

Written Language Skills of The Samin Community in Blora

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Abstract

The Samin tribe, a prominent community in Java, constitutes a distinct socio-cultural grouping defined by its unique way of life and communal ethos. Each indigenous community, existing within the framework of village life, manifests distinctive characteristics, notably discernible to outsiders unfamiliar with the intricacies of Samin culture. Geographically dispersed across Java, the Samin tribe finds representation notably in the Blora Regency. Noteworthy among their skills are proficiency in language and writing. Employing qualitative methodology, this study endeavors to capture authentic insights into the language aptitude, particularly in writing, among students belonging to the Samin tribe in Blora Regency. Data collection hinges upon observation and meticulous analysis, focusing on adolescents attending junior high schools in Blora. The overarching objective of this research is to assess the linguistic and writing proficiencies within the Samin tribe community of Blora Regency. The findings and ensuing discourse reveal commendable levels of linguistic and writing proficiency among Samin tribe adolescents, particularly those enrolled in junior high schools. While demonstrating adeptness in writing, albeit occasionally marred by inaccuracies, there remains scope for enhancement within the Samin tribe community. Addressing this need necessitates tailored educational interventions to bolster language and writing competencies. Such initiatives are imperative to ensure the integration and educational parity of the Samin tribe within the broader Indonesian context, wherein language and writing proficiency are pivotal components of academic attainment.

Keywords: Samin, writing skill, Indonesian Language

Introduction Section

Proficiency in written language represents a vital skill set with far-reaching implications beyond the realms of academia, extending into diverse professional arenas. Among those endowed with distinctive prowess in written communication are the Samin community residing in Blora. This discourse seeks to explore the written language proficiency within the Samin community of Blora, delineating its defining characteristics, evolutionary trajectory, and practical advantages in everyday life.

Referred to colloquially as *Sedulur Sikep*, the Samin residents exhibit a distinct set of traits stemming from their unique communal values. This characteristic essence permeates their linguistic conduct, shaping their distinct linguistic identity. Central to their language and writing skills is the grasp of concepts pertaining to lucidity in expression, ensuring effective communication and comprehension amongst readers. The genesis of Samin teachings traces back to 1890 in Blora, where the ethos of *Sedulur Sikep*, signifying "family" (*sedulur*) and "weapon" (*sikep*), was imparted.

This ideological tenet underscores the ethos of non-violence, advocating for conflict resolution devoid of physical confrontation. The Samin community, residing in close-knit groups, exhibits unique customs and social norms distinct from those prevalent in the broader local community. The distinctive linguistic prowess and cultural heritage of the Samin community not only enrich their communal identity but also offer invaluable insights into the dynamics of language evolution and cultural adaptation. Moreover, their adeptness in written communication serves as a testament to the symbiotic relationship between language proficiency and societal cohesion, underscoring the indispensable role of linguistic competence in fostering intercommunity understanding and mutual respect.

Every cultural community, whether residing in villages, cities, or organized groups based on kinship or other traditional affiliations, exhibits distinctive patterns discernible to outsiders. In the case of the Samin community, despite their adherence to language conventions diverging from those stipulated by the KBBI (Big Indonesian Dictionary), their linguistic expressions prioritize clarity and accessibility to broader audiences. Nonetheless, the Samin people occasionally employ terminology unfamiliar to outsiders, reflecting their unique cultural context.

Writing, conceived as a cognitive process involving the articulation of thoughts and ideas into written form, unfolds through several stages, constituting a comprehensive system (Nafiah, 2017). This practice offers myriad benefits, including

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the exploration of students' latent potential and the cultivation of their capacity to generate diverse ideas or reflections (Setiawan & Mirnawati, 2017).

The etymology of "Samin" traces back to Javanese origins, denoting a contraction of "*sami-sami amin*," which translates to "mutual agreement." Predominantly situated in the Central Java region, the Samin tribe predominantly employs Javanese for social communication within their community. Nevertheless, deviations from standard Javanese speech among the Samin tribe stem from cultural and historical factors influencing the evolution of their linguistic practices.

Central to Samin teachings are virtues of benevolence, integrity, and forbearance, underpinned by a prohibition against harboring resentment towards others. These moral precepts underscore the ethical fabric woven into the communal ethos of the Samin tribe, reflecting their commitment to harmonious coexistence and mutual respect within their community.

According to Muhlizi (2014), the Samin tribe has flourished and proliferated across various regions including Blora, Tuban, Kudus, Rembang, Grobogan, Pati, and Bojonegoro, steadfastly preserving the teachings imparted by their forebears. Despite the currents of modernity, the Samin community, inherently Javanese in ethnicity and predominantly adherent to Islam (as indicated by their identity cards), remains deeply rooted in the values and philosophical tenets passed down through generations.

Central to their ancestral teachings is the concept of "Pandom Urip," emphasizing the embrace of life with an ethos of "nrimo," or acceptance, fostering a harmonious existence devoid of conflict or discord. Additionally, the Samin tribe upholds the principle of "nyarutang," signifying a reciprocal justice where an act of aggression is met with proportional response, echoing a sense of communal accountability and justice.

Written language proficiency, regarded as an active-productive skill, occupies the apex of complexity within the hierarchy of language skills. It demands nuanced mastery and application, reflecting the cognitive intricacies involved in composing and expressing thoughts in written form. Amidst the multifaceted array of language skills, proficiency in written expression stands as a hallmark of linguistic competence, embodying the culmination of cognitive and linguistic abilities essential for effective communication and intellectual engagement.

In their interpersonal exchanges, members of the Samin tribe predominantly utilize the ngoko variant of the Javanese language, eschewing the more refined Javanese krama, which is prevalent outside their community. This linguistic preference stems from the desire to maintain linguistic coherence within their group and reflects a deliberate choice to preserve their distinct cultural identity.

Concerning the written language proficiency of Samin tribe students, there exists a compelling case for tailored educational interventions within the school curriculum. Regrettably, most schools in Blora neglect to offer specialized instruction catering to the unique linguistic needs of Samin tribe children. It is incumbent upon the Blora government to rectify this oversight and ensure equitable opportunities for the educational development of Samin tribe youngsters, akin to their counterparts from other communities.

While junior high school students typically grasp the conventions of standard written language, those hailing from the Samin community require supplementary guidance and instruction in this regard. Despite gradual improvements in their linguistic competence, a significant proportion of Samin tribe students continue to grapple with various intricacies of correct language usage, necessitating targeted educational support to enhance their proficiency in written expression. By addressing this disparity through specialized learning initiatives, educational authorities can empower Samin tribe students to achieve linguistic parity with their peers outside the community, thereby fostering inclusivity and equal opportunities in education.

Research Methods

This study adopts qualitative methodologies to capture authentic insights into the language skills, particularly writing proficiency, among students classified as members of the Samin tribe in Blora. The research cohort comprises junior high school students from the Samin community in Blora.

The primary research objective centers on analyzing student-written narratives, specifically story essays, directly authored by Samin tribe students. Data collection procedures involve meticulous observation and systematic analysis of these written compositions. The data collection phase occurs within junior high schools in Blora, ensuring the inclusion of relevant samples.

Following data collection, the subsequent phase involves data reduction, a systematic process aimed at distilling and organizing the gathered information. This process encompasses several key steps, including data summarization, coding, theme identification, and cluster formation. These techniques facilitate the extraction of meaningful insights and the identification of recurring patterns within the dataset.

Upon completion of data reduction, the findings are presented in a coherent format conducive to drawing actionable conclusions. Data presentation entails compiling and organizing the qualitative information, predominantly comprising narrative descriptions penned by junior high school students affiliated with the Samin tribe. This presentation format offers a comprehensive overview of the language skills exhibited by the study participants.

Subsequently, the researcher proceeds to draw conclusions based on the synthesized findings, continually refining insights throughout the research process. This iterative approach ensures that the conclusions are grounded in empirical evidence and reflective of the nuances observed within the Samin tribe community in Blora.

Results and Discussion

Written Language Skills of the Samin Community in Blora

The proficiency in both spoken and written language is paramount for all individuals in Indonesia, beginning from elementary school (SD), where there is a consistent emphasis on the proficient and accurate use of the Indonesian language. This foundational emphasis extends to the cultivation of adept writing skills, underscored by the recognition of its enduring significance for the future generations and the broader societal fabric of the Indonesian nation.

In the endeavor to fortify the fundamental aspects of writing proficiency, meticulous attention must be devoted to the selection of appropriate teaching materials. Given the focus on form enhancement, the chosen materials should be straightforward and devoid of complexities, facilitating comprehension without necessitating deep cognitive engagement. Such simplicity in teaching materials is conducive to effective learning, with emphasis placed on practical application and skill refinement.

Drawing upon personal experiences as a primary source of learning material enriches the writing process, anchoring it in the learner's immediate environment. This experiential approach fosters focused technical writing, alleviating the need for extensive information retrieval. It capitalizes on the intrinsic familiarity of the subject matter, thereby enabling students to channel their efforts towards honing their writing mechanics, rather than grappling with unfamiliar content or themes. This pedagogical approach aligns with the insights of M. Huda (2018), who underscores the importance of nurturing well-developed schemata within the learner.

Several challenges impede the development of proficient writing skills, predominantly stemming from deficiencies in reading proficiency. Students often encounter hurdles in articulating their ideas, grappling with grammatical nuances, and contending with limited vocabulary, thus undermining the effectiveness of their written communication (Martavia et al., 2016). Addressing these challenges necessitates a multifaceted approach encompassing targeted interventions to bolster reading comprehension, grammar instruction, and vocabulary enrichment, thereby fostering holistic writing competence among learners.

Language and writing proficiency are not exclusively imparted to children outside specific tribal affiliations, such as the Samin tribe. However, within the Samin community of Blora Regency, there persists a noticeable deficiency in spoken and written communication skills. Many members of the Samin tribe in Blora struggle with basic writing conventions, including distinguishing between uppercase and lowercase letters, utilizing proper punctuation, and maintaining grammatical coherence.

Despite these challenges, language and writing hold significant cultural significance within the Samin community, representing integral components of their cultural identity. While spoken communication adheres relatively well to the standards outlined in the Big Indonesian Dictionary (KBBI), writing often betrays inconsistencies, particularly in the usage of certain letters like "i" and "y." For instance, the word "finished" might be incorrectly written as "done."

Efforts to address these linguistic shortcomings are imperative to preserve and strengthen the cultural heritage of the Samin tribe. Providing targeted language and writing instruction tailored to the specific needs of the community can facilitate enhanced proficiency and foster a deeper appreciation for linguistic conventions. Moreover, promoting literacy initiatives and encouraging the use of standard Indonesian in both spoken and written communication can contribute to the empowerment and social integration of the Samin tribe within the broader Indonesian society.

The written language proficiency of the Samin community can be deemed relatively commendable, albeit marred by frequent deviations from the norms prescribed by the KBBI (Big Indonesian Dictionary). One notable area of deficiency lies in the inconsistent use of capitalization, where errors such as capital letters placed within words or inappropriately positioned capitals persist. These recurring errors underscore the ongoing challenges faced by the Samin people in mastering the conventions of Indonesian language and literature.

Several factors contribute to these linguistic inconsistencies. Primarily, the predominant use of Javanese in daily communication within the Samin community impedes the development of proficiency in standard Indonesian writing conventions. Furthermore, the reputation of the Samin people as reticent or reluctant conversationalists may also contribute to a relative lack of exposure to formal language instruction and practice. However, it is worth noting that despite these challenges, the Samin community upholds core values of honesty and kindness in their interactions, reflecting their commitment to ethical conduct and mutual respect.

Additionally, limited access to formal education further compounds the issue, as opportunities for structured language instruction are constrained. Consequently, while the Samin community may exhibit commendable oral communication skills rooted in their cultural practices and values, their written language proficiency remains a work in progress, necessitating targeted interventions and educational support to address persistent errors and enhance linguistic competence. Through concerted efforts to bolster language education and provide resources for skill development, the Samin community

can strive towards greater proficiency in written expression, thereby enriching their communication abilities and facilitating broader societal integration.

In every learning process, learning resources are provided to students should be appropriate to the level of knowledge. This suitability will make learning resources that are easy to accept and train students' thinking skills. With Thus, teachers must consider the selection of basic competencies, indicators, materials, and teaching materials that are appropriate to students' level of knowledge (M. Huda, 2020).

Writing must be adjusted to citation rules which also pay attention to quotation rules a theory as it should be. Every language, including Javanese, has a whole a system that is distinctive, organizes, and shows variations, both social variations and variations geographical. One of the Javanese dialects is the Blora dialect. In writing skills indeed must be done in accordance with the indicators and the writing procedure must be paid attention to readers can understand and understand what we write. Language skills and writing in the Samin community is still low due to use Indonesian still seems stiff and you can't differentiate between Indonesian standard or not, as for writing skills other than the use of letters capital, the Samin people also cannot use and cannot differentiate punctuation used in writing.

Among the Samin people, there are undoubtedly a minority who encounter challenges in using Javanese language proficiently on a daily basis, despite their adeptness with Indonesian. Moreover, in terms of writing proficiency, errors persist among the Samin community, particularly noticeable among elementary school children. These errors include challenges with proper punctuation usage, such as the omission of question marks in interrogative sentences, absence of exclamation marks in imperative sentences, and the failure to employ commas to delineate sentence structures, among others.

The average educational attainment within the Samin tribe typically culminates at the elementary school level, with only a minority advancing to junior high school. Moreover, post-junior high school education is not commonly pursued, as many opt to follow their parents' footsteps in agricultural pursuits. Addressing this issue necessitates intervention from governmental bodies. Local communities have initiated targeted outreach programs aimed at the Samin populace, fostering educational activities and enhancing literacy rates.

There has been observable improvement in their written language proficiency over time. Collaborative efforts between local authorities and Non-Governmental Organizations (NGOs) specialised in literacy initiatives could prove instrumental in advancing this cause. Notably, in Blora Regency, the Cepu Book Reading Community (CBRC) serves as a resource hub, boasting members with expertise in promoting reading culture and eager to disseminate knowledge within the community.

Obstacles faced by the Samin Community in Blora in Writing Language

Based on the analysis, the film "*Air Mata di Ujung Sajadah*" adeptly employs various forms of expressive speech acts to effectively convey the narrative's essence, thereby resonating with its audience. The exploration of expressive speech acts within this cinematic work holds educational value, particularly for Indonesian language instruction at the high school level, aligning with the curriculum 2013 for class XI. Specifically, it contributes to the fulfillment of Basic Competencies (KD) 3.19, which entails the analysis of content and language in drama texts, as well as KD 4.19, which involves the demonstration of understanding through the enactment of drama scripts while emphasizing both content and linguistic elements.

Basically, writing is an important aspect of language skills and writing is an activity of expressing oneself in a writer written works with the aim of being read by readers or writing with a purpose to make a report on an activity (Yunus, 2014). Meanwhile, language is symbolization of an idea or thought that the sender wants to communicate message and received by the recipient of the message through certain codes either verbally or non-verbal.

A pertinent study conducted by Hartinah (2018) delves into "The Influence of Reading Interest and Perceptions of School Libraries on Narrative Writing Skills." The research endeavors to dissect the collective and individual impacts of reading interest and perceptions of school libraries on the narrative writing proficiency of junior high school students in Tangerang City, particularly within the South Tangerang area. The findings gleaned from the data analysis unveil several key conclusions: Firstly, there exists a significant correlation between reading interest, perceptions of school libraries, and the narrative writing abilities of students attending state junior high schools in South Tangerang. Secondly, the study underscores the notable influence of reading interest on the narrative writing capabilities of students within this demographic. Lastly, it highlights the substantial impact of school library perceptions on the narrative writing skills of junior high school students in South Tangerang City.

This research serves as an exemplary model advocating for a comprehensive literacy approach across all junior high schools. Educational institutions, including those catering to the Samin community, can leverage existing library resources to foster students' reading interests. Specifically, schools can implement strategies such as dedicating pre-class time for library utilization, facilitating student access to reading materials, and integrating reading activities into the curriculum. By instilling a culture of reading, particularly among Samin students, schools can cultivate a stronger foundation in Indonesian language proficiency, thereby enhancing comprehension and writing skills.

Based on field observations, it can be seen that there are several obstacles faced by the Samin tribe community in Blora Regency, especially children who Sitting in junior high school (Junior High School) in language and writing. Can It is known that below there is writing that was done directly by the children of the Samin community, namely as follows:

YN

Nama saya Yeni, saya tinggal di desa
 desanya bernama tanduran ~~dan~~. kali ini saya
 mau menceritakan reseharian saya. Biasanya saat
 aku mau tidur malam saya berdoa dulu. Sehabis
~~itu~~ bangun tidur saya pun mandi buat nanti
 saya sekolah. Sehabis mandi saya pun ganti baju
 buat sekolah saya terus berangkat. Sekolah
 saya pun tiba di Sekolah. Sekolah itu aku piket di
 kelas bersama kawan dan sehabis itu saya masuk
 kelas untuk mengikuti pembelajaran dan sehabis itu
 pun saya pulang sekolah sehabis itu saya pun istirahat
 sebentar hari setelah sore saya pun beres-beres
 rumah dan sehabis itu saya pun mandi sore.
 malam pun tiba aku pun tidur.
 Sebian cerita saya krma kasih

source: Research on the Samin Tribe in Blora, 2023

PA

BANGUN Pagi 06.00 kemudian muka dan mandi kemudian
 Berangkat kesekolah kemudian jam 08.00 mulai pelajaran
 Bahasa Indonesia kemudian istirahat kemudian saya membeli
 es jeruk dan bermain kemudian masuk dan pelajaran PJK
 sampai jam pulang sekolah.
 Setelah sampai di rumah ganti baju kemudian makan
 habis makan bermain

source: Research on the Samin Tribe in Blora, 2023

AN

saya Bangun pagi mandi shower
 showeran Berangkat sekaton kemudian
 pelajaran tema pelajaran Bahasa Indonesia
 kemudian sehabis saat jam istirahat
 lalu membeli jajan dan bermain bersama
 teman di sekolah jam istirahat selesai,
 setelah saya di rumah ganti baju.
 setelah makan main dengan teman

source: Research on the Samin Tribe in Blora, 2023

RA

cerita saya belajar di sekolah
belajar matematika jam pertama
selanjutnya juga ada jadwal untuk olahraga
di jam kedua. Setelah olahraga selesai selanjutnya
istirahat membeli jajan dan minuman ES Teh
Setelah selesai jam istirahat belajar bahasa Indonesia
sampai jam pulang sekolah.

source: Research on the Samin Tribe in Blora, 2023

KA

Nama saya Kristiya saya kelas 5
 saya bertemu seorang teman yang baik
 pada saat di sekolah. kemudian saya bermain
 di taman sekolah. Pada saat di taman
 saya bertemu bu guru sedang berjalan mau
 ke kantor, kemudian saya bertanya bu guru
 ada pelajaran apa tidak karena semua
 murid ada di luar kelas pada saat jam
 pelajaran.

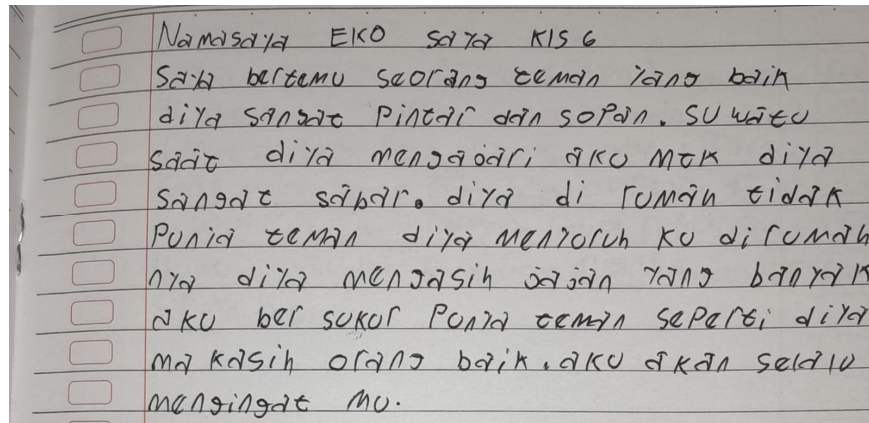
source: Research on the Samin Tribe in Blora, 2023

JR

Nama saya Jariot saya kelas
 saya bertemu seorang teman yang baik pada
 di sekolah. kemudian saya bermain sambil belajar
 bersama teman saya di kelas saat istirahat.
 Saat hari Kamis ada jam olahraga di lapangan
 sekolah sebelum olahraga imbuhi pemanasan tersendiri
 dulu. sesudah pemanasan dilanjutkan olahraga
 sepak bola.

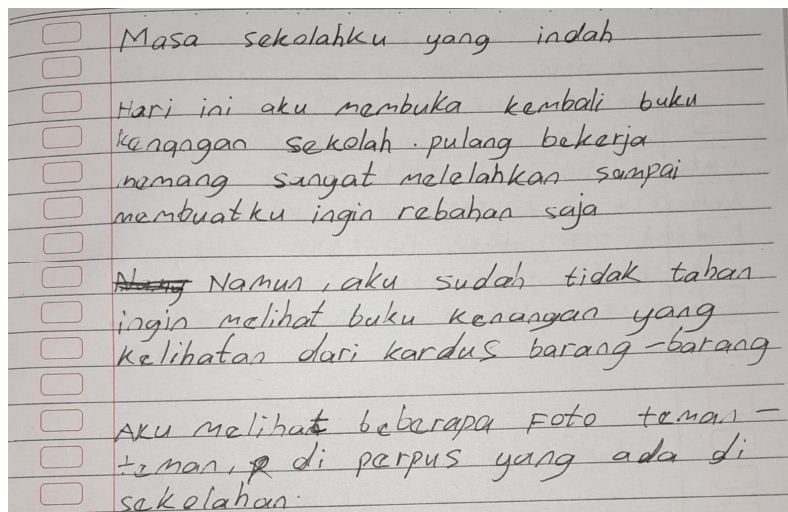
source: Research on the Samin Tribe in Blora, 2023

EO



source: Research on the Samin Tribe in Blora, 2023

SO



source: Research on the Samin Tribe in Blora, 2023

Analysis regarding the obstacles faced by the Samin Dalam community reveals various issues related to language and writing. For instance, there are inconsistencies in the use of capitalization. When writing names, the first letter should be capitalized, but they often use lowercase letters instead. Similarly, when referring to the name of the village, initial letters should be capitalized, but they are often written in lowercase. Additionally, there is difficulty in distinguishing punctuation marks. For example, they often omit period punctuation at the end of sentences. Furthermore, they struggle to differentiate between standard Indonesian language and local dialects, and there is a lack of proficiency in writing and language skills due to limited education opportunities. Consequently, they have difficulty developing coherent sentences and expressing their thoughts effectively in writing. Moreover, their choice of words is not always appropriate, making it challenging for readers to comprehend. Overall, the writing style lacks clarity and effectiveness.

Teachers responsible for educating the children of the Samin tribe can implement various strategies to enhance learning outcomes. One such approach is to improve the use of learning materials, such as utilizing videos that are easily comprehensible and engaging for the students. Additionally, teachers can incorporate animated videos into their lessons, followed by tasks requiring students to summarize the content using proper Indonesian language and writing conventions. This practice encourages students to articulate their thoughts effectively and enhances their writing skills.

Beyond the classroom, students can benefit from group assignments aimed at fostering communication skills among peers, irrespective of whether they are from the Samin tribe or not. This collaborative learning environment promotes interaction and teamwork, facilitating a deeper understanding of concepts while encouraging cultural exchange among students.

Despite efforts to address language and writing challenges, many obstacles persist among the children of the Samin tribe. Issues such as inappropriate word choice, sentence structure, and punctuation errors continue to hinder their progress.

To bridge this gap, it is crucial for educational interventions to be tailored to their specific needs, enabling them to keep pace with peers whose language and writing skills may be more advanced.

Through targeted learning initiatives, such as specialized language and writing programs, these children can receive the support needed to enhance their proficiency. Additionally, utilizing effective communication mediums is vital in facilitating language development. The author's research, conducted at the junior high school level in Blora, revealed prevalent issues among Samin children, including inappropriate word usage and spacing errors. These findings underscore the importance of implementing focused interventions to address these challenges and ensure equitable educational opportunities for all students.

These obstacles can be addressed through socialization initiatives within the Samin tribe, facilitated by collaboration between the village leadership and local schools. Given that the Samin community is concentrated in the vicinity, the village head can spearhead such efforts. These socialization sessions should emphasize the significance of language and writing proficiency for Indonesian society, highlighting how mastery of these skills enhances individuals' contributions to the nation's resources.

Moreover, the community can be encouraged to participate in additional or specialized language learning programs tailored to their needs. The government of Blora can play a pivotal role by advocating for literacy enhancement measures in schools attended by Samin students. This may involve allocating dedicated time for pre-activity reading sessions, focusing on materials such as folklore books or Indonesian language textbooks. By engaging with these resources, individuals can better grasp appropriate language usage and improve their writing skills effectively.

Conclusion

The written language skills of the Samin community in Blora constitute a significant aspect of their cultural identity. In their daily communication, the Samin people predominantly use Ngoko Javanese, which is considered the lowest level of Javanese and often perceived as rougher in tone. However, the language and writing skills of the Samin community remain relatively low and encounter numerous challenges, including deviations from the norms outlined in the KBBI (Big Indonesian Dictionary), limited use of punctuation, and difficulties in employing proper capitalization.

To address these issues, the Samin community can benefit from specialized language and writing lessons aimed at improving their proficiency and ensuring they are not disadvantaged compared to individuals outside the Samin tribe. Additionally, local government initiatives can play a pivotal role in raising awareness within the Samin tribe about the importance of written language skills for children's future prospects. By providing support and resources for language development, both within the community and through external outreach efforts, steps can be taken to empower the Samin community and preserve their cultural heritage.

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