



Learning the Intrinsic Elements of the East Kalimantan Folklore "Kisah Si Pego" through a Dual Strategy Using Special Modules

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ABSTRACT

This study aims to explore: 1) the learning procedure of the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' using a dual strategy through a special module; 2) the learning outcomes of the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' using a special module. This study took place at the beginning of the odd semester of the 2025/2026 academic year at SMP Negeri 10 Penajam Paser Utara. The population was a group of 7th grade students who participated in learning the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' using the cloz technique through a special module. They numbered 66 students in two parallel 7th grades; each class served as a control class and a treatment class. The sample of this study was all members of the population. The first instrument was an observation guideline that served to collect data on the learning procedure. The second instrument was a written test in the form of 4 multiple-choice options about the intrinsic elements of the folklore. Learning data were analyzed thematically while learning outcome data were analyzed using descriptive statistical procedures. The results of the study: 1) the learning procedure for the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' uses a dual strategy through a special module containing 3 types of initial activities; 2) the learning procedure for the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' uses a dual strategy through a special module containing 13 core activities; 3) the learning procedure for the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' uses a dual strategy through a special module containing 2 types of final activities; 4) the learning outcomes of the intrinsic elements of the East Kalimantan folklore 'Kisah Si Pego' using a dual strategy through a special module reached a mean of 83.23 in the treatment class and 70.57 in the control class.

Keywords: learning intrinsic element, folklore, dual strategy, special modules

Pembelajaran Unsur Instrinsik Cerita Rakyat Kalimantan Timur "Kisah Si Pego" melalui Strategi Ganda Menggunakan Modul Khusus

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi: 1) prosedur pembelajaran unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan strategi ganda melalui modul khusus; 2) hasil belajar unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan melalui melalui modul khusus. Penelitian ini berlangsung di awal semester ganjil tahun pelajaran 2025/2026 di SMP Negeri 10 Penajam Paser Utara. Populasi adalah kelompok siswa kelas 7 yang mengikuti pembelajaran unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan teknik kloz melalui modul khusus. Mereka berjumlah 66 siswa pada dua kelas 7 paralel; masing-masing satu kelas sebagai kelas kontrol dan kelas perlakuan. Sampel penelitian ini adalah seluruh anggota populasi. Instrumen pertama adalah pedoman observasi yang berfungsi untuk mengumpulkan data prosedur pembelajaran. Instrumen kedua adalah tes tertulis berbentuk pilihan ganda 4 opsi tentang unsur instrinsik cerita rakyat. Data pembelajaran dianalisis secara tematik sedangkan data hasil belajar dianalisis menggunakan prosedur statistik deskriptif. Hasil penelitian: 1) prosedur pembelajaran unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan strategi ganda melalui modul khusus berisi 3 jenis kegiatan awal; 2) prosedur pembelajaran unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan strategi ganda melalui modul khusus berisi 13 kegiatan inti; 3) prosedur pembelajaran unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan strategi ganda melalui modul khusus berisi 2 jenis kegiatan akhir; 4) hasil belajar pembelajaran unsur instrinsik cerita rakyat Kalimantan Timur 'Kisah Si Pego' menggunakan strategi ganda melalui modul khusus mencapai mean 83,23 di kelas perlakuan; jauh lebih tinggi dibandingkan hasil belajar di kelas kontrol yang hanya 70,57.

Kata Kunci: pembelajaran unsur instrinsik, dongeng, teknik kloz, modul khusus

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PENDAHULUAN

The cultural region of East Kalimantan, like other regions in Indonesia, holds a wealth of folktales. Some of these folktales have been adapted into printed books. Folktales set in East Kalimantan are found in the following books:

- 1) Rifai, A., Mustikawati, A., Kurniawati, D., Hariyanto, O., Misriani, M., & Herawati, Y. (2016). *Serpihan Cerita Rakyat Kalimantan Timur*. Samarinda: Kantor Bahasa Kalimantan Timur.
- 2) Elnurianda, F. (2024). *Cerita Daerah Rakyat Kalimantan Timur dalam Tiga Bahasa*. Jakarta: Yayasan Fastabiqul Khairat
- 3) Nur, M. et al. (2022). *Cerita Rakyat Kalimantan Timur*. Jakarta: Balai Pustaka.
- 4) Hariyanto, D. (2016). *Kisah Si Pego: Cerita Rakyat dari Kalimantan Timur*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Departemen Pendidikan dan Kebudayaan.

East Kalimantan folktales can also be found in electronic media. The folk tales in question include:

- 1) Aslam, I. J. (2024). *Legenda Asal Usul Danau Lipan*. (<https://www.goodnewsfromindonesia.id/2024/11/23/legenda-asal-usul-danau-lipan-padang-luas-yang-ada-di-kutai-kartanegara-kalimantan-timur>)
- 2) Fatikhah, N. H. (2025). *Legenda Gunung Lumut*. <https://tirto.id/cerita-rakyat-kalimantan-timur-dan-sinopsis-singkatnya-hb7h>
- 3) Fatikhah, N. H. (2025). *Legenda Putri Karang Melenu*. <https://tirto.id/cerita-rakyat-kalimantan-timur-dan-sinopsis-singkatnya-hb7h>
- 4) Fatikhah, N. H. (2025). *Legenda Pesut Mahakam*. <https://tirto.id/cerita-rakyat-kalimantan-timur-dan-sinopsis-singkatnya-hb7h>
- 5) Fatikhah, N. H. (2025). *Legenda Nyapu dan Moret*. [## kalimantan-timur-dan-sinopsis-singkatnya-hb7h](https://tirto.id/cerita-rakyat-</div><div data-bbox=)

Among the folklores mentioned above, the East Kalimantan folktale "The Story of Si Pego" is interesting to study in this article. Through this study, seventh-grade students of SMP Negeri 10 Penajaman Paser Utara will gain an increased appreciation for folktales. The book "The Story of Si Pego" contains 7,301 words across 60 pages; divided into five subheadings:

- 1) Api yang Tak Bersahabat
- 2) Pertemuan
- 3) Melanggar Janji
- 4) Pencarian
- 5) Ujian dari Raja Kayangan

It is believed that increased appreciation of folktales occurs through learning activities that utilize a dual strategy: a process skills approach, a copying task technique, and a test technique through a special module.

The special module contains material aligned with the Cloz technique. The structure of the special module is as follows:

- 1) description of the folktale: 'The Story of Si Pego'
- 2) demonstration of the message of the folktale, which includes the main message and two supporting messages
- 3) multiple-choice questions on intrinsic elements as practice for using the test technique.
- 4) multiple-choice questions on intrinsic elements as a measure of the ability to identify intrinsic elements of the folktale.

Based on the above description, research is needed. The research is entitled "Learning the Intrinsic Elements of the Folktale 'The Story of Si Pego' Using the Cloz Technique through a Special Module."

This article contains two problem statements. First, how is the learning procedure for the intrinsic elements of the East Kalimantan folktale "Kisah Si Pego" using a dual strategy through a special module? Second, what are the learning outcomes of the intrinsic elements of the East Kalimantan



folktale "Kisah Si Pego" using a dual strategy through a special module?

First, to describe the learning procedure for the intrinsic elements of the East Kalimantan folktale "Kisah Si Pego" using a dual strategy through a special module. Second, to describe the learning outcomes of the intrinsic elements of the East Kalimantan folktale "Kisah Si Pego" using a dual strategy through a special module. These are the two research objectives of this article.

This research is beneficial to various parties. First, for colleagues, this article is useful because it can serve as discussion material and motivation for planning and implementing folklore learning programs. Second, for developing teaching strategies, this article is also useful because it includes testing techniques as learning techniques. The dual strategies referred to in the article are the process skills approach, the copying task technique, and the testing technique. Razak (2020) describes the copying task technique as one of many learning strategies that emphasize active reading. This means that by giving copying tasks, students meaningfully read the copied material.

Dual strategies are used in various studies found in online journals. First, Peningkatan Menulis Puisi Menggunakan Strategi Ganda melalui Media Gambar Seri dalam Bahan Ajar Khusus. *Jurnal Pembelajaran Bahasa dan Sastra*, 4(2), 273–280. <https://doi.org/10.55909/jpbs.v4i2.705>. Second, Achmadinata, M., & Yusmanika. (2025). The Student Responses to Learning English Idioms Through Innovative Strategies Using Google Form Media. *DISCUSSANT: Journal of Language and Literature Learning*, 3(3), 145–162. <https://doi.org/10.55909/dj31.v3i3.58>. Third, Razak, A. (2025). Pembelajaran Menulis Daftar Pustaka Artikel Ilmiah Menggunakan Strategi Ganda Berbasis Google Form Opsi File Upload. *Jurnal Pembelajaran Bahasa dan Sastra*, 4(2), 141–154.

Similar articles can be found in online journals. The articles in question include:

- 1) Jarkasih, & Pasanea, E. Y. (2023). The Effectiveness of Copying Task Techniques

in Teaching Materials for Learning to Appreciate the 'Putri Keong Mas' Folklore. *DISCUSSANT: Journal of Language and Literature Learning*, 1(3), 159–172. <https://doi.org/10.55909/dj31.v1i3.18>

- 2) Maryani, I., & Yusparizan, Y. (2023). Peningkatan Kemampuan Menyampaikan Pesan dalam Cerita Rakyat melalui Teknik Tugas Menyalin Berbasis LKPD Berpendekatan Individual. *Jurnal Pembelajaran Bahasa dan Sastra*, 2(2), 181–190. <https://doi.org/10.55909/jpbs.v2i2.249>
- 3) Razak, A., & Elmustian, E. (2024). Penerapan Teknik Tugas Menyalin dan Teknik Tes dalam Pembelajaran Online Keterampilan Memperkuat Rima Pantun. *Jurnal Pembelajaran Bahasa dan Sastra*, Volume 3, Nomor 6, November 2024, 761–770. DOI: <https://doi.org/10.55909/jpbs.v3i6.644>

METHOD

This study used a quantitative descriptive method. Fraenkel et al. (2013), Cresswell (2008), and Razak (2017) describe quantitative descriptive methods as frequently used in social research, including in education.

Using this quantitative descriptive method, data on the ability to identify intrinsic elements of East Kalimantan folktales was described using numerical data. This numerical data was derived from descriptive statistical calculations.

This study was conducted at SMP Negeri 10 Penajam Paser Utara. The school, located at Jalan Propinsi Km. 4.5 RT 3, Nenang Village, Penajam District, Penajam Paser Utara Regency, East Kalimantan Province, is accredited A.

The study population was 7th-grade students of SMP Negeri 10 Penajam Paser Utara who participated in a lesson on identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego." There were 66 students, divided into 29 students in the control class and 29 students in the treatment class.

This study used a total sample, meaning all members of the population were included in the sample. This was done because the population size was relatively small. Total samples are commonly used in educational research for various reasons (Arikunto, 2013; Abubakar, 2021; Balaka, 2021; Razak, 2015). Several scientific articles also use total samples, including Hastuti & Oktafiani (2024), Haria & Mondolalo (2024), and Damayanti et al. (2024).

Learning procedure data was collected using observation guidelines. Observation points were based on the correspondence between the types of learning activities contained in the lesson plan and classroom learning activities. The learning target was a minimum completeness criterion (KKM) of 75.00.

A test instrument was used to collect data on the ability to identify intrinsic elements. To obtain a valid test (Razak, 2017; Azwar, 2012; Akbar, 2014), the test development procedure was carried out as described below.

First, determine the type of test. This article uses a written test. Arifin (2012), Purwanto (2008), and Gronlund (2022) describe that, from a linguistic perspective, tests can be distinguished between written and oral tests. Written tests are commonly used to measure general learning outcomes, while oral tests focus more on measuring listening skills.

Second, determine the test format. This article uses a four-option multiple-choice test.

Third, determine the test indicators. This article uses 13 indicators of intrinsic elements: main character, supporting character-1, supporting character-2, setting-1, setting-2, time setting-1, time setting-2, main theme, supporting theme-1, supporting theme-2, main message, supporting message-1, and supporting message-2 (Elmustian & Razak, 2021; Hasanuddin, 2015; Elmuastian & Jalil (2015).

Fourth, write the test specifications in the table below.

Table 1
Test Specifications for Identifying Intrinsic Elements of the Folktale 'Kisah Si Pego'

No.	Indicators	Item Number
1	Main Character	1
2	Supporting Character-1	2
3	Supporting Character-2	3
4	Setting Place-1	4
5	Setting Place-2	5
6	Time Setting-1	6
7	Time Setting-2	7
8	Main Theme	8
9	Supporting Theme-1	9
10	Supporting Theme-2	10
11	Main Message	11
12	Supporting Message-1	12
13	Supporting Message-2	13
	Total	13

Fifth, write test items based on the test specifications. This means that each item number in the test specifications aligns with the test item content.

The checklist is used for three purposes. First, to validate the learning procedure data obtained from the observation guide. Second, to validate the test scoring data to identify the intrinsic elements of the folktale. Third, to validate the results of the data analysis procedure to identify the intrinsic elements of the folktale.

Each question answered according to the answer key by the sample members is given a score of 1 for knowledge-type questions and a score of 2 for comprehension-type questions. A wrong answer is given a score of zero. Therefore, if the sample members correctly answer all questions, their total score is 19. This is the scoring technique for the ability test to identify the intrinsic elements of the folktale "Kisah Si Pego."

The data were analyzed using descriptive statistics. The appropriate statistical measures are the mean, standard deviation, mode, maximum



score, and minimum score. Learning outcomes are considered high if the mean score reaches 75.00.

RESULTS

1. Learning Procedures

1.1 Initial Activities

The learning procedure for identifying intrinsic elements of the East Kalimantan folktale "Kisah Si Pego" for 7th-grade students of SMP Negeri 10 Penajam Pasir Utara included three initial activities. These initial activities were:

- 1) Students responded to the teacher's greeting when the teacher opened the learning activity.
- 2) Students received a special module on identifying intrinsic elements of the folktale "The Story of Si Pego."
- 3) Students were facilitated by the teacher to fill in their names on the front page of the special module.

All initial learning activities were carried out in accordance with the learning plan. In other words, there were no differences in the types of initial activities that differed from the learning plan.

1.2 Main Activities

The learning procedure for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" for 7th-grade students of SMP Negeri 10 Penajam Pasir Utara included 13 core activities. The core activities are:

- 1) The teacher facilitates students to copy the instructional guide regarding the meaning of intrinsic elements in the blank spaces of the special module.
- 2) The teacher facilitates students to copy the instructional guide regarding the meaning of main characters in the blank spaces of the special module.
- 3) The teacher facilitates students to copy the instructional guide regarding the meaning of supporting characters in the blank spaces of the special module.

- 4) The teacher facilitates students to copy the instructional guide regarding the meaning of character traits in the blank spaces of the special module.
- 5) The teacher facilitates students to copy the instructional guide regarding the meaning of setting of place in the blank spaces of the special module.
- 6) The teacher facilitates students to copy the instructional guide regarding the meaning of setting of time in the blank spaces of the special module.
- 7) The teacher facilitates students to copy the instructional guide regarding the meaning of moral messages in the blank spaces of the special module.
- 8) The teacher facilitates students to copy the instructional guide regarding types of moral messages in the blank spaces of the special module.
- 9) The teacher facilitates students to copy the instructional guide regarding the meaning of themes in the blank spaces of the special module.
- 10) The teacher facilitates students to copy Teaching guide on theme types in the blank areas of the special module
- 11) The teacher facilitates students to copy teaching guides on the similarities and differences between messages and themes in the blank areas of the special module
- 12) The teacher facilitates students to answer 13 practice questions in the blank areas of the special module
- 13) The teacher instructs each student to complete the test included at the end of the teaching module.

All core learning activities, including the ability to identify intrinsic elements of the East Kalimantan folktale "The Story of Si Pego," utilize a dual strategy through a special module for grade 7 students at SMP Negeri 10 Penajam Pasir Utara, aligned with the lesson plan. This means all activities are in accordance with the lesson plan.

1.3 Closing Activities

The learning procedure for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" for 7th-grade students included two closing activities. These activities were:

- 1) Students listened to a statement expressing gratitude for actively participating in the learning activity.
- 2) Students responded to the teacher's greeting when the teacher closed the learning activity.

All closing activities were carried out according to the learning plan. In other words, there were no differences in the types of closing activities that deviated from the learning plan.

2. Identifying Intrinsic Elements

2.1 Control Class

The mean score for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" for 7th-grade students of SMP Negeri 10 Penajam Paser Utara in the control group (n=33) who used conventional strategies and conventional textbooks was 13.41. This mean score is equivalent to a standardized score of 70.57 percent. The minimum score was 11, the maximum score was 15, with a standard deviation of 1.21, and a mode of 13.

The mean score for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" for 7th-grade students at SMP Negeri 10 Penajam Paser Utara in the control group was indeed above the Minimum Completion Level (KKM) of 75.00. However, it was only 0.57 points above the KKM.

Table 2

Results of the Test for Identifying Intrinsic Elements of East Kalimantan Folktales for the Control Group

No.	Type of Descriptive Statistics	Values
1	Mean	13,41
2	Percent	70,57
3	Stdev	1,21
4	Mode	13
5	Maximum	15
6	Minimum	11
7	n	33

2.2 Treatment Class

The mean score for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" for 7th-grade students at SMP Negeri 10 Penajam Paser Utara in the treatment group (n=33) who used the dual strategy and special module was 15.81. This mean score is equivalent to a standardized percentage score of 83.23. The minimum score was 15, the maximum score was 17, with a standard deviation of 0.52, and a mode of 16.

The mean score for the ability to identify intrinsic elements of the East Kalimantan folktale "Kisah Si Pego" for 7th-grade students at SMP Negeri 10 Penajam Paser Utara in the treatment group was significantly higher, exceeding the minimum standard of 75.00. This means that the learning outcomes in the treatment group were 8.22.



Table 3
Results of the Ability to Identify Intrinsic Elements of East Kalimantan Folktales for the Treatment Group

No.	Type of Descriptive Statistics	Values
1	Mean	15,81
2	Percent	83,23
3	Stdev	0,52
4	Mode	16
5	Maximum	17
6	Minimum	15
7	n	33

DISCUSSION

The learning target of 75.00 was achieved for both the control and treatment classes. Therefore, both conventional strategies, conventional textbooks, and dual strategies and special modules can be used in learning to identify intrinsic elements of the East Kalimantan folktale "Kisah Si Pego." However, the use of dual strategies through special modules was more effective than the use of conventional strategies through conventional textbooks. This is evident in the mean data for the treatment class of 15.81 (83.23). The mean data for the control class was only 13.41 (70.57).

Several factors believed to contribute to the relatively high learning outcomes in the treatment group are discussed below.

First, there was the assurance that students would read the instructional materials about intrinsic elements described in a special module. After students copied the material in the special module, they immediately engaged in the reading activity. Razak (2004), Harjasujana & Damaianti (2003) describe that every student who reads will obtain factual information from the reading material.

Second, a special module, fully comprised of learning materials, identifies the intrinsic elements of the East Kalimantan folktale "The Story of Si Pego," presented systematically. Through a process

skills approach, students easily grasp understanding based on copying assignment techniques (Razak, 2018).

Third, the test technique involves practice questions related to indicators for identifying the intrinsic elements of folktales.

To enhance readers' appreciation of the East Kalimantan folktale "The Story of Si Pego," below is presented one of the five complete texts of the folktale.

Api yang Tak Bersahabat

A wooden raft moved slowly upstream along the Kandilo River. Small hands propel the raft with bamboo poles pushed into the shallow riverbed. The figure on the raft is not a large, muscular figure. His body does not appear to be strong enough to navigate the raft. His skin appears fair and his hair is shoulder-length. The boy's name is Pego.

Like most children who live along riverbanks and forests, little Pego is familiar with the swift currents and the vastness of the forest. The river holds great significance for children living in the interior. It is a place to play, learn, and work. They play, learn, and work at the same time. The river has become a teacher for the children, teaching them to swim and survive.

The spear shaft is raised high behind them. The spearhead is held away from the water's surface, while the squinty eyes watch the movements of the fish swimming below. At the right moment, the spear in his hand is swiftly thrust into the water. The fish are startled. One fish doesn't have time to dodge; the spearhead has penetrated its body.

"Mom and Dad must be happy with my catch today," Pego murmured, proud of the large number of fish he caught.

The house stands not far from the Kandilo River. Like the houses of the villagers living on the edge of the jungle, Pego's family home also has a roof made of woven nipah leaves. The densely packed nipah leaves protect the house from rain and sun. Furthermore, a ladder is required to

access the wooden-walled stilt house. "Dad, I'm home. Mom, I'm home. Look at this. I brought back some big snakehead fish today," said Pego, carrying his catch.

"Great, Pego! Your son must be good at hunting and fishing," said Mr. Kutoi, patting Pego's head.

"Pego's all grown up, Dad. Pego must be independent and help you and Mom," Pego said. Pego didn't know that Mr. Kutoi and his wife were not his biological father and mother. Little Pego escaped a fire that destroyed their house. It was his biological father who saved Pego, saving him from the disaster. However, his father, who went back into the flames to save his mother, couldn't escape. They were trapped in the hostile flames. Poor little Pego became an orphan. The disaster that claimed his family filled the villagers with pity. Pego, alone, was then taken in and adopted by Mr. Kutoi. He was one of the elders in the village where Pego's family lived.

"I promise to take good care of you, son, just as your biological parents did," Mr. Kutoi said to the grieving villagers.

A wooden raft moved slowly upstream along the Kandilo River. Small hands propped it up with bamboo poles pushed into the shallow riverbed. The figure on the raft wasn't a large, muscular figure. His body didn't appear strong enough to maneuver. His skin was pure white, and his hair fell to his shoulders. The boy's name was Pego. Like most children who lived along riverbanks and in the forest, little Pego was familiar with the swift currents and the vastness of the forest. Rivers held great significance for children living in the interior. They were places to play, learn, and work.

They played, learned, and worked. The river had become a teacher for the children, teaching them to swim and survive.

The spear shaft was raised high behind him. The spearhead was held high above the water, while his narrow eyes watched the movements of the fish swimming below. At the right moment, the spear in his hand was swiftly thrust into the

water. The fish were startled. One fish didn't have time to dodge; the spearhead had penetrated its body.

"Mom and Dad must be happy with my catch today," Pego murmured, proud of the abundance of fish he had caught.

The house stood not far from the Kandilo River. Like the houses of the villagers living on the edge of the jungle, Pego's family home also had a roof made of woven nipah leaves. The densely packed nipah leaves protected the house from rain and sun. Furthermore, a ladder was required to enter the wooden-walled stilt house.

"Dad, I'm home. Mom, I'm home. Look at this. I brought in some big snakehead fish today," Pego said, carrying his catch.

"Great, Pego! Your son must be skilled at hunting and fishing," said Mr. Kutoi, patting Pego's head. "Pego's all grown up now, Dad. He must be independent and help you," Pego said.

Pego didn't know that Mr. Kutoi and his wife were not his biological father and mother. As a child, Pego escaped the fire that destroyed their house. It was his biological father who saved Pego, allowing him to escape the disaster. However, his father, who had jumped back into the flames to rescue his mother, couldn't escape. They were trapped in the hostile flames.

Poor little Pego was left an orphan. The disaster that claimed his family filled the villagers with compassion. Pego, left alone, was then taken in and adopted by Pak Kutoi, one of the elders in the village where Pego's family lived.

"I promise to take good care of you, son, just as your biological parents did," Pak Kutoi said to the grieving villagers. He stroked Pego's head.

CONCLUSION

The conclusion of this article is presented. These conclusions are as follows:

- 1) The learning procedure for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" using a dual strategy through a special module for 7th-



- grade students of SMP Negeri 10 Penajam Pasir Utara involved 3 initial activities, 13 core activities, and 2 final activities.
- 2) The learning outcomes for identifying intrinsic elements of the East Kalimantan folktale "The Story of Si Pego" using a dual strategy through a special module for 7th-grade students of SMP Negeri 10 Penajam Pasir Utara achieved a relatively high mean score compared to those using conventional strategies and teaching materials.

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