



Exploring the Language Values and Local Wisdom in the Legend of Si Pahit Lidah for Culture-Based Student Learning

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ABSTRACT

This research focuses on the integration of language and local wisdom, particularly in the legend of *Si Pahit Lidah*, with learning activities in an academic environment, specifically for students of the Chemical Engineering Department. The goal is to create culture-based learning that can enrich students' understanding not only in the scientific aspects of engineering, but also in the aspects of local values and language. In the context of learning in the Chemical Engineering Department, this approach can be a pedagogical innovation that integrates local cultural elements into general Indonesian language courses. Thus, the exploration of language values and local wisdom in the legend of *Si Pahit Lidah* not only plays a role in cultural preservation, but also contributes to a more contextual, humanistic, and culturally rooted learning approach, particularly in vocational higher education environments such as the Chemical Engineering Department. The method used in this research is a descriptive qualitative method. The data source for this research is the legend of *Si Pahit Lidah*, originating from South Sumatra. Data collection techniques used documentation and note-taking techniques to support this research. Data analysis techniques used categorization stages consisting of linguistic values and local wisdom values. Linguistic values consist of three values: (1) aesthetic value of language, (2) educational value, and (3) communicative value. Meanwhile, there are four local wisdom values: (1) social value, (2) moral value, (3) cultural value, and (4) spiritual value. These linguistic values and local wisdom can be used as inspirational and appreciative reading and learning materials for students in the Chemical Engineering Department as a form of cultural preservation.

Keywords: language values, local wisdom, legend, culture-based, student learning

Eksplorasi Nilai Bahasa dan Kearifan Lokal dalam Legenda *Si Pahit Lidah* untuk Pembelajaran Berbasis Budaya

ABSTRAK

Penelitian ini berfokus pada penggabungan antara aspek bahasa dan kearifan lokal, khususnya dalam legenda *Si Pahit Lidah* dengan kegiatan pembelajaran di lingkungan akademik, yaitu pada mahasiswa Jurusan Teknik Kimia. Tujuannya adalah menciptakan pembelajaran berbasis budaya yang mampu memperkaya pemahaman mahasiswa tidak hanya dalam aspek keilmuan teknik, tetapi juga dalam aspek nilai-nilai lokal dan kebahasaan. Dalam konteks pembelajaran di Jurusan Teknik Kimia, pendekatan ini dapat menjadi inovasi pedagogis yang mengintegrasikan unsur budaya lokal ke dalam mata kuliah umum Bahasa Indonesia. Dengan demikian, eksplorasi nilai bahasa dan kearifan lokal dalam legenda *Si Pahit Lidah* tidak hanya berperan dalam pelestarian budaya, tetapi juga memberi kontribusi terhadap pendekatan pembelajaran yang lebih kontekstual, humanis, dan berakar pada budaya sendiri, khususnya dalam lingkungan pendidikan tinggi vokasi seperti di Jurusan Teknik Kimia. Adapun metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif. Sumber data penelitian ini, yaitu legenda *Si Pahit Lidah* yang berasal dari Sumatera Selatan. Teknik pengumpulan data menggunakan teknik dokumentasi dan catat yang digunakan untuk menunjang penelitian ini. Teknik analisis data menggunakan tahapan kategorisasi yang terdiri dari nilai bahasa dan nilai kearifan lokal. Nilai bahasa yang terdiri dari tiga nilai, yaitu: (1) nilai estetika bahasa, (2) nilai edukatif, dan (3) nilai komunikatif. Sementara itu, terdapat empat nilai kearifan lokal, yaitu: (1) nilai sosial, (2) nilai moral, (3) nilai budaya, dan (4) nilai spiritual. Nilai bahasa dan kearifan lokal ini dapat dijadikan sebagai bahan bacaan dan pembelajaran yang inspiratif dan apresiatif bagi mahasiswa di Jurusan Teknik Kimia sebagai bentuk pelestarian budaya.

Kata kunci: nilai, bahasa, kearifan lokal, legenda, pembelajaran berbasis budaya

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INTRODUCTION

Oral literature is the intellectual wealth of a nation's past (Idawati & Verlinda, 2020). Oral literature is a type of literary work that contains values, beliefs, customs, and traditions, which are passed down from generation to generation through oral transmission (Trisnasasti, 2021). Furthermore, oral literature is spread orally and its existence is recognized as a shared possession by the community in a particular area (Sedyaningsih, 2023). Oral literature, in the form of legends, is a national cultural heritage that deserves to be developed and utilized for the present and future generations. Legendary stories are derived from myths, the characteristics of each region, such as places, animals, plants, or events related to the history that occurred in that area. However, legends that were initially the identity of a region are now increasingly disappearing.

The things observed in legends are linguistic values and local wisdom. Linguistic values refer to the meaning, function, and expressive power contained in linguistic units, such as words, expressions, and speech styles that reflect the norms, culture, and worldview of the speaking community. Language is a means of communication. Language is also a means of conveying opinions and arguments to others (Mailani et al., 2022). Furthermore, language is an inherent aspect of human beings and cannot be separated from daily life. As a means of communication, language plays a vital role in human life, as it facilitates interaction among individuals (Izzanti et al., 2025). Therefore, linguistic value is a dimension of meaning that reflects the cultural identity, social norms, and worldview inherent in a society's use of language. In legends and oral literature, linguistic values are evident in the choice of words and narrative structure, which convey messages and local wisdom.

Furthermore, the value of local wisdom lies in the cultural identity or personality of a nation, which enables that nation to absorb and even integrate cultures originating from outside nations into its own character and capabilities (Satino et al.,

2024). Local wisdom is also a characteristic of ethics and cultural values in local communities that are passed down from one generation to the next. Furthermore, local wisdom is an idea that arises and develops continuously within a society in the form of customs, values, rules/norms, culture, language, beliefs, and daily habits (Rummar, 2022). In addition, local wisdom refers to the knowledge and customs inherited from generation to generation, possessing values that characterize a particular community (Ruhana & Furqan, 2023).

One popular legend in the South Sumatra region is the legend of Si Pahit Lidah (The Bitter Tongue). This story tells of a mystical figure who possesses power through his words; every word he speaks can bring a curse. However, behind this magical story, there are moral messages and values of local wisdom that reflect the culture of the local community.

The research questions underlying this study are: 1) What are the forms of linguistic values in the legend of Si Pahit Lidah? 2) What are the values of local wisdom in the legend of Si Pahit Lidah? 3) How is the use of the form of language values and local wisdom values of the folk tale of Si Pahit Lidah in culture-based learning for students?

In line with the research questions, the objectives of the research are described. First, to tell the forms of linguistic values in the legend of Si Pahit Lidah. Second, to represent the values of local wisdom in the legend of Si Pahit Lidah. Second, to describe the use of language values and local wisdom values in the folktale of Si Pahit Lidah in culture-based learning for students.

This research offers several benefits: theoretical, practical, and academic. First, theoretically, this research enriches the study of Indonesian linguistics and literature by exploring the linguistic values and local wisdom in the legend of Si Pahit Lidah, thus serving as a reference for language and literature research based on local wisdom. The research findings can also strengthen the concept of learning that integrates local cultural values with higher education, particularly in a multidisciplinary



context (between humanities and applied sciences such as chemical engineering). Second, practically, this research can be utilized by students to understand the importance of linguistic values and local wisdom as part of national character and identity. This can also enhance ethics and critical thinking skills in a social context. Furthermore, for lecturers, the research results can be used as innovative teaching materials or a culture-based learning model relevant to non-language students, such as those in the Chemical Engineering Department, thereby strengthening the role of universities as institutions that preserve and develop national culture. For the community, this research helps preserve local legends as a cultural heritage of South Sumatra and fosters pride in local identity amidst modernization and globalization. Third, academically, this research contributes to the development of linguistic science, literature, and culture-based education. Through the study of the legend of Si Pahit Lidah, this research expands the understanding of the relationship between language, cultural values, and the learning process in higher education. Thus, it facilitates cross-disciplinary integration connecting humanities (language and culture) with applied sciences (chemical engineering), supporting educational innovation in the academic environment.

It is undeniable that previous researchers have conducted studies on legends, linguistic values, and local wisdom. To ensure that the results of this research reflect novelty, a literature review was conducted by examining several journal articles that are research studies with similar themes. For example, the research undertaken by Syahputra et al. (2024) entitled "Local Wisdom Values in the Oral Tradition of the Simeulue Community" stated that the analysis of local wisdom values in the Simeulue oral tradition consists of the history of the nandong oral tradition and the local wisdom values within the Simeulue oral tradition. Furthermore, the research by Maharani and Jauhari (2024) entitled "The Relevance of Local Wisdom Values of the Kirab Sesaji in Wonosari Village, Gunung Kawi, in the Independent Curriculum History

Learning" found that the Kirab Sesaji contains local wisdom values in the form of religious values, cultural values, social values, and educational values that are relevant to the independent curriculum history learning. Next, the research conducted by Ruhana and Furqan (2023) entitled "Local Wisdom Values of the Traditional Rungkoh Customary House in Kuto Village, Kluet Tengah District, South Aceh" found that each side of the Rungkoh Traditional House has its own meaning. Thus, several novel findings were discovered that distinguish this research from previous studies. First, this research analyzes the legend of Si Pahit Lidah originating from South Sumatra, while previous studies analyzed different research objects. Second, generally, previous studies only focused on local wisdom values, while this research also focuses on linguistic values. Therefore, the scope of the study is broader and more in-depth. Third, this research also links the findings to culturally-based learning for students to strengthen the fields of language, literature, and culture in the Chemical Engineering Department. Based on the description above, this is what makes the researchers interested in conducting a more in-depth analysis and research on the values of language and local wisdom in the legend of Si Pahit Lidah as a study for culturally-based student learning in the Department of Chemical Engineering.

METHOD

This research can be understood using a qualitative descriptive method. The approach used in this research is an objective approach. The objective approach is a method that focuses on the literary work itself as the main focus (Aryanti & Marsela, 2022). The data source in this study consists of all data related to the values of language and local wisdom embodied in the form of research data in the form of quotations or excerpts from the text contained in the legend of Si Pahit Lidah. In addition, it also uses data collection techniques in the form of documentation and note-taking techniques. The steps taken in data analysis are as follows: 1) collecting and identifying data related to

the values of language and local wisdom contained in the legend of Si Pahit Lidah, 2) classifying the data obtained according to the research problem consisting of language values, namely aesthetic values of language, educational values, and communicative values, and local wisdom values, namely social values, moral values, cultural values, and spiritual values in the legend of Si Pahit Lidah, 3) analyzing the results of the classification obtained in the legend of Si Pahit Lidah supported by data in the form of text excerpts, 4) describing the results of the analysis, and 5) concluding the research results.

This research can be understood using a qualitative descriptive method. This method is used to systematically, in-depth, and contextually describe and analyze the linguistic values and local wisdom in the legend of Si Pahit Lidah. The purpose of descriptive research is to create a factual and accurate description or portrayal of the phenomenon being studied (Kristiyanti, 2023).

The approach used in this research is the objective approach. The objective approach is a method that focuses on the literary work itself as the main focus (Aryanti & Marsela, 2022). The objective approach views the literary text as an autonomous world that stands alone and is separate from reality, the author, and the reader. The objective approach is an approach that places full focus on the literary text as a clear structure with inherent coherence (Dewi & Ginting, 2023). In this research, the objective approach is used to analyze the linguistic values and local wisdom contained in the literary text in the form of the legend of Si Pahit Lidah, viewed from the events (plot) of the story without considering aspects of reality, the author, and the reader.

The data source in this research consists of all data related to linguistic values and local wisdom embodied in the form of research data in the form of quotations or excerpts from the text contained in the legend of Si Pahit Lidah.

To obtain accurate and in-depth data regarding the linguistic values and local wisdom in the

legend of Si Pahit Lidah, data collection techniques in the form of documentation and note-taking techniques were used. The researcher carefully read the text and listened to the parts of the story that contained linguistic values and local wisdom. The data considered relevant were then recorded and classified based on these values. This technique allows the researcher to capture the deep meaning of the text meticulously and systematically.

Specifically, the research applies the data analysis process to find the forms of linguistic values and local wisdom in the legend of Si Pahit Lidah as follows:

- 1) Collecting and identifying data related to linguistic values and local wisdom contained in the legend of Si Pahit Lidah.
- 2) Classifying the data obtained according to the research problem, consisting of linguistic values, namely the aesthetic value of language, educational value, and communicative value. Next, the values of local wisdom, namely social values, moral values, cultural values, and spiritual values in the legend of Si Pahit Lidah.
- 3) Analyzing the results of the classification obtained in the legend of Si Pahit Lidah, supported by data in the form of text excerpts.
- 4) Describing the results of the analysis.
- 5) Concluding the research results.

RESULTS

The legend of Si Pahit Lidah is a story originating from South Sumatra. This legend tells the life of a mystical figure who possesses power through his words; every word he speaks can bring a curse. However, behind this mystical story, there are linguistic values and local wisdom that reflect the culture of the local community. The research results refer to the discovery of linguistic values and local wisdom values as follows.



1. Language Values

1.1 Aesthetic Value of Language

The aesthetic value of language refers to the beauty and attractiveness contained in language. When talking about the aesthetic value of literary works, it will never be separated from discussions about the linguistic aspects. The following quote reflects the aesthetic value of language (Silvanda & Hajar, 2022).

Both are equally strong, equally agile, and equally masculine. The trees around it fell down. The animals ran for their lives. The people who witnessed the incident were very scared. Nature also looks very gloomy. The clouds turned yellow and were not radiant (Hasjim, 1994).

The aesthetic value of language in this quote lies in the beauty of expression, choice of words (diction), and style of language that can arouse the reader's imagination.

First, aesthetic value emerges through expressive and imaginative diction, such as the words agile, falling, running, gloomy, and yellow, dull clouds. The choice of words not only describes the events factually, but also presents a strong visualization, so that the reader can imagine the tense atmosphere and the intensity of the battle.

Second, the repetitive style of language is seen in the repetition of the words equally strong, equally agile, and equally masculine. This repetition creates a rhythmic beat while emphasizing the equal strength of the two fighting characters. This kind of language style provides the beauty of sound and balance of sentence structure.

Third, the aesthetic value is strengthened by the personification style of language in the sentence "Nature also looks very gloomy." The clouds turned yellow and lackluster. Nature is depicted as having a somber and sorrowful atmosphere that reflects the inner mood of the people who witnessed the battle. This personification demonstrates harmony between natural states and human emotions, thereby creating profound aesthetic value. Additionally, the entire quote possesses a dramatic tone and an intense emotional atmosphere. The depiction of gloomy nature, running

animals, and frightened people reinforces the tragic and tense impression. Thus, the aesthetic value of the language in this quote lies not only in its linguistic form, but also in its ability to enliven the atmosphere and convey meaning symbolically.

1.2 Educational Value

Educational value in symbolic language refers to the hidden messages or meanings contained within certain symbols that can provide lessons or educational values.

Think calmly about whether you really need that knowledge. You should warn your sister Siti not to repeat her actions. Tell him that you are his true brother. I'm worried that Satan might trick you. Think about what you want first. You should go home soon. Agree with your brother (Hasjim, 1994).

The educational value in the quote above is evident in the delivery of moral messages and life lessons, which serve as a means of education for readers and listeners. Language in the legend of Si Pahit Lidah serves not only as a means of communication but also as a medium for character formation and instilling noble values. The sentence "Think calmly about whether you really need to have this knowledge" indicates an invitation not to act hastily. The character in the quote advises that someone should carefully consider every desire or ambition they have.

The sentence "You'd better warn your sister Siti not to repeat her actions again" contains an educational message in the form of concern for others, especially family members. The character shows a caring attitude, striving to correct mistakes in a gentle and loving way. Furthermore, the expression "I'm worried that you might be deceived by the devil" illustrates a warning for humans to always be vigilant against temptations that can mislead them. The word "devil" here is not merely a supernatural being, but a symbol of lust, greed, and evil desires that can corrupt the human heart.

This educational value emphasizes the need for faith and steadfastness in facing trials. The sentence "Go home immediately. Consult with your

brother" contains an educational value in the form of an encouragement to resolve problems through peaceful means and deliberation. This shows the importance of good communication, mutual respect, and prioritizing harmony. In the context of socialization, this message teaches social ethics and emphasizes the importance of maintaining brotherhood without resorting to violence.

1.3 Communicative Value

Communicative value refers to a literary work's ability to convey messages, information, ideas, or feelings effectively to the reader.

Serunting dared to speak to the guards about the lamuran fruit. "O chosen guards of His Majesty, this lamuran fruit is extraordinarily delicious. This is the first time I've ever eaten it. And that too, only through your kindness. Unfortunately, you only gave me one. If you are still willing, please give me one more fruit. I will immediately return to the land across the sea. If you allow it, I will take the fruit to my hometown. That fruit will be proof that I have arrived in your country and have met the Queen of Majapahit." The guards still dared not give the lamuran fruit. They were afraid that His Majesty would discover their actions. Gently, the guards answered Serunting's request, "O Sir, do not be angry. It's not that we don't want to give it, but we are terrified of His Majesty." "If this act is discovered, we will be punished and tortured." (Hasjim, 1994).

The communicative value in the excerpt from the legend of Si Pahit Lidah is evident through the conversation between Serunting and the guards of the lamuran fruit. In this dialogue, Serunting expresses his request in polite and orderly language: "O chosen guards of His Majesty, this lamuran fruit is extraordinarily delicious... If you would still be so kind, please give me one more fruit." This expression shows that Serunting can communicate his desires clearly, accompanied by logical reasons and conveyed through refined language. The communication strategy used is persuasive and courteous, reflecting an understanding of the ethics of speaking in a traditional society that respects so-

cial hierarchy.

Meanwhile, the guards respond to Serunting's request in the same polite manner: "O Sir, please do not be angry... we are terrified of His Majesty." This response demonstrates an effective form of communication, where the message of refusal is conveyed without offending the other party. Through this interaction, the legend of Si Pahit Lidah displays communicative values in the form of the ability to use language effectively, politely, and empathetically, and reflects the communication culture of a society that upholds politeness, deliberation, and adherence to norms. Thus, the language in the excerpt not only functions as a means of conversation but also as a medium for conveying cultural and moral values that are alive in society.

2. Values of Local Wisdom

2.1 Social Values

Social values are noble values contained in folk tales in the form of legends and related to the social life of the community.

The queen reigned in the Majapahit Kingdom. She was very powerful, like a deity. All the people loved her because of her justice and generosity. She also deeply cared for all her people (Hasjim, 1994).

The social values in this excerpt are reflected through the depiction of the relationship between the leader and the people, based on justice, generosity, and compassion. The sentence "All the people loved her because of her justice and generosity" shows that justice is the main foundation for creating social harmony in the life of the kingdom. The queen's generous and compassionate attitude towards her people displays social values in the form of wise and humane leadership. This expression also represents the social structure of traditional society that upholds respect for just leaders and the loyalty of the people to rulers who care for their welfare. Thus, this excerpt serves as a means of conveying social values that teach the importance of justice, care, and compassion in maintaining the balance of community life.



2.2 Moral Values

Moral values in legends are present as part of the message conveyed through characters, plot, and events. Moral values contain good or bad values; these moral values can serve as a guide for children's behavior in life (Fauzi & Muktadir).

Serunting was angry and cursed them, "Where are you going, running around aimlessly? I'm tired of seeing your behavior. If you don't like living here, you can leave. Or, do you want to become stones!" That's what Serunting did every day. Finally, the country became deserted because everyone had been cursed by him and turned into stones (Hasjim, 1994).

The moral value in this excerpt is seen in Serunting's actions of losing control of his emotions and cursing his people into stones. The sentence "Serunting was angry and cursed them" shows that uncontrolled anger can have negative impacts on oneself and others. Serunting's actions of condemning without consideration illustrate the abuse of power and the loss of humanity due to anger. From this event, a moral message is conveyed that every human being must be able to control themselves, be patient, and use power wisely. The quote also emphasizes that wisdom is of higher value than physical strength or magical power. Thus, the legend of Si Pahit Lidah conveys moral values that are relevant to modern life, namely the importance of controlling anger, avoiding revenge, and upholding wisdom in every action.

2.3 Communicative Value

Communicative value refers to the ability of a literary work to effectively convey messages, information, ideas, or feelings to the reader.

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Meanwhile, the guards respond to Serunting's request in the same polite manner: "O Sir, please do not be angry... we are terrified of His Majesty." This response demonstrates an effective form of communication, where the message of refusal is conveyed without offending the other party. Through this interaction, the legend of Si Pahit Lidah demonstrates communicative values in the form of effective, polite, and empathetic language use, reflecting the communication culture of a society that values politeness, deliberation, and adherence to norms. Thus, the language in the excerpt not only functions as a means of conversation but also as a medium for conveying cultural and moral values that are alive in society.

2.4 Spiritual Values

Spiritual values refer to beliefs and inner experiences that guide humans to live more meaningfully, wisely, and in harmony with a higher power.

He fasted, enduring hunger and thirst. He did not eat even a morsel of food. He surrendered himself only to God (Hasjim, 1994).

The spiritual value in this quote is illustrated through the character's actions of fasting, enduring hunger and thirst, and surrendering himself only to God. These actions reflect a form of faith and obedience to God as the source of strength and protection. Fasting symbolizes spiritual training to cultivate patience, perseverance, and sincerity in facing trials. Meanwhile, the attitude of surrender shows the belief that everything depends on God's will. Thus, this quote contains spiritual values in the form of obedience, patience, and sincerity in worship, as well as complete surrender to God. This value is relevant to be instilled in students so that they have a balance between intellectual intelligence and spiritual intelligence in living life.

3. Utilization of Research Findings on Culture-Based Learning for Students in the Chemical Engineering Department

This research is relevant and can be implemented in the context of higher education, especially in efforts to integrate language values and local wisdom into interdisciplinary, culture-based learning in the Chemical Engineering Department. Its relevance can be explained through the following aspects:

- 1) Academic Relevance. The legend of Si Pahit Lidah contains linguistic values (aesthetic, educational, and communicative) and local wisdom values (moral, social, cultural, and spiritual) that can be used as reflective material for Indonesian language learning in the Chemical Engineering Department. Students can learn how language functions as a tool to convey values, ethics, and cultural identity, so that students are not only technically skilled but also possess social and cultural sensitivity.
- 2) Relevance to Character and Scientific Attitude. Students can learn about the character and attitudes reflected by the charac-

ters in the legend of Si Pahit Lidah. Values such as responsibility, discipline, hard work, and respect for nature contained in the legend are in line with the professional ethics of chemical engineering, especially in environmental management and sustainable technological innovation. This can shape students to have a professional character rooted in the cultural values of the nation. In addition, culture-based learning allows students to understand the socio-cultural context of Indonesian society, so that the technology or innovations developed will remain aligned with local wisdom and sustainability.

The implementation of these research findings on culture-based learning for students in the Chemical Engineering Department can be carried out with several concrete steps as follows:

- 1) Students are asked to identify the linguistic values and local wisdom contained in the legend of Si Pahit Lidah and relate them to the responsibilities of the chemical engineering profession. Furthermore, students are asked to write a reflective essay. This writing serves as a means of self-inspection and strengthening of professional identity based on the nation's cultural values. In addition, the essay writing activity can improve students' writing skills. In this way, learning not only produces graduates who are academically excellent but also have an awareness of local cultural roots and social responsibility.
- 2) Students are asked to create creative works such as scientific posters or short videos that address the theme of chemical technology and local wisdom. Through this activity, students not only train their critical and creative thinking skills but also learn to connect chemical technology concepts with the values of cultural preservation inherited in legends. Thus, students understand that technological innovation



should still be based on humanitarian values and local wisdom.

- 3) Conducting group discussions on the essay texts and creative works that students have created. This activity fosters reflective and scientific communication skills while also shaping students' character to behave professionally, culturally, and with integrity.

Overall, the implementation of these research results encourages the creation of a humanistic learning model rooted in local values. The implementation of these research results aims to realize learning that is not only oriented towards mastering cognitive aspects and technical skills but also on the formation of character, ethical attitudes, and cultural awareness of students as prospective professionals in the field of chemical engineering. In this way, students in the Department of Chemical Engineering not only learn the theory and practice of engineering science but also develop an attitude of appreciating culture, preserving the environment, and internalizing the noble values of the nation.

DISCUSSION

The findings of linguistic and local wisdom values in the legend of Si Pahit Lidah have significant relevance to learning in the Chemical Engineering Department, especially in the Indonesian Language course. Culture-based learning encourages students to understand language not only as a tool for scientific communication but also as a medium for cultural preservation and character building.

Furthermore, the research results regarding linguistic values in the legend of Si Pahit Lidah have significant relevance to culture-based student learning, particularly in the context of vocational education in the Chemical Engineering Department. The linguistic values, which include aesthetic, educational, and communicative aspects, not only function as literary elements but also as a means of character building for students. Through the educational values contained in the legend, stu-

dents can understand the importance of using language ethically, wisely, and responsibly, which are soft skills that prospective professionals must possess (Wiratno & Sudibyo, 2025; Razak, 2000; Mustikasari, 2021). In addition, the communicative value in the legend also teaches students to be able to convey ideas effectively, persuasively, and culturally, as required by the multicultural industrial world. On the other hand, the cultural values and local wisdom in this legend serve as a medium for contextualizing culture-based learning (local wisdom-based learning). The Legend of Si Pahit Lidah reflects the worldview of the South Sumatran community regarding the relationship between humans and nature, social responsibility, and community ethics. Integrating these values into the learning process can foster awareness among students that the development of science and technology, including in the field of chemical engineering, must be in harmony with cultural values and the needs of the local community. Thus, this research makes a real contribution in shaping graduates who are not only technically competent but also possess a strong cultural identity, professional ethics, and high social sensitivity.

The research findings regarding the linguistic values in the legend of Si Pahit Lidah also have strong relevance to the Indonesian Language course, particularly in the aspects of developing language competence, cultural understanding, and character building through language. The Indonesian Language course not only teaches structural language skills but also instills the awareness that language is a reflection of national identity and a vessel of local wisdom. The aesthetic values in the legend can be used as teaching material to analyze language style, diction, and effective sentence structure, enabling students to apply the correct and proper use of language according to the EYD (Indonesian Spelling System) rules in academic writing and professional communication. Furthermore, the moral and educational values contained in the legend can be integrated into the learning of literary appreciation to foster critical awareness among students regarding the social meaning and

moral messages in regional literary works.

Moreover, the communicative values in the legend support the learning objectives of the Indonesian Language course in the aspect of the ability to convey ideas orally and in writing systematically, logically, and persuasively. The use of legends as learning material also enriches students' understanding of the relationship between language and culture, so that students not only learn language as a tool for communication but also as a means of preserving national culture. Thus, this research makes a strategic contribution to the development of contextual teaching materials based on local culture for the Indonesian Language course, encouraging students to further appreciate language as a cultural identity and a tool for shaping national character.

Summary of the Folklores he Si Pahit Lidah

Once upon a time in Sumidang, South Sumatra there was a prince named Serunting. He had a wife named Sitti and brother in law named Aria Tebing. There was problem between Aria Tebing & Serunting, it started when they had field and divided into two. They put a single wood between their fields, so that there was no disagreement in one day. After a few day, in wood divider growed fungus. There was no special thing for the fungus fronted to Serunting's field, but the fungus which fronted to Aria Tebing's field was gold fungus. Serunting was jealous about it. At the next day, Serunting visited to Aria Tebing.

"Hey, Aria Tebing! What did you do with my fungus?" asked Serunting angrily

"What do you mean? I don't know anything about your fungus" answer Aria Tebing confusely

"Don't lie to me! You deceive to me!"

"I'm sorry, but I'm still confuse with your accusation"

"Aria Tebing don't talk too much! If you are a brave man, let's fight!" challenge Serunting

"It's okay, I take your challenge but give me time for 2 days" asked Aria Tebing

"Hahahaha, it's okay. Moreover, prepared yourself to fight off me" answer Serunting arrogant way

One day before fighting, he got an idea by asking about Serunting's weakness to his sister. But, his sister didn't give him any information about it. She didn't want to abuse her husband. Because Aria Tebing had strong determination, he persuaded his sister. Finally, his sister gave information about it. The secret of Serunting's power was in grass that vibrate although blown by the air, if you stab with spear, his supernatural power would be lost. Aria Tebing was so very happy knew about it.

At the day, they started their fight. When it had just began, Aria Tebing was push by Serunting. It showed that Serunting was very strong. But Aria Tebing didn't fell worried because he knew Serunting's weakness. After the end of fighting, Serunting was seriously injured. He knew that his wife abuse him . Then he left his village and went to Siguntang Mountain to live as an ascetic. There Sang Hyang Mahameru offered to give supernatural power to him but Serunting must live as an ascetic until his body covered by bamboo leave. Without any thinking he agreed. He started with full concentration. For a long time his body covered by bamboo leave.

"Hi young people, I want to give supernatural power. Everything you said will changed to be a curse" said Sang Hyang Mahameru

Finally Serunting went home happily. In the journey, he tried his supernatural power to everything around him.

"Be a rock , cane tree!"said Serunting, soon it changed immediately. Because of his supernatural power, Serunting was named as "Si Pahit Lidah". Since it, Serunting would like to be kind with everyone.

CONCLUSION

Based on the research findings, it was found that the legend of Si Pahit Lidah contains various linguistic values and local wisdom relevant to culturally-based student learning. From the aspect of linguistic values, this legend contains three values: aesthetic value using beautiful, expressive, and imaginative language; communicative value con-



veying moral and cultural messages effectively to the community; and educational value in the form of teachings about honesty, responsibility, loyalty, and the consequences of arrogance. Meanwhile, from the aspect of local wisdom, this legend shows four values: social value, moral value, cultural value, and spiritual value. These values reflect the worldview of the local community and serve as a guide for social ethics. The results of this exploration show that legends function not only as folklore, but also as a source of learning about character, morals, and culture. When integrated into the learning process of students, particularly in the Department of Chemical Engineering, these values can foster cultural awareness, thereby improving critical thinking skills and shaping graduates with character, ethics, and cultural insight. This research also affirms that the linguistic and local wisdom values in the legend of Si Pahit Lidah can serve as a foundation for culture-based learning in higher education to create an education that is not only oriented towards science and technology, but also towards the formation of character and national identity.

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