

Developing Folklore-Based Teaching Materials to Foster Local Wisdom in Junior Secondary Indonesian Language Classes

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ABSTRACT

The study aims to develop and validate folklore-based teaching materials that integrate local wisdom into Indonesian language instruction for junior secondary students. Employing a research and development (R&D) design with the ADDIE model (analysis, design, development, implementation, evaluation), the study engaged more than 50 seventh-grade students at MTs Al-Qur'an Harsallakum, Bengkulu, alongside expert validators in content, language, and media. Data were collected through expert judgment, student questionnaires, and classroom trials, and analyzed using descriptive statistics. The results indicate that expert validation scores ranged from 64% to 90.3%, placing the materials in the "very feasible" category, while student responses confirmed high levels of clarity, cultural relevance, and usability. These findings demonstrate that the developed module is pedagogically sound and practically applicable, effectively enhancing students' ability to understand and write folklore texts. The study concludes that folklore-based materials not only support literacy learning but also foster cultural preservation, offering a contextually responsive resource for Indonesian language teaching in junior secondary schools.

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Introduction

Literacy is no longer confined to the mastery of reading and writing skills in a technical sense but has evolved into a multidimensional competence that enables individuals to participate meaningfully in cultural, social, and economic life. Global policy frameworks emphasize that literacy should be responsive to learners' cultural contexts and should cultivate values of identity, inclusion, and citizenship (UNESCO, 2021). In particular, *cultural literacy* has emerged as a critical dimension of 21st-century education, referring to learners' capacity to interpret and engage with cultural narratives, values, and heritage embedded in their communities. Schools, as formal institutions of learning, are therefore not only tasked with building basic literacy skills but also with transmitting cultural knowledge and fostering appreciation for local wisdom as an asset for sustainable development.

In Indonesia, a multicultural and multilingual nation with diverse traditions, the issue of cultural relevance in education is especially pertinent. National education goals explicitly emphasize the importance of character education, cultural preservation, and integration of local wisdom (*kearifan lokal*) in school curricula. However, tensions persist between globalized educational

demands often emphasizing standardized achievement and universal competencies and the need to sustain cultural diversity in the classroom (Ben-Peretz & Flores, 2018). One concrete avenue to balance these imperatives is the development of teaching materials that incorporate local wisdom, allowing students to cultivate literacy while engaging with narratives rooted in their cultural environment.

Folklore, broadly understood as orally transmitted stories, legends, myths, and cultural narratives, constitutes a rich repository of values, norms, and communal identity. Folklore not only entertains but also educates, offering ethical guidance, historical memory, and cultural metaphors through which societies transmit knowledge across generations. In the Indonesian context, folklore is abundant and diverse, reflecting the traditions of hundreds of ethnic groups spread across the archipelago Hidayah (2020). Integrating folklore into teaching materials provides students with opportunities to experience the richness of their cultural heritage while simultaneously developing skills in reading, comprehension, and writing.

The Indonesian language curriculum, particularly at the junior secondary level, already acknowledges the importance of teaching folklore within the broader domain of narrative texts. Yet the available materials are often generic, relying on simplified or standardized stories detached from students' local environments. This disconnect risks reducing folklore to a tokenistic component of the curriculum, undermining its potential as a meaningful resource for both literacy learning and cultural preservation. As Marmoah et al., (2022) emphasize, students engage more deeply with texts that are culturally relevant, as such texts foster identification, motivation, and critical reflection.

Although various modules and textbooks exist to support the teaching of narrative texts in Bahasa Indonesia, few are systematically designed to foreground local wisdom. Many of the existing resources adopt a one-size-fits-all approach, focusing on generic skills in reading and writing without embedding cultural content that resonates with students' lived realities (Vitaloka et al., 2021). This gap results in a missed opportunity to connect literacy instruction with cultural heritage, thereby weakening the role of education as a medium for cultural transmission. Moreover, research shows that students often perceive folklore lessons as abstract or irrelevant because the texts presented are distant from their own cultural contexts (Ben-Amos & Goldstein, 2013).

Furthermore, the development of teaching materials in Indonesia has often been teacher-centered, relying heavily on government-issued textbooks. While these textbooks provide a baseline for instructional delivery, they rarely capture the diversity of local traditions. Consequently, teachers face difficulties in adapting materials to reflect regional narratives, especially when pressed for time and resources. The absence of structured folklore-based modules leaves a pedagogical vacuum that limits the integration of local wisdom in literacy education.

Recent scholarship increasingly highlights the value of local wisdom as a pedagogical resource. For instance, Abrams et al., (2013) found that embedding local cultural content in teaching materials enhanced students' engagement and improved their ability to contextualize abstract concepts. Similarly, research by Fauziah et al., (2019) on character education demonstrated that local wisdom narratives foster empathy, social responsibility, and ethical reasoning among secondary students. International studies align with these findings, with Abrams et al., (2013), reporting that culturally relevant texts deepen comprehension and critical literacy by positioning learners as co-constructors of meaning rather than passive recipients of information.

At the same time, scholars note that systematic development and validation of culturally grounded teaching materials remain underdeveloped in many contexts. For example, Diva Dhiyaul Mattila et al., (2023) highlight the lack of rigorously designed R&D modules that incorporate cultural narratives into mainstream curricula. In Indonesia, research into teaching material development often employs the ADDIE model but has not always been applied to folklore or local wisdom integration (Pribowo et al., 2024). Thus, while the theoretical case for culturally responsive materials is strong, practical exemplars remain limited, creating a significant gap for researchers and practitioners alike.

The ADDIE model comprising analysis, design, development, implementation, and evaluation offers a systematic framework for instructional design that is particularly well-suited to the development of culturally grounded teaching materials (Branch, 2009). By beginning with needs analysis, ADDIE ensures that material development is responsive to learners' contexts and challenges. The design and development stages allow integration of cultural narratives such as folklore, while the implementation and evaluation stages provide opportunities for iterative refinement based on expert validation and learner feedback. Previous studies demonstrate that ADDIE-based modules are effective in improving student outcomes across subjects, from science to language education (Abuhassna et al., 2024; Awajan, 2022; Koderi et al., 2023). Applying ADDIE to folklore-based teaching material development thus ensures both methodological rigor and contextual relevance.

The present study is motivated by the recognition that despite the acknowledged importance of folklore and local wisdom, there is a paucity of systematically designed teaching materials that integrate these elements into junior secondary Indonesian language instruction. While some prior research has explored the role of local culture in pedagogy, few studies have operationalized this in the form of validated modules that are ready for classroom use. Moreover, existing studies often focus on narrative or descriptive texts broadly, leaving procedural and folklore texts underexplored (Neugebauer et al., 2025; Yore et al., 2003).

By developing and validating a folklore-based module through the ADDIE model, this study seeks to address these gaps. It focuses on seventh-grade students at MTs Al-Qur'an Harsallakum, Bengkulu, a context where folklore remains a living tradition yet has not been fully integrated into classroom instruction. The study not only assesses the feasibility of the developed module through expert validation and student trials but also explores its potential for enhancing literacy skills and supporting cultural preservation.

Theoretically, this study contributes to the growing body of literature on culturally responsive pedagogy by demonstrating how local wisdom can be operationalized in concrete teaching materials. It expands the scope of instructional design research by applying the ADDIE model to the development of folklore-based modules, thereby bridging the gap between theory and practice. Practically, the study provides teachers and policymakers with a validated resource that can be directly applied in classrooms, helping to enrich literacy instruction while sustaining cultural heritage. In doing so, the study aligns with broader national goals of strengthening character education and preserving Indonesia's diverse traditions through formal schooling.

In sum, literacy education in the 21st century must be culturally responsive, contextually grounded, and methodologically rigorous. While existing modules and textbooks provide foundational support for Indonesian language teaching, they often lack integration of local wisdom,

particularly folklore. This gap risks alienating students from their cultural heritage and diminishing the transformative potential of literacy education. Against this background, the present study develops and validates folklore-based teaching materials for junior secondary students using the ADDIE model. By doing so, it aims to enhance students' literacy skills, foster cultural preservation, and provide a replicable framework for integrating local wisdom into curriculum design.

Methods

This study adopted a research and development (R&D) approach to design, validate, and implement folklore-based teaching materials that integrate local wisdom into Indonesian language instruction at the junior secondary level (Aldoobie, 2015; Koderi et al., 2023; Pribowo et al., 2024). The R&D process was operationalized through the ADDIE model comprising the phases of analysis, design, development, implementation, and evaluation widely recognized as a systematic framework for instructional design (Branch, 2009). The research was conducted at MTs Al-Qur'an Harsallakum, Bengkulu, with participants including seventh-grade students, one Indonesian language teacher, and expert validators specializing in content, language, and media. The purposive selection of this site was based on its relevance to the integration of cultural literacy, as students in this school are directly exposed to local folklore traditions that had not been fully represented in existing teaching modules (Erlina et al., 2025; Vitaloka et al., 2021; Yuliani, 2020).

During the analysis phase, data were gathered through interviews with the Indonesian language teacher, curriculum document review, and needs assessment questionnaires administered to students to identify gaps in existing instructional materials. The design and development phases involved drafting lesson materials based on selected local folklore texts, aligning them with curricular standards, and formatting them into student-friendly modules enriched with activities to foster reading, comprehension, and writing. In the implementation phase, the prototype module was trialed with more than 50 students in classroom sessions over four weeks, allowing for the observation of usability, student engagement, and cultural relevance (Hidayati, 2021; Widyastuti & Susiana, 2019). The evaluation phase included both formative and summative assessments. Expert validators assessed the module using standardized validation sheets covering content accuracy, linguistic appropriateness, and media design, while student responses were collected through structured questionnaires (Maisarah et al., 2023; Rokmana et al., 2025).

Data analysis combined quantitative and qualitative procedures (Bergin, 2018; McCrudden et al., 2021). Validation scores from experts and responses from students were tabulated and converted into percentages, interpreted using descriptive statistical criteria to determine feasibility categories. Scores ranged from 64% to 90.3%, positioning the materials within the "very feasible" category. Qualitative feedback from teachers and students was subjected to thematic analysis to capture insights on strengths, weaknesses, and suggested revisions of the module. To ensure the credibility and trustworthiness of findings, triangulation was applied across data sources (expert validators, teachers, students), methods (questionnaires, interviews, observation), and phases (development and implementation). Ethical considerations included institutional approval, informed consent from participants, voluntary student participation, and anonymization of student identities, aligned with international standards for inclusive and culturally responsive education (Zirak Ghazani, 2025).

Results and Discussion

Results

The results of this research and development study are presented according to the key stages of the ADDIE model, namely (1) analysis of needs, (2) design and development of folklore-based materials, (3) implementation through classroom trials, and (4) evaluation through expert validation and student responses.

1. Needs Analysis

Interviews with the Indonesian language teacher and questionnaires administered to seventh-grade students revealed gaps in existing materials. Government-issued textbooks contained generic narrative texts, often disconnected from students’ cultural backgrounds. More than 70% of students indicated that they found folklore lessons abstract or “less interesting” because the stories were unfamiliar or not linked to their regional traditions. Teachers similarly reported limited supplementary resources to support folklore teaching.

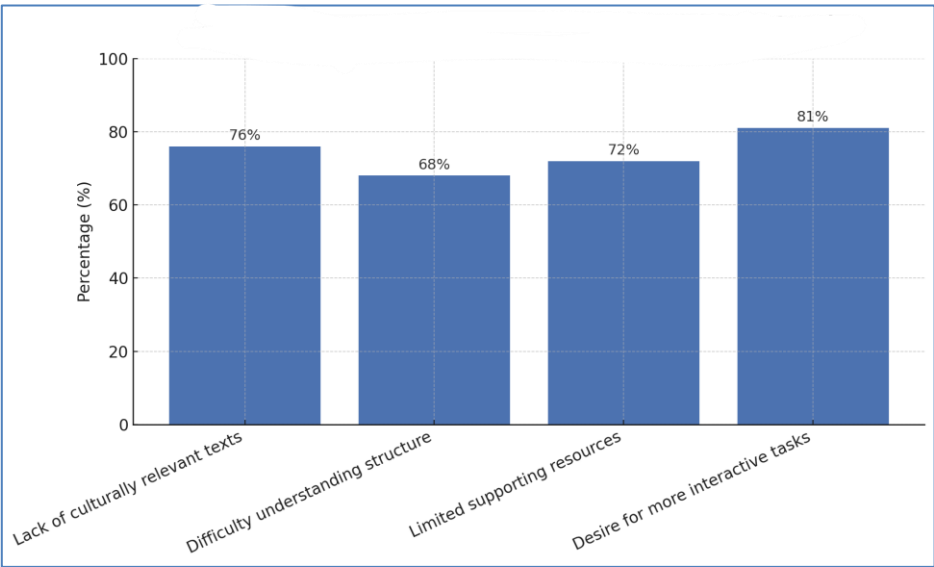


Table 1. Respondents Agreeing

The results of the needs analysis, as illustrated in Figure 1, show that more than two-thirds of students and teachers identified major gaps in folklore instruction: 76% highlighted the lack of culturally relevant texts, 68% reported difficulties in understanding the narrative structure, 72% pointed to the scarcity of supporting resources, and 81% expressed a strong desire for more interactive learning activities. These findings reveal a consistent pattern of unmet needs, suggesting that existing government-issued textbooks fail to capture local cultural contexts and do not adequately scaffold students’ comprehension of folklore texts. The high percentages across all indicators underscore the urgency of developing localized, resource-rich, and activity-oriented teaching materials that integrate local wisdom while simultaneously supporting literacy skills and cultural preservation.

2. Design and Development of Folklore-Based Materials

The development of the folklore-based module was grounded in the findings from the needs analysis, which highlighted students’ desire for more culturally relevant texts, clearer structural guidance, and interactive activities. Accordingly, local folklore from Bengkulu was carefully selected

as the primary source material, ensuring alignment with both curricular standards and students’ cultural environment. Each story was adapted into student-friendly language and accompanied by comprehension questions that guided learners in identifying orientation, complication, and resolution, the rhetorical features central to narrative text.

Beyond the inclusion of folklore texts, the design phase emphasized multimodal engagement. Cultural illustrations, traditional motifs, and visual aids were integrated to make the materials more appealing and contextually authentic. These design elements were complemented by guided questions and scaffolding activities, enabling students to practice both receptive (reading and comprehension) and productive (writing and retelling) literacy skills. Writing prompts were constructed not only to reinforce text structure but also to encourage creativity and personal reflection, linking the moral lessons of folklore to contemporary issues.

The development process also recognized the importance of gradual progression in task design. Exercises began with lower-order skills, such as identifying characters or sequencing events, before advancing to higher-order tasks like rewriting endings or composing new folklore-inspired stories. This scaffolding approach allowed the module to accommodate varying student readiness levels, addressing one of the challenges identified in the needs analysis. The sequencing of tasks was carefully calibrated to sustain student motivation while building complexity over time.

Before field testing, the module underwent internal review by the research team to ensure alignment with learning objectives and technical accuracy. This internal validation provided the first opportunity to refine elements of readability, layout, and task clarity. Following this stage, the module was submitted to expert validators in three domains—content, language, and media—for systematic evaluation. Content experts assessed the cultural authenticity and curricular alignment of the folklore texts, language experts reviewed readability and linguistic appropriateness for seventh-grade learners, and media experts evaluated the visual design and layout.

Expert feedback proved crucial in shaping the final version of the module. Validators recommended simplifying certain vocabulary items to match students’ linguistic proficiency, enhancing the clarity of task instructions, and revising visual layouts to create more consistent flow across sections. These suggestions were incorporated into the revised draft, resulting in improved readability, stronger cultural resonance, and a more coherent instructional design. Overall, the design and development phase successfully transformed Bengkulu folklore into a pedagogically robust, culturally responsive, and student-centered module ready for classroom implementation.

3. *Implementation through Classroom Trials*

The prototype module was implemented in two phases: a small-group trial (15 students) and a large-group trial (50+ students). Classroom observations indicated that students engaged more actively with texts that reflected their cultural environment. In small groups, students demonstrated improved recall of story structures and higher participation in discussions. During the large-group implementation, teachers reported smoother classroom management and stronger student motivation compared to textbook-only instruction.

Table 1. Summary of Classroom Trial Observations

Indicator	Small Group (n=15)	Large Group (n=50+)	Interpretation
Student engagement (active responses, participation)	High	Very high	Folklore relevance increased motivation

Understanding of structure (orientation, complication, resolution)	Moderate	High	Module scaffolding improved comprehension
Writing performance (clarity, coherence)	Moderate	High	Activities supported text production

Base on table 1, both small- and large-group trials confirmed the module’s usability and its contribution to improved engagement and comprehension. Gains were particularly notable in students’ ability to produce coherent folklore-based texts.

4. Evaluation through Expert Validation and Student Responses

Expert validation sheets provided systematic assessments of the module across three domains: content, language, and media. Results are summarized in Table 2.

Table 2. Expert Validation Results

Validator Domain	Score (%)	Category	Notes on Feedback
Content Expert	90.3	Very Feasible	Stories align with cultural values and curriculum
Language Expert	85	Very Feasible	Minor revisions to simplify vocabulary
Media Expert	64	Feasible	Suggestions to enhance visual design

Base on table 2, The content and language domains achieved “very feasible” status, confirming that the folklore narratives were both culturally authentic and pedagogically aligned. The lower media score reflected limitations in design sophistication, highlighting the need for improved graphics and layout in future iterations.

In addition, student responses were collected after classroom use of the module. As shown in Table 3, the majority of students rated the module positively for clarity, cultural relevance, and motivation.

Table 3. Student Response Questionnaire Results (n=50+)

Indicator	Agreement (%)	Interpretation
Clarity of material	87%	Students found explanations easy to follow
Cultural relevance of stories	91%	Folklore reflected students’ local traditions
Motivation to learn	88%	Module stimulated interest and participation
Usability for writing tasks	84%	Activities supported text production skills

Student feedback corroborates the validation results, confirming that the module was perceived as culturally engaging, user-friendly, and motivating. High agreement levels across indicators suggest that the integration of local wisdom strengthened the relevance and impact of literacy instruction.

Overall, the ADDIE-based development process produced a folklore teaching module rated “very feasible” by experts and well-received by students. Needs analysis confirmed gaps in existing

textbooks; design and development successfully integrated folklore narratives; implementation trials demonstrated enhanced engagement and writing outcomes; and evaluation results validated the module's effectiveness. While the media design requires refinement, the study provides robust evidence that folklore-based materials can enrich Indonesian language teaching by connecting literacy development with cultural preservation.

Discussion

The present study sought to design, validate, and implement folklore-based teaching materials for seventh-grade students using the ADDIE instructional design model. The results across the phases of analysis, design, development, implementation, and evaluation indicate that the developed module is both pedagogically sound and culturally responsive. The needs analysis demonstrated a strong demand for culturally relevant texts, clearer structural scaffolding, and more interactive learning tasks, with more than two-thirds of students and teachers acknowledging deficiencies in existing materials. The design and development phase successfully transformed selected folklore from Bengkulu into structured lessons enriched with illustrations, guided questions, and writing prompts aligned with narrative structures. Classroom trials confirmed the usability and effectiveness of the module, as students showed improved comprehension, higher engagement, and stronger writing performance compared with their experiences using generic government-issued textbooks. Expert validation further affirmed the module's feasibility, with high scores in content and language domains and moderate scores in media design. Student responses corroborated these findings, emphasizing the module's clarity, cultural resonance, and motivational impact. Collectively, the evidence underscores the potential of folklore-based materials to support literacy development while simultaneously preserving local cultural heritage.

The findings of this study align with a growing international consensus on the importance of culturally relevant pedagogy in literacy education. Nur Husain (2021), global education framework emphasizes that literacy must not be divorced from learners' cultural contexts if it is to foster meaningful participation in social and civic life. The present study echoes this stance by showing that students were more engaged and motivated when working with texts rooted in their own cultural heritage. Similar outcomes are reported in Tan and Mante Estacio (2021), where culturally relevant texts enhanced students' comprehension and critical engagement. Harman (2013) and Yasuda (2011), demonstrate that collaborative writing grounded in familiar genres fosters both linguistic proficiency and genre awareness among adolescent learners.

Moreover, international studies on instructional material development confirm the methodological robustness of applying the ADDIE model in educational contexts. For instance, Hidayati (2021) and Widyastuti (2020) found that ADDIE-based modules, when iteratively validated and revised, significantly improved learner outcomes across both language and science subjects. The present study extends these global findings into the domain of folklore, highlighting that systematic instructional design frameworks can effectively operationalize culturally embedded content. Importantly, the results resonate with calls by Aghtae (2024), for post-pandemic education to adopt inclusive and context-sensitive approaches, ensuring that learners not only recover academically but also reconnect with their cultural identities through school-based learning.

Within the Indonesian context, the integration of local wisdom into educational practices has been a recurring theme in recent scholarship. Acton et al., (2017) found that embedding local cultural

narratives into teaching materials enhanced student engagement and facilitated contextual understanding of abstract concepts. Similarly, Abrams et al., (2013) documented that local wisdom-based character education strengthened students' empathy, ethical reasoning, and sense of responsibility. The findings of this study are consistent with such evidence, as students at MTs Al-Qur'an Harsallakum demonstrated heightened motivation and comprehension when folklore was used as the basis of literacy instruction.

Several Indonesian studies also highlight the limitations of government-issued textbooks in reflecting local culture. Bole (2021), observed that folklore lessons often rely on generalized narratives detached from specific regional traditions, limiting their cultural impact. Agbenyega et al., (2017) further noted that students frequently perceive folklore learning as abstract and unengaging when presented through standardized materials. The present study directly addresses these challenges by developing a validated module that situates Bengkulu folklore within the curriculum, thereby bridging the gap between official standards and local cultural realities. In doing so, it complements recent initiatives by Zein et al., (2020) and Hadiananto et al., (2022) who argue that literacy education in Indonesia must be both textually rigorous and culturally relevant to achieve meaningful outcomes.

Theoretically, this study contributes to the growing body of literature on culturally responsive pedagogy and instructional design. By applying the ADDIE framework to the development of folklore-based materials, the study demonstrates how systematic instructional design can be harmonized with cultural content integration. This alignment supports Vygotskian perspectives on sociocultural learning, which argue that literacy development is most effective when grounded in meaningful cultural tools and mediated through social interaction. The findings also reinforce the principle of scaffolding, as students' comprehension of folklore texts improved when guided questions and structured writing prompts were embedded in the module.

Furthermore, the study extends schema theory in reading comprehension, which posits that learners draw on prior knowledge and cultural background to make sense of texts. The strong student response to culturally relevant folklore confirms that activating cultural schemata enhances both engagement and comprehension. At the same time, the module's writing activities demonstrate how genre-based pedagogy can be enriched through local content, reinforcing Hallidayan functional linguistics perspectives that texts are social practices shaped by context (Hamman-Ortiz et al., 2023). Theoretically, then, this study bridges instructional design, sociocultural theory, and genre pedagogy, showing that they can converge productively in the development of localized teaching resources.

From a pedagogical standpoint, the results suggest several actionable strategies for teachers. First, literacy instruction should move beyond reliance on generic textbooks by integrating culturally relevant narratives that resonate with students' lived experiences (Ciampa & Reisboard, 2021). Second, scaffolding strategies such as guided questions, visual illustrations, and staged writing tasks are essential for supporting comprehension and production of complex texts like folklore (Clark & Graves, 2005). Third, teachers should be trained to adapt materials flexibly, enabling them to balance curricular standards with local cultural priorities (Fox & Gay, 1995).

At the policy level, the findings highlight the importance of supporting resource development that reflects Indonesia's cultural diversity. The Ministry of Education's *Merdeka Belajar* initiative, which emphasizes autonomy and contextualization in learning, provides a conducive framework for such integration. However, practical support is needed in the form of funding for localized material

development, training for teachers in instructional design, and systematic inclusion of local wisdom in curriculum guidelines. By institutionalizing such measures, policymakers can ensure that cultural preservation and literacy development are not treated as separate goals but as mutually reinforcing priorities.

The novelty of this study lies in its systematic application of the ADDIE model to the development of folklore-based teaching materials in the Indonesian junior secondary context. While prior research has acknowledged the value of local wisdom in education, few studies have operationalized this through rigorous instructional design and validation processes. The integration of folklore from Bengkulu into a structured, student-centered module represents a concrete contribution to both theory and practice.

The study also contributes by providing empirical evidence of student responses, demonstrating that culturally embedded materials can significantly enhance motivation, comprehension, and writing performance. In addition, the triangulation of data sources—including expert validation, student questionnaires, and classroom observation—strengthens the robustness of the findings. Collectively, these contributions extend the literature on culturally responsive pedagogy, offering both a replicable model for material development and a practical resource for teachers in similar contexts.

Despite its contributions, the study is not without limitations. First, the research was conducted in a single school with a specific cultural context (Bengkulu folklore), limiting the generalizability of findings to other regions. Future studies should replicate the methodology across diverse regions in Indonesia to examine the adaptability of folklore-based modules to different cultural settings. Second, while the study employed qualitative and quantitative evaluations, it did not measure long-term effects on literacy achievement. Longitudinal research is needed to assess whether improvements in comprehension and writing are sustained over time. Third, the module's media design received lower scores compared with content and language, indicating the need for more sophisticated visual and technological enhancements. Future research could explore digital adaptations of folklore modules, integrating multimedia elements such as animations, audio storytelling, and interactive quizzes. Such innovations may further enhance engagement while expanding accessibility for students in remote areas. Finally, future work should investigate the comparative effectiveness of folklore-based modules against other forms of culturally responsive pedagogy, to better understand their relative strengths and limitations.

In summary, the discussion highlights that folklore-based teaching materials, when developed through a systematic ADDIE framework, offer significant pedagogical and cultural benefits. By aligning literacy instruction with students' cultural heritage, the module not only improves comprehension and writing skills but also fosters cultural preservation and identity formation. These findings resonate with both global and local scholarship, contribute to theoretical debates in culturally responsive pedagogy, and provide practical implications for teachers and policymakers. At the same time, the study's limitations open avenues for further research, ensuring that the integration of local wisdom into education continues to evolve in both scope and sophistication.

Conclusion

This study demonstrates that vocabulary mastery is a significant and positive predictor of students' short story writing ability, confirming its central role in shaping both linguistic competence and

creative expression. By showing that incremental gains in vocabulary knowledge translate into measurable improvements in narrative writing performance, the research reinforces global theories of language acquisition and provides context-specific evidence from Indonesian classrooms. These findings underscore the necessity of integrating systematic vocabulary development into language pedagogy, not only as a foundation for linguistic accuracy but also as a catalyst for fostering imagination, coherence, and literary quality in students' written work.

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