

APENDICES

Appendix 1 Hasil Penelitian

INTERVIEW TRANSCRIPTS OF PRELIMINARY STUDY

Teacher Interview

Nama Sekolah : SMK Negeri 1 O'o'u
Guru Mata Pelajaran : Sonazaro Bu'ulolo
Mata Pelajaran : Bahasa Inggris
Kelas : X
Hari/Tanggal Wawancara : Rabu, 16 Desember 2024

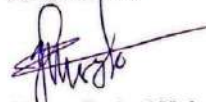
Pertanyaan:

1. Bagaimana pendapat Bapak tentang pembelajaran Bahasa Inggris di sekolah saat ini?
2. Apa tantangan utama yang Bapak hadapi dalam mengajar Bahasa Inggris di sekolah ?
3. Menurut Bapak, apakah buku teks Bahasa Inggris yang digunakan saat ini sudah efektif?
4. Bagaimana tingkat motivasi siswa dalam belajar Bahasa Inggris?
5. Bagaimana pendapat Bapak jika buku teks Bahasa Inggris dikembangkan dengan memasukkan konten budaya Nias?
6. Sejauh mana Bapak mengenalkan budaya Nias dalam pengajaran Bahasa Inggris?
7. Menurut Bapak, apakah siswa akan lebih tertarik belajar Bahasa Inggris jika materi dikaitkan dengan budaya lokal mereka?
8. Bagaimana pendapat Bapak tentang materi yang menggabungkan Bahasa Inggris dengan keterampilan vokasional yang berkaitan dengan budaya lokal (misalnya, pariwisata berbasis budaya Nias)?
9. Apakah Bapak bersedia berpartisipasi dalam pengembangan buku teks Bahasa Inggris berbasis budaya Nias?
10. Apa saran Bapak untuk memastikan bahwa buku teks berbasis budaya Nias ini dapat digunakan secara efektif di kelas?

Mengetahui:
Guru Mata Pelajaran,


Sonazaro Bu'ulolo, S.Pd
NIP.

Pewawancara,


Mercy Dwiwul Halawa
NIM. 212108067

OBSERVATION SHEET OF PRELIMINARY STUDY

a. Aspek Penilaian Kurikulum

No	Aspek yang Dinilai	Pernyataan yang Diamati	Ya / Tidak
1	Integrasi Budaya dalam Materi Pembelajaran	Apakah kurikulum membahas tentang budaya dalam mata pelajaran bahasa Inggris?	☒ Ya / ☐ Tidak
2	Relevansi Tema Pembelajaran	Apakah tema pembelajaran Bahasa Inggris relevan dengan konteks budaya?	☒ Ya / ☐ Tidak
3	Contoh Bacaan Berbasis Budaya	Apakah terdapat teks bacaan dalam kurikulum yang membahas cerita rakyat, legenda, atau tradisi ?	☒ Ya / ☐ Tidak
4	Contoh Bacaan Berbasis Budaya Lokal	Apakah terdapat teks bacaan dalam kurikulum yang membahas cerita rakyat, legenda, atau tradisi Nias?	☐ Ya / ☒ Tidak
5	Nilai-nilai Budaya dalam Materi	Apakah kurikulum mengenalkan nilai-nilai positif budaya?	☒ Ya / ☐ Tidak

b. Aspek Penilaian Buku Teks Bahasa Inggris

No	Aspek yang Dinilai	Pernyataan yang Diamati	Ya / Tidak
1	Materi Berbasis Budaya Lokal	Apakah buku teks menyertakan materi yang berkaitan dengan budaya?	☒ Ya / ☐ Tidak
2	Keberadaan Teks Bacaan Budaya Nias	Apakah buku teks menyediakan teks bacaan tentang cerita rakyat, tradisi, atau sejarah Nias?	☐ Ya / ☒ Tidak
3	Visualisasi Budaya dalam buku teks	Apakah buku teks menyertakan ilustrasi, foto, atau gambar yang menggambarkan budaya?	☒ Ya / ☐ Tidak
4	Proyek atau Tugas Berbasis Budaya Lokal	Apakah buku teks memberikan proyek yang mendorong siswa untuk mengeksplorasi budaya Nias?	☐ Ya / ☒ Tidak
5	Relevansi Materi untuk Siswa SMK	Apakah materi dalam buku teks sesuai dengan kebutuhan siswa vokasi?	☒ Ya / ☐ Tidak

c. Aspek Motivasi Siswa dalam Pembelajaran

No	Aspek Motivasi Siswa	Pernyataan yang Diamati	Ya / Tidak
1	Ketertarikan terhadap Materi dalam buku teks	Apakah siswa merasa lebih tertarik belajar bahasa Inggris?	☐ Ya / ☒ Tidak
2	Keterlibatan dalam Aktivitas	Apakah siswa aktif dalam aktivitas belajar bahasa Inggris?	☐ Ya / ☒ Tidak
3	Kebanggaan terhadap Budaya Sendiri	Apakah siswa menunjukkan rasa bangga ketika materi budaya Nias dibahas dalam buku teks?	☒ Ya / ☐ Tidak
4	Pemahaman Lebih Baik terhadap Bahasa Inggris	Apakah integrasi budaya Nias membantu siswa memahami kosakata dan teks dalam Bahasa Inggris?	☒ Ya / ☐ Tidak
5	Peningkatan Motivasi Belajar	Apakah siswa merasa lebih termotivasi untuk belajar Bahasa Inggris melalui topik budaya Nias?	☒ Ya / ☐ Tidak
6	Relevansi Materi dengan Kehidupan Sehari-hari	Apakah siswa merasa materi ini relevan dengan pengalaman mereka sehari-hari?	☒ Ya / ☐ Tidak

LEMBAR VALIDASI UNTUK AHLI DESAIN

Judul Penelitian : Developing Nias Culture-Based English Textbook
to Enrich 21st Century Skills
for Vocational High School Students

Judul Buku : Nias Culture-Based English Textbook

Peneliti : Mercy Dwiyl Halawa

Ahli Desain : Artha Providensia Gulö, S.Art.

Petunjuk:

1. Lembar evaluasi ini dimaksudkan untuk mendapatkan informasi dari Bapak/Ibu sebagai ahli Bahasa dalam bidang pendidikan.
2. Pendapat, penilaian, saran dan kritik Bapak/Ibu akan sangat bermanfaat untuk memperbaiki dan meningkatkan kualitas buku teks ini.
3. Sehubungan dengan hal tersebut, mohon Bapak/Ibu memberikan penilaian pada setiap pernyataan dalam lembar evaluasi dengan memberi tanda centang (✓) pada kolom yang sesuai.
4. Komentar atau saran untuk perbaikan, mohon dituliskan pada kolom yang telah disediakan.
5. Atas kesediaan Bapak/Ibu dalam mengisi angket evaluasi ini, saya mengucapkan terima kasih.

No	Aspek Penilaian	Indikator Penilaian	Skor (1-4)			
			4	3	2	1
1	Daya tarik visual (<i>Visual Appeal</i>)	Menarik perhatian dan sesuai dengan minat peserta didik.		✓		
2	Tata Letak dan Organisasi (<i>Layout and Organization</i>)	Tersusun rapi dan mudah dinavigasi.		✓		
3	Penggunaan Warna (<i>Use of Color</i>)	Warna mendukung pemahaman tanpa mengganggu.		✓		
4	Tipografi (<i>Typography</i>)	Jenis huruf, ukuran, dan spasi sesuai dengan usia dan tingkat kognitif peserta didik.		✓		

5	Ilustrasi dan Visual (<i>Illustrations and Visuals</i>)	Gambar mendukung dan memperjelas isi.		✓		
6	Anatomi Cover Buku (<i>Book Cover Anatomy</i>)	Memuat elemen utama: judul, penulis, penerbit, dan visual pendukung.		✓		
		Komunikatif dan informative menggambarkan isi buku		✓		

Keterangan Skor:

- 1 = Tidak sesuai
- 2 = Kurang sesuai
- 3 = Sesuai
- 4 = Sangat sesuai

A. KEBENARAN DESAIN

NO	Jenis Kesalahan	Saran Perbaikan
		Penggunaan komponen ilustrasi baiknya menggunakan ilustrasi yang sesuai umur target/pasar sasaran. seperti gambar-gambar yang lebih realis/semi realis agar pembaca nyaman dan merasakan hubungan dengan buku, visual dan pengalaman.

B. KOMENTAR & SARAN

Buku ini sangat menarik, judul dan tema buku sangat berbobot berani untuk mengeksplor bentuk, warna, ilustrasi dan visual.

Baiknya buku ini benar-benar diperhatikan agar dapat diterbitkan. buku ini sangat membantu siswa-siswi dalam mencari referensi buku yg menarik, dapat mengangkat cerita rakyat dan memajukan ilmu pengetahuan.

C. KESIMPULAN DAN REKOMENDASI

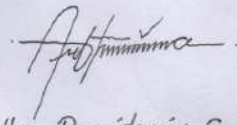
Materi ini dinyatakan:

(Pilih salah satu dengan melingkari kesimpulan yang sesuai)

1. Layak untuk diujicobakan
- ② Layak untuk diujicobakan dengan revisi sesuai saran
3. Tidak layak untuk diujicobakan

Gunungsitoli, 3 Juni 2025

Ahli Desain



Artha..Providencia..Gulo, S.Art

LEMBAR VALIDASI UNTUK AHLI BUDAYA

Judul Penelitian : Developing Nias Culture-Based English Textbook
to Enrich 21st Century Skills
for Vocational High School Students

Judul Buku : Nias Culture-Based English Textbook

Peneliti : Mercy Dwiyl Halawa

Ahli Budaya : Yafaowoloo Gea, S.S., M.Sc., M.A.,

Petunjuk:

1. Lembar evaluasi ini dimaksudkan untuk mendapatkan informasi dari Bapak/Ibu sebagai ahli Bahasa dalam bidang pendidikan.
2. Pendapat, penilaian, saran dan kritik Bapak/Ibu akan sangat bermanfaat untuk memperbaiki dan meningkatkan kualitas buku teks ini.
3. Sehubungan dengan hal tersebut, mohon Bapak/Ibu memberikan penilaian pada setiap pernyataan dalam lembar evaluasi dengan memberi tanda centang (✓) pada kolom yang sesuai.
4. Komentar atau saran untuk perbaikan, mohon dituliskan pada kolom yang telah disediakan.
5. Atas kesediaan Bapak/Ibu dalam mengisi angket evaluasi ini, saya mengucapkan terima kasih.

No	Aspek Penilaian	Indikator Penilaian	Skor (1-4)			
			4	3	2	1
1	Representasi Budaya Lokal (<i>Local Cultural Representation</i>)	Buku mencerminkan budaya, tradisi, dan nilai lokal dalam teks dan ilustrasi.	✓			
2	Sensitivitas Budaya (<i>Cultural Sensitivity</i>)	Buku tidak mengandung stereotip, bias, atau diskriminasi terhadap kelompok budaya tertentu.	✓			
3	Kesesuaian Konteks Budaya dengan Materi (<i>Cultural Context Relevance</i>)	Penggunaan contoh, gambar, nama tokoh, dan ilustrasi sesuai dengan nilai-nilai budaya dan konteks siswa.	✓			
4	Mendorong Toleransi dan Keberagaman (<i>Promotion of Tolerance and Diversity</i>)	Buku mendorong sikap saling menghargai, gotong royong, dan toleransi antar budaya.	✓			

5	Penguatan Identitas dan Nilai Karakter (<i>Strengthening Identity and Character Values</i>)	Buku mendukung pembentukan karakter dan identitas kebangsaan melalui budaya.	✓			
6	Keterlibatan Budaya dalam Aktivitas (<i>Cultural Integration in Activities</i>)	Buku menyertakan aktivitas atau tugas yang menghubungkan pembelajaran dengan budaya siswa.	✓			

Keterangan Skor:

- 1 = Tidak sesuai
- 2 = Kurang sesuai
- 3 = Sesuai
- 4 = Sangat sesuai

A. KEBENARAN MEDIA

NO	Jenis Kesalahan	Saran Perbaikan

B. KOMENTAR & SARAN

Isi buku sudah layak untuk digunakan sebagai bahan untuk pelestarian nilai-nilai budaya dan karakter masyarakat Pulau Nias.

C. KESIMPULAN DAN REKOMENDASI

Materi ini dinyatakan:

(Pilih salah satu dengan melingkari kesimpulan yang sesuai)

1. Layak untuk diujicobakan
2. Layak untuk diujicobakan dengan revisi sesuai saran
3. Tidak layak untuk diujicobakan

Gunungsitoli, 12 Juni 2025

Ahli Bahasa


Yohanes S.S., M.Sc., M.A.

LEMBAR VALIDASI UNTUK AHLI MATERI

Judul Penelitian : Developing Nias Culture-Based English Textbook
to Enrich 21st Century Skills
for Vocational High School Students

Judul Buku : Nias Culture-Based English Textbook

Peneliti : Mercy Dwiyl Halawa

Ahli Materi : Sonazaro Bu'ulo'o, S.pd.

Petunjuk:

1. Lembar evaluasi ini dimaksudkan untuk mendapatkan informasi dari Bapak/Ibu sebagai ahli Bahasa dalam bidang pendidikan.
2. Pendapat, penilaian, saran dan kritik Bapak/Ibu akan sangat bermanfaat untuk memperbaiki dan meningkatkan kualitas buku teks ini.
3. Sehubungan dengan hal tersebut, mohon Bapak/Ibu memberikan penilaian pada setiap pernyataan dalam lembar evaluasi dengan memberi tanda centang (✓) pada kolom yang sesuai.
4. Komentar atau saran untuk perbaikan, mohon dituliskan pada kolom yang telah disediakan.
5. Atas kesediaan Bapak/Ibu dalam mengisi angket evaluasi ini, saya mengucapkan terima kasih.

No	Aspek Penilaian	Indikator Penilaian	Skor (1-4)			
			4	3	2	1
1	Nilai Pancasila (<i>Pancasila Values</i>)	Isi tidak bertentangan dengan nilai-nilai Pancasila.	✓			
2	Non-Diskriminatif /SARA (<i>Non-Discriminatory</i>)	Tidak memuat diskriminasi suku, agama, ras, atau golongan.	✓			
3	Tanpa Unsur Pornografi (<i>No Pornographic Content</i>)	Bebas dari unsur pornografi atau konten tidak layak.	✓			
4	Tanpa Kekerasan (<i>No Violence</i>)	Tidak menampilkan kekerasan fisik/verbal secara langsung atau tersirat.	✓			
5	Tanpa Ujaran Kebencian (<i>No Hate Speech</i>)	Tidak memuat ujaran kebencian terhadap kelompok manapun.	✓			

6	Sesuai Standar Kurikulum Nasional (<i>Aligned with National Curriculum Standards</i>)	Materi mendukung standar nasional pendidikan. Komunikatif dan informative menggambarkan isi buku	✓				
7	Kontekstual dan Lingkungan (<i>Contextual and Environmental Relevance</i>)	Sesuai dengan konteks lokal dan kondisi lingkungan peserta didik.	✓				
8	Materi Interaktif (<i>Interactive Material</i>)	Mendorong siswa lebih komunikatif, berpikir kritis, kreatif dan berkolaborasi.	✓				
9	Kesatuan Isi (<i>Content Coherence</i>)	Isi buku terintegrasi dan tersusun logis antar bagian.	✓				

Keterangan Skor:

- 1 = Tidak sesuai
- 2 = Kurang sesuai
- 3 = Sesuai
- 4 = Sangat sesuai

A. KEBENARAN MATERI

NO	Jenis Kesalahan	Saran Perbaikan

B. KOMENTAR & SARAN

- Setelah saya identifikasi semua isi buku ini, memberikan penjelasan yang sangat mudah dipahami
- Memudahkan bagi siswa pembelajaran dalam mengadopsi diferensiasi pembelajaran terhadap prinsip *Understand by learning*.

C. KESIMPULAN DAN REKOMENDASI

Materi ini dinyatakan:

(Pilih salah satu dengan melingkari kesimpulan yang sesuai)

1. Layak untuk diujicobakan
2. Layak untuk diujicobakan dengan revisi sesuai saran
3. Tidak layak untuk diujicobakan

Gunungsitoli, 19 Juni 2025

Ahli Materi



SONAZARO Pambol, S.Pd
NIP. 198002122014101001

LEMBAR VALIDASI UNTUK AHLI BAHASA

Judul Penelitian : Developing Nias Culture-Based English Textbook
to Enrich 21st Century Skills
for Vocational High School Students

Judul Buku : Nias Culture-Based English Textbook

Peneliti : Mercy Dwiyl Halawa

Ahli Bahasa : FIDELIS HALAWA, S. Pd., M. A

Petunjuk:

1. Lembar evaluasi ini dimaksudkan untuk mendapatkan informasi dari Bapak/Ibu sebagai ahli Bahasa dalam bidang pendidikan.
2. Pendapat, penilaian, saran dan kritik Bapak/Ibu akan sangat bermanfaat untuk memperbaiki dan meningkatkan kualitas buku teks ini.
3. Sehubungan dengan hal tersebut, mohon Bapak/Ibu memberikan penilaian pada setiap pernyataan dalam lembar evaluasi dengan memberi tanda centang (✓) pada kolom yang sesuai.
4. Komentar atau saran untuk perbaikan, mohon dituliskan pada kolom yang telah disediakan.
5. Atas kesediaan Bapak/Ibu dalam mengisi angket evaluasi ini, saya mengucapkan terima kasih.

No	Aspek Penilaian	Indikator Penilaian	Skor (1-4)			
			4	3	2	1
1	Lugas (<i>Straightforward</i>)	Ketepatan Struktur Kalimat.	✓			
		Keefektifan kalimat.	✓			
		Kebakuan Istilah.	✓			
2	Komunikatif (<i>communicative</i>)	Pemahaman terhadap pesan atau informasi.	✓			
3	Dialogis dan Interaktif (<i>Dialogical and Interactive</i>)	Kemampuan memotivasi siswa.		✓		
		Kemampuan berpikir kritis.	✓			
4	Kesesuaian bahasa (<i>Language Appropriateness</i>)	Bahasa yang digunakan sesuai dengan usia dan tingkat kognitif siswa.	✓			
5	Penggunaan Bahasa	Ketepatan tata bahasa.		✓		

	Standar (<i>Use of Standard Language</i>)	Ketepatan ejaan.	✓		
6	Penggunaan istilah, symbol, atau ikon. (<i>Use of terms, symbols, or icons</i>)	Konsistensi penggunaan istilah.	✓		
		Konsistensi penggunaan symbol atau ikon.	✓		

Keterangan Skor:

- 1 = Tidak sesuai
- 2 = Kurang sesuai
- 3 = Sesuai
- 4 = Sangat sesuai

A. KEBENARAN BAHASA

NO	Jenis Kesalahan	Saran Perbaikan
		Saran saya untuk memoti- vati siswa dalam mengguna- kan bahasa Mias. harus melakukan pendekatan tiap hari supaya anak- anak di Mias terbiasa menggunakan bahasa Mias dan mereka tidak pernah lupa dengan bahasa ibu mereka sendiri.

B. KOMENTAR & SARAN

C. KESIMPULAN DAN REKOMENDASI

Materi ini dinyatakan:

(Pilih salah satu dengan melingkari kesimpulan yang sesuai)

1. Layak untuk diujicobakan
- ② Layak untuk diujicobakan dengan revisi sesuai saran
3. Tidak layak untuk diujicobakan

Gunungsitoli, 24 Juni 2025

Ahli Bahasa



FIDELIS HALAWA, S.Pd., M.A

Group 1

4C'S OBSERVATION SHEET FOR STUDENTS

No	Name	Collaboration				Communication				Critical Thinking				Creative				Description
		M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	
1	Juni Lestari P. Gen	-	-	-	-	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	Selama pertemuan Juni dapat dinilai baik dalam komunikasi juga aktif dalam memberikan dan menyampaikan pertanyaan. Namun secara umum Juni masih sangat kurang dalam kerjasama tim dan kreatif seperti mencari solusi dan memberikan ide.
2	Gumaw Nihoni	-	-	-	-	✓	✓	✓	✓	-	-	-	-	-	-	-	-	Timan termasuk siswa yang kurang aktif dalam kelompok. Timan memang mampu berkomunikasi dengan baik namun belum menunjukkan critical thinking, collaboration dan creative.
3	Tian Putri Halawa	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Tian dapat dinilai sangat aktif dan memiliki cara agar kelompoknya bekerjasama dengan baik.
4	Ermus Lara	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	Wimus memiliki kemampuan baik dalam kelompok ia selalu mampu bekerjasama dengan temannya, mendengar pendapat orang dan ikut mengemukakan pendapatnya. Selain itu dia juga memiliki ide yang kreatif dan inovatif dalam komunikasi aktif menyampaikan ide dengan bahasa yang baik. Namun Wimus cenderung mengemukakan ide yg sudah muncul dlm pertemuan
5	Putri Ayu Lara	✓	✓	✓	✓	-	-	-	-	-	-	-	-	✓	✓	✓	✓	Ayu mampu bekerjasama dengan baik dalam kelompok serta sering mengemukakan ide-ide baru. Namun masih kurang dalam diskusi kelompok juga komunikasi dan berpikir kritis masih perlu ditingkatkan

Group 2

4C'S OBSERVATION SHEET FOR STUDENTS

No	Name	Collaboration				Communication				Critical Thinking				Creative				Description
		M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	
1	Ranusman Halawa	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	Ranus berperan sebagai pemimpin kelompok yang aktif memfasilitasi teman-temannya diskusi mengemukakan pendapat anggotanya namun dia masih kurang dalam aspek kerjasama karena kurang memberikan ide-ide baru.
2	Rista Claudia Halawa	-	-	-	-	-	-	-	-	✓	✓	✓	✓	✓	✓	✓	✓	Rista memiliki kemampuan baik dalam berpikir kritis dan kreatif dalam memberi ide baru namun cenderung lebih individualis
3	Mawar Lara	-	-	-	-	-	-	-	-	✓	✓	✓	✓	-	-	-	-	Mawar unggul dalam berpikir kritis namun sangat pasif dalam kelompok
4	Yustin April C. Lara	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Meghasai semua aspek 4C serta mampu mendorong teman-temannya untuk lebih terlibat dalam pembelajaran
5	David Ricardo Halawa	-	-	-	-	✓	✓	✓	✓	-	-	-	-	✓	✓	✓	✓	David menunjukkan kreatifitas dan komunikasi dengan memberikan saran-saran mengemukakan pendapat dan ide-ide menarik namun belum optimal dalam bekerjasama tim.

Group 3

4C'S OBSERVATION SHEET FOR STUDENTS

No	Name	Collaboration				Communication				Critical Thinking				Creative				Description
		M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	
1	Pernama Niduna	✓	✓	✓	✓	✓	-	✓	✓	✓	-	✓	✓	-	-	-	-	Mura masih belum konsisten selama pertemuan dalam hal komunikasi dan berpikir kritis namun mampu berkolaborasi dengan baik.
2	Felix Ray Saputra	-	✓	-	✓	✓	✓	✓	✓	-	-	-	-	✓	✓	✓	✓	Ray berperan dalam komunikasi dan kreativitas dengan sering memberi ide-ide menarik namun masih kurang dalam berkolaborasi mendalami materi.
3	Santana Niduna	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	✓	✓	✓	✓	Mampu berkolaborasi dan memberikan ide yang baik tetapi masih kurang percaya diri dan mengklarifikasi informasi.
4	Adrian Lora	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Mengikuti seluruh aspek 4C serta mampu mengidentifikasi dan memecahkan masalah sehingga menjadi salah satu siswa yang paling menonjol dalam kelas.
5	Dini Anindita Lora	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	-	-	-	-	Baik dalam komunikasi dan kolaborasi responsif, serta mendukung kerja kelompok namun masih terbatas dalam berpikir kritis dan kreatifitas cenderung mengikuti alur tanpa banyak memberi ide baru.

Group 4

4C'S OBSERVATION SHEET FOR STUDENTS

No	Name	Collaboration				Communication				Critical Thinking				Creative				Description
		M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	M-1	M-2	M-3	M-4	
1	Elwanda Gladis Daeli	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Ia menunjukkan penguasaan yang baik dalam 4C, ia mampu memimpin diskusi kelompok, berpikir kritis, mengemukakan ide kreatif serta mendorong partisipasi aktif kelompok.
2	Irena Rut Putran Halawa	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	-	✓	✓	✓	Irena juga menguasai 4C serta berkontribusi besar dalam menciptakan dinamika kelompok yang positif.
3	Pelatih Lora	✓	✓	✓	✓	-	-	-	-	-	-	-	-	✓	-	-	-	Pelatih hanya menunjukkan penguasaan yang cukup dalam kolaborasi, ia belum tampak kurang fokus setiap pertemuannya.
4	Febrian K. Usanun	-	-	-	-	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	Menikuti kegiatan dalam berpikir kritis dan komunikasi.
5	Vogi Lora	✓	✓	✓	✓	✓	✓	✓	✓	-	-	-	-	-	-	-	-	Vogi menunjukkan kemampuan yang baik dalam komunikasi dan kolaborasi selama kegiatan pertemuan ini, ia aktif mendengar rekan kelompok namun ia masih perlu meningkatkan kreatifitas dalam memberi ide baru dan berpikir kritis.

FIELD NOTES

NO	DESCRIPTIONS (Meeting 1)	NO	DESCRIPTIONS (Meeting 2)
1.	Sebagian besar siswa suka berkelompok hanya saja suasana terkadang hening dan susah terkondisi.	1.	Sebagian besar siswa tertarik bercenta dan mendengar penjelasan tentang cerita Nias
2.	Pada siswa sebagian besar baru mengetahui bahwa ternyata banyak cerita Nias yang belum pernah mereka baca/dengar.	2.	Tidak semua siswa berperan aktif dalam kelompok.
3.	Siswa mau memberi pendapat.		

FIELD NOTES

NO	DESCRIPTIONS (Meeting 3)	NO	DESCRIPTIONS (Meeting 4)
1.	Siswa semangat mengerjakan tugas kelompok	1.	Sebagian besar siswa ternyata aktif dalam kegiatan budaya seperti menari, dan ketika membaca teks maena dalam buku teks, seorang siswa mengatakan, "kenapa ini ari" maena sama ini". Hal ini menunjukkan bahwa teks yang ada dibuku tersebut mampu menarik perhatian siswa
2.	Siswa terlihat aktif dan tertarik karena merasa terhubung dengan cerita yang di ajarkan	2.	Siswa mau menceritakan pengalamannya-pengalaman dalam belajar tentang cerita-cerita Nias.
3.	Salah satu siswa mengatakan bahwa ia lebih tertarik membaca dan mendengar cerita nias yang baru ia dengar.		

TEACHER QUESTIONNAIRE SHEET

Instruction:

Please rate each statement below based on your agreement level with the textbook's features using the following scale:

1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

No	Statement	Score			
		1	2	3	4
1	The textbook aligns with the national curriculum and effectively integrates Nias cultural elements			✓	
2	The content is relevant to students' cognitive level, vocational background, and learning needs.			✓	
3	The textbook is practical and easy to use in classroom activities.				✓
4	The material is well-structured and successfully integrates Nias cultural values				✓
5	The teacher's guide provides clear instructions and support for lesson delivery.			✓	
6	The layout and visual design are attractive and help students better understand the material.			✓	
7	The textbook effectively supports the development of students' 21 st -century skills (critical thinking, creativity, communication, and collaboration).				✓
Total Number					
Mean					
Percentage					

Hilinamazihono, 3rd June 2025
Teacher,



Sonazaro Bu'ulolo, S.Pd
NIP.

Students' Practicality Questionnaire Sheet

Name : yamah nelson
Class : x mp1
Book Title : Nias Culture-Based English Textbook
School : Smk n 1 o'u
Date : Selasa 3 juni 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
a) 1 b) 2 c) 3 ☒ 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
a) 1 b) 2 c) 3 ☒ 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
a) 1 b) 2 c) 3 ☒ 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
a) 1 b) 2 ☒ 3 ☐ 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
a) 1 b) 2 c) 3 ☒ 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
a) 1 b) 2 c) 3 ☒ 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
a) 1 b) 2 c) 3 ☒ 4

Students' Practicality Questionnaire Sheet

Name : Rista clarensya Halawa
Class : X - MP 1
Book Title : Nias Culture-Based English Textbook
School : Smt n 1 o'ou
Date : Selasa 3 Juni 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
a) 1 b) 2 c) 3 ☒ d) 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
a) 1 b) 2 c) 3 ☒ d) 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
a) 1 b) 2 ☒ c) 3 d) 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
a) 1 b) 2 ☒ c) 3 d) 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
a) 1 b) 2 ☒ c) 3 d) 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
a) 1 b) 2 ☒ c) 3 d) 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
a) 1 b) 2 c) 3 ☒ d) 4

Students' Practicality Questionnaire Sheet

Name : Fembrian Kanimia Waruwu
Class : XMP 1
Book Title : Nias Culture-Based English Textbook
School : SMP N 1 O'ou
Date : Selasa 3 Juni 2015

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
a) 1 b) 2 c) 3 **(d) 4**
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
a) 1 b) 2 c) 3 **(d) 4**
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
a) 1 b) 2 c) 3 **(d) 4**
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
a) 1 b) 2 c) 3 **(d) 4**
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
a) 1 b) 2 c) 3 **(d) 4**
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
a) 1 b) 2 c) 3 **(d) 4**
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
a) 1 b) 2 c) 3 **(d) 4**

Students' Practicality Questionnaire Sheet

Name : Relatif lama
Class : X MP-1
Book Title : Nias Culture-Based English Textbook
School : Smkn 1 Oton
Date : Selasa 3 Juni 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
a) 1 b) 2 c) 3 ☒ d) 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
a) 1 b) 2 c) 3 ☒ d) 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
a) 1 b) 2 c) 3 ☒ d) 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
a) 1 b) 2 c) 3 ☒ d) 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
a) 1 b) 2 c) 3 ☒ d) 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
a) 1 b) 2 c) 3 ☒ d) 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
a) 1 b) 2 c) 3 ☒ d) 4

Students' Practicality Questionnaire Sheet

Name : Ronusman Holawa
 Class : X - mp - 1
 Book Title : Nias Culture-Based English Textbook
 School : smkn 1 0'04
 Date : Selasa 3 Juni 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
 a) 1 b) 2 c) 3 ☒ d) 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
 a) 1 b) 2 c) 3 ☒ d) 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
 a) 1 b) 2 c) 3 ☒ d) 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
 a) 1 b) 2 c) 3 ☒ d) 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
 a) 1 b) 2 c) 3 ☒ d) 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
 a) 1 b) 2 c) 3 ☒ d) 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
 a) 1 b) 2 c) 3 ☒ d) 4

Students' Practicality Questionnaire Sheet

Name : Suhaman Lax
 Class : X - OTK.P
 Book Title : Nias Culture-Based English Textbook
 School : STIK N.1 Baubau
 Date : 16 Juli 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
 a) 1 b) 2 c) 3 ☒ d) 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
 a) 1 b) 2 c) 3 ☒ d) 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
 a) 1 b) 2 ☒ c) 3 a) 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
 a) 1 b) 2 c) 3 ☒ d) 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
 a) 1 b) 2 c) 3 ☒ d) 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
 a) 1 b) 2 c) 3 ☒ d) 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
 a) 1 b) 2 c) 3 ☒ d) 4

Students' Practicality Questionnaire Sheet

Name : DELVIN ALIF INDAH WAR
Class : X - OTKP
Book Title : Nias Culture-Based English Textbook
School : SMK N 1 BAWALATO
Date : Rabu 16 Juli 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
a) 1 b) 2 c) 3 d) 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
a) 1 b) 2 c) 3 d) 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
a) 1 b) 2 c) 3 d) 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
a) 1 b) 2 c) 3 d) 4
5. The textbook provide a good balance between language learning and cultural exploration
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
a) 1 b) 2 c) 3 d) 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
a) 1 b) 2 c) 3 d) 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
a) 1 b) 2 c) 3 d) 4

Students' Practicality Questionnaire Sheet

Name : AURIL DIANI SEPULTRI WATWUU
 Class : X - OTKP
 Book Title : Nias Culture-Based English Textbook
 School : SMK N 1 BAWALATO
 Date : Rabu, 16 Juli 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
 a) 1 b) 2 c) 3 d) 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
 a) 1 b) 2 c) 3 d) 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
 a) 1 b) 2 c) 3 d) 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
 a) 1 b) 2 c) 3 d) 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
 a) 1 b) 2 c) 3 d) 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
 a) 1 b) 2 c) 3 d) 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
 a) 1 b) 2 c) 3 d) 4

Students' Practicality Questionnaire Sheet

Name : Oktavia Andriana Zebua
Class : X - DTKP
Book Title : Nias Culture-Based English Textbook
School : SMK N. 1 BAWO IATO
Date : 16 - Juli - 2025

Instructions:

Please rate the following statements on a scale of 1 to 5, where 1 = Disagree, 2 = Neutral, 3 = Agree, 4 = Strongly Agree.

1. The Nias culture-based English textbooks are easy to use and understand.
Buku pelajaran bahasa Inggris berbasis budaya Nias mudah digunakan dan dipahami.
a) 1 b) 2 c) 3 ~~3~~ 4
2. The content and activities in the textbooks are relevant to my learning needs and interests.
Isi dan kegiatan dalam buku teks relevan dengan kebutuhan dan minat belajar saya.
a) 1 b) 2 c) 3 ~~3~~ 4
3. The textbooks help me develop my 21st-century skills, such as critical thinking, communication, collaboration, and creativity.
Buku teks pelajaran ini membantu saya mengembangkan keterampilan abad ke-21, seperti berpikir kritis, berkomunikasi, berkolaborasi, dan berkreasi.
a) 1 b) 2 c) 3 ~~3~~ 4
4. The textbook effectively integrate Nias cultural elements, which helps me better understand and appreciate my local culture.
Buku pelajaran ini secara efektif mengintegrasikan unsur-unsur budaya Nias, yang membantu saya untuk lebih memahami dan menghargai budaya lokal.
a) 1 b) 2 c) 3 ~~3~~ 4
5. The textbook provide a good balance between language learning and cultural exploration.
Buku pelajaran memberikan keseimbangan yang baik antara pembelajaran bahasa dan eksplorasi budaya.
a) 1 b) 2 c) 3 ~~3~~ 4
6. The layout, design, and visual elements of the textbooks are engaging and user-friendly.
Tata letak, desain, dan elemen-elemen visual buku teks menarik dan mudah digunakan.
a) 1 b) 2 c) 3 ~~3~~ 4
7. Overall, I find the Nias culture-based English textbooks to be a valuable learning resource.
Secara keseluruhan, saya merasa buku pelajaran bahasa Inggris berbasis budaya Nias merupakan sumber belajar yang berharga.
a) 1 b) 2 c) 3 ~~3~~ 4

LEMBAR EVALUASI I

SMK N 1 O'OU KELAS X (SEPULUH)

TAHUN PELAJARAN 2024-2025

Nama	Ranusman Halawa
Kelas	X -mp -1
Mata Pelajaran	Bahasa Inggris
Hari, tanggal	13 Mei 2025

B=9
S=1

$$\frac{9}{10} \times 100 = 90$$

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following text is for questions 1 to 3.

Once upon a time, there were two young golden eels named Oyo and Susua. They lived together in a small lake and were the best of friends. They always did everything together and agreed on everything—whether it was about food, play, or plans.

But the lake was too small, and they started to feel crowded. So they talked and agreed, "Let's leave this lake and go to the big, wide sea. There is lots of space to swim and plenty of food like shrimp and seaweed." They were excited and planned to leave at midnight, after the second sound of the cuckoo bird (a way of telling time in their culture). They held hands as they walked together, then went to sleep in their own places, waiting for the right time to leave.

When the first cuckoo sounded, both woke up. Susua thought, "It's only the first cuckoo, I'll sleep a little more." Oyo saw that Susua was sleeping and thought, "I'll go first. I want to reach the sea quickly and enjoy myself." So Oyo left without waiting for Susua. Later, the second cuckoo sounded. Susua woke up and looked for Oyo but couldn't find him. He was upset and felt betrayed. "Oyo left me! He broke his promise!" Susua became angry and said a curse: May you be stuck on the ground, blocked by mountains. Even after nine years, you'll still be far from the sea!" Susua then set out by himself. He traveled fast and reached the sea the next day. But he couldn't find Oyo. He searched all over the ocean for years, feeling sad but never gave up.

After nine years, Susua finally found Oyo lying weak on the beach. Oyo was stuck in mud and couldn't move his tail. He looked very tired and sad. Oyo told Susua about his difficult journey—how he got stuck in the mud, blocked by mountains, and couldn't move forward. Susua's curse had come true.

Susua's curses fell on Noyo, because he had deceived Susua. After telling all of their respective journeys, they separated, they tried to make a living on their own. "You're done for, Noyo" Susua muttered to himself. "Hopefully you are deterred, so next time don't lie".

- What is the moral of the story?
 - Always compete to get ahead in life.
 - Friendship is not important when traveling.
 - It's okay to break promises if you have a good reason.
 - ☒ Honesty and keeping promises are important in friendship.
 - Always be happy with friends
- What would be the best title for this story?
 - The Journey of the Golden Fish
 - Susua and the Magic Cuckoo
 - The Secret of the Sea
 - ☒ Oyo and Susua: A Story of Broken Trust
 - Lost in the Ocean
- Why did Susua become angry with Oyo?
 - Oyo forgot to say goodbye
 - Oyo stole food from him
 - ☒ Oyo left early without waiting as they agreed
 - Oyo told others bad things about him
 - Oyo refused to go to the sea

LEMBAR EVALUASI I

SMK N 1 O'OU KELAS X (SEPULUH)
TAHUN PELAJARAN 2024-2025

Nama	Pratiwi Laila
Kelas	X-MP-2
Mata Pelajaran	Bahasa Inggris
Hari, tanggal	Senin 13 Mei 2025

B=8
S=2

80

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following text is for questions 1 to 3.

Once upon a time, there were two young golden eels named Oyo and Susua. They lived together in a small lake and were the best of friends. They always did everything together and agreed on everything—whether it was about food, play, or plans.

But the lake was too small, and they started to feel crowded. So they talked and agreed, "Let's leave this lake and go to the big, wide sea. There is lots of space to swim and plenty of food like shrimp and seaweed." They were excited and planned to leave at midnight, after the second sound of the cuckoo bird (a way of telling time in their culture). They held hands as they walked together, then went to sleep in their own places, waiting for the right time to leave.

When the first cuckoo sounded, both woke up. Susua thought, "It's only the first cuckoo, I'll sleep a little more." Oyo saw that Susua was sleeping and thought, "I'll go first. I want to reach the sea quickly and enjoy myself." So Oyo left without waiting for Susua. Later, the second cuckoo sounded. Susua woke up and looked for Oyo but couldn't find him. He was upset and felt betrayed. "Oyo left me! He broke his promise!" Susua became angry and said a curse: May you be stuck on the ground, blocked by mountains. Even after nine years, you'll still be far from the sea!" Susua then set out by himself. He traveled fast and reached the sea the next day. But he couldn't find Oyo. He searched all over the ocean for years, feeling sad but never gave up.

After nine years, Susua finally found Oyo lying weak on the beach. Oyo was stuck in mud and couldn't move his tail. He looked very tired and sad. Oyo told Susua about his difficult journey—how he got stuck in the mud, blocked by mountains, and couldn't move forward. Susua's curse had come true.

Susua's curses fell on Noyo, because he had deceived Susua. After telling all of their respective journeys, they separated, they tried to make a living on their own. "You're done for, Noyo" Susua muttered to himself. "Hopefully you are deterred, so next time don't lie".

- What is the moral of the story?
 - Always compete to get ahead in life.
 - Friendship is not important when traveling.
 - It's okay to break promises if you have a good reason.
 - ☒ Honesty and keeping promises are important in friendship.
 - Always be happy with friends
- What would be the best title for this story?
 - The Journey of the Golden Fish
 - Susua and the Magic Cuckoo
 - The Secret of the Sea
 - ☒ Oyo and Susua: A Story of Broken Trust
 - Lost in the Ocean
- Why did Susua become angry with Oyo?
 - Oyo forgot to say goodbye
 - Oyo stole food from him
 - ☒ Oyo left early without waiting as they agreed
 - Oyo told others bad things about him
 - Oyo refused to go to the sea

LEMBAR EVALUASI I

SMK N 1 O'OU KELAS X (SEPULUH)

TAHUN PELAJARAN 2024-2025

Nama	FEBRIAN K. W NARUNU
Kelas	X. NIP-1
Mata Pelajaran	B. Inggris
Hari, tanggal	Selasa 13 Mei 2025

B = 2
S = 3

70

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following text is for questions 1 to 3.

Once upon a time, there were two young golden eels named Oyo and Susua. They lived together in a small lake and were the best of friends. They always did everything together and agreed on everything—whether it was about food, play, or plans.

But the lake was too small, and they started to feel crowded. So they talked and agreed, "Let's leave this lake and go to the big, wide sea. There is lots of space to swim and plenty of food like shrimp and seaweed." They were excited and planned to leave at midnight, after the second sound of the cuckoo bird (a way of telling time in their culture). They held hands as they walked together, then went to sleep in their own places, waiting for the right time to leave.

When the first cuckoo sounded, both woke up. Susua thought, "It's only the first cuckoo, I'll sleep a little more." Oyo saw that Susua was sleeping and thought, "I'll go first. I want to reach the sea quickly and enjoy myself." So Oyo left without waiting for Susua. Later, the second cuckoo sounded. Susua woke up and looked for Oyo but couldn't find him. He was upset and felt betrayed. "Oyo left me! He broke his promise!" Susua became angry and said a curse: May you be stuck on the ground, blocked by mountains. Even after nine years, you'll still be far from the sea!" Susua then set out by himself. He traveled fast and reached the sea the next day. But he couldn't find Oyo. He searched all over the ocean for years, feeling sad but never gave up.

After nine years, Susua finally found Oyo lying weak on the beach. Oyo was stuck in mud and couldn't move his tail. He looked very tired and sad. Oyo told Susua about his difficult journey—how he got stuck in the mud, blocked by mountains, and couldn't move forward. Susua's curse had come true.

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 - Oyo stole food from him
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 - Oyo told others bad things about him
 - Oyo refused to go to the sea

LEMBAR EVALUASI I

SMK N 1 O'OU KELAS X (SEPULUH)

TAHUN PELAJARAN 2024-2025

Nama	elviriza glesis delli
Kelas	X MP-1
Mata Pelajaran	Bahasa Inggris
Hari, tanggal	Selasa 13 Mei 2025

B=9
S=1

90

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following text is for questions 1 to 3.

Once upon a time, there were two young golden eels named Oyo and Susua. They lived together in a small lake and were the best of friends. They always did everything together and agreed on everything—whether it was about food, play, or plans.

But the lake was too small, and they started to feel crowded. So they talked and agreed, "Let's leave this lake and go to the big, wide sea. There is lots of space to swim and plenty of food like shrimp and seaweed." They were excited and planned to leave at midnight, after the second sound of the cuckoo bird (a way of telling time in their culture). They held hands as they walked together, then went to sleep in their own places, waiting for the right time to leave.

When the first cuckoo sounded, both woke up. Susua thought, "It's only the first cuckoo, I'll sleep a little more." Oyo saw that Susua was sleeping and thought, "I'll go first. I want to reach the sea quickly and enjoy myself." So Oyo left without waiting for Susua. Later, the second cuckoo sounded. Susua woke up and looked for Oyo but couldn't find him. He was upset and felt betrayed. "Oyo left me! He broke his promise!" Susua became angry and said a curse: May you be stuck on the ground, blocked by mountains. Even after nine years, you'll still be far from the sea!" Susua then set out by himself. He traveled fast and reached the sea the next day. But he couldn't find Oyo. He searched all over the ocean for years, feeling sad but never gave up.

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 - The Secret of the Sea
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 - Lost in the Ocean
- Why did Susua become angry with Oyo?
 - Oyo forgot to say goodbye
 - Oyo stole food from him
 - ☒ Oyo left early without waiting as they agreed
 - Oyo told others bad things about him
 - Oyo refused to go to the sea

LEMBAR EVALUASI II

SMK N 1 O'OU KELAS X (SEPULUH)

TAHUN PELAJARAN 2024-2025

Nama	Dini Amindita Lora
Kelas	X-MP-1
Mata Pelajaran	Bahasa Inggris
Hari, tanggal	Selasa 3 Juni 2025

B-29
5/1

98

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following texts for questions 1 to 4.

TARI MOYO

Tari Moyo, also known as Fanari Moyo, is a traditional dance that originates from Nias Island, Indonesia. This dance holds profound historical and spiritual significance for the Nias people. It is not only a form of cultural expression but also a symbolic representation of their ancient beliefs about the origin of mankind. According to local mythology, the dance was inspired by a legendary figure named Sirao, believed to be the first man to descend to earth from the sky. This myth has been preserved and passed down through generations, making Tari Moyo a vital part of Nias's sacred cultural heritage.

Tari Moyo is deeply rooted in a mythical narrative about the descent of human life to the earth. According to legend, a large flying house called Tuwu Zagö descended from the sky amidst heavy rain and storm winds, landing in the Gomo region of Nias. Inside this house lived a wise elder, known as "Si Hai Si Lö Famaedo, Si Hai Si Lö Khala-Khala." He hurled a massive spear named Burusa toward the earth, and from the house, five men attempted to leap down. Only Sirao, the fifth man, survived the descent by dancing and gliding like an eagle through the air. His graceful movements inspired the creation of Tari Moyo, making it both a spiritual ritual and a cultural performance.

The movements in Tari Moyo reflect the light and elegant flight of Sirao as he descended from the sky. Dancers perform with fluid and floating gestures, mimicking the imagery of a bird in flight. The choreography emphasizes grace, balance, and the illusion of hovering in the air. The performance is accompanied by songs and chants that are divided into two contrasting parts: one with a slow, gentle melody and another with a joyful, uplifting rhythm. These parts alternate with the dancers' movements, creating a dynamic and expressive performance. Tari Moyo involves three key groups: the dancers, the singers, and the musicians. The dancers typically consist of two to six pairs of female performers who follow a structured choreography. The singers are responsible for chanting the lyrics and melodies that guide the rhythm and emotion of the dance. Meanwhile, the musicians play traditional Nias instruments, including the Aramba (gong), Göndra (large drum), Faritia (small cymbals), and Tamburu (small drum), which set the tempo and enhance the atmosphere of the performance.

The dance is visually striking, thanks in part to the distinctive costumes worn by all participants. Unlike regular traditional attire, the dancers, singers, and musicians wear specially designed performance costumes that highlight the artistic and ceremonial nature of the dance. The floor pattern of the dance can vary; it is often arranged in two lines or in a triangular shape depending on the aesthetic needs of the performance.

More than just a dance, Tari Moyo is a symbolic representation of the Nias people's spiritual belief in human origin and divine connection. It is performed not only as a cultural celebration but also as a sacred tradition that reflects their cosmology, social values, and artistic legacy. The continued practice of this dance ensures that the myth of SIRAO and the reverence for their ancestors remain alive in the hearts of the Nias community.

1. What is the main purpose of the Tari Moyo dance in the culture of the Nias people?
 - A. to entertain tourists who visit the island
 - B. to welcome royal guests to the palace
 - ☒ C. to symbolize a myth about the origin of mankind
 - D. to imitate dances from other Indonesian islands
 - E. to celebrate harvest festivals

2. Which of the following best describes the movements in Tari Moyo?
- A. Fast, rhythmic steps with stomping feet
 - B. Stiff, symmetrical gestures copied from military drills
 - ☒ C. Smooth and floating, imitating a flying eagle
 - D. Energetic jumps and spins with loud shouting
 - E. Slow crawling and rolling on the floor
3. Who is the legendary figure believed to inspire the creation of Tari Moyo?
- A. Tuwu Zagō
 - ☒ B. Burusa
 - C. Si Hai Si Lō Khala-Khala
 - D. Sirao
 - E. Gōndra
4. Which group of traditional instruments is used to accompany Tari Moyo?
- A. Angklung, rebab, and suling
 - B. Guitar, piano, and violin
 - ☒ C. Aramba, Gōndra, Faritia, and Tambura
 - D. Gong, kendang, and saron
 - E. Kalimba, maracas, and tabla

The following texts are for questions 5 to 7.

TSUNAMI DISASTER IN NIAS ISLAND

Nias Island, located off the western coast of Sumatra, Indonesia, is a beautiful and peaceful island. However, this tranquility was shattered by a devastating natural disaster that struck on December 26th, around 08.30 a.m. WIB. A powerful earthquake followed by a massive tsunami hit several parts of the island, especially in Nias Regency and South Nias Regency.

The tsunami struck hardest in Nias Regency, particularly in Sirombu and Mandrehe Subdistricts. The disaster claimed 123 lives, with 17 others still missing. The enormous waves destroyed homes, belongings, agricultural land, and public facilities. The impact was catastrophic and left the communities in ruins.

In South Nias Regency, although the number of victims was lower, the destruction of infrastructure was still severe. In Telukdalam Subdistrict, 68 houses were heavily damaged, and 75 were lightly damaged. In Lahusa, 12 houses suffered heavy damage, and 2 were lightly affected. Meanwhile, in Pulau-pulau Batu Subdistrict, 49 houses were seriously damaged, and 6 were lightly damaged. The total estimated loss from this disaster was around Rp 11 billion.

At the time of the tsunami, many villagers from Sisarahili II/Sisarahili Gawu in Sirombu were preparing for their Christmas worship service. Around 09.00 a.m., people near the church heard a loud roaring sound from the sea, located about 400 meters away. They noticed a strong wave crushing the bushes and coconut trees near the shore. In panic, some tried to seek shelter in nearby houses, while others attempted to run. Unfortunately, the powerful wave struck and swept away some of them, including a local ONKP pastor. One hour later, the sea receded, but people remained inside, afraid of what might come next.

At 11.00 a.m., the second tsunami wave hit the area, completely flattening the remaining houses, which were mostly made of wooden planks and thatched roofs. This wave caused even more destruction than the first. Later, around 4.00 p.m., a third tsunami wave appeared, but it was not as strong as the previous ones. There were also rumors in the media about Pulau Hinako and Pulau Asu sinking and around 200 deaths. However, field investigations by the MW chief editor and the Humanitarian Task Force from Sirombu Parish and Santa Maria BPB Parish Gunungsitoli revealed that these islands did not experience land subsidence, nor were there any casualties. Residents had managed to evacuate in time, and only one house reported damage to the kitchen. The people lost their food supplies due to the waves, but fortunately, no one died.

This tragic event left deep scars on the people of Nias. The once quiet and beautiful island became a land of sorrow. Yet, through resilience and solidarity, the survivors began to rebuild their lives, carrying the memories of those lost in one of the darkest days in Nias's history.

5. Which of the following is TRUE based on the text?
- ☒ A. The tsunami hit Nias Island on December 25th during the Christmas celebration.
 - B. Most houses in Nias were made of concrete and steel, so they survived the tsunami.
 - C. The second tsunami wave caused more destruction than the first one.
 - D. Around 200 people died in Pulau Hinako and Pulau Asu.
 - E. People managed to escape before the first wave arrived.

6. Which sentence below contains an example of figurative language used in the text?
- A. The residents were afraid to come out after the first wave.
 - ☒ B. The tsunami flattened all the houses made of wooden planks and rumbia roofs.
 - C. The island became a land of sorrow after the disaster.
 - D. People heard the roaring sound of waves coming from the sea.
 - E. The villagers were getting ready to attend Christmas worship.
7. Why is Pulau Hinako said to have no casualties even though it was struck by tsunami?
- ☒ A. The tsunami waves did not reach the island.
 - B. The residents were not present on the island at the time.
 - C. The residents had experience in dealing with disasters.
 - D. The people managed to evacuate quickly.
 - E. There was a tsunami shelter on the island.

The following texts for questions 8 to 10.

BAWŌMATALUO VILLAGE

Bawōmataluo is a traditional village located in Fanayama Sub-district, South Nias Regency, North Sumatra Province, Indonesia. This village is well known for its megalithic cultural heritage and is one of the most popular cultural tourist destinations on Nias Island.

Bawōmataluo consists of 9 hamlets and is situated at an altitude of more than 324 meters above sea level. Its highland location gives the village a cool climate and stunning natural views. The name Bawōmataluo in the Nias language means "Hill of the Sun," reflecting its geographical position on top of a hill. Originally, this village was part of the Teluk Dalam Sub-district. However, after a regional division took place, Bawōmataluo became part of the newly formed Fanayama Sub-district based on Regional Regulation (Perda) No. 12 of 2008, along with several other villages.

In addition to its strategic and elevated location, Bawōmataluo is rich in cultural traditions. Traditional Nias houses made of wood and supported by large pillars still stand firmly in the village. It is also famous for the traditional stone-jumping ritual (fahombo), which attracts both domestic and international tourists who are eager to witness the unique cultural and architectural heritage of the Nias people.

8. Which of the following is TRUE according to the text?
- A. Bawōmataluo is located in a lowland area near the sea.
 - B. Bawōmataluo has only three hamlets in total.
 - C. Bawōmataluo is famous for underwater tourism.
 - ☒ D. Bawōmataluo became part of Fanayama Sub-district after a regional regulation.
 - E. Bawōmataluo is never part of Teluk Dalam Sub-district.
9. Why do you think Bawōmataluo attracts many international tourists?
- A. Because it is located near a large city with many hotels.
 - B. Because it offers modern amusement parks and shopping centers.
 - ☒ C. Because it showcases unique traditions and traditional architecture.
 - D. Because it is a famous place for scuba diving and snorkeling.
 - E. Because it is recently built an international airport.
10. Suppose the traditional stone-jumping ritual (fahombo) is no longer performed in Bawōmataluo. What might be one possible effect in the village?
- A. The village would become more modern.
 - ☒ B. Tourists might lose interest in visiting.
 - C. The number of hamlets would increase.
 - D. The village would have a warmer climate.
 - E. It would become part of another province.

LEMBAR EVALUASI II

SMK N 1 O'OU KELAS X (SEPULUH)

TAHUN PELAJARAN 2024-2025

Nama	Irena Rut Putriani Halawa
Kelas	X - MPI
Mata Pelajaran	Bahasa Inggris
Hari, tanggal	Selasa 3 Juni 2025

B = 8
S = 2

20

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following text is for questions 1 to 4.

TARI MOYO

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 - D. Around 200 people died in Pulau Hinako and Pulau Asu.
 - E. People managed to escape before the first wave arrived.

6. Which sentence below contains an example of figurative language used in the text?
- The residents were afraid to come out after the first wave.
 - ☒ The tsunami flattened all the houses made of wooden planks and umbria roofs.
 - The island became a land of sorrow after the disaster.
 - People heard the roaring sound of waves coming from the sea.
 - The villagers were getting ready to attend Christmas worship.
7. Why is Pulau Hinako said to have no casualties even though it was struck by tsunami?
- The tsunami waves did not reach the island.
 - The residents were not present on the island at the time.
 - ☒ The residents had experience in dealing with disasters.
 - The people managed to evacuate quickly.
 - There was a tsunami shelter on the island.

The following texts for questions 8 to 10.

BAWŌMATALUO VILLAGE

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Bawōmataluo consists of 9 hamlets and is situated at an altitude of more than 324 meters above sea level. Its highland location gives the village a cool climate and stunning natural views. The name Bawōmataluo in the Nias language means "Hill of the Sun," reflecting its geographical position on top of a hill. Originally, this village was part of the Teluk Dalam Sub-district. However, after a regional division took place, Bawōmataluo became part of the newly formed Fanayama Sub-district based on Regional Regulation (Perda) No. 12 of 2008, along with several other villages.

In addition to its strategic and elevated location, Bawōmataluo is rich in cultural traditions. Traditional Nias houses made of wood and supported by large pillars still stand firmly in the village. It is also famous for the traditional stone-jumping ritual (fahombo), which attracts both domestic and international tourists who are eager to witness the unique cultural and architectural heritage of the Nias people.

8. Which of the following is TRUE according to the text?
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 - ☒ Bawōmataluo has only three hamlets in total.
 - Bawōmataluo is famous for underwater tourism.
 - Bawōmataluo became part of Fanayama Sub-district after a regional regulation.
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 - ☒ Because it showcases unique traditions and traditional architecture.
 - Because it is a famous place for scuba diving and snorkeling.
 - Because it is recently built an international airport.
10. Suppose the traditional stone-jumping ritual (fahombo) is no longer performed in Bawōmataluo. What might be one possible effect in the village?
- The village would become more modern.
 - ☒ Tourists might lose interest in visiting.
 - The number of hamlets would increase.
 - The village would have a warmer climate.
 - It would become part of another province.

LEMBAR EVALUASI II

SMK N 1 O'OU KELAS X (SEPULUH)
TAHUN PELAJARAN 2024-2025

Nama	Elvira Siskris Jaeli
Kelas	X MP-1
Mata Pelajaran	Bahasa Inggris
Hari, tanggal	Selasa, 3 Juni 2025

B=10
S=0

EVALUATION I

Read the story carefully. Then choose the correct answer for each of the following questions based on the text!

The following texts for questions 1 to 4.

TARI MOYO

Tari Moyo, also known as Fanari Moyo, is a traditional dance that originates from Nias Island, Indonesia. This dance holds profound historical and spiritual significance for the Nias people. It is not only a form of cultural expression but also a symbolic representation of their ancient beliefs about the origin of mankind. According to local mythology, the dance was inspired by a legendary figure named Sirao, believed to be the first man to descend to earth from the sky. This myth has been preserved and passed down through generations, making Tari Moyo a vital part of Nias's sacred cultural heritage.

Tari Moyo is deeply rooted in a mythical narrative about the descent of human life to the earth. According to legend, a large flying house called Tuwu Zagō descended from the sky amidst heavy rain and storm winds, landing in the Gomo region of Nias. Inside this house lived a wise elder, known as "Si Hai Si Lō Famaedo, Si Hai Si Lō Khala-Khala." He hurled a massive spear named Burusa toward the earth, and from the house, five men attempted to leap down. Only Sirao, the fifth man, survived the descent by dancing and gliding like an eagle through the air. His graceful movements inspired the creation of Tari Moyo, making it both a spiritual ritual and a cultural performance.

The movements in Tari Moyo reflect the light and elegant flight of Sirao as he descended from the sky. Dancers perform with fluid and floating gestures, mimicking the imagery of a bird in flight. The choreography emphasizes grace, balance, and the illusion of hovering in the air. The performance is accompanied by songs and chants that are divided into two contrasting parts: one with a slow, gentle melody and another with a joyful, uplifting rhythm. These parts alternate with the dancers' movements, creating a dynamic and expressive performance. Tari Moyo involves three key groups: the dancers, the singers, and the musicians. The dancers typically consist of two to six pairs of female performers who follow a structured choreography. The singers are responsible for chanting the lyrics and melodies that guide the rhythm and emotion of the dance. Meanwhile, the musicians play traditional Nias instruments, including the Aramba (gong), Gōndra (large drum), Faritia (small cymbals), and Tamburu (small drum), which set the tempo and enhance the atmosphere of the performance.

The dance is visually striking, thanks in part to the distinctive costumes worn by all participants. Unlike regular traditional attire, the dancers, singers, and musicians wear specially designed performance costumes that highlight the artistic and ceremonial nature of the dance. The floor pattern of the dance can vary; it is often arranged in two lines or in a triangular shape depending on the aesthetic needs of the performance.

More than just a dance, Tari Moyo is a symbolic representation of the Nias people's spiritual belief in human origin and divine connection. It is performed not only as a cultural celebration but also as a sacred tradition that reflects their cosmology, social values, and artistic legacy. The continued practice of this dance ensures that the myth of SIRAO and the reverence for their ancestors remain alive in the hearts of the Nias community.

1. What is the main purpose of the Tari Moyo dance in the culture of the Nias people?
 - A. to entertain tourists who visit the island
 - B. to welcome royal guests to the palace
 - ☒ C. to symbolize a myth about the origin of mankind
 - D. to imitate dances from other Indonesian islands
 - E. to celebrate harvest festivals

2. Which of the following best describes the movements in Tari Moyo?
- A. Fast, rhythmic steps with stomping feet
 - B. Stiff, symmetrical gestures copied from military drills
 - ☒ C. Smooth and floating, imitating a flying eagle
 - D. Energetic jumps and spins with loud shouting
 - E. Slow crawling and rolling on the floor
3. Who is the legendary figure believed to inspire the creation of Tari Moyo?
- A. Tuwu Zagō
 - ☒ B. Burusa
 - C. Si Hai Si Lō Khala-Khala
 - D. Sirao
 - E. Gōndra
4. Which group of traditional instruments is used to accompany Tari Moyo?
- A. Angklung, rebab, and suling
 - B. Guitar, piano, and violin
 - ☒ C. Aramba, Gōndra, Faritia, and Tambura
 - D. Gong, kendang, and saron
 - E. Kalimba, maracas, and tabla

The following text is for questions 5 to 7.

TSUNAMI DISASTER IN NIAS ISLAND

Nias Island, located off the western coast of Sumatra, Indonesia, is a beautiful and peaceful island. However, this tranquility was shattered by a devastating natural disaster that struck on December 26th, around 08.30 a.m. WIB. A powerful earthquake followed by a massive tsunami hit several parts of the island, especially in Nias Regency and South Nias Regency.

The tsunami struck hardest in Nias Regency, particularly in Sirombu and Mandrehe Subdistricts. The disaster claimed 123 lives, with 17 others still missing. The enormous waves destroyed homes, belongings, agricultural land, and public facilities. The impact was catastrophic and left the communities in ruins.

In South Nias Regency, although the number of victims was lower, the destruction of infrastructure was still severe. In Telukdalam Subdistrict, 68 houses were heavily damaged, and 75 were lightly damaged. In Lahusa, 12 houses suffered heavy damage, and 2 were lightly affected. Meanwhile, in Pulau-pulau Batu Subdistrict, 49 houses were seriously damaged, and 6 were lightly damaged. The total estimated loss from this disaster was around Rp 11 billion.

At the time of the tsunami, many villagers from Sisarahili II/Sisarahili Gawu in Sirombu were preparing for their Christmas worship service. Around 09.00 a.m., people near the church heard a loud roaring sound from the sea, located about 400 meters away. They noticed a strong wave crushing the bushes and coconut trees near the shore. In panic, some tried to seek shelter in nearby houses, while others attempted to run. Unfortunately, the powerful wave struck and swept away some of them, including a local ONKP pastor. One hour later, the sea receded, but people remained inside, afraid of what might come next.

At 11.00 a.m., the second tsunami wave hit the area, completely flattening the remaining houses, which were mostly made of wooden planks and thatched roofs. This wave caused even more destruction than the first. Later, around 4.00 p.m., a third tsunami wave appeared, but it was not as strong as the previous ones.

There were also rumors in the media about Pulau Hinako and Pulau Asu sinking and around 200 deaths. However, field investigations by the MW chief editor and the Humanitarian Task Force from Sirombu Parish and Santa Maria BPB Parish Gunungsitoli revealed that these islands did not experience land subsidence, nor were there any casualties. Residents had managed to evacuate in time, and only one house reported damage to the kitchen. The people lost their food supplies due to the waves, but fortunately, no one died.

This tragic event left deep scars on the people of Nias. The once quiet and beautiful island became a land of sorrow. Yet, through resilience and solidarity, the survivors began to rebuild their lives, carrying the memories of those lost in one of the darkest days in Nias's history.

5. Which of the following is TRUE based on the text?
- ☒ A. The tsunami hit Nias Island on December 25th during the Christmas celebration.
 - B. Most houses in Nias were made of concrete and steel, so they survived the tsunami.
 - C. The second tsunami wave caused more destruction than the first one.
 - D. Around 200 people died in Pulau Hinako and Pulau Asu.
 - ☒ E. People managed to escape before the first wave arrived.

6. Which sentence below contains an example of figurative language used in the text?
- A. The residents were afraid to come out after the first wave.
 - ☒ B. The tsunami flattened all the houses made of wooden planks and ~~thimba~~ roofs.
 - C. The island became a land of sorrow after the disaster.
 - D. People heard the roaring sound of waves coming from the sea.
 - E. The villagers were getting ready to attend Christmas worship.
7. Why is Pulau Hinako said to have no casualties even though it was struck by tsunami?
- ☒ A. The tsunami waves did not reach the island.
 - B. The residents were not present on the island at the time.
 - C. The residents had experience in dealing with disasters.
 - D. The people managed to evacuate quickly.
 - E. There was a tsunami shelter on the island.

The following text is for questions 8 to 10.

BAWŌMATALUO VILLAGE

Bawōmataluo is a traditional village located in Fanayama Sub-district, South Nias Regency, North Sumatra Province, Indonesia. This village is well known for its megalithic cultural heritage and is one of the most popular cultural tourist destinations on Nias Island.

Bawōmataluo consists of 9 hamlets and is situated at an altitude of more than 324 meters above sea level. Its highland location gives the village a cool climate and stunning natural views. The name Bawōmataluo in the Nias language means "Hill of the Sun," reflecting its geographical position on top of a hill. Originally, this village was part of the Teluk Dalam Sub-district. However, after a regional division took place, Bawōmataluo became part of the newly formed Fanayama Sub-district based on Regional Regulation (Perda) No. 12 of 2008, along with several other villages.

In addition to its strategic and elevated location, Bawōmataluo is rich in cultural traditions. Traditional Nias houses made of wood and supported by large pillars still stand firmly in the village. It is also famous for the traditional stone-jumping ritual (fahombo), which attracts both domestic and international tourists who are eager to witness the unique cultural and architectural heritage of the Nias people.

8. Which of the following is TRUE according to the text?
- A. Bawōmataluo is located in a lowland area near the sea.
 - B. Bawōmataluo has only three hamlets in total.
 - C. Bawōmataluo is famous for underwater tourism.
 - ☒ D. Bawōmataluo became part of Fanayama Sub-district after a regional regulation.
 - E. Bawōmataluo is never part of Teluk Dalam Sub-district.
9. Why do you think Bawōmataluo attracts many international tourists?
- A. Because it is located near a large city with many hotels.
 - B. Because it offers modern amusement parks and shopping centers.
 - ☒ C. Because it showcases unique traditions and traditional architecture.
 - D. Because it is a famous place for scuba diving and snorkeling.
 - E. Because it is recently built an international airport.
10. Suppose the traditional stone-jumping ritual (fahombo) is no longer performed in Bawōmataluo. What might be one possible effect in the village?
- A. The village would become more modern.
 - ☒ B. Tourists might lose interest in visiting.
 - C. The number of hamlets would increase.
 - D. The village would have a warmer climate.
 - E. It would become part of another province.

Appendix 2 Dokumentasi Hasil Penelitian

DOCUMENTATION OF PRELIMINARY STUDY



DOCUMENTATION DURING RESEARCH



Small Group Trial



Meeting 1 (experiment class)



Meeting 2 (experiment class)



Meeting 3 (experiment class)



Meeting 4 (experiment class)



Meeting 1 (Control class)



Meeting 2 (Control class)



Meeting 3 (Control class)



Meeting 4 (Control class)



Teacher questionnaire



Product submission (Nias culture-based English textbook)



The principal handed over the research certificate to the researcher.

CLASS DISSEMINATION



DOCUMENTATION WITH VALIDATOR



Design Validator



Culture Validator



Material Validator



Language Validator

DOCUMENTATION WITH SOURCES OF NIAS CULTURAL STORIES



a.Iskar Gulo



Romanus Tolona Giawa



Nata'alui Duha



P. Alex Telaumbanua, OFM.Cap.



Faosisokhi Laia



P. Johanes M.Hammerle, OFM.Cap

Appendix 3 Pengajuan Judul Penelitian

01 November 2024

Hal : Pengajuan Judul Rancangan Penelitian

Kepada Yth :
Bapak Riswan Zega, S.Pd., M.Hum
(Dosen Penasihat Akademik)

Dengan hormat,

1. Saya yang bertanda tangan di bawah ini :

Nama : MERCY DWIYUL HALAWA

NIM : 212108067

Jumlah SKS yang telah diselesaikan : 136 SKS

Dengan ini mengajukan Judul Rancangan Penelitian dan memohon kepada Bapak kiranya dapat berkenan menyetujui salah satu judul yang saya ajukan di bawah ini:

No.	Judul	Persetujuan	
		Tanggal	Paraf
1	IMPROVING ENGLISH SPEAKING SKILL THROUGH STORYTELLING ABOUT CULTURE OF NIAS AT SMK NEGERI 1 O'O'U	01/11/2024	H
2	DEVELOPMENT OF WEBSITE IN INTRODUCING NIS CULTURE FOR TEACHING ENGLISH		
3	DEVELOPING NIAS CULTURE-BASED ENGLISH TEXTBOOKS FOR VOCATIONAL HIGH SCHOOL STUDENTS	01/11/2024	H

2. Demikian permohonan ini saya ajukan dengan harapan semoga Bapak dapat mempertimbangkannya.

Hormat saya:
Pemohon,



MERCY DWIYUL HALAWA
NIM. 212108067



YAYASAN PERGURUAN TINGGI NIAS

UNIVERSITAS NIAS

FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN (FKIP)

PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

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Homepage: <https://fkip.unias.ac.id> email: fkip@unias.ac.id

Lembar Saran dan Perbaikan Judul Proposal

No	Judul	Saran-saran	Perbaikan	Tanda Tangan	
				KAPRODI	DOSEN PA
1	IMPROVING ENGLISH SPEAKING SKILL THROUGH STORYTELLING ABOUT CULTURE OF NIAS AT SMK NEGERI 1 O'O'U				
2	DEVELOPMENT OF WEBSITE IN INTRODUCING NIS CULTURE FOR TEACHING ENGLISH				
3	DEVELOPING NIAS CULTURE-BASED ENGLISH TEXTBOOKS FOR VOCATIONAL HIGH SCHOOL STUDENTS				

Demikian permohonan ini saya ajukan dan atas perhatian saya ucapkan terimakasih.

Hormat saya,
Pemohon,

MERCY DWIYUL HALAWA
NIM. 212108067

Tembusan:

1. Yth. Kaprodi
2. Yth. Dosen PA

Appendix 4 Abstrak Pengajuan Judul Penelitian

OUTLINE TOPIK PENELITIAN SKRIPSI

Name : Mercy Dwiyl Halawa
 Reg. Number : 212108067
 Program : Sarjana
 Study Program : English Education
 Faculty : Teaching Training Education)

Judul	DEVELOPING NIAS CULTURE-BASED ENGLISH TEXTBOOKS TO ENRICH COMPREHENSION FOR VOCATIONAL HIGH SCHOOL STUDENTS
Fenomena	Currently, many English textbooks used in vocational schools tend to feature generic content or foreign cultures that are less appropriate to the local context. This results in a lack of motivation for students as they do not feel connected to the material being taught. By integrating Nias culture, it is expeted that this textbook can improve students' understanding of English while introducing the richness of local culture, making it more relevant for the development of students' cultural competence and identity. To improve students' insights and experiences in accordance with the area where they live, learning can be integrated with local wisdom values. According to Ahlee et.al (2014), local wisdom is a collection of knowledge as a result of thoughts and actions carried out by people in a place (region) or location. Keraf (2002) in Haunepi & Laras (2017), added that local wisdom includes all forms of knowledge, beliefs, understanding or insight and customs that guide human behavior in life. The implementation of local cultural values in learning is very important today. This is in line with the opinion of Sarah et.al (2023) who argue that integrating local potential education not only improves learning outcomes but also fosters life values among students. They highlight that contextual learning helps students relate academic content to everyday experiences, making learning more relevant and impactful. Suryanti et al. (2020) also emphasized that local wisdom-based teaching materials can significantly improve students' science literacy skills. Their research shows that such teaching materials not only engage students but also align with cultural values, thus fostering a deeper understanding of the subject matter and

	improving overall learning outcomes. This phenomenon indicates the need for the development of English textbooks that integrate local wisdom for vocational students. This will not only enrich students' understanding of the language, but also strengthen their cultural identity and connection with the local community and is expected to preserve the positive values contained in the nation's culture, resulting in maximum learning outcomes.
Lokus	SMK NEGERI 1 O'O'U
Alamat	Desa Hilinamazihono, kecamatan O'o'u, kabupaten Nias Selatan.
Latar Belakang	English is one of the important skills that Vocational High School (SMK) students must master in order to face global competition, especially in the world of work which increasingly demands international communication competence. However, in practice, English language learning in SMK often faces obstacles due to the lack of relevance of teaching materials to the local context. Many English textbooks available feature generic or foreign culture-based content that is unfamiliar to students. As a result, students find it difficult to understand the material in depth, which in turn lowers their motivation to learn. According to Tomlinson (2023), learning materials that are authentic and relevant to students' experiences and environment can increase their engagement and motivation in learning. However, English textbooks in Indonesia tend to underutilize the potential of local culture as part of learning. Wu (2010) in Liu (2016) says many English textbooks focus on the "big C" aspects of culture-such as facts and statistics about the target culture-while neglecting the "little C" elements, which include everyday cultural practices and values. This imbalance can lead to a superficial understanding of the target culture, making it difficult for students to apply what they learn to their own cultural context. The dominant use of foreign cultures in textbooks adds to the challenge of creating meaningful and contextualized learning, as students find it difficult to apply what they learn to their own cultural context. Local culture, such as Nias culture, has great potential to be integrated in learning. Nias is known for its rich and unique traditions, language, arts and life values, which can be the basis for English textbook development. UNESCO (2014) states

that local culture-based learning can not only strengthen students' cultural identity but also improve their global competence, as they learn to understand local values while connecting them with international perspectives.

The integration of local cultural values into learning is also relevant to local wisdom, which according to Ahlee et.al (2014) local wisdom is a collection of knowledge as a result of thoughts and actions carried out by people in a place (region) or location. Keraf (2002) in Haunepi & Laras (2017), added that local wisdom includes all forms of knowledge, beliefs, understanding or insight and customs that guide human behavior in life. The implementation of these values in learning not only serves for cultural preservation, but also creates relevant learning experiences for students. Sarah et.al (2023) argue that integrating local potential education not only improves learning outcomes but also fosters life values among students. They highlight that contextualized learning helps students relate academic content to everyday experiences, making learning more relevant and impactful. Suryanti et al. (2020) also emphasized that local wisdom-based teaching materials can significantly improve students' science literacy skills. Their research shows that such teaching materials not only engage students but also align with cultural values, thus fostering a deeper understanding of the subject matter and improving overall learning outcomes.

The importance of local culture-based learning is in line with various government policies, one of which is the Strengthening Character Education (PPK) program as stated in Presidential Regulation No. 87/2017. The Minister of Education and Culture of the Republic of Indonesia, Muhadjir Effendy, stated that PPK aims to integrate the learning environment of family, school and community through a broad-based curriculum that encourages contextual learning (Effendy, 2018). This program provides a foundation for developing teaching materials that are relevant to student needs, support the preservation of local culture, and build student character according to local community values.

In addition, the development of textbooks must also refer to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 8 of 2016 concerning books used by educational units. This regulation emphasizes that textbooks and non-textbooks must be in accordance with the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, and positive norms prevailing

in society. This is relevant to the development of Nias culture-based textbooks, which can integrate the noble values of local culture with learning objectives, while strengthening students' identity as part of the Indonesian nation.

Furthermore, the development of Nias culture-based teaching materials also supports learning outcomes in accordance with the The Merdeka Curriculum emphasized the importance of character education and cultural comprehension in the educational environment. Creating instructional materials that incorporate indigenous knowledge in accordance with the curriculum's goal of developing students' character and cultural understanding. As a result, incorporating local wisdom into educational materials not only helped to achieve national curriculum objectives, but also aided in the development of a generation that is more aware of its cultural legacy. The Merdeka Curriculum was a policy developed by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) to improve educational quality and increase learning flexibility. The curriculum was designed in compliance with Law Number 20 of 2003, Article 36, establishing the National Education System, with educational units, regional potential, and students as the foundation. The Merdeka Curriculum was implemented using the principles outlined in existing educational laws and regulations.

However, the reality found in schools today, particularly at SMK Negeri 1 O'o'u, shows that the English textbooks used are still dominated by official textbooks from the government. This book, although it has been designed to support the national curriculum, has not integrated local cultural values such as Nias culture. This is a challenge, considering that one of the objectives of the Core Competencies (KI) in the curriculum is to form students who not only understand science, but are also able to practice cultural values and character.

Several studies have shown the importance of developing culturally relevant English textbooks, especially in vocational education. Handayani & Aprilliandari (2022), in a study entitled "Developing a Bangka Belitung Cultural-Based English Textbook for Tourism Vocational Students", found that existing teaching materials often lack local cultural content and focus more on low-level thinking skills. This is considered to be less supportive of the development of students' critical and creative thinking skills. This research emphasizes the need for local culture-based

textbooks to create more relevant and meaningful learning.

Similar research was conducted by Inderawati et al. (2021) with the title "Needs Analysis of Vocational High School Textbook to Local Culture Materials and the 21st Century Competencies". This study focused on vocational high school students in Palembang and showed that they need English teaching materials that are integrated with local culture and technology. In addition, the materials should be relevant to the students' field of study to support meaningful and contextualized learning. However, this study emphasizes more on analyzing students' needs through quantitative and qualitative methods rather than on developing the final product in the form of a textbook. This is one of the differences compared to recent research, which directly focuses on developing teaching materials based on Nias culture.

In addition, Adlis et al. (2022), in a study entitled "Improving Students' Reading Skills in Understanding English Texts Using Culture-Based Text Teaching Materials", found that the use of local culture-based teaching materials can significantly improve students' reading skills. This study also shows that local culture-based teaching materials can improve students' activeness, participation, and learning outcomes. The focus was more on using existing teaching materials rather than developing new products.

When compared to the recent study titled "Developing Nias Culture-Based English Textbooks to Enrich Comprehension for Vocational High School Students," there are some similarities and differences. Research by Handayani & Aprilliandari (2022), Inderawati et al. (2021), and Adlis et al. (2022) have similarities with the current study in terms of objectives, namely presenting relevant local culture-based teaching materials to improve students' English comprehension. However, the current study focuses specifically on Nias culture, which is rich with the value of gotong royong, local wisdom, and unique traditions, in contrast to the focus of Palembang culture in Inderawati et al.'s study. In addition, the approach in Inderawati's study was more oriented towards analyzing students' needs through questionnaires and interviews, while the recent study went directly to the development of Nias culture-based textbooks as the final product.

Recent research also differs from Adlis et al. (2022) which focuses more on

improving reading skills through culturally-based teaching materials that are already available, without developing new textbooks. In addition, the previous study covers a broader context of students such as high school in general, while the current study is more specific to vocational students. However, all studies agree that the integration of local culture in English teaching materials can support more effective, interesting and context-relevant learning.

It can be concluded that the development of local culture-based English teaching materials has an important role in creating relevant, contextual, and meaningful learning, especially in vocational education. The integration of local culture in textbooks not only helps preserve local cultural values but also improves students' critical thinking, creative, and reading skills. In addition, these teaching materials are able to support the mastery of 21st century competencies, make learning more interesting and effective, and meet the needs of students according to their local context.

Jopalina et al. (2023) emphasize that teaching materials that incorporate local cultural elements are not only relevant to students' lives, but also provide opportunities for them to connect English learning with their own cultural context. This approach supports the development of students' broader competencies, including linguistic skills, cultural understanding, and local identity.

In addition, the theory from Margana & Widyantoro (2017) strengthen the relevance of this research by highlighting the effectiveness of culture-based textbooks in encouraging students' higher order thinking skills and creativity. This is in line with the learning needs in Vocational High Schools (SMK), which not only prepare students academically, but also practically and contextually according to the needs of the world of work and their environment.

Using this theoretical basis, this research makes a significant contribution in developing Nias culture-based textbooks that are not only a tool for English language learning, but also a means to preserve local culture, strengthen students' identity, and enhance 21st century skills such as critical, creative, and collaborative thinking.

Given this phenomenon, it is important to develop a Nias culture-based English

	textbook that can increase the relevance of learning for vocational students. Such a textbook is expected to introduce students to the local culture of Nias while improving their English language skills. In addition, this textbook is also a medium for cultural preservation that is integrated with learning, making it more meaningful and relevant to students' lives.
Perumusan Masalah	1. What are the needs of students and teachers for Nias culture-based English textbooks in vocational schools? 2. What is the process of developing Nias culture-based English textbooks for vocational students? 3. What is the quality of the developed textbook in terms of validity, practicality, and effectiveness?
Tujuan Penelitian	1. Identifying students' and teachers' needs for Nias culture-based English textbooks in vocational schools. 2. Developing Nias culture-based English textbooks that meet the needs and characteristics of vocational students. 3. Evaluating the quality of the developed textbooks in terms of validity, practicality, and effectiveness.
Metode Penelitian	R & D method ADDIE development model with stages of Analysis, Design, Development, Implementation, and Evaluation.
Daftar Pustaka	Adlis, Y., Soma, R., & Sufri. (2022). Improving students' reading skills in understanding English texts using culture-based text teaching materials. <i>Jurnal Basicedu</i>, 6(3), 3665-3673. https://doi.org/10.31004/basicedu.v6i3.2695 Ahlee, Kittitornkool, Thungwa & Parinyasutinun, 2014. Bang Kad: A Reflection Of Local Wisdom To Find Wild Honey And Ecological Use Of Resources In Melalauca Forest In The Songkhla Lake Basin. <i>Silpakorn University Journal of Social Sciences, Humanities, and Arts</i> Vol.14(3) : 7799, 2014 Branch, R.M (2009) <i>Instructional Design: The ADDIE Approach</i>. Springer New York Dordrecht Heidelberg London. ISBN 978-0-387-09505-9 Effendy, M. (2018). Panduan praktis pelibatan tripusat pendidikan dalam penguatan pendidikan karakter (PPK) untuk Kepala Sekolah. Jakarta: Pusat Analisis dan Sinkronisasi Kebijakan Setjen Kemdikbud. Handayani & Aprilliandari (2022) <i>Developing a Bangka Belitung Cultural-Based English Textbook for Tourism Vocational Students</i>. Universitas

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Disetujui oleh

Dosen Pembimbing,



Yasminar Telaumbanua, S.Pd., M.Pd.
NIDN. 0130047702

Tembusan :

1. Kepala LPPM Universitas Nias
2. Dekan Fakultas Keguruan dan Ilmu Pendidikan

Gunungsitoli, 14 Desember 2024
Disahkan oleh

Ketua Program Studi



Afore Tahir Harefa, S. Pd, M. Pd.,
NIDN. 0117038305

Appendix 6 SK Dosen Pembimbing



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias ✉ 22812
Homepage: <https://fkp.unias.ac.id> email: fkp@unias.ac.id

SURAT PENETAPAN DOSEN PEMBIMBING

Nomor: 48/UN10/PP.10.06/2024

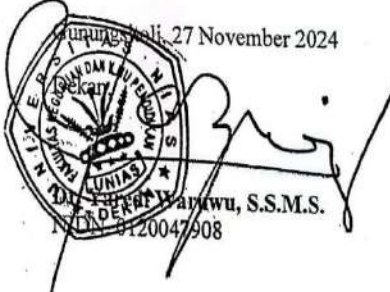
Dekan Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Universitas Nias, menetapkan

Nama : YASMINAR AMAERITA TELAUMBANUA, S.Pd., M.Pd.
NIDN : 0130047702
Pangkat : Penata/III-D
Jabatan Akademik : Lektor
Program Studi : Pendidikan Bahasa Inggris
Bidang Keahlian : Bahasa Inggris

sebagai Pembimbing dalam penulisan skripsi mahasiswa FKIP, Universitas Nias:

Nama : MERCY DWIYUL HALAWA
NIM : 212108067
Program : S-1
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : DEVELOPING NIAS CULTURE-BASED ENGLISH
TEXTBOOKS TO ENRICH STUDENTS' COMPREHENSION
FOR VOCATIONAL HIGH SCHOOL

Demikian surat penetapan dosen pembimbing ini disampaikan untuk dilaksanakan dengan penuh tanggung jawab.

Surunguli, 27 November 2024

Dekan FKIP, Universitas Nias, S.S.M.S.
NIDN 0120047908

Tembusan disampaikan kepada:

1. Plt. Rektor Universitas Nias u.p. Wakil Rektor I
2. Ketua Program Studi Pendidikan Bahasa Inggris
3. Mahasiswa yang dibimbing (MERCY DWIYUL HALAWA)

Appendix 7 Riwayat Bimbingan Rancangan Proposal Penelitian



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

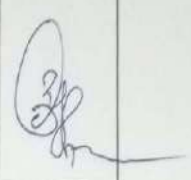
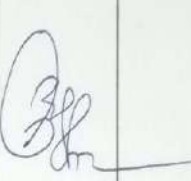
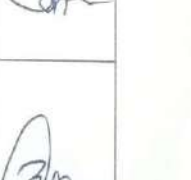
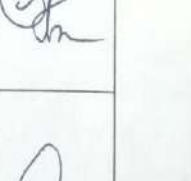
Alamat : Jalan Yos Sudarso 118 E / S Gunungsitoli 626392620815 Nias 22812
 Homepage: <https://Unias.ac.id> email: Pbing@gmail.com@Unias.ac.id

KARTU BIMBINGAN RANCANGAN SKRIPSI



Nama : MERCY DWIYUL HALAWA
 Nim : 212108067
 Program : Sarjana
 Program Studi : Pendidikan Bahasa Inggris
 Fakultas : Keguruan dan Ilmu Pendidikan
 Judul : Developing Nias Culture-based Textbooks to Enrich Students' Comprehension for Vocational High School
 Pembimbing : Yasminar Telaumbanua, S.Pd., M.Pd.

No.	Tanggal	Materi Konsultasi	Komentar Pembimbing*)	Tanggal Rencana Konsultasi	Tanda Tangan
1	13/12/2024	Outline	Melengkapi latar belakang, muat rearty, ttp, gap research, gap theory dan novelty.	14/12/2024	
2	14/12/2024	Revisi Outline	Ubah beberapa theory yang dahulunya sudah lama, perbaiki latar belakang, perbaiki research question	18/12/2024	
3	18/12/2024	Revisi Outline	Muat penalti sebelumnya sebanyak 2 penelitian lagi dan tambah rearty gap theory. lanjut bab 1 sampai 3.	19/12/2024	

4	10/01/2025	Revisi Bab 1 sampai Bab 3	Tutor judul "Students' Comprehension" menjadi "21 st century skills", cari pendapat expert tentang spesifikasi product, lengkapi dengan New Version dan old Version, tambah sub topic di bab II, Penjelasan CAR dipindahkan di bagian implementation.	14/01/2025	
5	14/01/2025	Revisi Bab 2 dan Bab 3	Temukan model textbooks yg cocok dengan New Version (product), lengkapi bab II, tambah/cari indikator textbooks based 4C's, tambah/temukan instrumen seperti test, lembar observasi dll yg sesuai.	20/01/2025	
6	22/01/2025	Revisi bab 2 dan bab 3	selesaikan membuat instrumen, tambahkan pengisian 4c's dalam kurikulum, tentukan test yang dipakai, teliti fast tense/ present tense pada pendapat para ahli	24/01/2025	
7	3/02/2025	Revisi Bab 3	Menyapkan Apendix, memperbaiki kata-kata yang kurang sesuai.	3/02/2025	
8	3/02/2025	Revisi bab 3	Menyediakan lembar persetujuan Seminar proposal	04/02/2025	
9	04/02/2025	Tanda tangan	Lembar Approval siap di tanda tangani. ACC	-	
10	24/05/2025	Revisi Bab 4	Consultation about product validation instrument	31/05/2025	

Appendix 8 Lembar Persetujuan untuk Diseminarkan



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

THE APPROVAL SHEET OF RESEARCH PROPOSAL

The research proposal proposed by:

Name : **MERCY DWIYUL HALAWA**
Reg. Number : 212108067
Program : Scholar
Department : English Education Study Program
Faculty : Faculty of Teacher Training and Education
Proposal Title : Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students

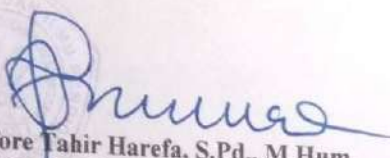
has been approved to be presented in the research proposal seminar forum.

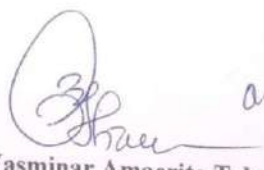
Gunungsitoli, 4 Februari 2025

Acknowledged by:

Chief of English Education Study Program,

Advisor,


Afore Tahir Harefa, S.Pd., M.Hum.
NIDN. 0117038305


Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.
NIDN. 0130047702

*acc. Bialang seminar proposal
4/2-2025*

Appendix 9 Berita Acara Seminar Rancangan Proposal Penelitian



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

BERITA ACARA SEMINAR RANCANGAN SKRIPSI

Pada hari ini Sabtu, tanggal lima belas bulan Februari tahun dua ribu dua puluh lima telah diselenggarakan Seminar Rancangan Skripsi bagi mahasiswa Universitas Nias:

Nama : **Mercy Dwiyl Halawa**
NIM : **212108067**
Program Studi : **Pendidikan Bahasa Inggris**
Fakultas : **Keguruan dan Ilmu Pendidikan**
Judul R. Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

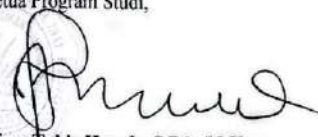
Waktu : 08.00 WIB s/d selesai

Susunan Dewan Pembimbing & Penelaah

1. Yasminar A. Telaumbanua, S.Pd., M.Pd. 1. 
2. Adieli Laoli, S.Pd, M.Pd. 2. 

Rekapitulasi Nilai	
Dewan Pembimbing & Penelaah	Total Nilai
Yasminar A. Telaumbanua, S.Pd., M.Pd.	87.85
Adieli Laoli, S.Pd, M.Pd.	81
Total Nilai	168.85

Rata-rata Nilai : 84.42

Gunungsitoli, 15 Februari 2025
Ketua Program Studi,

Afore Tahir Harefa, S.Pd., M.Hum.
NIDN. 0117038305

Appendix 10 Lembar Perbaikan Rancangan Proposal Penelitian



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
 Alamat : Jalan Yos Sudarso 11B E/S Gunungsitoli 25 626392620815 Nias 22812
 Homepage: <https://pbang.unias.ac.id> email: pbang@unias.ac.id

PERBAIKAN RANCANGAN SKRIPSI

1. Dosen Pembimbing

Nama : Yasminar A. Telaumbanua, S.Pd.,M.Pd.
 NIDN : 0130047702
 Jabatan : Pembimbing
 Unit Kerja : FKIP, Universitas Nias

2. Mahasiswi

Nama : Mercy Dwiylul Halawa
 NIM : 212108067
 Program Studi : Pendidikan Bahasa Inggris
 Fakultas : Keguruan dan Ilmu Pendidikan
 Judul R. Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

3. Waktu Pelaksanaan Ujian

Hari/tanggal : Sabtu, 15 Februari 2025
 Pukul : 08.00 WIB s/d selesai
 Tempat : Ruang 09

4. Perbaikan Rancangan Skripsi

No	Bab Halaman	Uraian
		- Read my notes, comprehend, the revise it correctly. - The raw data have been already collected, how will you analyze? - Complete test for each topic and reading module/ATP for each material is going to be taught.

Gunungsitoli, 15 Februari 2025
 Pembimbing,


Yasminar A. Telaumbanua, S.Pd.,M.Pd.
 NIDN. 0130047702



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungaitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

PERBAIKAN RANCANGAN SKRIPSI

1. Dosen Penelaah

Nama : **Adieli Laoli, S.Pd, M.Pd.**
NIP : 19641027 199402 1 001
Jabatan : Penelaah
Unit Kerja : FKIP, Universitas Nias

2. Mahasiswi

Nama : **Mercy Dwiyl Halawa**
NIM : 212108067
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Keguruan dan Ilmu Pendidikan
Judul R. Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

3. Waktu Pelaksanaan Ujian

Hari/tanggal : Sabtu, 15 Februari 2025
Pukul : 08.00 WIB s/d selesai
Tempat : Ruang 09

4. Perbaikan Rancangan Skripsi

No	Bab Halaman	Uraian
		<i>Perbaikan Perbaikan di bagian budaya Nias yg ada kembangkan itu agar terlewat step text book</i> - Lesson plan + <i>plan yang spesifik agar ada langkah</i> - bagaimana mengevaluasi <i>bagaimana</i> - Mengevaluasi <i>hasil product?</i>

Intan materi yg ada kembangkan

Gunungsitoli, 15 Februari 2025

Penelaah,

Adieli Laoli, S.Pd, M.Pd.

NIP. 19641027 199402 1 001

Appendix 11 Lembar Persetujuan untuk diteliti



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias ✉ 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

THE EXAMINERS' BOARD APPROVAL SHEET OF RESEARCH PROPOSAL

The research proposal proposed by:

Name : **MERCY DWIYUL HALAWA**
Reg. Number : 212108067
Program : Scholar
Department : English Education Study Program
Faculty : Teacher Training and Education
Proposal Title : Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills For Vocational High School Students

has been presented in the research proposal seminar forum and approved for research.

Advisor,

Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.
NIDN. 0130047702

Gunungsitoli, 22 March 2025

Reviewer,

Adieli Laoli, S.Pd., M.Pd.
NIDN. 0114028601

Acknowledged by:

~~Chief of English Education Study Program,~~

Afore Tahir Harefa, S.Pd., M.Hum.
NIDN. 0117038305

Appendix 12 Surat Permohonan Izin Penelitian



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Alamat: Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias ☎ 22812
Home page : <https://fkip.unias.ac.id> email : fkip@unias.ac.id

Gunungsitoli, 29 April 2025

Nomor : 112/UN10/PN.01.02/2025

Lampiran : 1 (satu) set

Perihal : **Permohonan Izin Pelaksanaan Penelitian**

Yth.

Kepala SMK Negeri 1 O'o'u

di

Tempat

1. Dengan hormat, dalam rangka melengkapi data penelitian yang dilaksanakan oleh:

Nama : Mercy Dwiyl Halawa
NIM : 212108067
Fakultas : Keguruan dan Ilmu Pendidikan
Program Studi : Pendidikan Bahasa Inggris
Jenjang Pendidikan : Strata Satu (S-1)

Judul Skripsi : **Developing Nias Culture-Based English
Textbook to Enrich 21st Skills for Vocational
High School Students**

Lokasi Penelitian : SMK Negeri 1 O'o'u
Jadwal Penelitian : 05 Mei s.d. 05 Juni 2025

Maka kami mohon kepada Bapak/Ibu kiranya dapat memberi izin kepada mahasiswa yang namanya tersebut di atas untuk melaksanakan Penelitian di lokasi penelitian tersebut di atas (rancangan skripsi terlampir).

2. Demikian disampaikan, atas bantuan dan kerjasamanya diucapkan terima kasih.



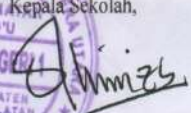
M. Waruwa, S.S., M.S.

120047908

Tembusan Yth:

1. Plt. Rektor Universitas Nias
2. Wakil Rektor Lingkup Universitas Nias
3. Kepala LPPM Universitas Nias
4. Ketua Program Studi Pendidikan Bahasa Inggris
5. Peneliti yang bersangkutan (Mercy Dwiyl Halawa)
6. Arsip

Appendix 13 Surat Izin Penelitian

 PEMERINTAH PROPINSI SUMATERA UTARA DINAS PENDIDIKAN SMK NEGERI 1 O'O'U <i>Alamat : Desa Hilinamazihono Kecamatan O'O'U Kabupaten Nias Selatan, Kode pos 22864</i>	
<u>SURAT KETERANGAN IZIN PENELITIAN</u> Nomor : 421.5/055- TU/2025	
Yang bertanda tangan dibawah ini :	
Nama	: SATINIA ZEBUA, S.P.d., M.A.P
NIP	: 19680415 199702 2 002
Jabatan	: Kepala Sekolah
Unit Kerja	: SMK Negeri 1 O'o'u
Menerangkan bahwa :	
Nama	: Mercy Dwiyl Halawa
NIM	: 212108067
Fakultas	: Keguruan dan Ilmu Pendidikan
Program Studi	: Pendidikan Bahasa Inggris
Jenjang Pendidikan	: Strata Satu (S-1)
Berdasarkan surat permohonan izin pelaksanaan penelitian dari Dekan Fakultas Keguruan dan Ilmu Pendidikan Nomor: 122/UN10/PN.01.02/2025, tanggal 29 April 2025 perihal permohonan izin pelaksanaan penelitian, maka yang bersangkutan diberi izin melaksanakan penelitian di SMK Negeri 1 O'o'u, dalam rangka melengkapi data penelitian dengan judul: Developing Nias Culture-Based English Textbook to Enrich 21st Skills for Vocational Hing School Students Demikian surat keterangan ini dibuat untuk dapat dipergunakan seperlunya.	
Dikeluarkan di : SMK Negeri 1 O'o'u Pada tanggal : 05 Mei 2025 Kepala Sekolah,  SATINIA ZEBUA, S.Pd., M.A.P NIP. 19680415 199702 2 002	

Appendix 14 Surat Keterangan telah melaksanakan Penelitian

**PEMERINTAH PROVINSI SUMATERA UTARA**
DINAS PENDIDIKAN
SMK NEGERI 1 O'O'U
Alamat : Desa Hilinamazihono, Kecamatan O'O'U, Kabupaten Nias Selatan, 22864

SURAT KETERANGAN
Nomor : 421.5/206-TU/2025

Yang bertanda tangan di bawah ini Kepala SMK Negeri 1 O'o'u Kecamatan O'o'u, Kabupaten Nias Selatan.

Nama : **Mercy Dwiyl Halawa**
Nim : 212108067
Fakultas : Keguruan Dan Ilmu Pendidikan
Program Studi : Pendidikan Bahasa Inggris
Jenjang Pendidikan : Strata (S-1)
Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Skills for Vocationnal High School Students**
Lokasi Penelitian : SMK Negeri 1 O'o'u
Jadwal Penelitian : 05 Mei – 21 Juni 2025

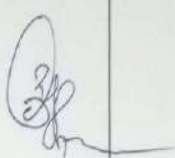
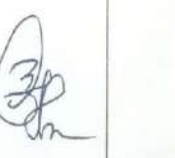
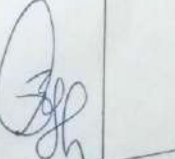
Dengan ini menyatakan bahwa nama mahasiswi yang tersebut di atas **BENAR** telah menyelesaikan penelitian di SMK Negeri 1 O'o'u.

Demikian surat keterangan ini dibuat untuk dipergunakan oleh yang bersangkutan sebagaimana mestinya.

Dikeluarkan di : SMK Negeri 1 O'o'u
Pada tanggal : 21 Juni 2025
Kepala Sekolah,


SATINIA ZEBUA, S.Pd., M.A.P
NIP. 196804151997022002

Appendix 15 Riwayat Bimbingan Skripsi

4	10/01/2025	Revisi Bab 1 sampai Bab 3	Tukar judul "Students' Comprehension" menjadi "21 st century skills", cari pendapat expert tentang spesifikasi produk, lengkapi deskripsi New Version dan old version, tambah sub topic di bab II, Penjelasan CAR dipindahkan di bagian implementation.	14/01/2025	
5	14/01/2025	Revisi Bab 2 dan Bab 3	Temukan model textbooks yg cocok dengan New Version (produk), lengkapi bab II, tambah/cari indikator textbooks based 4c's, tambah/temukan instrumen seperti test, lembar observasi dll yg sesuai.	20/01/2025	
6	22/01/2025	Revisi bab 2 dan bab 3	selesaikan membuat instrumen, tambahkan penjelasan 4c's dalam kurikulum, tentukan test yang dipakai, teliti post tesse/ present tesse pada pendapat para ahli	24/01/2025	
7	3/02/2025	Revisi Bab 3	Menyapkan Apendix, memperbaiki kata ^{an} yang kurang sesuai.	3/02/2025	
8	3/02/2025	Revisi bab 3	Menyediakan lembar persetujuan Seminar proposal	04/02/2025	
9	04/02/2025	Tanda tangan	Lembar Approval siap di tanda tangani. Acc	-	
10	20/05/2025	Revisi Bab 4	Consultation about product validation instrument	31/05/2025	

11	03/06/2025	Revise Chapter 4	improve the tense used, improve table spacing and font size, in the implementation section, explain in more detail what you did.	10/06/2025	
12	10/06/2025	Revise Chapter 4	First explain the result of 4c observation in teaching-learning activities and then explain the evaluation result	21/06/2025	
13	21/06/2025	Revise Chapter 4	singgung tentang efektifitasnya dan kepraktisan.	28/06/2025	
14	28/06/2025	Revise Chapter 4	Perbaiki ukuran ^{huruf} tabel, perbaiki penempatan nama para ahli.	19/07/2025	
15	19/07/2025	Revise Chapter 4	Pelajar lebih detail tentang desain posttest, memuat teori yang mendukung beberapa gagasan pada bagian discussion, jelaskan lebih detail bagian discussion	21/07/2025	
16	23/07/2025	Revise Chapter 4	Complete the discussion section, include sub topics on analysis and interpretation of research findings, Rf vs theory, Rf vs previous research, Rf finding replication, and finally research findings limitation.	25/07/2025	
17	29/07/2025	Revise Chapter 4	Adding an explanation of teacher perceptions in the book effectiveness section, completing the section of research findings vs previous research.	01/08/2025	

18	01/08/26	Approval sheet	Undergraduate Plans approval sheet ready to be signed, Acc.	-	
19					
20					
21					
22					
23					
24					

Appendix 16 Lembar Persetujuan Pembimbing Skripsi untuk Ujian Skripsi



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

THE APPROVAL SHEET OF UNDERGRADUATE THESIS

The undergraduate thesis proposed by:

Name : **MERCY DWIYUL HALAWA**
Reg. Number : 212108067
Program : Scholar
Department : English Education Study Program
Faculty : Faculty of Teacher Training and Education
Undergraduate : Developing Nias Culture-Based English Textbook to Enrich 21st Century
Thesis Title : Skills for Vocational High School Students

has been approved by undergraduate thesis advisor for further approval by the board of examiners.

Gunungsitoli, August 1, 2025

Acknowledged by:

Chief of English Education Study Program,


Afore Tahir Harefa, S.Pd., M.Hum.
NIDN. 0117038305

Undergraduate Thesis Advisor,


Yasminar A. Telaumbanua, S.Pd., M.Pd.
NIDN. 0130047702

Appendix 17 Lembar Turnitin



**YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
LEMBAGA PENELITIAN DAN PENGABDIAN MASYARAKAT**

Rektorat : Jalan Pancasila No. 10 Kota Gunungsitoli ■ +626392620815 Nias ■ 22814
Homepage: <https://unias.ac.id> email: admin@unias.ac.id

SURAT KETERANGAN

Nomor : 366/UN06.01/TU.01.20/2025

Yang bertanda tangan di bawah ini:

Nama : **Arisman Telaumbanua, S.Pd., M.Pd.T.**
NIDN : 0102018705
Pangkat/Golongan : Penata Muda Tk. I/III/b
Jabatan : Sekretaris Lembaga Penelitian dan Pengabdian Kepada Masyarakat Universitas Nias

dengan ini menerangkan bahwa,

Nama : **Mercy Dwiyl Halawa**
NIM : 212108067
Fakultas : Keguruan dan Ilmu Pendidikan
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : **DEVELOPING NIAS CULTURE-BASED ENGLISH TEXTBOOK TO ENRICH 21 st CENTURY SKILLS FOR VOCATIONAL HIGH SCHOOL STUDENTS**

adalah benar telah melakukan pengecekan plagiarisme terhadap Skripsi mahasiswa tersebut di atas melalui aplikasi *Turnitin*, dan mendapat tingkat *Similarity* 13% dan tingkat *Artificial Intelligence (AI)* 23%, sehingga dinyatakan layak untuk melanjutkan pada tahap selanjutnya sesuai dengan tahapan pada penyelesaian skripsi.

Gunungsitoli, 29 Juli 2025

Plh. Kepala LPPM,



Yupiter Mendrofa, S.E.,M.M.
NIDN. 0112078103

Tembusan:

1. Ketua Program Studi Pendidikan Bahasa Inggris
2. Mahasiswa an. **Mercy Dwiyl Halawa**

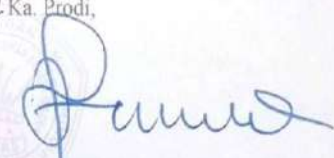
Appendix 18 Surat Keterangan Lulus Mata Kuliah



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

SURAT KETERANGAN
No. **1015** /UN10.03/PN.01/2025

- Ketua Program Studi Pendidikan Bahasa Inggris menerangkan bahwa:
Nama : **MERCY DWIYUL HALAWA**
NIM : **212108067**
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
Telah menyelesaikan mata kuliah yang dipersyaratkan dalam kurikulum yang berlaku di Universitas Nias sebanyak 149 SKS.
- Surat keterangan ini diberikan kepada yang bersangkutan untuk mengikuti ujian skripsi.
- Demikian surat keterangan ini diberikan untuk dapat digunakan seperlunya.

Dikeluarkan di : Gunungsitoli
Pada Tanggal : **21** Agustus 2025
K. Prodi,

Afore Tahir Harefa, S.Pd., M.Hum.
NIDN: 0117038305

Tembusan
Dekan FKIP Universitas Nias

Appendix 19 Surat Permohonan Ujian Skripsi

Agustus 2025

Perihal : Permohonan Ujian Skripsi
Lampiran : Satu Berkas

Kepada Yth.
Ketua Program Studi Pendidikan Bahasa Inggris
di
Gunungsitoli

Saya yang bertanda tangan di bawah ini:

Nama : **MERCY DWIYUL HALAWA**
NIM : 212108067
Program : Sarjana
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
Dosen Pembimbing : Yasminar Amacrita Telaumbanua, S.Pd., M.Pd.
Judul Skripsi : Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills For Vocational High School Students

Mengajukan permohonan untuk diperkenankan menempuh ujian skripsi. Sebagai bahan pertimbangan, bersama ini saya lampirkan:

1. Biodata Peserta Ujian Skripsi
 2. Lembar Persetujuan Dosen Pembimbing Skripsi
 3. Lembar Konsultasi Bimbingan Skripsi (Print Out SIMAT)
 4. Fotokopi Surat Penugasan Dosen Pembimbing Skripsi
 5. Fotokopi KRS Semester 1 sampai Semester Berkenaan
 6. Fotokopi KHS dari Semester 1 sampai Terakhir
 7. Fotokopi Pembayaran Uang Ujian Skripsi
 8. Surat Keterangan Telah Menyelesaikan Semua Beban Studi Kecuali Skripsi/Penulisan Skripsi/Thesis Writing*)
 9. Transkrip Nilai yang Telah Ditandatangani Ketua Program Studi
 10. Surat Keterangan Telah Melakukan Pengecekan Plagiarisme dari LPPM.
 11. Undangan Ujian Skripsi
 12. Telah mengisi link bit.ly/MendaftarUjianSkripsiFKIP
- Atas perhatian Bapak, saya ucapkan terima kasih.

Hormat Saya
Pemohon,



Mercy Dwiyl Halawa
NIM. 212108067

Tembusan
Yth.
Dekan FKIP Universitas Nias

Appendix 20 Lembar Kediaan Menghadiri Ujian Skripsi

 **YAYASAN PERGURUAN TINGGI NIAS**
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📮 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

PERNYATAAN KESEDIAAN PENGUJI I MENGHADIRI
UJIAN MEJA HIJAU

Sehubungan dengan pelaksanaan Ujian Meja Hijau bagi mahasiswa Universitas Nias

Nama : **Mercy Dwiyl Halawa**
NIM : **212108067**
Program Studi : **Pendidikan Bahasa Inggris**
Fakultas : **Fakultas Keguruan dan Ilmu Pendidikan**
Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

Yang dilaksanakan pada:

Hari/tanggal : **Selasa, 19 Agustus 2025**
Pukul : **08.00 WIB s.d. selesai**
Tempat : **Ruang 01 FKIP Universitas Nias**

Dengan ini menyatakan kesediaan menghadiri Ujian Meja Hijau pada waktu yang telah ditetapkan.

Gunungsitoli, 16 Agustus 2025

Penguji I,

1. **Adieli Laoli, S.Pd., M.Pd.**

Tanda Tangan,

1. 



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

PERNYATAAN KESEDIAAN PEMBIMBING MENGHADIRI
UJIAN MEJA HIJAU

Sehubungan dengan pelaksanaan Ujian Meja Hijau bagi mahasiswa Universitas Nias

Nama : **Mercy Dwiyl Halawa**
NIM : **212108067**
Program Studi : **Pendidikan Bahasa Inggris**
Fakultas : **Fakultas Keguruan dan Ilmu Pendidikan**
Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

Yang dilaksanakan pada

Hari/tanggal : **Selasa, 19 Agustus 2025**
Pukul : **08.00 WIB s.d. selesai**
Tempat : **Ruang 01 FKIP Universitas Nias**

Dengan ini menyatakan kesediaan menghadiri Ujian Meja Hijau pada waktu yang telah ditetapkan.

Gunungsitoli, 16 Agustus 2025

Pembimbing,

1. **Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.**

Tanda Tangan,

1.



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

**PERNYATAAN KESEDIAAN PENGUJI II MENGHADIRI
UJIAN MEJA HIJAU**

Sehubungan dengan pelaksanaan Ujian Meja Hijau bagi mahasiswa Universitas Nias

Nama : **Mercy Dwiyl Halawa**
NIM : 212108067
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

Yang dilaksanakan pada

Hari/tanggal : Selasa, 19 Agustus 2025
Pukul : 08.00 WIB s.d. selesai
Tempat : Ruang 01 FKIP Universitas Nias

Dengan ini menyatakan kesediaan menghadiri Ujian Meja Hijau pada waktu yang telah ditetapkan.

Gunungsitoli, 15 Agustus 2025

Penguji II,

1. Trisman Harefa, S.S., M.Pd.

Tanda Tangan,

1.

Appendix 21 Surat Penetapan Dosen Penguji Skripsi



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbirg.unias.ac.id> email: pbirg@unias.ac.id

SURAT PENETAPAN DOSEN PENGUJI

Nomor: 975/UN.10.03/PP.08.05/2025

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Nias menetapkan dewan penguji skripsi bagi mahasiswa Universitas Nias

Nama : Mercy Dwiyl Halawa
NIM : 212108067
Program : Sarjana
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

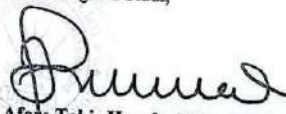
Waktu pelaksanaan ujian:

Hari/tanggal : Selasa, 19 Agustus 2025
Pukul : 08.00 WIB s.d. selesai
Tempat : Ruang 01 FKIP Universitas Nias

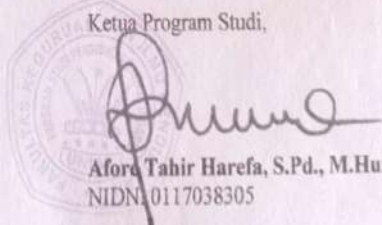
Dewan Penguji:

No.	Nama	Jabatan dalam Ujian	Keterangan
1	Adieli Laoli, S.Pd., M.Pd.	Penguji I	
2	Trisman Harefa, S.S., M.Pd.	Penguji II	
3	Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.	Pembimbing Utama/ Penguji	

Gunungsitoli, 15 Agustus 2025
Ketua Program Studi,


Afore Tahir Harefa, S.Pd., M.Hum.
NIDN. 0117038305

Appendix 22 Undangan Pelaksanaan Ujian Skripsi

	YAYASAN PERGURUAN TINGGI NIAS UNIVERSITAS NIAS FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812 Homepage: https://pbing.unias.ac.id email: pbing@unias.ac.id
Gunungsitoli, 15 Agustus 2025	
Nomor : 976/UN10.03/PP.08.05/2025	
Lampiran : 2 (dua) eks.	
Hal : Pelaksanaan Sidang Skripsi atas nama Mercy Dwiyl Halawa	
Yth. Dosen Penguji Ujian Skripsi	
1. Adieli Laoli, S.Pd., M.Pd.	Penguji I
2. Trisman Harefa, S.S., M.Pd.	Penguji II
③ Yasminar Amaerita Telaumbanua, S.Pd., M.,Pd.	Pembimbing Utama/Penguji
di Gunungsitoli	
Sehubungan dengan pelaksanaan sidang skripsi mahasiswa:	
Nama : Mercy Dwiyl Halawa	
NIM : 212108067	
Program : Sarjana	
Program Studi : Pendidikan Bahasa Inggris	
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan	
Judul Skripsi : Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students	
Diharapkan kehadiran Bapak/Ibu pada acara dimaksud yang diselenggarakan pada:	
Hari/tanggal : Selasa, 19 Agustus 2025	
Pukul : 08.00 WIB s.d. selesai	
Tempat : Ruang 01 FKIP Universitas Nias	
Naskah skripsi yang diujikan, disampaikan langsung oleh mahasiswa yang bersangkutan. Atas perhatian Bapak/Ibu, diucapkan terima kasih.	
 Ketua Program Studi, Aford Tahir Harefa, S.Pd., M.Hum. NIDN 0117038305	
Tembusan	
1. Plh. Rektor Universitas Nias	
2. Dekan Fakultas Keguruan dan Ilmu Pendidikan	
3. Mercy Dwiyl Halawa	

Appendix 23 Berita Acara Ujian Skripsi



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

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 Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

BERITA ACARA UJIAN SKRIPSI

Pada hari ini, Selasa tanggal Sembilan belas bulan Agustus tahun dua ribu dua puluh lima telah diselenggarakan Ujian Skripsi bagi mahasiswa Universitas Nias:

Nama : Mercy Dwiul Halawa
 NIM : 212108067
 Program : Sarjana
 Program Studi : Pendidikan Bahasa Inggris
 Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
 Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

Waktu : 08.00 WIB s.d. selesai

Susunan Dewan Penguji

1. Adieli Laoli, S.Pd., M.Pd.
2. Trisman Harefa, S.S., M.Pd.
3. Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.

Tanda Tangan

1. 2. 3.

No.	Penguji	Tanda Tangan	
		Skor	Rata-rata
1	Adieli Laoli, S.Pd., M.Pd.		92.30
2	Trisman Harefa, S.S., M.Pd.		95
3	Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.		85.15
	Jumlah		282.45

Berdasarkan perhitungan, rata-rata nilai adalah: 94.15 (Sembilan puluh empat koma Lima Belas)
 Dengan demikian yang bersangkutan dinyatakan lulus/tidak lulus dengan predikat kelulusan A

Gunungsitoli, 19 Agustus 2025
 Dewan Ujian Skripsi

Ketua,

Sekretaris,

Afore Tahir Harefa, S.Pd., M.Hum.
 NIDN. 0117038305

Riswan Zega, S.Pd., M.Hum.
 NIDN. 0124108804

Appendix 24 Lembar Perbaikan Ujian Skripsi



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS
 Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
 Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

LEMBAR PERBAIKAN SKRIPSI

1. Dosen Penguji

Nama : Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.
 NIDN : 0130047702
 Jabatan : Pembimbing Utama/Penguji
 Unit Kerja : FKIP, Universitas Nias

2. Mahasiswa

Nama : Mercy Dwiyl Halawa
 NIM : 212108067
 Program : Sarjana
 Program Studi : Pendidikan Bahasa Inggris
 Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
 Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

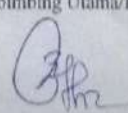
3. Waktu Pelaksanaan Ujian

Hari/tanggal : Selasa, 19 Agustus 2025
 Pukul : 08.00 WIB s.d. selesai
 Tempat : Ruang 01 FKIP Universitas Nias

4. Perbaikan Skripsi

No	Bab/Halaman	Uraian
		- some/little revision inside, - continue publishing the book.

Gunungsitoli, 19 Agustus 2025
 Pembimbing Utama/Penguji,


Yasminar Amaerita Telaumbanua, S.Pd., M.Pd.
 NIDN. 0130047702



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

LEMBAR PERBAIKAN SKRIPSI

1. Dosen Penguji

Nama : Trisman Harefa, S.S., M.Pd.
NIDN : 0114028601
Jabatan : Penguji II
Unit Kerja : FKIP, Universitas Nias

2. Mahasiswa

Nama : Mercy Dwiylul Halawa
NIM : 212108067
Program : Sarjana
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
Judul Skripsi : **Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students**

3. Waktu Pelaksanaan Ujian

Hari/tanggal : Selasa, 19 Agustus 2025
Pukul : 08.00 WIB s.d. selesai
Tempat : Ruang 01 FKIP Universitas Nias

4. Perbaikan Skripsi

No	Bab/Halaman	Uraian
	Bab I - V	perbaiki kata tulis

Gunungsitoli, 19 Agustus 2025
Penguji II,

Trisman Harefa, S.S., M.Pd.
NIDN. 0114028601



YAYASAN PERGURUAN TINGGI NIAS
UNIVERSITAS NIAS
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
PROGRAM STUDI PENDIDIKAN BAHASA INGGRIS

Alamat : Jalan Yos Sudarso 118 E/S Gunungsitoli ☎ +626392620815 Nias 📠 22812
Homepage: <https://pbing.unias.ac.id> email: pbing@unias.ac.id

LEMBAR PERBAIKAN SKRIPSI

1. Dosen Penguji

Nama : Adieli Laoli, S.Pd., M.Pd.
NIDN : 0027106406
Jabatan : Penguji I
Unit Kerja : FKIP, Universitas Nias

2. Mahasiswa

Nama : Mercy Dwiyl Halawa
NIM : 212108067
Program : Sarjana
Program Studi : Pendidikan Bahasa Inggris
Fakultas : Fakultas Keguruan dan Ilmu Pendidikan
Judul Skripsi : *Developing Nias Culture-Based English Textbook to Enrich 21st Century Skills for Vocational High School Students*

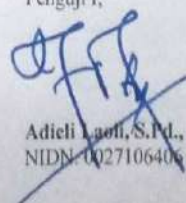
3. Waktu Pelaksanaan Ujian

Hari/tanggal : Selasa, 19 Agustus 2025
Pukul : 08.00 WIB s.d. selesai
Tempat : Ruang 01 FKIP Universitas Nias

4. Perbaikan Skripsi

No	Bab/Halaman	Uraian
		<i>- Tambahkan jenis budaya Nias - Tambahkan syarat validator - Tambahkan sekalah sumber data - libatles Guru uke validator - all.</i>

Gunungsitoli, 19 Agustus 2025
Penguji I,


Adieli Laoli, S.Pd., M.Pd.
NIDN: 0027106406

BIBLIOGRAPHY



Mercy Dwiyl Halawa, was born in Hilinamazihono, July 13th, 2003. The author is the second child of five siblings, Abiziduhu Halawa (father) and Marselina Waruwu (mother). The author resides in Hilinamazihono village, O'o'u sub-district, Telukdalam city. After that, the author started his education from TK Swasta Santo Antonius Amandraya and finished her study there in 2009. After graduating from her kindergarten school, she went to SD Negeri 075099 Hilinamazihono and finished her study there in 2015. After graduating from elementary school, she continued to SMP Swasta Santa Theresia Lahewa for two years then moved to SMP Negeri 1 O'o'u and finished her study there in 2018. In the same year, she continued to SMK Negeri 1 O'o'u and she chose Office Administration as her major. In 2021, she entered in Universitas Nias, majoring English Education Study Program. In 2024, the author began conducting scientific research (thesis) as one of the requirements for completing his undergraduate studies. After going through various stages of writing and supervision, the author successfully defended his thesis before the Thesis Examination Board on August 19, 2025, and was declared "PASSED" with the predicate "Very Satisfactory." The author officially received the academic degree of Bachelor of Education (S.Pd.). During his time at Nias University, the author actively participated in various academic activities and student organizations that supported his interests and personal development in the field of English language teaching and learning, both theoretically and practically.