka belajar bahasa Inggris berdasarkan bahan bacaan lokal yang memberikan pemahaman lintas budaya dan berkomunikasi lebih efektif dalam bahasa Inggris sebagai bahasa asing. Penelitian ini menggunakan metode kualitatif dan kuantitatif. Instrumen penelitian berupa pedoman wawancara, angket, tes dan observasi. Proses English Language Immersion: Local Wisdom-Based Reading Material melalui empat tahapan yaitu (Orientasi, Persiapan, Pelaksanaan, dan Evaluasi). Dari hasil kuesioner yang diberikan, 95% menjawab program ini menarik, 95% menyatakan program ini mengandung unsur kearifan lokal, 97% mengatakan bahan bacaannya mudah dipahami, 95% menjawab setiap topik memiliki kosakata yang sulit, 95% menjawab bahan bacaan memungkinkan pembaca untuk berpikir secara mendalam, 95% mengatakan setiap topik

berisi tugas atau latihan, dan 96% menyatakan bahwa program ini memungkinkan mereka untuk mendapatkan wawasan tentang budaya dan tradisi masyarakat setempat.

Kata kunci: English Language Immersion; kearifan lokal; bahan bacaan; EFL

INTRODUCTION

The Industrial Revolution 4.0 marked the start of the millennium and is crucial to the advancement of developed nations while preserving local wisdom. Local wisdom is considered to be a social and communicative identity that is passed down from generation to generation within a culture. This era also promotes positive vibes where all the systems began to be connected digitally and easily adapt the technological tools while still maintaining local wisdom in social life.

As an agent of globalization, English is considered important for developing countries such as Indonesia. English begins to be taught in Indonesia from the most basic level of education to higher education as a foreign language. There are two different opinions about what customs need to be applied in the context of English language material. One opinion describes both of English Language and its customs have to be combined simultaneously as Liberty Statue in America is often found as an example of descriptive text. While another describes local content for students who choose a class concern that is not their main area of study and is expected to be familiar with their experience, situation, and background, and more sensible.

Therefore, it is necessary to determine and plan an in-depth English learning strategy as decisions and goals makers (language policy) and efforts to implement the plan to achieve the goals that have been set (language planning). In English or foreign language training is initiated by the government, institutions, communities, and society (top and down policy) that produces language habits (language practice), language ideology, and language management (Arbaniah et al., 2019). English Language Immersion based on local wisdom for *Naposo Nauli Bulung* community is a solution that is considered to be able to contribute to the problems by developing teaching materials oriented to local wisdom. This research is going explore the usefulness of local content material based on local wisdom in English language teaching, particularly in the reading section.

Studies on language immersion education, in particular the use of such programs in formal education (Arvianti & Wahyuni, 2020; Irwan et al., 2020; Khairiyah et al., 2021; Nasir & Andriani, 2020; Supriono, 2014; Xiong & Feng, 2020). The main area that this study focused on was learning experiences, in terms of academic value, emotions, and cultural awareness. Knowledge of language and culture is a source of learning so the relationship between language and national identity is very strong and cannot be separated from each other. The value of incorporating local wisdom into the creation of instructional materials has been emphasized more and more recently (Arbaniah et al., 2019; Darmayenti et al., 2021; Fauzi et al., 2018; Samsudin & Sukarismanti, 2021; Utami & Rakhmanina, 2021; Verawati et al., 2019). These studies aimed to examine the development of the book based on local wisdom and were in the practical category and have met the standard to be teaching materials. Similarly, the use of local wisdom-based reading materials in the EFL context was effective on learners' reading comprehension skills (Aminullah et al., 2019; Fauzi et al., 2018; Khan, 2016; Mulyati & Rohman, 2022; Septy, 2019). These studies concluded that incorporating local wisdom-based reading hmaterials in EFL teaching could be an effective approach to improving students' language proficiency.

There has been limited research in the specific context of the implementation of English Language Immersion: Local wisdom-based reading material to the *Naposo Nauli Bulung*. However, several studies have found the broader cultural and social context of the Mandailingnese community (Amalia & Fauziah, 2018; Darmayenti et al., 2021). These studies explored the cultural practices and beliefs of the Mandailingnese community, highlighting the importance of family and community values in shaping individual behavior. Furthermore, *Naposo Nauli Bulung* character transformation through strengthening the function of *Sopo Godang* can explore the philosophical values of *Sopo Godang* as a strategic step in building their character (Effendi et al., 2019). The case of the administration of English Language Immersion based on local wisdom to NNB provides the unique opportunity to examine the effectiveness of such programs in various kinds of local wisdom in Mandailing Natal regency. There is a restricted reference to find about the development of local wisdom-based reading material to NNB. This study is conducted because the researchers want to find out how English language Immersion in the local wisdom-based reading material for *Naposo Nauli Bulung* is implemented to promote greater awareness and appreciation of local wisdom as well as to gain proficiency in English.

The need for English Language Immersion in facilitating students to acquire English language skills is of great interest to academics. English is employed as the instructional language for pupils in the English Language Immersion method of teaching the language. In other words, this program is related to the mastery and learning of foreign languages whereas the curriculum in regular schools is taught through the intermediary of the foreign language (Nasir & Andriani, 2020). This principle makes English immersion different from other foreign language approaches. In this system, learning the target language is accomplished by integrating it into subject-specific education. In addition, Huang, Trube, and explained that in the English immersion program, learning English is taught as attractively as possible so that it can motivate students' interest in using it in everyday life (Xiong & Feng, 2020)

A study by Poon (2010) stated that to provide students with an English environment, formal and informal English learning is integrated into different domains with various activities such as courses, academic experiences, field observations, homestays, cultural visits, tours, and other outdoor activities (Khan, 2016). Qiang and Siegel (Liang, 2013) emphasize that in this program, students use English as the only instructional language that facilitates them to express new ideas, art, music, science, and social studies. By offering the opportunity to use English as a meaningful communication tool, this program is very effective in facilitating students to improve their ability to acquire better English (Aminullah et al., 2019)

In dealing with local wisdom, it is a product of the cultural heritage of sustainable predecessors that is crowned as a way of life. Local wisdom must also be explored, preserved, and applied neatly as a way of life for the community (Arvianti & Wahyuni, 2020). The meaning contained in it is used as a filter for new or foreign values so that it does not conflict with the characteristics of a nation and strengthens the harmony of human relations with the creator of God, the environment, and other peoples. Also, by preserving the regional identity that has been ingrained in the community's soul, local wisdom serves as a shield against modernization (Cahya & Syafrizal, 2022; Khairiyah et al., 2021). Local wisdom is the local community's understanding of the belief system, norms, laws, and culture that have been integrated into a community and are used as a basis for carrying on life in an area. Local wisdom typically consists of the following elements and functions: (1) being used as a parameter to be the center of character in society; (2) as a feature of cultural attachment in the community; (3) as a traditional component that is raised from the roots (bottom), continues, and expands in civilization; this is not a component that is affected from the top; and (4) adapting the

new perspective and mutual friendships of personal and community by applying it on communion. This understanding leads to the conclusion that local wisdom serves as a powerful fortress to protect the values it contains (Effendi et al., 2019).

In terms of *Naposo Nauli Bulung*, *Naposo* is taken from the word *poso* which means young and *naposo-poso* is youth. *Nauli* means beautiful and *nauli bulung* means girls. In Batak Angkola, *naposo nauli bulung* is taken from the words *naposo* and *bulung* (Lubis & Tamara, 2020; Zulkifli Lubis, 2012) So, *naposo nauli bulung* is a community organization in a village consisting of a group of young people who has not married yet become a protector or *handang huta* in terms of developing creativity both socially and culturally.

Naposo nauli bulung in traditional events such as *horja* (wedding party) will prepare wedding equipment such decorations, wood, fire, and banana leaves if needed; provide curry ingredients and spices; *mangoloi* (serving food). For *bujing-bujing* (girls) washing dishes and *marsonduk* (preparing dishes). As an agent of movement in community activities and the successor to the preservation of local wisdom, they need to be equipped with knowledge of mastering English with the English Language Immersion program so that they can interact with other communities from various countries by introducing local culture to the world. There may be some same factors that differentiate *Naposo Nauli Bulung* and other cultural groups in Indonesia. However, it is important to note that generalizations about English learning ability or patterns across different cultural groups should be made with caution, as individual factors such as exposure to English and motivation also play a significant role in English. For instance, the level of exposure to English materials differs between them and other cultural groups in Indonesia as Javanese people have more access to English language media and materials with a lot of references otherwise *Naposo Nauli Bulung*, have less exposure to English and therefore be less likely to develop English proficiency. It is also crucial to take into account that *Naposo Nauli Bulung* people speak Mandailing as their mother tongue (L1) and hardly ever utilize Indonesian in their daily interactions. As a result, based on their local knowledge, this program is appropriate for them to raise their level of English proficiency.

METHOD

This research used qualitative and quantitative studies to design English Language Immersion: Local Wisdom Based-Reading Material. Sugiyono (Ahyar et al., 2020) argued that mixed research is a method that combines both qualitative and quantitative data research activity. In addition, Creswell in (Afifuddin, 2009) noted that there were six mixed-method designs, including the concurrent design, the embedded design, the transformational design, and the convergent parallel design. The design used in this study was the exploratory sequential design. In the initial stages the researcher collects and analyzes data in the form of qualitative data, then in the next stage collects quantitative data based on the results of the first stage. Qualitative data is the main weight of this research design. The qualitative method was used to describe how is the implementation of English Language Immersion: Local wisdom-based reading material to *Naposo Nauli Bulung* while the quantitative used to answer the perception of *Naposo Nauli Bulung* towards the implementation of English Language Immersion: Local wisdom-based reading material.

The instrument was an observation sheet to find out the implementation of English Language Immersion: Local wisdom-based reading material to the *Naposo Nauli Bulung*. Google form was shared with *Naposo Nauli Bulung* to know about their perception of this program and interview guidelines were used to evaluate about the program was effective or ineffective. The location of this

study was in Panyabungan Kota districts which involved 90 *Naposo Nauli Bulung* or the youth who lives in every village in Mandailing Natal regency and who has not gotten married. There were 32 villages in Mandailing Natal regency so we chose randomly from 10 villages in Panyabungan Kota to participate in this program. The random sampling technique was carried out randomly without regard to the strata in the population (Sugiyono, 2009). The program began with the orientation where the participants will be equipped with all the information about the program. Then, the preparation of teaching materials. In this stage, the researchers compile teaching materials or topics that will be used as a reference for implementing the program based on Mandailingnese Local Wisdom like *Bagas Godang* and *Ulos Mandailing*. The last step is the evaluation. This assessment is planned to produce a package of outcomes that is utilized to evaluate whether the course runs well or out. And a test is used to measure participants' reading comprehension of the material.

The data was derived from several respondents from 90 *Naposo Nauli Bulung*, 3 lecturers, 1 linguist, and 1 cultural practitioner. The technique of collecting data by using interviews, FGD with English lecturer, *Naposo Nauli Bulung*, linguists, and cultural practitioners, and validation questionnaires to experts. This product validation was carried out by two English language experts and Mandailing cultural experts. This validation is carried out to find out how far the validity and practicality of this product are if it is used by the user later. The Likert scale is used to calculate expert validation questionnaire ratings. The index formula is then used to examine the experts' validation scores.

$$\text{index \%} = \frac{\text{Total score}}{Y} \times 100$$

A validation checklist was used to show the product validity of the English language immersion Local Wisdom-Based book. Experts that have undergone testing in their disciplines perform this validation (Ridwan & Arcana, 2015). Following that, the checklists are categorized as follows:

Table 1 Validity Product Interval

No	Validity Criteria	Criterion
1	0-20	Strongly invalid
2	21-40	Invalid
3	41-60	Fairly valid
4	61-80	Valid
5	81-100	Very valid

RESULTS AND DISCUSSION

This study was controlled through 4 steps (orientation, preparation, implementation, and evaluation) to provide a systematic and rigorous investigation into the effectiveness of local wisdom-based reading material for *Naposo Nauli Bulung* in the EFL context. It also helped to ensure that the study was transparent and replicable (Basrowi dan Sudikin, 2002).

Orientation

In the orientation stage where the participants are provided with information about the activities to be carried out as well as make initial observations of the participant's interest in participating in the activity. The socialization of English Language Immersion Based on Local Knowledge toward *Naposo Nauli Bulung* in Panyabungan Kota Mandailing Natal regency on June 4, 2022, completed this stage. Drs. Askolani Nasution and Dr. Rahmad Husein, the Head of the LTBI Postgraduate Studies Program at the State University of Medan, joined online through a zoom meeting by inviting 30 delegates from *Naposo Nauli Bulung* from 10 villages, who came with cultural representatives. The socialization was held in the arts and culture hall of SMAN Plus 2 Panyabungan. Drs Askolani Nasution had the opportunity to present material for the first time with the theme "*Menduniakan Budaya Mandailing*". He said:

"There is still a lot of potential for local wisdom to be explored in this regency, as *Hambang Huta* (village fence), *Naposo Nauli Bulung* is needed to be introduced at the international level through English.

In line with Dr. Rahmad Husein in his presentation entitled "The Importance of English", he said:

"Today's super-sophisticated millennial era requires talents who can compete in the international arena to face the global market, of course, by using English".

During the process of this socialization activity, the participants looked very enthusiastic about participating in the activity.

Preparation

The next stage is the preparation of an English Language Immersion Book based on Local Wisdom. In this stage, the researcher prepared teaching materials or topics that will be used as a reference for implementing the English Language Immersion Program which is oriented towards the local wisdom of the Mandailing people like *Bagas Godang* and *Ulos Mandailing*. In terms of designing the sections in the book to be made, it is necessary to pay attention to technical matters such as language, text design, exercises, and examples. Paltridge (Paltridge & Starfield, 2016) identified several things related to making reading materials. Six important points must be considered by book designers, namely:

"Materials have a useful function for elaborating techniques, (a) materials provide a stimulus for learning, (b) materials help to organize the teaching and learning process in the classroom, (c) materials embody or reflect the nature of language and learning, (d) materials reflect the nature of learning tasks, (e) materials have a useful function for modeling correct and appropriate learning," according to the definition of materials."

Materials must be able to create a stimulus so that the *Naposo Nauli Bulung* is interested and excited about the teaching materials provided, interactive reading resources, and teaching strategies that make participants think creatively. Good teaching material can arouse *Naposo Nauli Bulung's* curiosity about something. Thus, the process of knowledge transfer will become easier. This stimulus can also be translated as a trigger before the learning process begins, such as pictures, illustrations, charts, or a series of stories.

In addition, reading material is an embodiment of a process of learning and using language. An explanation of the material will be conveyed through training activities. The exercise was held to

give *Naposo Nauli Bulung* a better understanding. Moreover, tasks or assignments can make *Naposo Nauli Bulung* more organized in assembling scientific cognitive schemata. So that they can respond to any incoming information and process it into knowledge.

The four fundamental elements of material design are tasks, input, language, and content (Paltridge & Starfield, 2016). Giving readers input is a way to impart information, expertise, experience, and insight (in this case, *Naposo Nauli Bulung*). Stimuli, words from a new language, themes, information processing, and chances to use the current language are all used as input. Input needs content to support it; it cannot stand alone. Therefore, this Local Wisdom-Based English Language Immersion book was designed to contain 10 local wisdoms of Mandailing Natal regency namely *Lubuk Larangan, Marsialapari, Amak Lampisan, Kipang Panyabungan, Gordang Sambilan, Bagas Godang, Ulos Mandailing, Marpokat, Markobar, and Naposo Nauli Bulung*. This book is made in three languages, namely Indonesian, English, and Mandailing which contains Reading Materials and Vocabulary oriented to Local Wisdom in Mandailing Natal Regency. The type of descriptive text was chosen to describe the Local Wisdom in Mandailing Natal Regency because it is considered easy to understand and familiar among *Naposo Nauli Bulung* Assignments or tasks are also attached at the end of each discussion title, it is hoped that they will be useful as drill material for repeating the material presented.

After it is believed that it is good as expected, the reading material is asked for input from the relevant experts (expert validation). Corrections, feedback, and input from experts form the basis for improvements to the Reading Material. After the draft reading material is revised based on input from experts. Two English language experts and Mandailing cultural specialists validated this product. This validation is done to determine the validity and applicability of the product if the user uses it in the future. Dr. Rahmad Huseiun, M. Ed., the Director of the English Applied Linguistics Postgraduate Study Program at the State University of Medan, is the expert who certifies the product's accuracy. Drs. Askolani Nasution, a Mandailing cultural observer, validated the Mandailing language in the meantime. The following table shows the validation results:

Table 2 English Language Expert Validation's Result

No	Indicator	Percentage (%)	Criterion
1	Content Eligibility	92	Valid
2	Language	88	Valid
3	Presentation	87	Valid
4	Graphics	100	Valid

The outcomes of the validation by specialists in the English language demonstrate that reading material items are good in that they may be applied to educational purposes. A content eligibility validity percentage of 92% indicates that the created reading material is excellent and nearly achieves a perfect score. Learning objectives, local wisdom principles, the usage of local wisdom examples and illustrations, and the content of the learning materials all need to be compatible. The language aspect is also 85 valid. This suggests that the book is very easy to read, that there are no issues with the information's clarity, and that the grammar, in this case, English grammar is appropriate. The author's use of language reflects *Naposo Nauli Bulung's* degree of literacy. Also, the presentation component scored 87% in the Valid category. This indicates that the presentation is excellent in terms of goal clarity, presentation flow, motivation and appeal provided, and table of contents. The design of the book's graphics or layout is the final element to be verified. The design of the book's graphics or layout is the final element to be verified. It can be concluded that the usage

of type, font size, layout, artwork, and display design is appropriate and suitable for use in this reading material because this component is observed with a total percentage of 100%.

Table 3 Mandailing Language Expert Validation's Result

No	Indicator	Percentage (%)	Criterion
1	Content Eligibility	88	Valid
2	Language	88	Valid
3	Presentation	90	Valid
4	Graphics	85	Valid

While the validation results from the Mandailing Language Experts show that the reading material product is good in the sense that it can be used for learning. Content eligibility with a percentage of 88% Valid. Reading material in Mandailing Language that has been developed is very good and compatible with learning objectives of local wisdom values. Aspects of language with a percentage of 88% Valid. This implies that the level of readability of the book is very clear, and the grammar used in this case the Mandailing language used is formal, clear, and grammatically acceptable. Furthermore, the presentation aspect is 90% valid means the clarity of the goals to be achieved, the order of presentation, the provision of motivation and appeal, the table of contents and instructions for use, interactions, pictures, and complete information are presented very well. The graphics or layout of the designed book got 90, it can be said that the use of font type and size, layout, graphic illustrations, and display design is excellent in this reading material.

Implementation

The process of learning is the following phase. The tutor in this instance explains the content by fostering intensive interaction between the participants and the instructor after making a few adjustments as advised by the validator. Some many other methods or strategies can be used, including storytelling, gestures, games, visuals, and information gaps. To make the learning environment as appealing as possible to the program's participants. This activity is supposed to be able to awaken participants' motivation and interest in the value of being able to communicate in English. The researcher sent *Naposo Nauli Bulung* a questionnaire in the form of a Google form after they had obtained information from the tutor regarding local knowledge through the English Language Immersion program to gauge their opinions on its implementation.

Evaluation

To assess the English Language Immersion: Local Wisdom-Based Reading Material in EFL Context program's strengths and limitations in light of the feedback and recommendations from the *Naposo Nauli Bulung*, interviews were held. The benefits, drawbacks, and features of this program that *Naposo Nauli Bulung* enjoys and hates are as follows:

1. The advantages of the English Language Immersion: Local Wisdom-Based Reading Material in EFL Context

From the results of an interview conducted by *Naposo Nauli Bulung*, the English Language Immersion program is very interesting to implement. Then they feel that learning English by integrating their local wisdom is the knowledge that can be obtained differently. The results of an interview with *Naposo Nauli Bulung* from Gunung Tua Tonga Village stated:

"This program is very much needed considering the lack of English vocabulary makes it difficult for us to be able to communicate. Then our insights will increase especially our local wisdom is discussed in this program." (N.1)

The other *Naposo nauli Bulung* also gave the same response

"There is so much local wisdom in Mandailing Natal regency are just a few that we know. With this program, it reminds us again to continue to preserve local wisdom, especially when it is displayed in English." (N.6)

2. The disadvantage of English Language Immersion: Local Wisdom-Based Reading Material in EFL Context

The *Naposo Nauli Bulung* also stated that the language and sentences used were still difficult to understand. Several vocabulary words in English and Mandailing is not common to them because they are related to traditional language. From the results of an interview with one of the *Naposo Nauli Bulung* from Panyabungan I stated:

"Because of the lack of vocabulary, it is difficult for us to understand especially since we rarely know this vocabulary"

In line with this, *Naposo Nauli Bulung* from Pidoli Lombang village commented:

"The language used is not everyday language so I do not understand about it."

Perceptions of the *Naposo Nauli Bulung* on the Implementation of English Language Immersion Local Wisdom-Based Reading Material in EFL Context

The results of the Perceptions of *Naposo Nauli Bulung* on the Implementation of English Language Immersion in Local Wisdom-Based Reading Material in the EFL Context can be seen as follows:

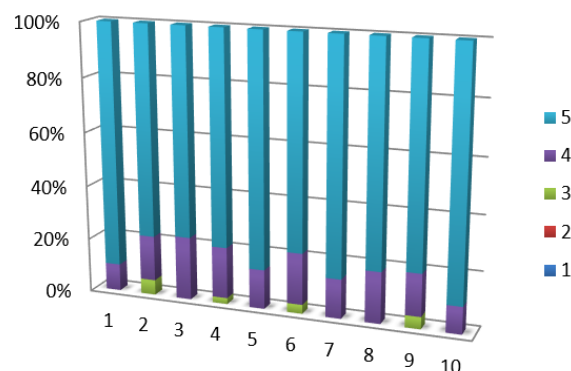


Figure 1 Perceptions of the *Naposo Nauli Bulung* on the Implementation of English Language Immersion Local Wisdom-Based Reading Material in EFL Context

As many as 95% of the *Naposo Nauli Bulung* who responded to the questionnaire in 10 villages in the Panyabungan Kota Mandailing Natal regency strongly agreed that studying English through the Local Wisdom-Based English Language Immersion program is highly engaging, and 95% answered highly agree that reading content in English Language Immersion has components of the indigenous wisdom of Mandailing Natal regency. Meanwhile, 97% of respondents said they firmly concur that it is simple to understand texts in English Language Immersion Based on local wisdom. As many as

95% of respondents said they firmly concurred that the reading assignments in English Language Immersion Based on Local Knowledge included a list of challenging words, while 97% answered strongly agree that descriptive reading material in English Language Immersion Based on Local Wisdom makes readers think deeply (high-order thinking). In terms of reading materials for English Language Immersion Based on Local Wisdom contained tasks or assignments, 95% answered that they strongly agreed. Next, 97% answered strongly agree that vocabulary mastery is required in the Local Wisdom-Based English Language Immersion program, while 96% answered that they strongly agreed that reading materials in English Language Immersion Based on Local Wisdom can foster *Naposo Nauli Bulung's* sense of concern for preserving local wisdom in Mandailing Natal Regency. Furthermore, 95% answered strongly agree that reading material in English Language Immersion Based on Local Wisdom can stimulate *Naposo Nauli Bulung* to improve English skills, while 98% answered that they strongly agreed that the presentation of the material by the resource person in the Local Wisdom-Based English Language Immersion program was very clear.

CONCLUSION

Based on the research results, it can be concluded in general the implementation of English Language Immersion in Local Wisdom-Based reading material in the EFL context is beneficial to *Naposo Nauli Bulung*. As mentioned in the previous explanation, several steps must be taken, namely orientation, preparation, implementation, and evaluation. The orientation stage was the socialization activities of English Language Immersion in Local Wisdom-Based reading material in the EFL context of the *Naposo Nauli Bulung*. They were very enthusiastic about participating in the activity by asking some questions to the resource persons. The preparation of the English Language Immersion book was carried out after validating several experts in terms of the feasibility of the content, language, presentation, and graphics, which scored an interval of 81-100 with a very valid category. The process of implementing the English Language is carried out by tutors. In this case, the tutor explains the material by cultivating intense interaction between the participants and the tutor. The evaluation was aimed to analyze the strengths and weaknesses of the Local Wisdom-Based English Language Immersion program based on comments and suggestions from the *Naposo Nauli Bulung* community.

Regarding the perception of the *Naposo Nauli Bulung* towards the implementation of English Language Immersion Local Wisdom-Based reading material in EFL context. The average answer is strongly agreed that this program is very interesting, easy to understand, contains local wisdom values, contains tasks or assignments, contains difficult vocabulary, raises *Naposo Nauli Bulung's* concern for local wisdom, stimulates English language skills, material delivery is very clear, and also think deeply.

The implementation of English Language Immersion in Local Wisdom-Based reading material in the EFL context is an important note in the academic realm. This activity is integrated learning English with the Local Wisdom of Mandailing Natal regency in terms of preparing teaching materials is strongly recommended to be carried out by lecturers for various reasons and is also applied not only to students but also to the surrounding community, especially *Naposo Nauli Bulung*. Further research on Reading Materials based on local wisdom is highly recommended not only for reading subjects but also for writing, speaking, and listening subjects. This research is still limited to the development of teaching materials that are oriented towards local wisdom and has not yet touched on other aspects such as aspects of social life, academic aspects and also teaching

methods. Future researchers can continue this research in a different way and with a broader research scope than the current research.

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