UTILIZING MIND MAPPING TO ENHANCE WRITING SKILLS AND CULTURAL UNDERSTANDING THROUGH CREATIVE WRITING WORKSHOPS

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ABSTRAK

Abstract: This community service project is a collaboration between the Faculty of Language and Arts, Jakarta State University, and the Cisaat Village Government, initiated by the English Literature Program in collaboration with the Visual Arts Education Program of the Faculty of Language and Arts, Jakarta State University. This community service project was conducted in Cilimus Village with the aim of enhancing participants' writing skills and their understanding of their own culture through a cultural knowledge strategy via creative writing training based on local wisdom, employing the technique of mind mapping. The subjects of this community service project were 17 students from Junior High School and Senior High School. The mind mapping technique was applied as a tool to organize ideas from Cilimus Village into creative writing pieces. The evaluation of the writing was carried out using a narrative writing rubric based on the Common Core State Standards (CCSS) W.7.3, assessing students' abilities in effective and comprehensive narrative writing. The evaluation results showed an increase in the number of participants who achieved a minimum score of 20 points, totaling 80% of all participants. The outcome of this community service project is creative writing by the young generation of Cilimus Village that reflects the cultural values and uniqueness of Cilimus Village, contributing to the preservation and promotion of Cilimus Village's cultural heritage.

Keywords: creative writing; mind mapping; cultural preservation; local stories; culture knowledge.

A. BACKGROUND

Cisaat, a village situated in Subang Regency, West Java, specifically in the Ciater District, merely 22 km away from the center of Subang City, boasts a diverse array of tourism potentials and attractions. These potentials encompass natural beauty, cultural richness, religious aspects, and agrotourism(Febriyani, 2022). In 2011, the Village Tourism Pioneer Team, comprising various stakeholders such as village government representatives, tourism communities, community leaders, and Karang Taruna, proposed recommendations to the Cisaat Village Tourism Office to designate the village as a Tourism Village. This proposal was approved in 2016 by the Regent of Subang, thereby officially establishing Cisaat Village as a Tourism Village (Subang, 2022). It also has gained national recognition as one of the best tourist villages, third place nationally in 2020, with an educational tourism concept (Leiliyanti et al., 2022).

Cisaat Village spans an area of 699.57 hectares, divided into 4 hamlets with 6 neighborhood associations and 28 sub-neighborhood associations. These four hamlets are Cisaat, Cilimus, Cigangsing, and Jagarnaik (Taufik Rakhman et al., 2023). This community engagement initiative is focused on Cilimus Hamlet, which holds significant potential and requires collaborative efforts from competent human resources in tourism management and promotion. In its development, Cisaat Village is a partner village of Universitas Negeri Jakarta, which necessitates the involvement of academics to develop the tourism potential of the village by highlighting its local wisdom. Active community participation is one of the factors contributing to the successful development of the village. However, Cisaat Village, particularly Cilimus Hamlet, still requires assistance, especially in the development of human resources' capabilities (*Program Desa Cisaat – LPPM*, 2022). An interview with the head of Cisaat Village, Suryana, indicated that one of the issues to be addressed is the community's lack of communication skills in promoting Cisaat Village with all its local wisdom. Additionally, field observations of junior high and high school equivalent adolescents revealed a lack of interest among the younger generation in developing Cisaat's local wisdom. This was evident during discussions held during the community engagement, where none could provide a philosophical interpretation of their local cuisine, such as Papais, according to Suryana's account, Papais holds religious philosophical significance by interpreting the pillars of faith and Islam.

This phenomenon is undoubtedly influenced by globalization. Globalization encourages societies to adopt modern lifestyles and new cultures deemed more practical (Nahak, 2019). Modernization itself is a process of transformation from initial or traditional conditions towards more advanced states, involving improvements in various aspects of human life (Nurhasanah et al., 2021). In other words, modernization entails a shift from traditional practices to newer, more sophisticated patterns, primarily aimed

at improving human welfare. However, as time progresses, local cultures become increasingly marginalized, resulting in a decline in interest in local cultures, especially among the younger generation.

Nahak (2019) sheds light on efforts to preserve Indonesian culture in the era of globalization, particularly targeting the younger generation, employing two methods: Culture Experience and Culture Knowledge. Sendjaja elucidates that Culture Experience entails preserving culture through direct engagement with it (Hamiru et al., 2022). For instance, if the culture in question is traditional dance, communities are encouraged to learn and practice the dance, showcasing it at annual events or festivals, thus ensuring the continuity of local culture. On the other hand, Culture Knowledge involves establishing information centers about culture in various formats, serving educational purposes and fostering cultural development and local tourism potential. Through this, the younger generation can deepen their understanding of their own culture.

The Culture Experience strategy was implemented by Fitriana et al., (2022) in Cisaat Village. This research is grounded in the core principles of Cisaat Village tourism activities: fostering social bonds, communal effort, and reverence for the creator. These principles aim to develop tourism activities and provide positive impacts on the local community. Through direct interaction with tourists, local communities can participate and share their daily lives, creating cultural experiences for all involved parties. These cultural experiences may pique the interest of other tourists to visit Cisaat Educational Tourism Village, thus reinforcing tourism development strategies and community engagement through cultural tourism and culture experience (Fitriana et al., 2022). Subsequent research by Jantin et al., (2022) applied culture knowledge and culture experience to preserve culture targeted towards Generation Z in the transition to Society 5.0 Era. The findings of this research indicate an awareness of the importance of culture as national identity, serving as the first step in preserving cultural heritage (Jantin et al., 2022). Active participation in its preservation and implementation allows us to contribute tangibly to cultural preservation. Furthermore, learning and socializing cultural values to others can encourage them to participate in preserving, conserving, and even defending it. Local culture is a significant asset for Indonesia, especially in the current era of globalization.

Meanwhile, this community engagement initiative realizes the preservation of culture and local wisdom, focusing on the application of culture knowledge in Kampung Cilimus, a part of Cisaat Village, involving junior high and high school students. Participants received training in creative writing based on local wisdom using mind mapping methods. Mind Mapping Technique is based on how the brain stores information using neural branches to store data (Buzan & Buzan, 1996). The mind mapping method has been proven to enhance narrative writing skills as it stimulates students'

creativity and imagination (Nazarrotin et al., 2018). The use of mind mapping makes participants less bored and more motivated to express their creative ideas compared to conventional methods, which tend to be monotonous (Bisri, 2023). Similar finding was also conveyed through research titled "The Effectiveness of Mind Mapping Method in Creative Writing of Short Story Texts in New City Public Junior High School Through School Literacy Movement." The implementation of mind mapping significantly aids in enhancing students' language skills, particularly in writing short stories (Rejo et al., 2021).

The young generations were chosen as the focus of this community services because they are deemed capable of becoming future agents who will uphold local wisdom while promoting it to a wider audience. Therefore, the aim of this community service project is to enhance participants' understanding of the importance of preserving local wisdom. In addition, its objective is to enhance writing skills, especially in narrative text. The minimum target that should be achieved is for more than 50% of the participants to improve their writing skills in accordance with the narrative writing rubric adapted from CCSS (Common Core State Standards) W.7.3.

B. IMPLEMENTATION METHOD

The subjects of this community services are 17 students from junior high and senior high schools in Kampung Cilimus, divided into 4 groups. The service location was held in an open space at one of the homestays managed by residents. The mind mapping technique is utilized as a method in the implementation of creative writing training infused with local wisdom. This technique employs color and symbols in a hierarchical structure, encouraging creativity and facilitating connections between words and visual representations. It fosters multidirectional thinking and is highly beneficial in writing and retaining information, especially in education to enhance writing skills.

The training was conducted for 5 consecutive days. The following are the stages taken in the implementation of the service:

1. The first stage is free writing. Participants are given 10 minutes to write down anything on their minds. This stage represents a pre-test phase to evaluate the initial capabilities of the participants. The evaluation is conducted using a narrative writing proficiency rubric with the CCSS (Common Core State Standards) W.7.3 standards.
2. The second stage is providing material on the intrinsic and extrinsic elements of the story.
3. The third stage is brainstorming about the local wisdom of Kampung Cilimus to determine the story theme.
4. The fourth stage is the delivery of mind mapping material.
5. The fifth stage is the group conducting mind mapping of stories infused with Kampung Cilimus' local wisdom.

6. The sixth stage is the process of writing stories according to the determined mind mapping by the group.
7. The seventh stage is the evaluation and finalization of stories by lecturers assisted by mentors consisting of students from the Faculty of Language and Arts, UNJ. The writing evaluation was done by utilizing the narrative writing rubric adapted from CCSS (Common Core State Standards) W.7.3.
8. The eighth stage is the group presenting their stories.

The application of mind mapping is expected to facilitate participants in organizing and developing writing ideas to create interesting short stories that also embody the uniqueness of Kampung Cilimus' traditions and culture. The participants' written works are subsequently presented in the form of a storytelling activity at the end of the service session.

C. RESULTS AND DISCUSSION

1. Implementation Activities

a. Free Writing Activity

This community service was conducted from Friday, May 19, 2023, to Tuesday, May 23, 2023, starting from 10:00 AM to 5:00 PM WIB. On Friday, May 19, 2023, the participants engaged in the first stage, which was the free writing activity. This technique was implemented by setting a timer for 10 minutes, during which participants were allowed to write whatever came to their minds at that moment. Participants were instructed not to stop writing until the facilitator signalled to stop. The aim of this activity is accessing the subconscious as a writing tool by suppressing the conscious to bring forth various valuable information submerged in the subconscious (Elbow, 1973).

Figure 1. Delivery of instructions for the free writing activity

Figure 1 depicts an instructor providing guidance on free writing activities. Participants are allowed to unleash their imagination on a specific topic. The participants appear enthusiastic and eager to explore this initial stage of writing. The free writing activity yielded a variety of themes from the participants. Some wrote about their daily

activities after school, their favorite foods, and even their anxieties about the future.

The results of the free writing activity indicate that participants were able to tap into subconscious information, including underlying emotions and everyday topics that could be transformed into written pieces. Participant 1 demonstrated her ability to compose narrative paragraphs depicting the chronology of her activities after school and Participant 2 showed her capacity to articulate ideas about her favorite food. However, both writings exhibit participants' struggles in developing their ideas. They tend to use only simple sentence and lack transitional utilization in their writings.

Further findings reveal not only participants' difficulty in elaborating on their ideas but also their incapacity to construct complete sentences in accordance with language conventions and their challenge in maintaining the focus of the theme they intended to discuss in their writing. The participant's 3 writing, where at the beginning of the sentence, he express his dreams of becoming rich and being able to make his family happy. However, this idea is not articulated well in terms of sentence structure, including the use of punctuation and capitalization, such as the capitalization of the word "Tidur" (sleep) in the middle of the sentence. Meanwhile, the participant's 4 writing, which consists of only a few phrases. The participant fails to develop his idea about his chosen topic of playing FF (Free Fire) and soccer. He only mention phrases like "FF Mabar" and "Soccer" without elaborating further into understandable writing. Additionally, phrases unrelated to the topic, such as "Kerja Bagus!!" (Good job!!), "Tolong Aku" (Help me), and the word "sabar" (patience), are found in their writing, further highlighting the participant's low writing literacy.

The free writing stage is part of the pre-test aimed at assessing participants' narrative writing skills. The rubric used is a narrative writing rubric adapted from the CCSS (Common Core State Standards) W.7.3. (Breitstuff, 2022). This rubric consists of 8 assessment categories for narrative text writing ability, with the lowest score being 1 and the highest being 4. The table below is the rubric table used in the evaluation:

Table 1. Narrative Writing Rubric

	1 Almost Approaching the Standard	2 Approaching the Standard	3 Achieving the Standard	4 Exceeding the Standard
Introduction	Orient the reader by establishing a situation and introducing a narrator and/or characters	Engage and orient the reader by establishing a context and introducing a narrator and/or characters	Engage and orient the reader by establishing a context and point of view and introducing a narrator and/or characters	Engage and orient the reader by setting out a problem, situation, or observation, establishing one or multiple point(s) of view, and introducing a narrator and/or characters
Sequence of Events	Includes a short sequence of events	Organize an event sequence that unfolds naturally.	Organize an event sequence that unfolds naturally and logically.	Create a smooth progression of experiences or events.
Narrative Techniques and Compositional Risks	Use dialogue and description to develop experiences and events or show the responses of characters to situations	Use narrative techniques, such as dialogue, description, and pacing, to develop experiences and events or show the responses of characters to situations.	Use narrative techniques, such as dialogue, pacing, and description, to develop experiences, events, and/or characters.	Use narrative techniques, such as dialogue, pacing, description, reflection, and multiple plot lines, to develop experiences, events, and/or characters.
Transition Words	Use a variety of transitional words and phrases to manage the sequence of events.	Use a variety of transitional words, phrases, and clauses to manage the sequence of events.	Use a variety of transition words, phrases, and clauses to convey sequence and signal shifts from one time frame or setting to another.	Use a variety of transition words, phrases, and clauses to convey sequence, signal shifts from one time frame or setting to another, and

				show the relationships among experiences and events.
Clarity	Use concrete words and phrases and sensory details to convey experiences and events precisely.	Use precise words and phrases, relevant descriptive details, and sensory language to convey experiences and events.	Use precise words and phrases, relevant descriptive details, and sensory language to capture the action and convey experiences and events.	Use precise words and phrases, telling details, and sensory language to convey a vivid picture of the experiences, events, setting, and/or characters.
Conclusion	Provide a sense of closure.	Provide a conclusion that follows from the narrated experiences or events.	Provide a conclusion that follows from and reflects on the narrated experiences or events.	Provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.
Standard Mechanics	Use a comma to indicate the direct address of a character	Use a comma to separate items in a sequence	Use a comma to separate coordinate adjectives	Use a comma, ellipses, or dash to indicate a pause or break.
Standard Grammar	Only simple and compound sentences are used.	Choose among simple, compound, or complex sentences to use within the narrative, when appropriate.	Choose among simple, compound, complex, and compound-complex sentences to signal differing relationships among ideas.	

This community service project has a total point target where the accumulation of points from the eight categories must reach a minimum of 20 points. However, the evaluation results from the pre-

test phase indicate that none of the participants were able to exceed the set point threshold as seen in the table below:

Table 2. Pre-Test Results

Number	Participant' Initial	Introduction	Sequence of Events	Narrative Techniques and Compositional Risks	Transition Words	Clarity	Conclusion	Standard Mechanics	Standard Grammar	Total Score
1	YN	1	1	1	1	1	1	1	1	8
2	ID	1	1	1	1	1	1	1	1	8
3	TO	1	1	1	1	1	1	1	1	8
4	TR	2	2	1	1	1	2	1	1	11
5	RR	1	1	1	1	1	1	1	1	8
6	NN	1	1	1	1	1	1	1	1	8
7	SR	1	1	1	1	1	1	1	1	8
8	EK	1	1	1	1	1	1	1	1	8
9	SY	1	1	1	1	1	1	1	1	8
10	CD	1	1	1	1	1	1	1	1	8
11	DN	1	1	1	1	1	1	1	1	8
12	TG	1	1	1	1	1	1	1	1	8
13	SN	3	3	2	2	2	3	1	1	17
14	RE	1	1	1	1	1	1	1	1	8
15	IN	1	2	2	1	2	2	2	1	13
16	FD	1	1	1	1	1	1	1	1	8
17	BS	1	1	1	1	1	1	1	1	8

The table provides an overview of the evaluation results of participants in the community service project across various categories of narrative writing. The majority of participants showed consistent effort and engagement, reflected in relatively similar scores across each category. However, one participant stood out with significantly higher scores (Participant SN), indicating a stronger ability in applying narrative writing techniques and compositional risks. On the other hand, some participants (such as Participants TR and IN) demonstrated slightly better performance in specific aspects of narrative writing, although most participants achieved the minimum score of 8 in each category. Notably, there were challenges in assessment as some participants, despite scoring above 8 in individual categories (e.g., Participant TR), did not meet the overall minimum target of 20 points. This suggests variations in writing proficiency among participants. The consistent and relatively good assessment in the use of transition words across most participants is a positive aspect. Overall, the evaluation emphasizes the need for improvement in narrative writing skills, particularly in storytelling techniques, sequence of events, and

conclusion. This analysis serves as a basis for providing feedback and further guidance to enhance participants' narrative writing abilities.

b. Provision of material on the intrinsic and extrinsic elements of short stories

The free writing activity on the first day revealed the participants' inability to develop ideas and compose narrative stories by applying their constituent elements. Therefore, on the second day, Saturday, May 20, 2023, a presentation was conducted on the intrinsic and extrinsic elements of literary works, along with the application of mind mapping to ensure that participants' writing became more mature and well-organized. The second stage took place on that day, focusing on explaining the intrinsic elements of literary works, such as theme, setting, point of view, plot, characters, characterization, and message. Subsequently, explanations regarding the extrinsic elements of literary works, such as the background of society, the background of the author, and the values contained in short stories related to the culture and traditions of the community, were integrated with the background of society and the cultural values and traditions practiced in Kampung Cilimus. In this stage, the material was not only presented through lectures but also involved an interactive question-and-answer session where participants were asked to explain the definitions and intrinsic and extrinsic elements of short stories based on their knowledge acquired in school.

c. Brainstorming on Local Wisdom in Kampung Cilimus

After explaining the intrinsic and extrinsic elements of literary works, the next step was the third stage, which involved brainstorming about the local wisdom of Kampung Cilimus to determine the story themes. In this stage, participants were divided into four groups and engaged in group discussions to identify the various local wisdom present in Kampung Cilimus as potential story themes. Each group was assisted by two mentors who were students from FBS UNJ. From the discussions, several local wisdom aspects of Kampung Cilimus were revealed, including: (1) Papais, a traditional dish made from glutinous rice wrapped in leaves and shaped into a five-cornered symbol representing the pillars of Islam. This dish is served during customary events or as a gesture of respect to honored guests; (2) Sisingaan, a tradition of parading young boys who have just undergone circumcision through the village gate; (3) Gunung Cinta, a mountain named for its beautiful scenery; and (4) Pineapple Plantations, where pineapples are a primary commodity grown in Kampung Cilimus.

Figure 2. Brainstorming Activity on Local Wisdom of Kampung Cilimus.

d. Delivery of Mind Mapping Material

Based on these four local wisdoms, each group chose their writing themes. Groups 1, 2, and 4 chose Sisingaan, while group 3 opted for Gunung Cinta as their main theme. To enable participants to systematically develop their ideas, the fourth stage involved delivering the mind mapping material.

Figure 3. Delivery of mind mapping material.

In Figure 3, participants are seen listening to a presentation on mind mapping with focus. During the training, they actively ask questions and engage in discussions about implementing this technique in their work.

e. Practice of creating a mind map for stories infused with the local wisdom of Kampung Cilimus.

Then, in the fifth stage conducted on Sunday, May 21, 2023, each group carried out the practice of creating mind maps according to the theme they chose. The selected themes were then developed into story titles. Below is a table of the story titles for each group.

Table 3. List of Story Titles for Each Group

Groups	Themes	Titles
1	Sisingaan	Sisingaan Siluman Ular
2	Sisingaan	Angkuhnya Sang Prabu Ponogoro
3	Gunung Cinta	Ada Cinta di Gunung Cinta
4	Sisingaan	Sisingaan VS K-Pop

The participants created mind maps based on the chosen titles, starting from determining the characters, characterization, setting, plot, and moral of the story.

Figure 4. Practice of Mind Mapping Guided by Mentors

In Figure 4, mentors from UNJ guide participants in developing their ideas using mind mapping. Participants collaborate to create works that are meaningful and enjoyable for readers. Here is one example of the participant's mind mapping results with the title: "Sisingaan Siluman Ular".
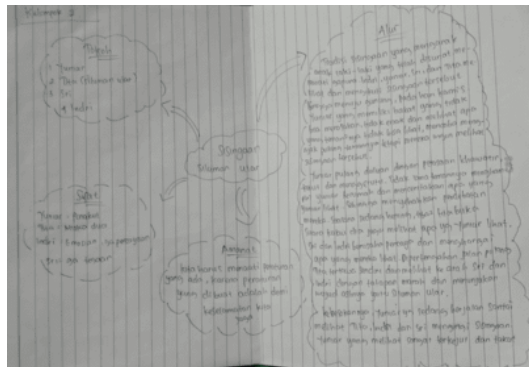
Figure 5. Mind Mapping Results of Group 3

In Figure 5, it is evident that participants were able to organize their ideas systematically by implementing the intrinsic and extrinsic elements of literary works. The participants have been able to develop their thoughts related to the chosen theme into several parts, namely character and characterization, along with the plot and message of the story. Compared to the free writing stage, their writings can now be

considered well-organized and do not deviate from the chosen theme from the outset.

f. Story Writing

The results of this mind mapping are then implemented into written form in the sixth stage. The process of writing the story is developed from the mind map organized until detailed characterizations are formed, accompanied by settings and plots that support the storyline. In the plot section, participants apply the 5 elements of the plot: Exposition/introduction, Rising action, Climax, Falling action, and Resolution to make the story more engaging. In writing the story, several sentences in English are inserted to enhance participants' literacy and confidence in using the English language. The instructors and mentors from the students assist in the translation process and train the participants' pronunciation.

g. Evaluation and Finalization of the Story

After all groups completed their stories, in the seventh stage, revision was conducted by the team of lecturers and students from FBS UNJ, along with the preparation for the story presentation held on Monday, May 22, 2023. In this stage, minor errors such as grammar and pronunciation were identified. The evaluation results showed that participants were able to develop the theme into creative stories that encompassed local wisdom, including traditions, local cuisine, and cultural values within the community. The evaluation was conducted using the narrative writing rubric adapted from CCSS (Common Core State Standards) W.7.3. as seen in Table 1. The evaluation results indicate that 80% of all participants were able to surpass the set threshold of total assessment points, which was a minimum of 20 points. This outcome is detailed in the table below:

Table 4. Post-test Results

Number	Participant' Initial	Introduction	Sequence of Events	Narrative Techniques and Compositional Risks	Transition Words	Clarity	Conclusion	Standard Mechanics	Standard Grammar	Total Score
1	YN	3	3	3	4	3	3	3	3	25
2	ID	4	4	4	4	4	4	3	3	30
3	TO	4	4	3	3	3	3	3	3	26
4	TR	3	3	3	4	3	3	3	3	25
5	RR	4	4	4	4	4	4	3	3	30
6	NN	3	1	1	2	2	2	2	2	15
7	SR	3	3	3	2	3	2	3	2	21
8	EK	3	3	3	2	3	2	3	2	21

9	SY	3	3	3	2	3	2	3	2	21
10	CD	4	4	3	3	3	3	3	3	26
11	DN	3	3	3	2	3	2	3	2	21
12	TG	3	1	1	2	2	2	2	2	15
13	SN	3	3	3	4	3	3	3	3	25
14	RE	3	1	1	2	2	2	2	2	15
15	IN	3	3	3	4	3	3	3	3	25
16	FD	4	4	4	4	4	4	3	3	30
17	BS	4	4	3	3	3	3	3	3	26

The table provides a comprehensive analysis of participants' performance in various aspects of narrative writing assessment. Notably, participants with initials ID, RR, and FD consistently demonstrated high scores across all categories, showcasing a strong command of narrative writing techniques, compositional risks, clarity, mechanics, and grammar with total scores of 30 points each. Participants TO, CD, and BS also performed well, scoring above the minimum threshold of 20 points, indicating good proficiency in most assessment categories. However, there were mixed performers such as participants SR, EK, SY, DN, and SN, who displayed varying levels of proficiency across categories, suggesting areas for improvement. Participants NN, RE, and TG scored below the minimum threshold, highlighting the need for additional support or development in narrative writing skills. Overall, while there were strengths observed in narrative techniques, transition words, and standard mechanics among many participants, areas such as introduction, sequence of events, conclusion, and standard grammar show potential for improvement across the board. The evaluation results indicate that 14 out of 17 participants were able to surpass the targeted threshold value. In other words, 80% of the participants were able to enhance their abilities in writing narrative texts effectively and comprehensively.

h. Presentation of Stories through Storytelling

This stage is the final stage conducted on Tuesday, May 22, 2023. In this stage, the groups engage in storytelling sessions based on the stories they have created. Participants are allowed to use props to narrate their works, such as illustrated paper media. The participants attentively watched each other's storytelling performances while exchanging knowledge about the local wisdom present in Cilimus Village. Each participant was given the freedom to be creative in delivering their story. Some brought musical instruments such as drums and flutes. There were also those who dressed up according to the characters they portrayed. At the end of the session, an evaluation was conducted to determine the best work, and the selection was made from group 4 with the title "Sisingaan VS K-Pop," comprising members with initials ID, RR, and FD who achieved a total assessment score of

30 points. This story was chosen as the best because it addresses contemporary issues regarding the erosion of local culture by foreign cultures. The storyline depicts the younger generation feeling that their local culture is backward and preferring foreign culture, represented in this context by the popularity of K-Pop in Indonesia. The moral message of the story is that it is acceptable for the younger generation to follow the trends of the times and embrace other cultures like K-Pop, but they should still take pride in their local culture and traditions because they are part of our cultural identity as Indonesians.

2. Monitoring and Evaluation

At the outset of the free writing activity, it was noted that participants had limited abilities in developing ideas and composing narrative stories in accordance with the intrinsic and extrinsic elements that construct them (refer to Table 2). Following the training session on creative short story writing, including the presentation of intrinsic and extrinsic elements of literature along with the mind mapping material, an improvement in participants' ability to develop story ideas and compose narrative works was observed, amounting to an 80% increase (refer to table 4). This 80% figure is also evidenced by the participants' capability to develop four story titles with content related to the local wisdom of Cilimus Village, including "Sisingaan" and "Gunung Cinta," as seen in Table 3. Participants were able to identify intrinsic elements of the work such as characters, plot, setting, as well as extrinsic elements that encompass the unique situations and atmosphere of Cilimus Village.

3. Challenges Encountered

The constraints encountered during the training were purely technical in nature. Both the participants and the partners were highly cooperative throughout the training process.

D. CONCLUSION AND RECOMMENDATIONS

Preserving local culture is crucial, especially in the face of globalization. Creative writing training based on local wisdom using the mind mapping method significantly contributes to strengthening the cultural identity of the younger generation while enhancing their creative writing skills. The training, packaged with mind mapping, boosts participants' motivation to explore their potential while implementing culture knowledge strategies to reinforce their awareness of the importance of valuing their own culture, as evidenced by an 80% increase in participants' creative writing skills. This target fulfills the previously set target, which is for more than 50% of the participants to experience improvement in their narrative writing skills. As for recommendations for future endeavors, establishing a community to nurture the creativity of the younger generation in Kampung Cilimus is

suggested. This community would serve as a platform to create cultural experiences for participants regarding the local wisdom of Kampung Cilimus. The establishment of this community for future activities will be able to contribute in terms of the sustainability of this program in the future.

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