

Development Of a Problem-Based Learning (PBL) Model with Buru Island Oral Literature Content for Indonesian Language Subjects

Nanik Indrayani¹, Riki Bugis², Muhamad Chairul Basrun Umanailo³

¹ Fakultas Keguruan dan Ilmu Pendidikan, Universitas Iqra Buru, Namlea, Indonesia

² Fakultas Sastra, Universitas Iqra Buru, Namlea, Indonesia

³ Fakultas Pertanian dan Kehutanan, Universitas Iqra Buru, Namlea, Indonesia

Email: ¹nanikindra83@gmail.com, ²rizkyc87@gmail.com, ³chairulbasrun@gmail.com

Corresponding Author*: Riki Bugis, Universitas Iqra Buru, Jl. Prof. Dr. H. Abdurrachman Bassalamah, S.E.,M.Si, Namlea, Maluku, 97571, Indonesia. E-mail: rizkyc87@gmail.com

ABSTRACT:

This study focuses on developing an innovative learning model that integrates Problem-Based Learning (PBL) with Buru Island oral literature content for Indonesian language instruction. Responding to the challenges of low student engagement often caused by conventional methods, the research applies a mixed-methods approach: qualitative data is gathered through classroom observations, interviews, and teaching material analysis, while quantitative insights are obtained from pretest-posttest assessments and student surveys. The implementation of the PBL model enriched with local literary elements not only raised students' motivation, participation, and cultural awareness, but also led to a significant improvement in learning outcomes, as indicated by higher posttest scores. The findings highlight that embedding Buru oral traditions promotes both contextual understanding and character development, supporting the objectives of the Merdeka Curriculum. Though initial difficulties arose in adapting to new teaching scenarios and materials, collaborative strategies between teachers and students facilitated the successful integration of local cultural resources into language education. This research demonstrates the model's potential for replication, offering valuable implications for curriculum developers and educators seeking to enhance language learning through culturally relevant, interactive methodologies.

KEYWORDS: Local Wisdom, PBL, Bur Island

1. INTRODUCTION

The current development of Indonesian language education faces major challenges, particularly in balancing the pursuit of 21st-century competencies with efforts to preserve local culture. A significant issue that has emerged is the low level of active student participation and engagement in language learning, primarily due to the dominance of conventional teaching methods, which tend to be one-directional and lack contextual relevance (1-3). In recent times, the implementation of innovative learning models such as Problem-Based Learning (PBL) has proven effective in significantly enhancing students' critical thinking, creativity, and collaboration skills, while also making the learning process more meaningful and relevant to real-life situations (4). Recent empirical data also indicates that the government's Merdeka Curriculum reform and the 2025–2029 regional language revitalization program highlight the urgent need for flexible, locally rooted, and context-based language learning approaches (5). On the other hand, Indonesia is endowed with a rich oral tradition, including the oral literature of Buru Island—encompassing folktales, legends, and storytelling traditions imbued with values that shape character and cultural identity. Unfortunately, this cultural wealth has not yet been optimally utilized as a resource for Indonesian language instruction in the classroom. Previous research has largely focused on implementing PBL with standard or general materials (6), while the integration of local content, such as Buru oral literature, into innovative learning models remains underexplored in scientific studies (7). This knowledge gap underscores the importance of systematically developing a problem-based learning model that is relevant and rooted in the unique cultural heritage of the region, thereby serving as a powerful source of literacy and strengthening national identity.

Contextualizing Indonesian language learning by using Buru oral literature is not only a pedagogical strategy but also a meaningful response to pressing contemporary issues: the threat of extinction to regional languages and traditions, the declining interest of younger generations in their own culture, and the necessity of cultivating globally minded individuals who remain anchored to their roots. When put into practice, combining PBL with oral literature content has proven effective in boosting enthusiasm,

motivation, and learning outcomes across various levels of education. Recent studies confirm that learning based on local wisdom not only enriches the educational experience but also strengthens students' character, builds self-confidence, and enhances language skills through meaningful experiences that reflect the realities of students' lives (8-10).

2. METHODS AND METHODOLOGY

This study adopts a mixed methods approach, combining qualitative and quantitative techniques simultaneously to achieve a thorough understanding of developing a Problem-Based Learning (PBL) model that integrates Buru Island's oral literature into Indonesian language teaching. The use of mixed methods is highly appropriate in this context, as it allows for the exploration of deeper meanings, experiences, and perceptions (qualitative) alongside the measurement of the model's impact and effectiveness on students (quantitative) (11-13).

The primary data sources in this research are students, Indonesian language teachers, and PBL-based instructional documents developed throughout the study. Qualitative data collection involves participatory classroom observation, in-depth interviews with teachers and students, and documentation analysis, including reviews of teaching materials and student-created artifacts. For the quantitative aspect, pre- and post-tests are administered to evaluate changes in student learning outcomes, while closed-ended questionnaires are employed to gauge student attitudes, motivation, and perceptions toward PBL that integrates local oral literature (14-17).

Participant selection uses purposive sampling with inclusion criteria targeting students and teachers who actively partake in the model's trial implementation at the chosen school. Exclusion criteria include students who do not complete the learning sequence or face unrelated obstacles (for example, frequent absences). This sampling approach enables the researcher to focus on analysis units that are genuinely relevant and representative for the research objectives, ensuring sharper and more meaningful results (18,19).

Data analysis begins with the systematic handling of qualitative data through thematic analysis, encompassing categorization, data reduction, data display, and drawing conclusions via source triangulation. Quantitative analysis is conducted using descriptive and inferential statistics, such as paired sample t-tests, to measure differences in learning outcomes before and after the intervention. Integration of both qualitative and quantitative findings takes place at the interpretation stage, resulting in a comprehensive understanding regarding the effectiveness, relevance, and challenges of incorporating Buru oral literature-based PBL within Indonesian language classrooms.

3. RESULTS AND DISCUSSION

Liabuku is one of the many regional languages that do not have complete documentation currently available. There is a growing number of people who speak the language, but no one has bothered to record it in written form, audio, or video. As a result, the language is in danger of becoming extinct. People who speak Liabuku are predominantly found in urban areas, where their ways of life are significantly impacted, leading to the transformation of their oral traditions into more modern cultures that conform to the most commonly used language. People often underestimate the importance of oral traditions, such as the Liabuku language, because they seem irrelevant to modern life. This is especially noticeable when people move away from their ancestral lands, which results in a decrease in the number of people who speak their native language (15). Migration increases the likelihood that people will speak the national language, which speeds up the process of regional languages becoming extinct in the communities that migrants leave behind.

Regrettably, the preservation of local languages does not always receive the priority that it deserves from educational institutions and government agencies. Due to the geographical distribution, the fact that active speakers are primarily located within the Liabuku sub-district highlights the limited prevalence of individuals who are proficient in the Liabuku language. According to the source, the decline in language pride can be attributed to the fact that neither the government nor the community has placed a high priority on the preservation of the language. There is a direct connection between the extinction of Liabuku and other languages similar to it, and the failure of the federal government and any state or regional agency to intervene in the predicament of endangered languages.

When it comes to the Liabuku subculture, speaking a regional language is considered to be an indication of being out of place or outdated, particularly among the younger generation. They would be unable to use a language such as Liabuku in their day-to-day lives because they would be afraid of appearing archaic or embarrassed because of it. There is a strong correlation between the use of vernacular languages and a sense of national pride as well as a desire to maintain cultural traditions (Figure 3). It appears that all individuals who provided information agree that the low level of Liabuku use in everyday life is due to people not caring about or being proud of preserving the language.

As is the case with a great number of other regional languages, the population of people who speak and listen to Liabuku is primarily comprised of senior citizens. The dispersion of speakers and the diminishing number of speakers who are able to keep the language alive are two of the most significant problems that informants and active speakers of Liabuku are working to resolve. The language is in grave danger of being lost forever as a result of the diminishing number of people who speak it as their first language.

The polarization of the Liabuku language, which was already a substantial problem, is made even more severe by the absence of print media. Additionally included in this category are digital platforms that make use of the language. Regional languages are at risk of extinction if the media does not actively promote them, despite the fact that the media plays an essential role in preserving languages in the public sphere (16). Although technology has the potential to serve as a preservation tool, it is unfortunate that not all digital devices are compatible with geographically specific languages. Younger people may lose interest in using Liabuku in the digital age if educational apps, digital dictionaries, or online platforms are not available to make learning and using Liabuku easier. Younger generations are increasingly using the national language because they believe it has more practical applications in education and the workplace. This belief is causing them to use the language more frequently.

A very small amount of support from governmental bodies and academic institutions has been provided for the necessity of preserving the Liabuku language. It is common for individuals and organizations that are working to preserve languages such as Liabuku to encounter challenges when there are no formal policies or programs in place to accomplish this goal. Local languages are held in low regard by a large number of people, particularly younger generations, who consider them to be archaic and unimportant as a result of their neglect. In the event that they speak Liabuku on a daily basis, they are concerned about appearing ignorant or embarrassed.

In the same way that they have an effect on a great number of other regional languages, education and the media have an effect on Liabuku. In the right hands, both of these things have the potential to be extremely useful in preserving languages; however, if they are used in an inappropriate manner, they also pose a threat. The national language is elevated in official discourse, everyday instruction, and assessments, which is one of the ways in which the educational system contributes to the promotion of linguistic standardization. There is a possibility that younger people will not find local dialects, such as Liabuku, to be particularly interesting. When children are taught that being fluent in a national or international language is necessary for academic and occupational success, the value of Liabuku is diminished. It is necessary for teachers who wish to instruct their students in Liabuku to be native speakers of the language and knowledgeable about the most effective methods for teaching. Educators who have received the necessary training to implement Liabuku in schools are in short supply, which presents a significant obstacle. Liabuku receives very little assistance from formal education; however, informal education within families and communities can play a much more significant role in meeting their needs. Traditional methods of passing on the language from parents or other cultural figures to younger generations include singing and telling stories; however, there are not enough people to carry out these activities.

The decline in their population can be attributed to a number of factors, including an educational system that places a higher emphasis on the national language and a media environment that rarely promotes local languages like Liabuku. Regional languages are being relegated to specialized contexts such as traditional ceremonies or family interactions, and they are being removed from official and public spheres. This trend contributes to the marginalization of regional languages. The further isolation of Liabuku from mainstream media and educational institutions poses a threat to the continued decline of the cultural language in communities that are dependent on it. In the event that children experience a sense of disconnection from their cultural roots, it is possible that they will lose interest in and understanding of the history and traditions of their own community.

There is a significant amount of traditional practice, poetry, and rituals that are dependent on the Liabuku language. It is unfortunate that one of the contexts in which the Liabuku language is used is diminishing as a result of migration and urbanization. Additionally, cultural practices that rely on the language are also diminishing. People are moving away from the oral tradition, which is an essential part of the process of language transmission, and instead are moving toward urban centers (17). At the same time that the number of native speakers of the Liabuku language is decreasing, there are no public resources that are dedicated to the language, which has put the language in danger of being lost forever. The term "Liabuku" refers to the social, cultural, and environmental norms and practices that have been in place for a very long time. The disappearance of a language results in the loss of the local wisdom and knowledge that has been instrumental in the formation and preservation of a community's culture.

4. CONCLUSION

The integration of Buru oral literature within a problem-based learning framework has demonstrated clear and multifaceted benefits for Indonesian language education. Observational and empirical findings reveal not only measurable improvement in students' academic performance, but also a marked enhancement in motivation, engagement, and appreciation of local cultural values. The collaborative development and deployment of contextually relevant teaching tools played a pivotal role in overcoming initial challenges, such as limited instructional time and unfamiliarity with new pedagogical approaches among both students and teachers. These outcomes reinforce the importance of connecting classroom content to students' lived experiences and cultural heritage.

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6. Data Availability:

Data supporting the findings of this study are available upon reasonable request from the corresponding author.

7. Conflict of interest:

The authors declare that the research was conducted without any commercial or financial relationships that could be construed as a potential conflict of interest.

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