



Development of Children's Fiction Story Series Book Based on Sumenep Folklore for the Fifth-Grade Students at Elementary School of Pagarbatu I Sumenep

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ABSTRACT

This research is addressed by the low literacy levels among students and their limited understanding of local wisdom in their surrounding area. the purpose of this study is to develop children's fiction story series book based on sumenep folklore for elementary school students. This study employs a research and development (R&D) approach, focusing on developing systems, models, media, or products. The development model used is the 4-D model (Four-D model) by Thiagarajan, Semmel & Semmel, consisting of four stages: define, design, develop, and disseminate. The product developed is a Sumenep folklore-based children's fiction storybook series for elementary school students, tested on fifth-grade students at Elementary School of Pagarbatu I in Sumenep. The research yields three main findings: (1) the validity of the storybook series, with an average expert validation score of 85.83%; (2) the attractiveness of the storybook series, with an average student and teacher response score of 94.04%; and (3) the effectiveness of the storybook series, with a conceptual understanding test score of 100%. Given that the storybook series meets the criteria of validity, attractiveness, and effectiveness, it can be concluded that the product is highly effective, engaging, and suitable for use in learning and as reading material for elementary school students.

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1. INTRODUCTION

Exploring Indonesia's rich cultural heritage is essential. This endeavor also serves to critically examine the existence of rapidly evolving cultural changes. Local wisdom encompasses a worldview, knowledge, and life strategies that manifest in the activities of local communities as they address various problems and meet their needs (Azhar, 2016). Broadly, local wisdom refers to any form of wisdom rooted in values of goodness that are believed, practiced, and preserved over time or passed down through generations by a group in a specific environment or region. Local wisdom prioritizes the place and locality of wisdom subsequently, it does not necessarily have to be inherited from previous generations. Forms of local wisdom in society include values, norms, ethics, beliefs, customs, traditional laws, and special rules. Therefore, local wisdom should not be limited to community leaders; instead, cultural values of local wisdom should be instilled in schoolchildren from an early age.

Education is broadly recognized as a primary pillar in a nation's development, essential for achieving optimal educational objectives. Curriculum development is therefore of paramount importance. In Indonesia, the Emancipated Curriculum has been introduced as a strategic initiative to enhance the quality of learning in schools. This policy adopts a distinct approach to curriculum development, focusing on student empowerment and the development of 21st-century skills. A central premise of the Emancipated Curriculum is to place students at the center of learning, enabling them to engage more actively with concepts, solve problems, and develop competencies that are relevant to life and work. This aligns with aims to foster independence, creativity, and adaptability as lifelong learners (Nihayah et al., 2023) and the policy framing emphasizes giving teachers more flexibility to adapt materials to local contexts and student needs (Nihayah et al., 2023; Muslimin & Khan, 2024; Suryawati et al., 2024). Moreover, several sources identify a lack of updated textbooks aligned with the emancipated framework and infrastructural shortcomings (e.g., internet connectivity, devices). These gaps can impede the intended flexibility and student-centered practices, leading to short-term improvisations that may compromise long-term goals (Syarochil & Abadi, 2023; Lestari et al., 2024; Pols, 2024). Therefore, students would better understand the material if the learning was more contextual and relevant to real-life experiences.

Literacy is crucial in the Emancipated Curriculum, as reading unlocks imagination and resonates with a wide audience while being comprehensible to individuals (Tuerah & Tuerah, 2023). Reading can also be defined as the process of acquiring information through written texts (Maesaturofiqoh, 2021). For elementary-age learners, literacy is defined as a foundational, bidirectional process that extends beyond decoding to include reading, writing, listening, speaking, and the knowledge, skills, and dispositions that support learning across domains. Contemporary frameworks emphasize that literacy involves constructing meaning and engaging critically with information environments rather than simply decoding text (Caiyun, 2023; Acar, 2023; Shearer et al., 2021). Early literacy skills such as lexicon, phonemic awareness, letter knowledge, and listening comprehension are strong predictors of later reading and writing achievement, highlighting the importance of robust early foundations in elementary programs (Taş & Minaz, 2022; Friedrich et al., 2024). Moreover, in today's multimedia ecosystem, literacy has expanded to encompass multiliteracy, incorporating interaction with non-textual modes including images, sounds, diagrams, and digital media to reflect authentic classroom practice and support diverse learners (Fojkar & Rozmanič, 2021; Şeker, 2023; Vanek, 2021; Acar, 2023). Therefore, literacy is crucial for enriching children's literary aspects and elements and capturing students' interest in reading. However, this requires support from diverse and non-monotonous reading materials that integrate literacy

with local wisdom, such as folk tales, legends, and myths that are believed and deeply rooted in the community.

Based on the above discussion, an alternative solution is needed to address the issue through the development of a series of children's fiction storybooks based on folk tales (Mastiah, Mutaqin, & Tirsa, 2021). This approach aims to capture students' interest in learning, reading, and exploring local wisdom, particularly in Madura, with a focus on Sumenep's cultural heritage. Madura Island possesses unique characteristics and potential that are not found elsewhere, particularly in its local wisdom, which is renowned for its diverse culture, culinary delights, traditional attire, and distinctive community customs (Azhar, 2017). The study and internalization of Madurese local wisdom values are crucial, especially for elementary school students (Pratikno, Mardiyana, & Hidayati, 2024).

Children's literature is a genre that explores the world of children, including their experiences, happiness, traits, and growth (Arkadiantika, Ramansyah, Effindi, & Dellia, 2020). Children's storybooks are tailored to meet the needs of young readers, providing them with engaging and satisfying reading experiences. These books are crafted with the intention of being read and enjoyed by children (Johan et al, 2023). In contrast, folk tales are stories that emerge from and are shaped by communities, often reflecting the unique cultural and historical contexts of different nations. Folk tales typically fall into three categories: myths, legends, and folktales (Danandjaya, 1991).

A study by Patria et al. (2021) focused on developing illustrated storybooks with video support to foster social responsibility in fourth-grade elementary school students. The findings indicated that the storybooks, which were accessible on mobile devices, were effective in meeting the needs of both teachers and students and were suitable for enhancing social care character in young learners. The research was conducted with teachers and fourth-grade students in the Dabin II region of Pulkulon District, Grobogan Regency, Central Java. The study revealed a significant demand for illustrated storybooks with video assistance among teachers and students. This was evident from the survey results, where 84.67% of students and 88.67% of teachers responded affirmatively. The storybooks were also deemed feasible for use based on validation by material, language, and media experts, with average scores of 3.07, 2.94, and 3.17, respectively, on a scale of 0.00 to 4.00. These findings suggest that the illustrated storybooks with video assistance can meet the needs of teachers and students and are suitable for enhancing social care character of the fourth-grade elementary school students.

Mailida & Nasution (2024) conducted a study titled "Development of Storybooks Based on Kutacane Folklore to Improve Students' Reading Ability". The research findings showed that the developed storybooks based on Kutacane folklore were deemed valid by experts and practitioners, with validation scores of 80.17% for content, 82.75% for language, and 81.73% for design. After evaluation by three reviewers, the storybook "Orang Alas", which is based on Kutacane mythology, was determined to be a suitable educational resource. The learning process for fifth-grade students at Elementary School of 1 Rantodior culminated with the use of the "Orang Alas" storybook. After undergoing evaluation, modification, and validation by numerous practitioners and experts, the product was deemed feasible and valid for use in Indonesian language acquisition, particularly for fifth-grade students at Elementary School of 1 Rantodior. Therefore, the children's novel rooted in Kutacane mythology proved to be a valuable resource. The findings from the evaluation of the teaching material's effectiveness further supported this, with a two-stage product trial consisting of a small-group assessment (60.9%) and a limited trial (87%). A comparison of the pre-test and post-test results showed an improvement in students' understanding of religious attitude concepts. The Kutacane

folklore-based narrative book proved to be an excellent teaching tool, with a classical percentage of 88%, meeting the classical completeness standard.

Based on the two topic reviews presented, there is a commonality in developing storybooks as a solution to enhance material delivery and student learning outcomes, both of which yielded feasible and valid results. A significant difference lies in the type of stories developed. In the first topic review, researchers developed illustrated storybooks with video assistance, tailored to the needs of teachers and students, and accessible via mobile devices. In contrast, the second topic review focused on developing folklore-based storybooks that connect content and context to mythological life experiences.

2. LITERATURE REVIEW

2.1. Children's Fiction Story Series Book

Children's fiction books are a crucial medium in the development of literacy and character in children. These books not only serve as a source of entertainment but also as an educational tool that can help children understand various concepts, moral values, and cultures. This study will discuss various aspects related to children's fiction book series, including their impact on children's cognitive, social, and emotional development, as well as the role of technology in storytelling. Children's storybooks play a vital role in elementary school learning, serving not only as reading material but also as a tool to develop various skills and character values in children. In the educational context, children's storybooks can be used to enhance creativity, imagination, and children's understanding of their environment and culture. Research shows that well-designed storybooks can meet the criteria of validity and effectiveness as a learning medium (Putri, Mudopar, & Rahayu, 2021; Dharma, 2019).

One important aspect of children's storybooks is their ability to develop children's imagination and creativity. Learning processes that do not involve media, such as storybooks, can hinder children's ability to form their imagination (Rismawati, 2023). Therefore, using children's storybooks in drawing lessons, for example, can help students express their ideas visually. Research indicates that utilizing children's storybooks in this context has a positive impact on elementary school students' drawing abilities (Rismawati, 2023). Children's storybooks can also serve as a medium to introduce local cultural values to children. For instance, developing storybooks that integrate Balinese local culture has been proven effective in increasing reading interest and students' positive attitudes toward learning (Dharma, 2019).

By incorporating local cultural elements, storybooks not only become a learning tool but also act as a bridge to introduce children to their cultural heritage. This aligns with efforts to instill important character and moral values in education (Bantani, 2023). In a broader context, children's storybooks can also be used to support character learning and value education. Through the stories conveyed, children can learn about various values, including anti-corruption values and healthy living behaviors (Putri, Rahmat, & Ansoriyah, 2023; Romadhona, & Solicitor, 2020). Well-designed storybooks can convey important moral messages and help children understand the consequences of their actions. Research shows that applying the illustrated storytelling method can enhance children's creativity and understanding of these values (Hamdani, 2020).

Additionally, children's storybooks can serve as a tool to enhance children's reading and language skills. Research indicates that using storybook-based learning models can improve students' reading skills (Misnawati, Parmiti, & Renda, 2020). In this way, storybooks not only provide entertainment but also serve as an effective tool to support children's language development and literacy skills. This is particularly important, given that language ability is a

fundamental skill that young children should possess (Audia, Rohmi, & Sekarini, 2020). The use of technology in developing children's storybooks is also increasing, particularly with the incorporation of augmented reality and digital formats. Augmented reality-based picture storybooks, for example, can increase student engagement and provide a more interactive learning experience (Lubis & Dasopang, 2020). By leveraging technology, storybooks can become more appealing and relevant to Generation Z, who are growing up in the digital age (Luthfi, 2022). Children's storybooks can also be used to introduce important concepts, such as disaster management.

Research showed that picture storybooks can provide significant knowledge about disaster management to children (Solfiah, Risma, Hukmi, & Kurnia, 2020). In this way, storybooks not only serve as educational media but also as a tool to equip children with useful knowledge in emergency situations. When developing children's storybooks, it is essential to consider design and illustration aspects. Storybooks with attractive illustrations can increase children's interest in reading and help them better understand the story (Romadhona & Solicitor, 2020; Candra, Kharisma, & Fitryona, 2023). Research indicates that using effective visual elements in storybooks can enhance their appeal and effectiveness as a learning medium (Romadhona & Solicitor, 2020). Children's storybooks have great potential in supporting learning in elementary school. By integrating local values, character, and technology, storybooks can become an effective tool to enhance children's creativity, imagination, and literacy skills. Therefore, it is crucial for educators to utilize children's storybooks optimally in the learning process in elementary school.

2.2. Children's Literature

According to Lukens (2003), literature offers two primary rights: pleasure and understanding. Literature primarily provides entertainment and enjoyment to readers. It presents engaging stories, invites readers to indulge in fantasy, and takes them on a suspenseful journey. Lukens emphasizes that the goal of providing entertainment and satisfying readers, regardless of age, is essential in literature (Lukens, 2003). Regardless of the content aspects within a literary text, the purpose of providing entertainment and enjoyment to readers must remain present. This is the primary attraction for readers, whether they are eight or fifty years old. Furthermore, the term "child" can be defined as a young human being (KBBI, 2023). In this context, the term "child" refers to elementary school-aged children between six and thirteen years old, not toddlers or teenagers.

Children's literature reflects children's feelings and experiences through their perspectives. Huck (1987), suggests that it does not matter who writes or creates children's literature, as long as the depiction focuses on children's lives and has meaning for them. Given its target audience, children's literature is required to be packaged differently from adult literature to be accepted and understood well by children. Children's literature is an imaginative portrayal of children's lives in a linguistic structure suitable for them. It is literature intended for children, not literature about children. Literature about children may not be suitable for them, but literature for children is intentionally adapted for them as readers. According to Huck, children's literature is defined as reading material that is specifically suitable for and satisfying to a group of readers known as children. Therefore, children's literature is reading material intentionally written for children to read.

The content must align with children's interests, world, emotional development, and intellectual level, so it can satisfy them. Children's literature is part of literature in general, read by adults as well. However, it has distinct characteristics that differentiate it from general literature or adult literature. Hence, the general definition of literature cannot be directly applied to children's literature. In simple terms, Huck et al., (1987) defines children's literature

as literary works that place children's perspectives at the center of the narrative. Children's literature is a unique literary genre for children, read by children, and guided by adults. Kurniawan (2009), defines children's literature as literature that, in terms of content and language, aligns with children's intellectual and emotional development. Meanwhile, Ampera (2010), argues that children's literature consists of books or literary works intentionally written for children, with content that suits their interests, experiences, emotional development, and intellectual level. Children's literature can be defined by considering the general definition of literature and what literature is suitable for children.

According to Tarigan (2011), children's literature has six benefits, as follows:

1. Literature provides pleasure, joy, and delight to children.
2. Literature can develop children's imagination and help them consider and think about nature, humanity, experiences, or ideas in various ways.
3. Literature can provide unique experiences that children can imagine as if they experienced them themselves.
4. Literature can broaden children's perspectives into humane behavior.
5. Literature can present and introduce the vastness of experience to children.
6. Literature is a primary source for passing on heritage from one generation to the next.

2.3. Sumenep Folklore

Madurese rural folklore, also known as Madurese folktales, has not been widely translated into literary works or has rarely been elevated in the form of literary works. Madurese folktales are part of Madurese local wisdom that has been preserved and maintained to this day, thus retaining their authenticity. These folktales are stories that originated from the Madurese community and have been passed down through generations orally. The stories typically revolve around the origins, legends, or myths of certain figures, and narrate characters who are considered heroes or important figures in Madurese history and culture. Examples include the story of Putri Roro Mendut, Prabu Cakraningrat, or the popular legend of Karapan Sapi in Madura. These folktales not only serve as entertainment but also function as educational media, teaching moral values, ethics, and the traditions of the Madurese community. In literary studies, Madurese folktales are usually classified under the genre of oral literature or regional literary traditions. The storytelling style in Madurese folktales tends to be simple and straightforward, often using figurative language or metaphors that reflect the local culture. The structure of these folktales often includes elements of tradition, legends, myths, or local heroism, with characters often based on real or mythical figures, such as the famous figures from Sumenep. Madurese folktales also frequently feature magical elements and moral values that are characteristic of each story, and the use of local language strengthens the sense of locality.

Referring to several references about Madurese folktales, Madura Island is blessed with a rich cultural heritage. Although the land and geographical conditions on Madura Island are predominantly dry and barren, exploring the culture of Madura reveals a diverse array of cultural practices. Madurese folktales reflect the cultural values, traditions, and history that are embedded and passed down by the Madurese community from generation to generation. These folktales are an integral part of Indonesia's cultural heritage, reflecting the values, norms, and traditions of the Madurese people. The stories not only serve as entertainment but also as a means of moral and character education for the younger generation. In this context, Madurese folktales often contain educational messages, as highlighted by Latifah et al., who emphasize the importance of folktales in developing children's creativity and imagination (Latifah, Satria, & Nugraha, 2022). Additionally, folktales play a role in introducing

local culture, such as through the development of Android-based interactive media that can be applied in classroom learning (Latifah, Satria, & Nugraha, 2022). One interesting aspect of Madurese folktales is the representation of women in these narratives. Harits shows that in many folktales, Madurese women are depicted as sacred and honorable figures, characterized by traits such as sincerity, resilience, and religiosity (Harits, 2011). This study highlights how the social position of women in Madurese society is reflected in these stories, which often place them in powerful roles despite the patriarchal context. The image of women in Madurese folktales is also analyzed by Mahmud, who emphasizes that women are often symbols of strength and resilience in facing various challenges (Mahmud, 2022).

Madurese folktales are also rich in educational values that can be drawn from the fables and myths they contain. Fables originating from Madurese folktales contain noble character values that can be used as a means to build children's character (Setyawan, Faqih, & Farihah, 2021). Additionally, Madurese folktales contain knowledge about how people interact with their environment and each other, which is an important part of their cultural identity (Rahman, 2022). In this sense, folktales serve as a treasure trove of knowledge that reflects the way of life of the Madurese people in the past. In the oral tradition of the Madurese people, myths also play a significant role in literature. One example is the ruwatan ritual, which reflects deep cultural values (Cahyanti, Sukatman, & Husniah, 2017). These myths not only serve as explanations for natural phenomena but also as moral guides for the community. Thus, folktales and myths in Madurese culture complement each other in shaping the identity and values of the society.

The importance of Madurese folktales is also evident in efforts to preserve and develop local culture through education. In a broader context, Madurese folktales also serve as a tool for understanding the social and cultural dynamics of the community. Madurese folktales contain life principles that can provide insight into how the community survives and adapts to their environment (Azhar & Hartanto, 2017). Therefore, folktales are not just entertainment but also a valuable source of knowledge about the history and culture of the Madurese people. Madurese folktales are a reflection of the cultural richness and values of the community that have been passed down through generations. Through in-depth analysis, we can understand how these stories shape the identity and character of the Madurese people and serve as a means of education and cultural preservation. Thus, it is essential to continue exploring and preserving these folktales so that they remain relevant and enjoyable for future generations.

3. METHOD

The research method employed in this study is a type of Research and Development (R&D). R&D is a research methodology used to produce a specific product and test its effectiveness (Sugiyono, 2016). To develop a product that meets specific needs, researchers conduct needs analysis, and to ensure the product functions effectively, further research is conducted to test its efficacy. This study focuses on developing a product in the form of a series of children's fiction storybooks based on folklore. The primary purpose of using a development model is to provide clear guidance on the stages involved in a development process. The expected outcome of using such a model is to produce high-quality and efficient teaching materials for classroom use. This research and development model is based on the 4-D model (Four-D model) developed by Thiagarajan, Semmel, & Semmel (Thiagarajan, Semmel, & Semmel, 1975). The choice of this model is justified by its procedural and systematic approach. The model consists of four stages: define, design, develop, and disseminate.

The trial was conducted to assess the validity, effectiveness, and appeal of the infographic and children's fiction storybook series prototype based on Madurese rural folklore. The aspect of validity was linked to two factors: (1) whether the infographic and storybook series were developed based on strong theoretical foundations, and (2) whether they had been validated by experts. Thus, the validity level of the infographic and storybook series was determined through analysis of the validation activities conducted by two validators, namely (i) a design and media expert validator, and (ii) a language expert validator.

The effectiveness of the infographic and children's fiction storybook series based on Madurese rural folklore was tested by administering a concept comprehension test about Madurese rural folklore. The test, consisting of 10 multiple-choice questions related to the product being developed, was given to students. The 10 multiple-choice items had previously undergone validity and reliability testing. Of the 15 items initially developed, 11 were determined to be valid and reliable. To ensure alignment with the assessment rubric, only 10 multiple-choice items were retained for use in this study. In this test, students were instructed to answer questions, and their responses were then corrected by the researcher. After correcting all student responses, the researcher tabulated the results to determine whether the product fell into the effective or ineffective category, based on a table of criteria for product effectiveness at the class level.

The trial subjects consisted of two types: expert trial subjects and target trial subjects. The expert trial subjects included design and media experts, as well as language experts. Additionally, the trial subjects also included elementary school students in Bangkalan and Sumenep Regencies. The sampling technique used was purposive sampling. However, purposive sampling techniques are difficult to generalize because they involve only a limited number of schools and are based on specific considerations determined by the researcher. The target trial subjects and small-scale trial subjects, which included readability testing and student response questionnaires, involved 10 heterogeneous fourth-grade students from Elementary School of Pagarbatu I, Saronggi District, Sumenep Regency. The large-scale trial subjects consisted of 25 students from Elementary School of Pagarbatu I and II, Saronggi District, Sumenep Regency. The dissemination stage was conducted in one fourth-grade class at Elementary School of Pagarbatu I and II.

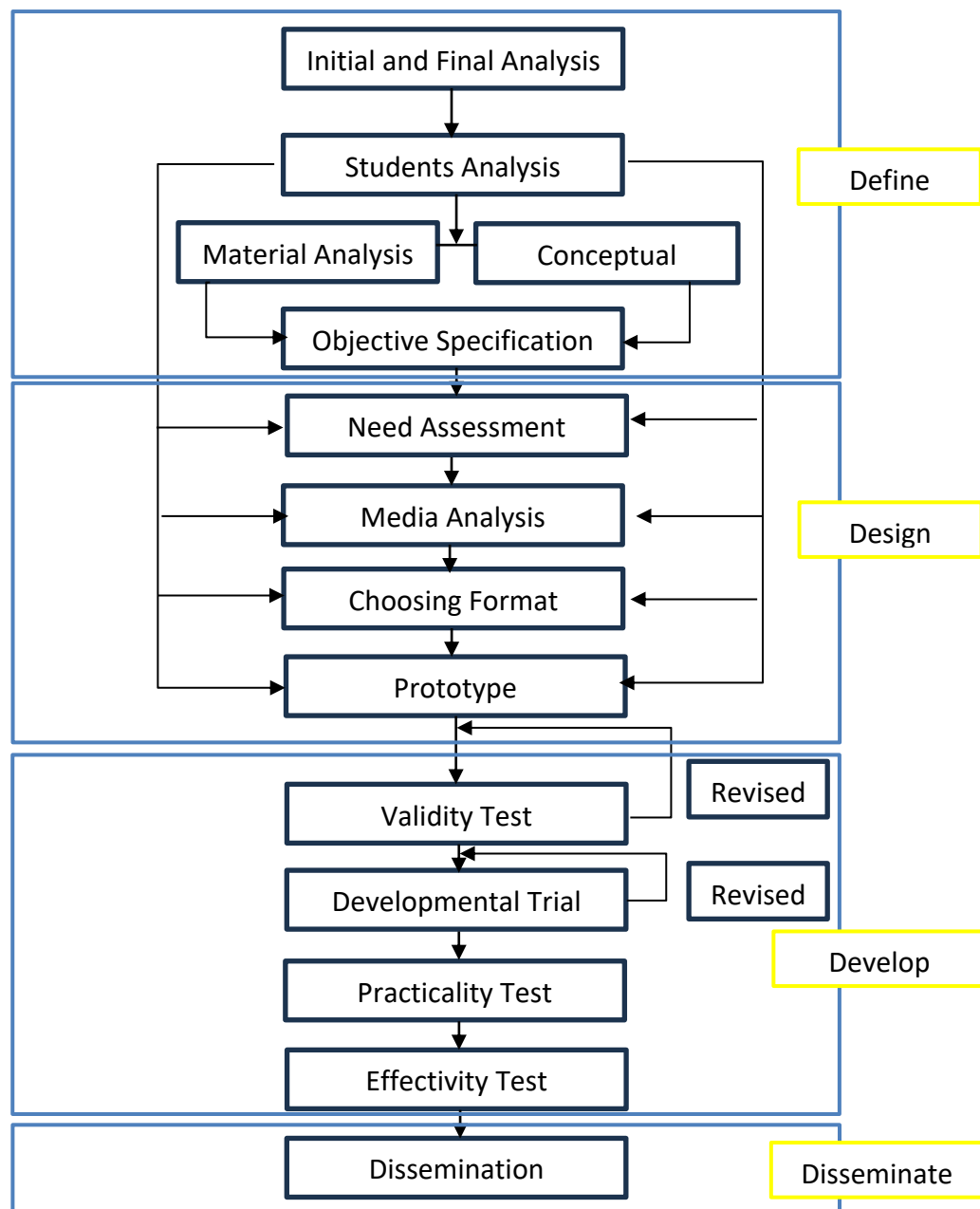


Figure 1. Procedure of 4D model

4. RESULTS AND DISCUSSION

During the define stage, interviews with the principal of Elementary School of Pagarbatu I Sumenep revealed that the school's library has a collection of storybooks, but few of them focus on local wisdom. Additionally, interviews with fifth-grade teachers at the same school showed that the students are diverse, highly active, and enthusiastic. However, there is a notable lack of reading materials on local wisdom, and the teaching materials used tend to rely on textbooks and internet resources. Furthermore, students often experience rapid forgetfulness of lesson material, and some still struggle with writing words or sentences according to the rules of Enhanced Spelling. To address the issue, the teacher suggested increasing students' writing practice. The problem is also linked to the disconnect between the material and real-life experiences, leading to student disengagement and boredom. The teacher's current approach relies heavily on textbooks and online resources, without creating

their own teaching materials. Additionally, outdoor learning experiences that incorporate local wisdom are rare. The teacher's common teaching methods include lectures, Q&A, discussions, and assignments. The interviews with the principal and fifth-grade teachers at Elementary School of Pagarbatu I Sumenep provided a basis for analyzing the facts that occur in the school environment and during classroom learning activities. The analysis revealed several issues, including students' low willingness to engage in literacy, limited understanding of their surrounding environment, and insufficient introduction to local wisdom. Additionally, teachers rarely implement engaging learning media for students.

The next stage is the design phase, where researchers develop alternative solutions in the form of storyboards, concepts, or product designs based on the development goals established in the initial stage. The storyboard is created to match the students' characteristics, learning environment, and the problems to be addressed. In this phase, researchers begin designing the initial product design using the Canva application. The design process includes creating a title for the Sumenep folklore story, selecting colors, and using appealing character designs for elementary school students. Bright yet warm colors are chosen to attract students' attention without being overwhelming. Finally, character designs and local wisdom objects are created using Canva's cartoon characters, combined with real-life images taken during explorations at historical sites.

In the development phase, researchers implemented and refined the designed product, creating a final version of the children's fiction story series book based on sumenep folklore. To ensure the product's validity, expert validation was conducted to test its effectiveness. This process involved professionals in relevant fields who assessed the product and provided feedback to improve its quality. The feedback was used to refine the product, making it more effective and valid for subsequent testing with students.

Expert validation of the material was conducted on November 20, 2024, to evaluate the product's validity. The validation resulted in a score of 37 out of 40, achieving a percentage of 92.5%. The validator also offered constructive feedback, suggesting that the title be tailored to the needs and level of elementary school students. Language validation was conducted to assess the validity of the developed product. The language validation took place on Wednesday, November 20, 2024, and resulted in a total score of 30 out of a maximum score of 40, achieving a percentage of 75%. Additionally, the validator provided feedback in the form of suggestions, recommending that the narrative style be made simpler and less lengthy, considering the book's target audience of children, who typically prefer less complex content. The results of the language validation were close to the minimum threshold of the validation percentage. This occurred because the validation was conducted by a lecturer who is an expert in Indonesian language studies. Furthermore, the manuscript of the "Children's Fiction Story Series Book" contains a substantial amount of narrative text that differs from standard formal Indonesian, as it predominantly uses literary language. The researcher also does not have a background in Indonesian linguistics, which created some difficulty in writing the story manuscript.

Media validation was conducted to assess the validity of the developed product. The media validation took place on Wednesday, November 20, 2024, and resulted in a total score of 36 out of a maximum score of 40, achieving a percentage of 90%. Additionally, the validator provided feedback in the form of suggestions, recommending that captions be added to each historical photo and that the photo display be adjusted to avoid contrast with the background color.

Based on the results, the average validation score was 85.83%. According to the validity criteria, this score indicates that the product is highly valid. With a percentage of 85.83%, it

can be concluded that the illustrated storybook series is valid for use in learning. Given the validation results from media experts, material experts, and language experts, which deemed the product suitable for use with revisions according to their suggestions, the next step is to conduct a trial of the children's fiction story series book based on sumenep folklore with the target audience.

The small group trial phase is a testing stage that involves a limited number of subjects to determine the effectiveness and attractiveness of the developed product. The small group trial was conducted on Saturday, January 25, 2025. In this phase, three students with varying abilities participated as subjects, and the assessment was based on the students' own evaluations through a response questionnaire.

Based on the small group trial results, the attractiveness level yielded a total weight of 104 out of a maximum weight of 120. The next step was to calculate the attractiveness of the Sumenep folklore-based children's fiction storybook series using a modified formula (Akbar, 2015:83).

$$K_s: \frac{T_{se}}{T_{sh}} \times 100\%$$

$$K_s: \frac{104}{120} \times 100\%$$

$$K_s: 86,66\%$$

Based on the formula, the student response questionnaire results from the small group trial yielded a score of 86.66%. According to the attractiveness level criteria, the children's fiction storybook series was deemed highly attractive. The large group trial phase involved a larger number of subjects to assess the product's effectiveness and attractiveness. Conducted on Saturday, January 25, 2025, this trial included 16 students, and the assessment was based on their feedback collected through a student response questionnaire. The large group trial results showed a total weight of 823 out of a maximum weight of 1000. The next step was to calculate the effectiveness of the Sumenep folklore-based storybook series using a modified formula (Akbar, 2015:83).

$$K_s = \frac{T_{se}}{T_{sh}} \times 100\%$$

$$K_s = \frac{612}{640} \times 100\%$$

$$K_s = 95,62\%$$

Based on the formula, the student response questionnaire results from the large group trial yielded a score of 95.62%. According to the attractiveness level criteria, the children's fiction storybook series was deemed highly attractive. Furthermore, based on the teacher response questionnaire results after using the storybook series, the attractiveness test yielded a score of 40 out of a maximum score of 40. The score was then calculated using a formula to determine the percentage score and assess the attractiveness level of the children's fiction storybook series.

$$K_g = \frac{T_{se}}{T_{sh}} \times 100\%$$

$$K_g = \frac{40}{40} \times 100\%$$

$$K_g = 100\%$$

Based on the calculation of the teacher response questionnaire data after using the children's fiction storybook series, the percentage score was 100%. According to the

attractiveness level criteria, the children's fiction storybook series was deemed highly attractive. Following the distribution of student and teacher response questionnaires, the average percentage results were calculated using the following formula.

$$X = \frac{K_g + K_{s\ small} + K_{s\ big}}{3}$$

$$X = \frac{100\% + 86,66\% + 95,62\%}{3}$$

$$X = 94,09\%$$

The results indicate an average attractiveness score of 94.09% from the trials. This figure was subsequently evaluated against pre-defined attractiveness benchmarks. Applying these criteria, the attractiveness of the children's fiction series books, based on both student and teacher feedback questionnaires, is categorized as highly attractive. Therefore, the 94.09% overall percentage supports the conclusion that the children's fiction series book product is considered highly attractive.

Based on the analysis of effectiveness data derived from the concept comprehension test results, all 16 students in the large group trial achieved mastery in the implemented learning. All students' learning outcomes were deemed complete according to the Criteria for Achieving Learning Objectives for fifth-grade students at Elementary School of Pagarbatu I Sumenep, which specifies a range of 70-100. Following the successful completion of the concept comprehension test by the students, the percentage of student mastery was subsequently calculated using the following formula:

$$P = \frac{\sum \text{students complete the achievement}}{\sum \text{total of the students}} \times 100\%$$

$$P = \frac{16}{16} \times 100\%$$

$$P = 100\%$$

Analysis of learning mastery data revealed a 100% achievement rate. All students in the large group trial demonstrated complete learning, scoring above the Criteria for Achieving Learning Objectives, leading to a classical learning mastery of 100%. Based on these robust results from the large group trial, it is concluded that the children's fiction series books are highly effective for classroom instruction in fifth-grade at Elementary School of Pagarbatu I Sumenep.

Based on the results of the validity, attractiveness, and effectiveness tests, it can be concluded that the children's fiction story series book based on sumenep folklore is highly effective and engaging for fifth-grade students at Elementary School of Pagarbatu I in Sumenep. Therefore, it is suitable for use as a learning support medium or as reading material for students.

In the dissemination stage, the developed product can be utilized on a larger scale. The product was disseminated at Elementary School of Pagarbatu I in Sumenep, where the research was conducted. Prior to dissemination, the product underwent testing through small and large group trials to assess its validity, attractiveness, and effectiveness. The final stage of dissemination involved socializing the product through limited distribution to teachers and students at Elementary School of Pagarbatu I Sumenep.

5. CONCLUSION

The development of the children's fiction story series book based on sumenep folklore for fifth-grade students at Pagarbatu I Elementary School serves as an alternative solution to the

challenges faced. Elementary school students, being in their childhood stage, are naturally drawn to new things. According to observational results, students exhibit active participation in learning, but their literacy levels remain low, and they have limited knowledge about local wisdom in their area. This is likely due to inadequate facilities and infrastructure, as well as a lack of information and reading materials for students.

Based on the validation results from subject matter experts, linguists, and media experts, the developed product was deemed suitable for use with revisions according to suggestions. The validation process assessed the product's validity, with the following results: material validation yielded a total score of 37 out of 40 (92.5%); language validation scored 30 out of 40 (75%); and media validation scored 36 out of 40 (90%). The combined validation score from all experts was 85.83%, indicating that the product is suitable for use with revisions as suggested.

Furthermore, the attractiveness of the children's fiction story series book based on sumenep folklore was evaluated through student response questionnaires in small and large group trials. The results showed that the small group trial yielded a percentage of 86.66%, while the large group trial yielded a percentage of 95.62%. Additionally, the teacher response questionnaire results showed a percentage of 100%. The average calculation of student and teacher response questionnaire results was 94.09%. Moreover, the effectiveness of the product was evaluated through a conceptual understanding test, which yielded a percentage of 100%. Therefore, it can be concluded that the children's fiction story series book based on sumenep folklore is highly effective and engaging for students, making it suitable for use as a learning support medium or reading material for fifth-grade students at Elementary School of Pagarbatu I Sumenep.

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