Development of a Learning Module on *Pantun* Poetry with Global Diversity Awareness to Improve Learning Outcomes of 7th Grade Students

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Article Info

Abstract

Analysis of the teaching materials used by students in pantun learning during the early phase D, grade 7 of junior high school, semester 1, showed that the explanation of pantun material was very limited, and the practice questions used to assess students' understanding were also scarce. Additionally, the integration of character education content in pantun teaching materials was lacking. This highlighted the need for the development of a pantun learning module with a global diversity perspective. This study aimed to (1) analyze the needs for a module in pantun learning, and (2) develop a prototype of a pantun learning module with global diversity awareness. The research and development design were divided into seven stages, namely preliminary survey, initial prototype development, product design, product validation, design improvement, limited trial, and final design improvement. The results of this study indicated that the created module prototype was suitable for use as a teaching material in pantun learning. This was evident from the average validation scores of 88.5 from experts, which fell under the "good" category, and 88.75 from practitioners, also classified as "good". The findings of this research contributed to the field of pantun learning material development and could serve as a reference for enhancing creativity and skills in developing teaching materials.

INTRODUCTION

The development of a pantun learning module was crucial for the success of students in their learning journey. Lutfianti (2022) mentioned that teaching materials were one of the effective components in supporting learning. Furthermore, Uzuma (2020) stated that despite technological advancements offering new language learning tools, textbooks remained the primary means for language learners worldwide to be introduced to language and culture. Similarly, the pantun material in the early phase D learning outcomes for grade 7 students also needed to be developed following the evolving curriculum.

Based on observations of pantun learning in the field, the explanation of pantun material in the teaching materials used was very brief. This also impacted students' understanding of pantun material. Additionally, the limited practice questions in the textbook made students less skilled. The absence of practice questions covering the four language skills - listening, reading, writing, and speaking - significantly affected students' learning outcomes, as evidenced by their low test scores. Students also often made mistakes in applying the characteristics of pantun in their writing practice.

In meeting the needs of students in pantun learning, the appropriate type of teaching material to be developed was a module. Daryanto (2013) stated that a module was a form of teaching material packaged as a whole and systematically. A module was a book-shaped teaching material written with the aim of allowing students to learn independently with or without teacher guidance, so the module contained at least the basic components of learning that had been mentioned previously (Nurdyansah et al. in Himawana:2020). Thus, the use of modules was not only in schools through teacher guidance, but modules could also be used independently by students outside of school hours.

There were several components that must be considered when compiling a module. Vembrianto in Kosasih (2021) stated that the module components included (a) formulation of instructional objectives, (b) instructions for educators, (c) activity materials, (d) student activity sheets, (e) work sheet keys, (f) evaluation sheets, and (g) evaluation sheet keys. These components were the main structure in module preparation that must be fulfilled in developing a pantun learning module.

In the development of the pantun learning module, the basic concept of pantun material should have been explained in detail, starting from the origin of pantun. Pantun was one of the original old Indonesian poetry genres, also known as folk poetry. Fasy (2019) stated that poetry was a text that expressed ideas by selecting certain diction that had implicit and explicit meaning, while the word "folk" meant that the poetry had become part of the culture of the community. Furthermore, Purwati (2019) explained that folk poetry was an ancient Indonesian cultural history that was the hallmark of the nation's identity. Pradopo in Inayati (2016) stated that poetry was an artifact that only had meaning when given meaning by the reader. Furthermore, Batinić (2015) mentioned that folk poetry was part of the old culture that was reflected by the ancient community whose existence must be preserved. This was in line with Bing's (2017) opinion that old literature had long coexisted with new literature in the literary world, so old poetry should have been preserved. From these various opinions, students should understand the concept of pantun so that they could participate in preserving this work.

The folk poetry that developed in Indonesia was divided into several types. In his book "Puisi Lama" (Old Poetry) by Sutan Takdir Alisjahbana (2020) classified the types of folk poetry based on their form into four, namely: 1) pantun, 2) syair, 3) gurindam, 4) rhymed language. Pantun was one type of folk poetry. Pantun consisted of four lines, where the first two lines were the sampiran (introduction) and the last two lines were the isi (content). The sampiran and isi were not related. This meant that the statement in the sampiran might differ from the statement expressed in the isi. Pantun was used to express one's feelings and emotions.

Pantun had certain distinctive features, namely 1) each stanza consisted of four lines, 2) each line consisted of four to six words, 3) each

line consisted of eight to twelve syllables, 4) the first and second lines were the sampiran, 5) the third and fourth lines were the isi, 6) the end rhyme was abab, 7) the first and third lines had the same final sound, while the second and fourth lines also had the same final sound, 8) the content of the pantun expressed a feeling. These characteristics distinguished pantun from other types of folk poetry. In addition to the characteristics, pantun was also divided into several types. There were five types of pantun, namely 1) Children's pantun which included pantun of joy and pantun of sorrow. 2) Youth pantun which included pantun of introduction, pantun of love, pantun of farewell, pantun of sorrow, and pantun of trade. 3) Adult pantun: pantun of custom, pantun of religion, pantun of advice, pantun of character, pantun of heroism. 4) Humorous pantun was pantun that contained humor or jokes. 5) Riddle pantun, which was pantun that had an element of mystery or logic that required creative thinking to solve.

In the creation of the pantun learning module, practice questions and appropriate assessments would also be included. Learning outcome assessment for pantun was the process of collecting and processing information to measure students' achievement of pantun material. This assessment was broadly divided into two skills, namely productive skills and receptive skills. Productive skills were also called literary expression skills which included writing and speaking aspects. Furthermore, receptive skills were also called literary appreciation skills which include reading and listening aspects. In the pantun learning module, all types of literary skills would also be developed. Aminudin (2010) mentioned that literary appreciation was the activity of seriously engaging with literary works to foster understanding, appreciation, critical thinking, and good emotional sensitivity towards literary works.

Furthermore, it was explained that in addition to containing practice questions, teaching materials in the Merdeka Belajar curriculum should contain character values that referred to the application of the Pancasila Learner Profile. Risager (2020) stated that language textbooks were not only tools for learning a particular language, but also functioned as windows to the world. Dialogues, visuals, and written texts usually referred to something in the world. Therefore, the teaching materials developed must prioritize the values of the Pancasila Learner Profile character.

The global multicultural awareness content was chosen to develop the pantun learning module because it aligned with the characteristics of works from various regions in Indonesia. Another reason was that intolerance was still widely prevalent in society, especially among students. The preservation of Indonesia's multiculturalism was the responsibility of all elements of society, including educational institutions (schools). Furthermore, D'hondt (2021) mentioned in his journal that ethnic discrimination was a serious issue in education. However, little was known about the characteristics of school contexts that influenced early experiences of ethnic discrimination. This knowledge was important to support schools in organizing themselves in such a way as to reduce the likelihood of adolescents being discriminated against.

The term Wawasan kebinekaan global (global multicultural awareness) consisted of the words Wawasan and Kebinekaan global. Etymologically, according to the Kamus Besar Bahasa Indonesia (Indonesian Dictionary), the term wawasan meant (1) the result of observing; perspective; view, and could also mean (2) a conception of a way of seeing. Wawasan was derived from the Javanese word wawas which meant view, observation, or visual perception. Wawasan meant perspective, goal, vision, and sensory responsiveness. It also meant a way of seeing, a way of looking. The meaning of kebinekaan global was inseparable from the national motto of Indonesia, Bhinneka Tunggal Ika, which was derived from Old Javanese and meant Unity in Diversity. Furthermore, the word global, according to its etymology, was generally understood as relating to or encompassing the whole world without being limited by regions. In other words, global meant universal, which was a process in which individuals, groups, and countries interact, depend on, relate to, and

influenced each other across borders. From this explanation, it could be concluded that wawasan kebinekaan global meant knowledge about various differences and cultural diversity, ethnicities, religions, and races that exist worldwide, especially in Indonesia.

Rahmasari (2018) stated that Indonesia was a complex society characterized by differences in social, cultural, and ethnic backgrounds. Furthermore, Azra in Amirusi (2020) mentioned that multiculturalism was essentially a worldview that could be translated into various cultural policies that emphasized acceptance of religious realities, pluralism, and multiculturalism in community life. Global diversity (Kebhinekaan Global) was described as an appreciation of differences or tolerance towards diversity, valuing one's own culture while remaining open to other cultures (Gayatmi: 2024). Global multicultural awareness emphasized the interpretation of kebinekaan as a container for diversity, including gender differences. Hridhya (2024) stated the importance of gender diversity in society, which became increasingly evident in dynamic environments.

The various meanings of global multicultural awareness indicated the lack of teaching materials that incorporated pantun content accompanied by global multicultural awareness. The design of a pantun learning module with a focus on global multicultural awareness was an innovative solution to existing learning needs. This module could serve as a reference for teachers in implementing pantun lessons and could provide students with practice materials to enhance learning outcomes. Additionally, this module could serve as a companion book for students to improve their writing skills and expressed pantun orally in a correct and proficient manner. The inclusion of global multicultural awareness content in the module aimed to help students understand the various differences and cultures in the world, especially in Indonesia.

The design of the pantun learning module with a focus on global multicultural awareness for 7th-grade students would emphasize global multicultural awareness as a prominent added value. The integration of global multicultural awareness values in the module was divided into three parts: 1) integration in the presented content, 2) integration in the examples of pantun poems, and 3) integration in the additional practice questions. The integration of global multicultural awareness in the content focused on religious and ethnic diversity. Furthermore, the integration of global multicultural awareness in examples of traditional poems focuses on linguistic and cultural diversity. As for the integration of global multicultural awareness in practice questions, it covered a variety of aspects including diversity in ethnicity, religion, race, language, and culture.

By integrating global multicultural awareness into three aspects, namely materials, works, and indirectly practice questions, students could enhance their knowledge of diversity. Through these three aspects, students would read and understand the content more deeply. Therefore, the integration of global multicultural awareness allowed students to easily apply what they read and understood in their daily lives.

The pantun learning module with a focus on global multicultural awareness served as an alternative teaching material for students to enhance learning outcomes by expanding their knowledge and values of global multiculturalism. Through this module, students could understand pantun materials, gain knowledge, and apply a tolerant attitude towards global multiculturalism. Additionally, students could develop the four skills of pantun, including listening, reading, writing, and responding to pantun. Mastery of these language skills would be reflected in improved student learning outcomes. Furthermore, this module could serve as a guide for teachers to deliver content and design assessments related to pantun and students' global multicultural character.

In meeting the instructional needs, this module excelled in providing detailed explanations of the types of pantun and linguistic characteristics, accompanied by evaluation exercises for the four language skills. The module also included knowledge about global multiculturalism. The intention was for students to have a deep understanding of the diversity

present in Indonesia, ultimately fostering a sense of tolerance among students.

METHODOLOGY

This research utilized the research and development (R&D) method following the steps outlined by Borg and Gall (as cited in Sugiyono, 2016). However, in this study, the steps were limited to the design improvement stage. More specifically, the research was conducted in seven stages: preliminary survey, data collection, product design, product validation, design improvement, limited testing, and product revision.

The data sources in the development research of the pantun learning module with global multicultural awareness to improve the learning outcomes of 7th-grade students were divided into three categories: data sources for needs assessment, data sources for validation testing, and data sources to assess student learning outcomes. The research sources for needs assessment were students and teachers. Meanwhile, the research data sources for validation testing involved experts and practitioners, and the data sources for assessing student learning outcomes were the students themselves.

The data sources for the needs assessment from teachers and students were from SMPN 14 Semarang, located on the outskirts of the city, SMPN 37 Semarang, located in the city center, SMP IT PAPB Semarang, a private school in district 11, and SMP Masehi 3 PSAK Semarang, a private school in district 12. On the other hand, the limited testing data sources, involving students, were from SMPN 14 Semarang, a government state school, SMP IT PAPB Semarang, an Islamic-based private school, and SMP Masehi 3 PSAK Semarang, a Christian-based private school.

RESULTS AND DISCUSSION

Based on the data gathered from the needs of students and teachers, the principles for developing the pantun learning module with global multicultural awareness were formulated. These principles were derived from the conclusions drawn from comparing the needs of teachers and students for each aspect. Regarding the learning conditions aspect, it was found that 1) the learning process was engaging and effective but the learning outcomes were not satisfactory, and 2) the instructional materials lacked comprehensive content with limited practice questions. In terms of the required content for the pantun learning module, the following aspects were identified: 1) the module should support the lesson content; 2) it should align with the learning outcomes and objectives; 3) it should provide material exposition including concepts, examples, and practice in writing pantun; 4) it should integrate global multicultural awareness content; 5) the global multicultural content should directly relate to daily life. The module's content would also include usage instructions to facilitate students in using the book. The content would be detailed, structured, and accompanied by examples in the pantun learning module with global multicultural awareness. The Presentation aspect would begin with an explanation of pantun theory. Each chapter's material introduction would highlight the practicality of the content in daily life. In Aspect of Graphics, the module cover would be designed with bright colors, simplicity, and a vibrant cover design with illustrations inside. The pantun learning module with global multicultural awareness content would be printed on A5 size 80gsm white paper. The book dimensions would be 148 x 210 mm with a thickness of 66 pages. Below was the prototype cover of the pantun learning module with global multicultural awareness.

Front Cover
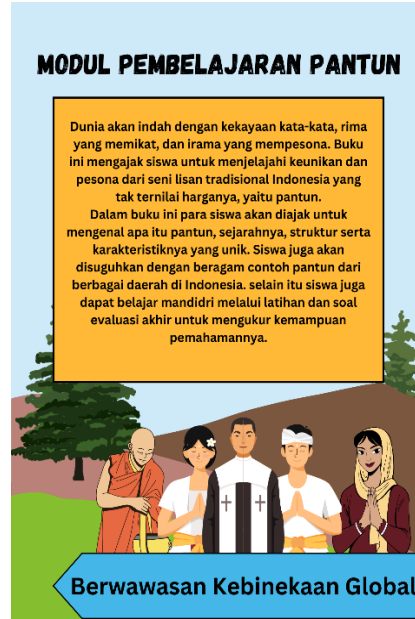
Back Cover

Book Contents

The book content consisted of several dimensions, namely the beginning, the main body, and the conclusion. Here was the explanation of the design of each content section.

The Beginning Section

The beginning section was the opening or introductory part before the main content. It included the copyright page, preface page, table of contents page, learning element page, study guide page, and concept map page.

The copyright page contained the book's identity, including the title, author, and cover design. The preface page was a thank-you note and a general explanation of the reading material. The table of contents page was useful for readers to easily understand the overall content of the book. Additionally, readers could directly see the sections in the learning module of poems with global diversity awareness through the pages listed in the table of contents. The description page contained a general overview and purpose of the module. The learning element page contained the connection between the module content and the learning objectives set in the curriculum. The study guide page provided guidance for students in using the module. The concept map page

provided a general overview of the material to be presented in the module.

The Main Content Section

The main content section was the core part of the learning module of pantun with global diversity awareness. In the main content section, it included an introduction, content, summary of content, practice questions with answer keys, global diversity illustrations, and reflection. Here was an explanation of the components that made up the main content section of the prototype module of pantun with global diversity awareness.

The core material was the essence of the entire module of learning pantun being developed. There were five activity themes, namely (1) activity 1: understanding pantun, (2) activity 2: listening to pantun, (3) activity 3: reading and understanding pantun, (4) activity 4: writing pantun, and (5) activity 5: exchanging pantun.

For starting the discussion in each activity, there was an introductory material called an introduction. This section contained a brief description, an outline of the main topic of the material. The presence of this introductory material could motivate and focus students on the material to be discussed. Below was an image of the introductory material page.

Activities 1 to 5 contained explanations of the material based on theories related to the topics in each activity. The material was described in detail with examples of pantun for each type. If the material related to the skill of writing creation, it was structured using steps to make it easy for students to understand. Here was an example of a basic material page.

MATERI

Cara Membaca dan Memahami Isi Pantun

Pantun merupakan salah satu bentuk puisi yang kaya akan nilai budaya dan pesan moral. Untuk membaca dan memahami isi pantun dengan baik, Anda dapat mengikuti langkah-langkah berikut:

1. Baca dengan Tertib dan Fokus

Mulailah dengan membaca pantun secara perlahan dan tertib. Fokuskan perhatian Anda pada setiap kata dan larik pantun untuk mengidentifikasi pola rima dan irama yang terkandung di dalamnya.

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2. Pahami Struktur Pantun

Pantun memiliki struktur yang khas, terdiri dari empat larik dengan pola rima A-B-A-B. Larik pertama dan kedua biasanya berfungsi sebagai sampiran, sedangkan larik ketiga dan keempat sebagai isi. Pahami perbedaan antara sampiran dan isi dalam sebuah pantun.

3. Tangkap Pesan dan Makna

Berpikirlah tentang pesan atau makna yang ingin disampaikan oleh pengarang melalui pantun tersebut. Fokuskan perhatian Anda pada kata-kata kunci dan frasa yang mengandung pesan moral, nasihat, atau gambaran tentang suatu situasi.

4. Perhatikan Konteks Budaya

Pantun sering kali berasal dari tradisi dan budaya tertentu. Jika memungkinkan, cari tahu lebih lanjut tentang latar belakang budaya atau sejarah di mana pantun tersebut muncul. Hal ini akan membantu Anda memahami konteks di balik pantun dan menghargai nilai-nilai budaya yang terkandung di dalamnya.

5. Jelajahi Nuansa Emosional

Perhatikan nuansa emosional yang terdapat dalam pantun, seperti kebahagiaan, kesedihan, kecemasan, atau kebijaksanaan. Memahami nuansa emosional akan membantu Anda meresapi dan menghayati isi pantun dengan lebih dalam.

6. Kaitkan dengan Pengalaman Pribadi

Coba kaitkan isi pantun dengan pengalaman pribadi atau situasi kehidupan sehari-hari. Hal ini akan membantu Anda merasa lebih terhubung dengan pesan yang ingin disampaikan oleh pengarang dan memperkaya pemahaman Anda tentang makna pantun.

7. Tinjau Kembali dan Refleksikan

Setelah membaca pantun, luangkan waktu untuk meninjau kembali pesan dan maknanya. Refleksikan bagaimana isi pantun tersebut dapat diterapkan dalam kehidupan sehari-hari atau bagaimana pantun tersebut memengaruhi pemikiran dan perasaan Anda.

8. Diskusikan dengan Orang Lain

Diskusikan isi pantun dengan teman atau keluarga untuk mendapatkan sudut pandang yang berbeda. Bertukar pikiran tentang

Material page

Pantun Anak-Anak

Pantun anak-anak adalah bentuk pantun yang khusus ditujukan untuk anak-anak. Pantun ini biasanya memiliki tema yang sesuai dengan pemahaman dan kepentingan anak-anak, sering kali bersifat edukatif atau hiburan.

Pantun anak-anak terdapat dua jenis, yaitu pantun sukacita Pantun sukacita adalah jenis pantun yang mengekspresikan kegembiraan, keceriaan, atau suasana hati yang riang. Pantun sukacita cenderung

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memiliki nada positif dan sering kali digunakan untuk menyampaikan kebahagiaan atau merayakan momen-momen bahagia dalam kehidupan. Beberapa ciri khas dari pantun sukacita termasuk:

Pantun sukacita

Pantun sukacita mencerminkan suasana hati yang ceria dan gembira. Pesan yang disampaikan dalam pantun ini biasanya positif dan mengandung elemen kebahagiaan.

Pemilihan kata-kata yang positif, ceria, dan memberikan kesan optimis. Pantun sukacita dapat menggunakan kosakata yang menciptakan gambaran kebahagiaan dan keceriaan.

Pantun sukacita sering kali berkaitan dengan tema kebahagiaan, pesta, atau perayaan. Mungkin merayakan momen spesifik, seperti pernikahan, kelahiran, atau peristiwa positif lainnya.

Beberapa pantun sukacita dapat mengandung unsur humor yang ringan, menambahkan nuansa santai dan ceria dalam penyampaian pesan. Contoh pantun sukacita:

> Hari ini pesta yang meriah (A)
> Tawa riang mengalun merdu (B)
> Senang hati bergema di udara (A)
> Bahagia bersama teman-teman tercinta (B)

Pantun sukacita sering digunakan dalam berbagai acara perayaan, acara keluarga, atau sebagai ungkapan kegembiraan dalam situasi santai. Pantun jenis ini dapat membawa semangat positif dan menyenangkan kepada para pendengar atau pembacanya.

Pantun Dukacita

Pantun dukacita adalah jenis pantun yang digunakan untuk menyampaikan ungkapan simpati, belasungkawa, atau kesedihan dalam menghadapi suatu penderitaan atau kehilangan. Pantun ini cenderung memiliki nada yang lebih serius dan menghormati, dan seringkali digunakan dalam situasi-situasi berkabung atau menghadapi duka cita. Beberapa ciri khas dari pantun dukacita termasuk:

Material page with examples

The final section was the conclusion section after the main content. In the conclusion section, there was a references page. The purpose of the references page was to trace and verify the sources used. Here was an image of it.

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Validation Results and Prototype Improvement

Next, the prototype module was validated by teachers and expert lecturers. Based on the validation results from two experts, an average score of 88.5 was obtained. This score fell into the good category. The validation results from practitioners on the prototype module of pantun with global diversity awareness received an average score of 88.75. This score also fell into the good category.

After conducting validation tests on the prototype module of pantun with global diversity awareness with two experts and four practitioners, validation results and feedback recommendations were obtained as the basis for module improvement. However, not all feedback suggestions received were used as the basis for improvement. Here were the results of improving the prototype module of pantun with global diversity awareness.

The improvement suggestions included: 1) enhancing the integration of global diversity content in the material, examples, and exercises; 2) improving language consistency for initiating and concluding activities in the module; 3) simplifying the material according to learning outcomes and the psychology of junior high school students; 4) correcting descriptions in the material and pantun examples that were not accurate; 5) adding clear descriptions to images; 6) adding usage instructions for each exercise; 7) improving the presentation of material with a clear flow; 8) improving the concept map with a clearer diagram.

After the pantun learning module with global diversity awareness had been evaluated by validators and improved based on their feedback, the next stage was a limited trial. This trial aimed to assess the effectiveness of the pantun learning module with global diversity awareness in enhancing the learning outcomes of 7th-grade

students. The trial would be conducted in three schools: 1) SMPN 14 Semarang, 2) SMP IT PAPB Semarang, and 3) SMP Masehi 3 PSAK. This limited trial would involve a sample of 10 students from each school.

The data obtained then underwent a step-by-step feasibility test to determine if there was an increase in learning outcomes for 7th-grade students. An explanation of this data test could be described through the following description.

Normality test

Normality test aimed to determine whether the data distribution was normal or not. The normality test for pretest and posttest data was conducted using the Shapiro-Wilk test because the sample size was >50. Data was considered normally distributed if the Shapiro-Wilk significance value (sig.) was greater than the level of significance, which was >0.05. Here were the results of the normality test for the pretest and posttest values in this study.

Table of Normality Test Results

Tests of Normality						
	Kolmogorov-Smirnov [a]			Shapiro-Wilk		
	Statistics	Df	Sig.	Statistics	Df	Sig.
Pretest	.128	40	,099	,927	40	.013
Posttest	,158	40	.013	,902	40	,002

a. Lilliefors Significance Correction

From the data provided, the significance value for the pretest group was 0.013, and the significance value for the posttest group was 0.02. It could be concluded that the pretest group data was normally distributed, while the posttest group data was not normally distributed. If one dataset was not normal, it was assumed that all data were not normal. Homogeneity test was not conducted if the data is not normally distributed.

Wilcoxon Non-Parametric Test

In the hypothesis testing stage, the aim was to determine the effectiveness of the pantun learning module with global diversity awareness in enhancing the learning outcomes of 7th-grade students. This test used the non-parametric Wilcoxon test because the data was not normally distributed. The test was used to determine if there was a significant difference between the learning outcomes before using the developed module (pretest) and after using the developed module (posttest). The non-parametric Wilcoxon test was considered different if the significance value (2-tailed) in the paired samples test table was less than the level of significance of 0.05. Here was the table of results for the non-parametric Wilcoxon test.

Table of Wilcoxon Non-Parametric Test Results

Ranks		N	Mean Rank	Sum of Ranks
posttest – pretest	Negative Ranks	1 [a]	1.50	1.50
	Positive Ranks	37 [b]	19.99	739.50
	Ties	2 [c]		
	Total	40		

a. posttest < pretest
b. posttest > pretest
c. posttest = pretest

Test Statistics a

	posttest - pretest
Z	-5.367 b
Asymp . Sig. (2-tailed)	,000

a. Wilcoxon Signed Ranks Test
b. Based on negative ranks.

Based on the table, the non-parametric Wilcoxon hypothesis test results showed that the significance value (2-tailed) was 0.000. With a level of significance of 0.000 < 0.05, there was a significant difference between the pretest and posttest scores. H0 was rejected, and H1 was accepted, with the posttest mean rank of 19.99 being greater than the pretest mean rank of 1.50. Therefore, it could be concluded that the pantun learning module with global diversity awareness was effective in improving the learning outcomes of 7th-grade students.

CONCLUSION

Based on the results of developing the pantun learning module with global diversity awareness, it could be concluded that this research product fell into the good category and was suitable for use in education. The assessment and feedback on the prototype module of pantun with global diversity awareness were provided by experts and practitioners, with (1) the content/material aspect receiving an average score of 86 with a good category, (2) the material presentation aspect scoring an average of 90 with a fairly good category, (3) the language and readability aspect scoring an average of 89 with a good category, (4) the graphic aspect scoring an average of 90 with a good category. Overall, the average score obtained from all aspects was 88.75. This score fell into the good category.

Based on the results of the limited trial of the pantun learning module with global diversity awareness, significant results were obtained in the Wilcoxon test, indicated by the rejection of h0 and acceptance of ha. This indicated that the prototype module of pantun with global diversity awareness had been proven effective in improving the learning outcomes of 7th-grade students.

High appreciation was obtained because this module embraced one of the pillars in the Pancasila learners profile, which was global diversity. Through this module, students were assisted in expanding their knowledge about the existing diversity. The hope was that by knowing various forms of diversity, students could apply a maximum level of tolerance in their daily lives.

It was expected that the results of this research could contribute to the body of knowledge, especially in the field of developing teaching materials for pantun learning. This research could enhance creativity and skills in developing teaching materials that not only emphasize students' understanding of the subject matter but also instill a global diversity mindset and improve students' learning outcomes.

The use of the pantun learning module with global diversity awareness could be more optimal when Indonesian language teachers collaborated the material with varied and enjoyable teaching models. Indonesian language teachers also needed to work together with teachers of other subjects to support the cultivation of global diversity tolerance character in students.

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