DEVELOPING THE TEACHING MATERIALS OF PROVERB MENAING WITH A CONTRUCTIVISM APROACH ON INQUISITIVE SEMANTICS

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Abstract. This study aimed to produce teaching materials for the meaning of proverbs with a constructivism approach based on inquisitive semantics for high school students. The research was conducted in the Riau Province high school equivalent. A performance test on the interpretation of constructivism approach proverbs that meets the standards of content validity was the main research instrument, along with questionnaires for teachers and a team of experts. A strategy based on constructivism and eight procedures were utilized to create instructional materials for proverbial meaning. The first is a preliminary study. Second, compiling the initial product design. Third, develop the initial product design. Fourth, initial product trials on a limited scale. Fifth, evaluation and revision of the initial product. Sixth, testing the revised product on a broad scale. Based on the study results, the pre-test on the meaning of proverbs was included in the low category, where there was no difference in the category of pre-test results per school group. A high category of post-test results on the meaning of proverbs was discovered, with disparities in the category of post-test results by a school group. There was no variation in categories per class, though. Furthermore, a substantial difference in the use of proverbs was discovered based on the findings of the pre-test and post-test. The seventh stage is to determine and revise the revised product. The eighth step is to present the final product. Because the F count value was 0.283 < the F table value which was 3.15, the test results of teaching materials were of high quality, with no significant differences in the ability to interpret proverbs. This finding suggests that the availability of teaching materials fulfills the feasibility of content, presentation, language, and graphic feasibility, and is appropriate for use in assisting in learning activities.

Keywords**:** teaching materials; the meaning of proverbs; constructivism approach; inquisitive semantics
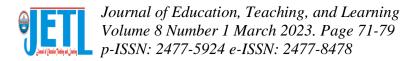
I. INTRODUCTION

The 2013 revised 2018 curriculum does not explicitly include proverb material in text-based learning for every aspect at the high school level. The substance of proverbs does not appear at all at the receptive level, namely reading and listening to texts. This is indicated by official documents issued by the relevant departments in the Indonesian language electronic school book, government-organized preparation of the Indonesian language syllabus and lesson plans, national test specifications issued by the Ministry of Education and Culture. The same may be said for the productive side, which comprises speaking and writing materials, while proverbs, which mostly contain parables, are a pressing issue in language events that must be carried out by speakers/writers and easily understood by listeners or readers.

Parables in proverbs serve to concretize abstract notions from the speaker or writer. Proverbs, on the other hand, can convey meaning to certain audiences figuratively rather than not allowing unrestricted communication of ideas. As a result, efforts to include proverbs in learning are essential. Proverbs are cultural goods shared by members of the larger community. Proverbs, in other words, are frequently employed in both oral and written communication. Proverbial communication serves numerous purposes. If the communication has been explicitly conveyed, proverbs act as reinforcement.

In this context, the proverb serves as a form of communication art. However, for some purposes, verbal

delivery may offend the interlocutor, hence a way is utilized to convey it indirectly. The politeness of language is part of the harmonious communication function said to Ismail (2014). Hamzah and Hassan (2011) said that infrequently the editorial of the proverb is changed following the wishes of the individual who changes it without considering the loss of the essential meaning of the proverb. That is, changes in the editor of proverbs have an impact on changes in meaning (Waridah, 21). This condition often occurs especially in spoken language. *'Kecil tapak tangan, nyiru ditadahkan'*.

This proverb is sometimes changed to 'ekcil tapak tangan, kain sarung ditadahkan.' There are also high school students replacing *'nyiru'* with the word *'lapangan bola'*. This change occurred because the interpreter did not understand the essence of the word 'nyiru' in the proverb. In other words, if the person who changed it knows it, it is assumed that they do not want to change and/or do not want to emulate the modified proverb. The condition of modifying the editorial aphorism must be avoided as soon as possible. As a result, other proverbs remain unchanged.

Furthermore, the important thing is to return the word, in this case, the word *'nyiru'* in the proverb as it was. Among high school students, it is possible to prevent the occurrence of changing the editorial proverbs. The trick is to provide them with accurate information on the philosophical significance of the expression employed in the proverb. It is thought that learning occurs successfully when both teachers and students employ valid proverbs in teaching materials. Learning proverbs is an important element of learning Indonesian. Learning Indonesian does not have a psychological place in the hearts of students. It is believed that students frequently regard this learning as a subject that is not equivalent to specific disciplines (Amir, 2016).

The government's respon is reinforced by the 2013 revised 2018 Curriculum, which specifically excludes fundamental language abilities from Indonesian language disciplines. As a result, students are unaware of the nature of proverbs (Wulandari, 2021; Anisa, 2015). In contrast to the lack of an explicit competences on proverbs, popular Indonesian teaching resources such as Indonesian language electronic school book do not emphasize proverbs in both receptive (reading and productive) and productive (speaking and writing) contexts. In other words, even though they produce and/or use narrative and non-narrative texts in text-based learning, BSE authors forget about proverbs. Given the aforementioned psychological and material circumstances, it is necessary to formulate instructional resources that explain the significance of proverbs in narrative texts.

This instructional material was created using a constructivist methodology that prioritizes inductive learning. This method starts by giving students the chance to freely express concepts that are contained in the teaching materials. The teacher allows students the flexibility to express ideas through a process known as idea generation and orientation (Imron, 2018; Irtadji, 2014; Mahamod, 2012). in sayings. Proverbs frequently have their words or concepts changed such that they no longer imply what they did when they first occurred in a language occurrence (Sa-ah, 2020; Jaya, 2020; Masrokhah, 2018; Mardalena, 2018). Teaching materials are developed through research and development efforts to serve as a guide for teachers as they carry out the process of teaching students the meaning of proverbs.

The development of teaching materials entails a presentation of textual sources that serve as sources of information to attain indicators following pertinent competencies. The constructivist methodology is used in the creation of instructional materials. According to Djamarah (2004), constructivism is a method of knowledge construction in which knowledge is added gradually rather than all at once. The constructivist theory, which holds that knowledge evolves and grows through experience, is revealed by Zulela et al. (2017). When put to the test by fresh experiences, understanding will get stronger. The knowledge structure in his brain will be linked to each new event. The constructivist method is a process that uses a variety of approaches (methods) to develop ideas, and concepts and empowering experiences to maximize the information already possessed. According to Fitri (2017), the constructivism technique is used to let students engage in activities that would help them gain knowledge and comprehension.

For the constructivist approach to provide results in line with the learning objectives, there are five development phases (Needham in Mahamod, 2014; Jasin & Shaari, 2012). The steps are as follows: orientation; idea generation; idea reconstruction; application; and reflection. Before the main learning begins, there is an orientation phase in which the teacher piques students' interests. For instance, the teacher can present graphics to immerse pupils in a constructivist learning environment. The idea generation stage is where the teacher concentrates on encouraging student discussion to examine prior concepts and help students understand their importance. This process is a stage to find out the students' previous knowledge. In the idea reconstruction phase, where the teacher designs certain activities to help students change the original idea so that it is objective. In the application phase, the teacher directs students to apply the new idea. Meanwhile, the reflection phase is a process of contemplation of teachers and students regarding the process that has been carried out (Razak et al., 2021; Lee et al., 2019; Nair & Muthiah, 2005).

One must make an effort to understand the meaning of proverbs to observe them. Incussive semantic actions can be used to achieve this. The study of a language's meaning is known as semantics. We are all interested in meaning, according to Kreidler (Kreidler, 2002). Language consists of meaning (Daud, 2018). The study of language's meaning is known as semantics (Hurford et al., 2007). Semantics is concerned with the literal meaning of words, phrases, and sentences; this has to do with how the grammatical process creates complex meanings out of simpler ones (Fasold & Connor-Linton, 2014). The systematic study of meaning is known as semantics, and the reason why language organizes and expresses meaning is known as semantic linguistics (Kreidler, 1998).

The most accurate technique to determine the speaker's intended original meaning is through inquisitive semantics (Daud, 2018). A technique called inductive semantics connects language, culture, cognition, and reason. Additionally, to address the underlying philosophy of a language pattern's use, this staged approach concentrates on the subject of why it is utilized. In actuality, this inquiring semantics makes use of real data, semantics, and context, as well as the cognitive, cultural, and mental states of the speaker (Murthy et al., 2019). Semantic reviewers must take into account factors like culture, context, the words or verses that are spoken or employed, psychological characteristics of the speakers, the nature of their thoughts, social relationships with the listeners, the subject of conversation, and so on. Semantics has a relationship with different linguistic utterances such as homonyms, synonyms, antonyms, polysemy, homonyms, and hyponyms (Daud, 2018).

The application of this inquisitive semantics will involve the speaker's speech by guessing in terms of data, theory, cognitive, and the speaker's mind (Murthy et al, 2019; Jalaluddin, 2018). Examples of proverbs put forward by Daud (2018) are as follows:

Musang terjun, lantai terjungkat (= terjungkit).
Signs (evidence) of the crimes that have been committed.

Musang jebat lari tinggal baunya.
Whether a person is good or bad, if she/he moves to another place, her/his name will be known by many people as well.

Di mana kayu bengkok, di sanalah musang meniti.
A place that is not well guarded, that's where the thief comes; whoever is careless will have disaster; stupid people are easily fooled.

Anak anjing takkan menjadi anak musang jebat.
People who are not knowledgeable cannot get a good position.

Accordingly, this study evaluates the Development of Proverb Teaching Materials for high school Students using an inquisitive semantic-based constructivism approach. The problems formulated in this research are: 1) What is the procedure for developing teaching materials for the meaning of proverbs with a constructivism approach based on inquisitive semantics for students in 10th, 11th, and 12th grades high school? 2) What are the results of product testing for developing teaching materials for the meaning of proverbs with a constructivism approach based on inquisitive semantics for students in 10th, 11th, and 12th grades high school.

II. METHOD

The type of this development research data is qualitative data. The place for testing the product of teaching materials as a result of development is a high school equivalent in Riau Province. The population was 80 students. Documentation techniques were used to obtain proverbs in the context of developing teaching materials. The data includes 1) a group of proverbs to be used as examples in teaching shows. The source of this data was proverb documentation and information from expert informants; 2) the unit of time in learning Indonesian in high school based on the 2013 Revised 2018 Curriculum; 3) Relevant competencies on proverbs as the basis for compiling indicators of competency achievement; 4) validation data of expectation weighing on: indicators, product design; legibility; 5) validation data of the expert team on proverbs and teaching and learning the meaning of proverbs.

By dividing the essay test result by the expected test score (*STE*), which is 50 times 100, one can determine the proverbs interpreting score (*KPP*). KPP is calculated as follows: STE/50 x 100. Following are the criteria for proverbial usage according to inquiring semantics: < 60.00 percent : very low; 60.00 - 75.00 percent: low; 75.00 - 90.00 percent: high; > 90.00 percent : very high.

The semantic data from the proverbs were examined using parametric inferential statistics through the Anova method. The test conditions are all met, thus this is done. There were pre-test and post-test exercises on the meaning of proverbs for high school students or equivalents in the large-scale pilot activity.

III. RESULTS AND DISCUSSION

A. Procedure in Developing the Proverb Meaning Teaching Materials

1. Preliminary Study

The various aspects of the preparation of teaching materials with a constructivism approach in learning the meaning of proverbs based on inquisitive semantics are studied related to the preparation of teaching materials and are referred to as preliminary study in the research and development of teaching materials. The study's components include: 1) the impact of teaching materials on students' knowledge of narrative texts in high school; 2) the coverage and distribution of proverbs in teaching materials for these students; the scope of proverbs is related to the type of tradition (kitchen, forest, or sea), and the distribution is related to the number of proverbs taught per class; and 3) the target of teaching materials is related to the place in which these teaching materials are used; 4) the potential of teachers as users of teaching materials; 5) the basis for the meaning of proverbs, which is related to inquisitive semantics; 6) the approach used in the preparation of teaching materials; 7) allocation of time needed in learning related to integration learning; 8) indicators of competency achievement in teaching materials for high school students which are integrated in relevant texts in line with the 2013 revised 2018 Curriculum; 9) the plan for the title of the teaching material and the size of the page for the teaching material.

The indicator of competency achievement is the fundamental component of the preliminary study. For class 10th high school, there are 16 indicators of proverb

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competency based on inquiring semantics. Of the 16 indicators, they are divided into 8 knowledge indicators and 8 skills indicators.

TABLE I
RECAPITULATION OF PROVERB INDICATOR ACCURACY WEIGHING RESULTS FOR CLASS X HIGH SCHOOL PER WEIGHER

No.	Indicator Code	Weighing Value in Scale 1-4			Md	Ct
		Weigher 1	Weigher 2	Weigher 3		
1	ipk10-01	3	4	4	4	4
2	ipk10-02	3	4	4	4	4
3	ipk10-03	3	4	4	4	4
4	ipk10-04	3	4	4	4	4
5	ipk10-05	3	4	4	4	4
6	ipk10-06	3	4	4	4	4
7	ipk10-07	3	4	4	4	4
8	ipk10-08	3	4	4	4	4
9	ipk10-09	3	4	4	4	4
10	ipk10-10	3	4	4	4	4
11	ipk10-11	3	4	4	4	4
12	ipk10-12	3	4	4	4	4
13	ipk10-13	3	4	4	4	4
14	ipk10-14	3	4	4	4	4
15	ipk10-15	3	4	4	4	4
16	ipk10-16	3	4	4	4	4

2. Position of Teaching Materials

Proverb material in compulsory group A subject is not explicitly contained in the 2013 Revised 2018 Curriculum for Indonesian subjects which weighs 4 hours of lessons. Thus, both factual narratives, like exposition texts, complex explanation texts, short story texts, and procedural texts, as well as fictitious texts, like short story and novel texts, incorporate this learning. With the use of this method, proverb learning may be accessible to students each time they engage in text-based Indonesian language instruction. As a result, these teaching materials benefits Indonesian electronic book of 10th, 11th, and 12th grades high school. Proverbs, on the other hand, are thought to enhance and enrich every narrative text. Therefore, all classes must incorporate proverb learning into the narrative text section.

According to the summary above, proverbs are crucial to learning. The indicators of knowledge and skills of proverbs should be incorporated in the study of narrative texts in Indonesian because the pertinent national agencies failed to explicitly offer this competencies. They are thought to have acquired language knowledge and skills as equal high school students and have assimilated them into their schemata. This results from interactions in social settings including those at school, with family, on social media, and/or with coworkers. However, the well-known adage is routinely altered to suit the preferences of the individual who alters it. However, the alteration goes against the proverb's original intent.

Unfortunately, the modification violates the true meaning contained in the proverb. Therefore, these teaching materials act as a program of support or education for those who exchange alternative terms for the proverb's words. In other words, constructivism includes instructions in the teaching materials for adapting proverbial meanings to their original context, a concept that Vygotsky and Peaget refer to as adaptation in Razak (2020). Learning proverbs is incorporated into a variety of competencies,

including fictional and factual narrative texts, as an integrating resource. Four texts have been chosen to be incorporated into the study of Indonesian: 1) exposition text; 2) anecdotal text; 3) negotiation text; 4) book review text for 10th grade. The texts chosen for 11th grades are procedural text, explanatory text, factual short story text, and scientific work text. For 12th grades, the texts chosen are the text of job application letters, historical explanation texts, opinion techniques, and critical texts.

3. Product Design

This study aimed to produce the final product in the form of a prototype of teaching materials for the meaning of proverbs with a constructivism approach based on inquisitive semantics. The product design of teaching materials for the meaning of proverbs with a constructivism approach based on inquisitive semantics per high school class and it is shown in Figure 1.
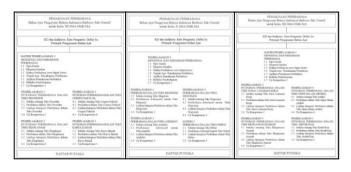

Fig. 1 Initial Product Design for 10th, 11th, and 12th grades

4. Proverb Meaning Development Procedure

First, determine 8 proverbs to be distributed into 4 narrative texts in 10th grade high school. The proverbs are reffered:

1) kecil tapak tangan, nyiru ditadahkan;
2) ada udang di balik batu;
3) hidung tak mancung, pipi tersorong-sorong;
4) macam terangkat gelas retak;
5) tiada rotan, akar pun jadi;
6) macam suak tak pernah jumpa air;
7) takok tetap takok tak sama dengan ikat;
8) kena buku dengan ruas.

Determine 8 proverbs to be distributed into 4 narrative texts for 11th grade high school. The proverb means:

1) kecil tapak tangan, nyiru ditadahkan;
2) ada udang di balik batu;
3) hidung tak mancung, pipi tersorong-sorong;
4) macam terangkat gelas retak;
5) tiada rotan, akar pun jadi;
6) macam suak tak pernah jumpa air;
7) takok tetap takok tak sama dengan ikat;
8) kena buku dengan ruas.

Determine 8 proverbs to be distributed into 4 narrative texts for 12th grade high school. Proverb means:

1) kecil tapak tangan, nyiru ditadahkan;
2) ada udang di balik batu;
3) hidung tak mancung, pipi tersorong-sorong;
4) macam terangkat gelas retak;
5) tiada rotan, akar pun jadi;
6) macam suak tak pernah jumpa air;

7) takok tetap takok tak sama dengan ikat;
8) kena buku dengan ruas.

Second, writing the meaning of proverbs based on inquisitive semantics. The meanings of the above proverbs are distributed into 4 narrative texts to be used as material in the integrative learning of the text in question. Weigher-1 rates 3 and 4 on a scale of 1-4; mode 4 (very high). Weighing-2 and Weighing-3 rated 4. Thus, the weighing mode for the 8 meanings of high school proverbs is categorized as very good..

Third, writing the first learning material with the title of "Knowing and Understanding Proverb". The learning structure-1 aligns with the inquisitive semantic-based constructivism approach:

1) Opsi Ganda bahan ajar
2) Ekspresi Gambar
3) Makna Peribahasa versi Opini Siswa
4) Tunjuk Ajar Pemaknaan Peribahasa
5) Aplikasi Pemaknaan Peribahasa
6) Refleksi dan Uji Kompetensi-1

Fourth, writing each of 2 types of narrative texts to be integrated in learning the meaning of proverbs based on inquisitive semantics.

Fifth, validating the text of the two versions. First, content validity through kloz text. Second, construct validation by weighing a team of experts. In terms of content validity, all texts were declared valid because they had mastery above 60.00 percent by 20 test students. In terms of construct validity, all weighers weighed on a scale of 3 and 4 for a scale range of 1-4.

Sixth, creating teaching materials by combining the first learning about recognizing and understanding proverbs with the second learning, namely proverbs in exposition texts, third learning, proverbs in anecdotal texts, fourth learning, proverbs in negotiating texts, and fifth learning, proverbs in debate texts for 10th grade. For 11th grade, it contains integrative texts (procedural texts, explanations, factual short stories, and book reviews). For 12th grade, it contains integrative texts (job application letters, historical explanations, opinion texts, and critical texts). This development product is entitled:

1) Meaning of Proverbs: Teaching Materials for Indonesian Language Enrichment Based on Narrative Text for 10th grade high school Students (115 pages);
2) Meaning of Proverbs: Teaching Materials for Indonesian Language Enrichment Based on Narrative Text for 11th grade high school Students (117 pages);
3) Meaning of Proverbs: Teaching Materials for Indonesian Language Enrichment Based on Narrative Text for 12th grade high school Students (112 pages).

Seventh, weighing the assembled teaching materials to the weighing team on a scale of 1-4. The results of the weighing show that all of the judges scored in mode 4 for the appropriateness of the content, the appropriateness of the presentation, and the appropriateness of the language. For the feasibility of graphics, the weighing mode is 3 (good category, but mixed with 2 for binding and cover sub-indicators (bad category).

4. Scale Trial

Large-scale trials were conducted face-to-face (offline). The large-scale trial was only carried out on 3 equivalent high schools, namely *MA Nurul Wathan, Pasarkembang, Keritang, Indragiri Hilir, SMA Negeri 1 Bugnaraya, Siak, Riau, and SMA Negeri 3 Sungaiapit, Siak*. All senior high schools are located in the Riau Province. The mean pretest on the meaning of proverbs for: 1) *MA Nurul Wathan* for 10th grade is 30,000, 11th grade is 30,000, and 12th is 29,375; 2) *SMA Negeri 1 Bungaraya* for 10th grade is 29,778, 11th grade is 28,375, and 12th grade is 28,250; 3) *SMA Sungaiapit* for 10th grade is 30,667, 11th grade is 29,750, and 12th grade is 28,143. The mean for 10th grade is 30.087 or 60.17%, the mean for 11th grade is 29.400 or 60.17%, the mean for 12th grade is 28.609 or 5.22%.

TABLE III
THE RESULT OF TWO-WAY ANOVA TEST CALCULATION PROVERB MEANING PRETEST DATA

Variation Source	JK	dk	RJK	F count	F table	α
Among Group	12,963	2	6,482	0,463	3,15	0,05
In The Group	27,492	2	13,746	0,981	3,15	0,05
Enter	9,969	4	2,492	0,178	3,35	0,05
Error	868,496	62	14,008			
Total	918,920	71				

Referring to the results of the ANOVA calculation above, there is no difference in the meaning of proverbs for high school students. In terms of school differences, the ability to interpret proverbs is no different. In terms of class differences, the ability to interpret proverbs is no different. In terms of school and class differences, the ability to interpret proverbs is no different. This is evidenced by the calculated F count < F table of 3.15 at the 95% confidence level.

The mean posttest on the meaning of proverbs for: 1) *MA Nurul Wathan* is 84,505 with details for 10th grade of 85,000, 11th grade of 83,889, and 12th grade of 84,625; 2) *SMA Negeri 1 Bungaraya* is 81.005, which 10th grade is 80,889, 11th grade is 81,000, and 12th grade is 81,125; 3) *Sungaiapit* State Senior High School is 81,613, which for 10th grade it is 83,500, 11th grade is 80,625, and 12th grade is 80,714.

TABLE IIIII
CALCULATION RESULTS OF TWO-WAY ANOVA TEST PROVERB MEANING POSTTEST DATA

Variation Source	JK	dk	RJK	F count	F table	α
Among Group	171,721	2	85,861	4,122	3,15	0,05
In The Group	2,989	2	1,495	0,072	3,15	0,05
Enter	23,566	4	5,892	0,283	3,35	0,05
Error	1291,331	62	20,828			
Total	1489,607	71				

In terms of school differences, the ability to interpret proverbs from the results of the potes has different meanings. This is because the calculated F value is 4.122 > from the F table value 3.15. In terms of class differences, the ability to interpret proverbs from the posttest results did not differ because F count 0.072 < F table 3.15. In terms of school and class differences, the ability to interpret proverbs from the posttest results is also not different because the calculated F value is 0.283 < F table value is 3.15 at the 95% confidence level.

5. Product Evaluation and Revision

First, during the large-scale trial, meaningful information was obtained about students' reactions to inductive learning. They care about orientation learning in a constructivist approach which is entitled multiple options. Therefore, the number of exercises is reproduced by adding orientation topics. Second, for the idea generation phase, which is entitled image expression, initially each image is asked to make 3 questions and write answers on the teaching material sheet for 3 questions as well. As it turned out, the paper field on the page was not sufficient to write 3 questions so it was changed to 2 questions and answers. More than that, the field of writing was expanded. Third, broaden the field of writing for generating ideas about student proverbs. Initially, the area for students to write in teaching materials was only 4 x 10 cm. This area was revised to 8 x 10 cm, without compromising the type of image. Therefore, this item page is increased by 1 page. Fourth, another revision of teaching materials is to increase the number of integration texts. During the trial, the teacher was very focused on the integration text. The texts in question are anecdotal texts for 10th grade, explanatory texts for 10th gradeI, and historical explanatory texts for 10th gradeII.

6. Teaching Material Prototype Reproduction

The last activity of the teaching materials development procedure is reproduction. prototype teaching materials per grades. In other words, teaching materials that have been evaluated/revised through trials up to a large scale are printed so as to produce prototypes of teaching materials as described in the following points which are also part of the output of this research. However, all of the above products are published through the Zulkarnain Education Foundation publisher. Products for 10th grade have an ISBN of 978-623-97390-6-5, for 10th gradeI it has an ISBN of 978-623-97390-3-4, and for 10th gradeII it has an ISBN of 978-623-97390-5-8.

B. Teaching Material Prototype Profile

1. Physical Profile

First, the Meaning of Proverbs: Teaching Materials for Indonesian Language Enrichment Based on Narrative Text for 10th grade high school Students. Author: Hermandra, M. Nur Mustafa, Zulhafizh, Editor: Abdul Razak. Publisher: Raja Zulkarnain Education Foundation, Pekanbaru. ISBN 978-623-97390-6-5, A4 128 pages, year 2021.

Second, the Meaning of Proverbs: Teaching Materials for Indonesian Language Enrichment Based on Narrative Text for 11th grade high school Students. Authors: Hermandra, M. Nur Mustafa, Zulhafizh. Editor: Abdul Razak. Publisher: Raja Zulkarnain Education Foundation, Pekanbaru. ISBN 978-623-97390-3-4, A4 136 pages, year 2021.

Third, the Meaning of Proverbs: Teaching Materials for Indonesian Language Enrichment Based on Narrative Text for 12th grade Students of high school. Authors: Hermandra, M. Nur Mustafa, Zulhafizh. Editor: Abdul Razak. Publisher: Raja Zulkarnain Education Foundation, Pekanbaru. ISBN 978-623-97390-5-8, A4 130 pages, year 2021.
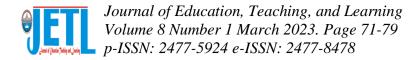

Fig. 2 Book Cover of 10th, 11th, and 12th grades

2. Students' Affective Attitude towards Teaching and Learning

The students' affective attitude towards teaching materials is limited to students' assessment of the existence of narrative texts in learning proverbs. That is, the condition of whether students like or not 4 narrative texts as texts for integrated learning. Students are asked to rate their liking/pleasure on a scale of 1-10. A value of 5 indicates a negative attitude which means dislike, a value of 4 means very dislike, and a value of 3 indicates a stronger dislike direction. On the other hand, a score of 6 shows a positive attitude which means like, 5 means very like, and so on it increases to the highest, namely 10. Among 23 students in grade 10, only 4 people did not rate 10, namely one gave a score of 8 and 3 people rated 9 for the text. debate. The other texts all rate 10 on a scale of 1-10. For all 11th and 12th grades they gave 10 marks for all types of narrative texts.

3. Teacher's Affective Attitude towards Teaching Materials

The teacher's affective attitude towards the teaching materials referred to in this study is whether the teacher likes or dislikes the structure of teaching materials for the meaning of proverbs. Details of attitude objects in teaching materials are the existence of: 1) narrative text; 2) multiple option items; 3) item of image expression; 4) the meaning of proverbs according to students' opinions; 5) show teaching about the meaning of proverbs; 6) the task of copying in the tutorial. Six Indonesian teachers at 3 high schools and the equivalent gave a score of 10 on a rating scale of 1-10. This

means that they really like the components in the teaching materials.

The development of basic teaching materials has met scientific requirements. The development procedure uses a valid and reliable instrument. Product trials are carried out conventionally (offline). However, the location of high school where the initial product trials and revised products are located is very limited. Only 3 high schools can be used as test sites for product development. This condition is a result of the COVID-19 Pandemic. During the pandemic, various activities were limited so that the action process or product trial activities were not carried out extensively (Nurmaya, 2021; Andriyani & Buliali, 2021; Arityanto, 2021). This is to maintain the condition of students and reduce the risk of the spread of covid 19 and the limitations of trials do not reduce the essence of a product.

Proverbs that are explicitly included in the competencies in the 2013 Revised 2018 Curriculum are integrated into 4 narrative texts that are explicitly included in the 2013 Revised 2018 Curriculum. Therefore, assuming these teaching materials are used by Indonesian language teachers, there is an opportunity to learn the meaning of proverbs. widely open through teacher activities using 4 narrative texts found in each high school class. Purnomowulan et al. (2017) and Wahyuni et al (2021) explain that the more skilled a person learns proverbs, the more powerful they are in meaning. Even language skills are increasingly broad and critical. Furthermore, Ishak and Mohammad (2021) understand that proverbs are very important to expand the philosophy of language. Among the 20 proverbs are basically influenced by Islamic teachings. This condition is understandable because the proverb (Malay) is identical with Islam. Nik Radhiah and Kamarul Shukri (2015) describe the influence of Islam on Malay proverbs. Husin (2010) the existence of proverbs is very closely related to Islam.

Outwardly, proverbs are very thick with religion (Kasdan et al., 2016). So someone who has a good understanding of religion is very possible in understanding proverbs, because religion teaches about then. According to Efendy (2003) a proverb will be understood if we can understand its meaning, and that meaning can only be understood if we can understand the symbol or symbol that is the core of the proverb. The meaning of inquisitive semantic-based proverbs in teaching materials is closely related to higher-level ways of thinking. The reason not to replace the word 'batu' with 'bakwan' in the proverb 'there are shrimp behind the stone' requires high intelligence. Jalaluddin (2015) high intellect is able to guide a person to be able to use proverbs as the proverb itself must be interpreted with its true meaning. That is, the meaning of proverbs is not just looking at the text but also requires the ability to relate it to a context or situation. So it is not wrong if the meaning of proverbs requires a critical and high way of thinking. On the other hand, if the thinking ability is low, the analysis of the meaning is not deep.

The use of these teaching materials in the context of teachers teaching Indonesian in each class has two benefits. This is because these teaching materials not only contain the meaning of proverbs in an inquisitive manner, but also contain the objectivity of each narrative text that is found at the beginning of each learning integration of proverbs in narrative texts. Therefore, both teachers and students get comparative information about the structure and language rules of each narrative text. Denafri (2018) this method helps teachers and especially students in broadening their linguistic insight so as to strengthen their understanding of language, especially in relation to proverbs.

This research has relevance to the research conducted by Munty et al (2019), entitled Mirroring Healthy Meanings in Tamil Proverbs: An Inquisitive Semantic Study. Research conducted by Fadzlah (2017) with the title Semantic Mapping Analysis of Flora and Fauna Elements in Malay Pantun: An Initial Review. Research conducted by Hamzah and Hassan (2011) entitled Language and Thought in Malay Proverbs. Hassan (2016) with the title Cultural Heritage of Thought in Malay Proverbs Wiguno (2017) wrote in an article about the persuasive effects of proverbs and their learning in high school. This research is limited to analyzing various proverbs and learning opportunities in high school; does not include language development activities for teaching proverbs. However, this research does not focus on developing proverbs teaching materials in the context of learning in high school so that they can complement the need for learning proverbs in learning activities.
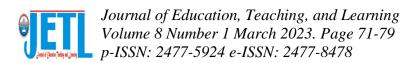
IV. CONCLUSIONS

Three teaching material products with prototype status were arranged following 8 scientific procedures. Each procedure meets the requirements of construct validity and content validity, which is included in the eligibility requirements of a teaching material product. The profile of teaching materials on the meaning of proverbs with a constructivism approach based on inquisitive semantics for high school students is viewed as a positive thing. First, the students liked it because the teaching materials contained many narrative texts which really helped them to follow the learning of the text in question. Second, the students also like the teaching materials because the teaching materials actually contain dominant learning about understanding narrative texts through learning the meaning of proverbs.

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