



Proceedings

LSCAC 2016

INTERNATIONAL CONFERENCE

The 4th International Conference

"Language, Society, and Culture in Asian Contexts" (LSCAC 2016)

on Cultivating and Casting Asian Diversities : Empowering the Asians

May 24-25, 2016 at Universitas Negeri Malang, Indonesia

Organized by:

- Universitas Negeri Malang, Indonesia
- Mahasarakham University, Thailand
- University of Hyderabad, India
- College of Education, Hue University, Vietnam



PROCEEDINGS

**THE 4th INTERNATIONAL CONFERENCE
LANGUAGE, SOCIETY, AND CULTURE IN ASIAN
CONTEXTS (LSCAC 2016)
on “Cultivating and Casting Asian Diversities:
Empowering the Asians”**

Malang, May 24 – 25, 2016

Hotel Atria, Malang, East Java, Indonesia

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Keynote Speakers

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Dr. Soe Marlar Lwin, Nanyang Technological University, Singapore

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Universitas Negeri Malang

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PROCEEDINGS

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WELCOME MESSAGES

STEERING AND ORGANIZING COMMITTEE



On behalf of the organizers and the committees, we are proud to welcome everyone to Malang and the 4th International Conference on *Language, Society and Culture in Asian Context* (LSCAC 2016) organized by Mahasarakham University, Thailand, University of Hyderabad, India, Hue University, Vietnam and hosted by Universitas Negeri Malang.

As has been widely known, these collaborating institutions successfully held the international conference on “Language, Society, and Culture in Asian Contexts: LSCAC” in 2010, 2012, and 2014. The conferences attempted to create a space where people could exchange academic knowledge and build up international collaboration so as to bring new body of knowledge into the development of the Asian society, as well as to strengthen network among scholars whose research interests lie in the Asian context.

The Language, Society and Culture in Asian Context International Conference Series continues to:

- provide a forum for the exchange of ideas and dissemination of information on good practices within language, society and culture in Asia;
- strengthen and broaden the network of researchers, practitioners, students, teachers, artists and all those involved in language, society and culture in Asia;
- increase the links between the language, social and cultural communities especially in Asian context among the people of Asia;
- showcase research in the field of language, social and culture in Asian context.

The theme for the 2016 conference is *Cultivating and Casting Asian Diversities: Empowering the Asians*. Our plenary and featured speakers have considered this topic and we look forward to hearing a variety of perspectives as a discourse to strengthen understanding and to foster creativity, growth and social innovation among Asians to be a better Asia.

Your presence at this conference is helping to further develop this meaningful and sustainable forum that we believe is contributing to strengthen the understanding due to the diverse cultural diversity of Asia as the biggest and most diverse continent on the globe.

LSCAC 2016 is made possible by the dedication and hard work of our community. We are indebted to many. The LSCAC track record of excellence continues this year. This would not have been possible without the advice and support of the previous conference chairs.

WELCOME MESSAGES

Special mention must be made of the fact that LSCAC 2016 is truly international. It is organized by a core team from Hyderabad University, India, Mahasarakham University, Thailand, Hue University, Vietnam and an organizing committee of Universitas Negeri Malang with members from three faculties; Faculty of Letters, Faculty of Social Science, and Faculty of Education. The diversity of our people is one of our core strengths that adds tremendous value to the conference organization. We thank all of them for volunteering their time and energy in service to our community.

In particular, we would like to express our gratitude to the Rector of Universitas Negeri Malang, Professor AH. Rofi'uddin for the guidance in managing this conference, Dean of Faculty of Education Professor Bambang Budi Wiyono, Dean Faculty of Social Science Professor Sumarmi as also the steering committee. We would like also to address special thanks to Mr. Reno Halsamer and Mrs. Elly Halsamer in accommodating us at Museum d'Topeng, to learn more about Indonesian culture and history through their collections.

Finally, we would like to thank all the presenters for the willingness to share the latest research and ideas and all the participants for their keen and active participation. Without your efforts, this conference would not be possible. Keep up the good work. We hope that you will have an enjoyable and productive time in Malang, and leave with fond memories of the multicultural experience at LSCAC 2016.

Professor Utami Widiati
Professor Bambang Budi Winarno
Professor Sumarmi
Steering Committee, LSCAC 2016

WELCOME MESSAGES

RECTOR, UNIVERSITAS NEGERI MALANG



Professor AHL Rofi'uddin



Malang, 9 May 2016

Dear LSCAC 2016 participants,

Welcome to the 4th biannual International Conference on *Language, Society, and Culture in Asian Contexts* 2016 (LSCAC 2016),

Universitas Negeri Malang, in collaboration with Mahasarakham University (Thailand), University of Hyderabad (India), and Hue University (Vietnam), is proud to host the 4th International Conference on *Language, Society and Culture in Asian Contexts* 2016. I warmly welcome the conference participants from Asian countries to Malang, Indonesia. This conference invites and is attended by national and international academics, researchers, practitioners, teachers, and students to extensively and intensively explore and discuss various aspects of languages, cultures, and societies in Asia.

Asian societies are not only unique in socio-economic structure, but also rich in linguistic and cultural diversities which warrant explorations. The explorations, imperative to our understanding of the multi-dimensional and multi-layered character of Asian societies, would bring people in the continent together, allowing them to be global citizens. Exploring and reflecting on the Asian diversities would enhance our knowledge of who we are and what we have. The deeper and better understanding of who we are leads to the cultivation of relevant strategies for the empowerment of the Asians. This aim is exactly reflected in the theme of this year's conference: "Cultivating and Casting Asian Diversities: Empowering the Asians."

Universitas Negeri Malang is committed to supporting and encouraging the establishment of forums to share ideas and insights on various topics to cultivate and cast Asian diversities. For this reason, we are delighted to see so many academics, researchers, practitioners, teachers, and students in Asian countries to actively participate in this conference. We strongly encourage all of you to take as much benefit as you can from this conference.

Regards,

Professor AHL Rofi'uddin
Rector, Universitas Negeri Malang



WELCOME MESSAGES

Message from the Vice-Chancellor

University of Hyderabad, INDIA.



Dear Participants,

Greetings to the participants of 4th Bi-annual conference of Language, Society and Culture in Asian contexts (LSCAC), 2016.

It gives me immense pleasure to note that the University of Hyderabad, India was one of the main initiator of this bi-annual event. The 2nd conference was organized in the University in 2010. The study of Asian languages, societies and cultures acquires special significance in the context of recent efforts of Asian countries to form Asian Economic Union. As a first step towards this goal has been formation of ASEAN. We strongly believe that formation of any such union should be based on the cultural unity of Asian societies. In this context, I am sure that deliberations of this conference will contribute towards indentifying commonalities in Asian cultures which in turn will become bases for Asian Union in future.

We in University of Hyderabad are very much interested in promoting academic collaboration with the Institutions of Higher Education in Asia. This will promote people-to-people contact and exchange of knowledge for further development of Asian societies.

I congratulate University of Universitas Negeri Malang, Indonesia for organizing this conference in collaboration with Mahasarakham University, Thailand, University of Hyderabad, India and Hue University, Vietnam. I also express my sincere thanks to the University for giving us opportunity to co-host the conference.

I wish you a rewarding and enjoyable conference.

Yours sincerely,



Appa Rao Podile

WELCOME MESSAGES

Message from the Dean of Faculty of Humanities and Social sciences Mahasarakham University, Thailand



Dear LSCAC2016 participants,

It is my pleasure to welcome you to the 4rd International Conference on Language, Society, and Culture in Asian Contexts, or LSCAC 2016, co-hosted by Mahasarakham University, Negeri Malang Universitas, Hue University and University of Hyderabad.

The purpose of this biennial conference is to serve as a forum for scholars who share mutual interests in the development challenges faced by Asian societies.

For this two-day conference, we are grateful to have Dr.J. Prabhakar Rao, professor of Linguistics in Centre for Applied Linguistics and Translation studies, university of Hyderabad, Hyderabad as our keynote speaker and Soe Marlar Lwin, Assistant professor in the English Language and Literature Academic group at the National Institute of Education and Nanyang Technological University, Singapore and A. Effendi Kadarisman, degree in Linguistics from the university of Hawaii at Manoa and Dr.Azhar Ibrahim Alwee, A lecturer at the Department of Malay studies, National University of Singapore(NUS) , as our panelists in a special panel session on “Academic Collaboration among Higher Education Institutions in Asia”

Last, but not least, LSCAC 2016 in Thailand would not have been possible without the efficient efforts of the conference coordinating team and of course the enthusiastic presenters and participants who have come to Negeri Malang Universitas from around the world in order to take part in LSCAC 2016.

I sincerely hope that your experience in attending this conference will be fruitful one, that is thought-provoking in an academic, social and cultural dimensions.

A handwritten signature in black ink, appearing to be 'K. R.' followed by a flourish.

Asst. Prof. Dr. Kanokporn Rattanasuteerakul
Dean of Faculty of Humanities and Social Sciences
Mahasarakham University

Message from Hue University of Education, Hue City, Vietnam



**Hue University
of Education**

Assoc. Prof. Dr. Nguyen Tham
Rector of the University

Dear LSCAC participants,

Welcome to the 5th International Conference on “Language, Society, and Culture in Asian Contexts” (LSCAC 2018).

With about 100 participants from over 10 countries of the ASEAN and all over the world, LSCAC is one of the crucial conferences of its kind in the region and plays an important role as at this time, the ASEAN integration specifically and international integration generally opens doors for people and Asia is also an indispensable part of our intricate global civilization. Hence, various dimensions of Asian societies began attracting the attention of scholars. With increasing role, there is a need to study in-depth the mutual influence of different aspects that contribute to the dynamism of Asian societies. This conference focuses on aspects like language, society, culture and education.

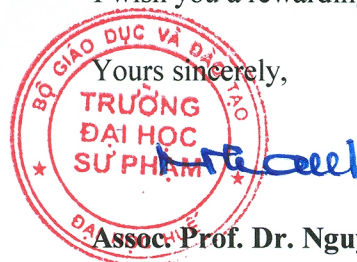
Hue University of Education therefore with honor offers to host the LSCAC 2018 Conference and commits our best to organize a wonderful unforgettable conference to the linguists, cultural experts and educators all around the world. Additionally, Hue University of Education, located at Hue in Central Vietnam, which is one of ASEAN cultural cities with stunning sightseeing landscapes and famous for its peace and quietness, will certainly provide all of you with nice memories about the local food and culture.

I warmly welcome the participation of the ASEAN and all over the world academics and institutions in this conference, and I am also pleased that a significant number of international experienced experts and academics will attend the conference.

The LSCAC 2018 Conference provides a wonderful opportunity to analyze various dimensions and factors that are pivotal for the functioning and development of Asian societies. I encourage you to make the most of the two-day conference to build your knowledge, exchange ideas and strengthen your friendships.

I wish you a rewarding and enjoyable conference.

Yours sincerely,



Assoc. Prof. Dr. Nguyen Tham

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PROMOTING LANGUAGE LEARNERS' CROSS-CULTURAL AWARENESS THROUGH COMPARATIVE ANALYSES OF ASIAN FOLKTALES

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Abstract: With the global spread, the English language has become a lingua franca and a component of basic education in many Asian countries, making Asia one of the regions in the world with the largest number of English speakers. However, due to the rich cultural diversities of Asian societies, using English as a lingua franca in Asia implies that speakers need to develop not only communicative competence but *intercultural* communicative competence, so as to ensure successful communication among people from different Asian societies. Given that successful intercultural communication requires the speakers' appreciation of their cultural diversities (while celebrating certain similarities), promoting learners' cross-cultural awareness has become one of the important objectives of English language teaching in Asia. In this keynote, I will draw on some sample analyses of folktales from various Asian societies to (i) identify and explore features of narrative structures and contents which can be seen as transcultural and others which can be highlighted as culture-specific, and (ii) discuss how such comparative analyses of narrative structures and contents in Asian folktales can be used to promote the cross-cultural awareness of English language learners in Asia. Implications for socio-cultural-based English language teaching will also be offered.

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LOCAL WISDOM WITH UNIVERSAL APPEAL: DYNAMICS OF INDONESIAN CULTURE IN ASIAN CONTEXT

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Abstract: This paper argues that the dynamics of Indonesian culture in Asian context, as seen from a linguistic perspective, may occur in the form of cultural reinterpretation and semantic change. At the cultural level, this paper takes a close look at two things: apology and “Indonglish” (Indonesian English). Apology is a universal speech act. However, where, when, how, and why people apologize to one another can be culture-specific. I pick out an Islam-specific greeting which gets modified by taking a Malay-specific apology as an illustrative example. As for Indonglish, it can be viewed either as a mock term or as a serious term. As a mock term, Indonglish is characterized by Indonesian-specific errors; and as a serious sociolinguistic term, it is characterized by apology, Indonesian address terms, and religion-related expressions.

The semantic change pertains to three expressions: *pancasila*, *bhinneka tunggal ika*, and *tut wuri handayani*. The compound word *pancasila* means ‘five principles’, and the phrase *bhinneka tunggal ika* means ‘unity in diversity’. Both expressions originate from an old Javanese literary work *Sutasoma*, written during the second half of the 14th century. In *Sutasoma*, both expressions refer respectively to ‘five moral principles in Buddhism’ and ‘a single religious truth proposed to unite Buddhism and Hinduism’. However, in modern Indonesia, they have undergone drastic semantic change. *Pancasila* is a cover politico-philosophical term for the five state foundations; and *bhinneka tunggal ika* is a national motto intended to unite people with different backgrounds into a single Indonesian nation. The last expression *tut wuri handayani*, or ‘giving support from behind’, was part of the educational motto for Taman Siswa, an educational institution established in the early 1920s. Now, it is taken as a motto for national education, for its great relevance to principles of modern educational psychology.

Briefly, cultural dynamics are observable in apology and Indonglish; and the three local expressions originating from Javanese have now become prominent terms of national treasure, whose meanings spark some global appeal.

This paper is published in indexed proceedings



ASIAN INTELLECTUALS FOR CULTURAL RESISTENCE: DEPARTURES AND DISRUPTIONS

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Abstract: Asian intellectuals are imperative front for cultural resistance against all forms of dehumanisation, authoritarianism, ideological distortions and economic domination. Intellectuals in any society are generally the producer, definer and the transmitter of knowledge, ethical judgement, scientific clarity, aesthetical finesse, spiritual reflection as well as infusing humanistic spirit and hope. In the past, the emergence of viable intellectual groups had been stunted by the grip of colonial imperialism, apart from the long years of feudal tutelage that made the society subservient to its ruling ideology. Today, the challenges are far more complex. Calling for intellectuals to take up cultural resistance can be just a utopianistic fervour, unless we first unravel the obstacles that prevent intellectuals from making a substantive presence in society.

In this paper, four main areas will be discussed, namely: (a) the relegation of intellectuals in this era of technoscientific and soundbites euphoria, (b) the domains in which intellectuals should take up the task of cultural resistance, such as addressing intellectual captivity, culturalism, ethno-religious exclusivism and neoliberalism, (c) the timidity in our context of forging an Asian intellectual solidarity and comradery, and (d) the need to forge autonomous and humanistic sociological thinking amongst Asian cultural and intellectual circles. At present, the struggle for cultural resistance is marked by departures and disruptions. Thus, it warrants the creative and critical approaches with foremost commitment in imagining the possibility of cultural resistance as a start.

This paper is published in indexed proceedings



INTEGRATING EXTENSIVE READING IN CONNECTING EFL STUDENTS TO CULTURALLY RELEVANT TEXTS IN INDONESIA

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Abstract: Many researchers agree upon the fact that extensive reading can engage readers in texts and improve various aspects of proficiency. When a reader feels satisfied after reading a text they are not only absorbing the information but also learning the language. All readers carry different background information, often culture specific. Extensive reading provides a wide range of texts relevant to their background and supportive to their reading experiences. Culturally relevant texts are connected with not only readers' cultural heritage but also their lives. The aim of this paper is to discuss the empirical support of extensive reading and underpin particular challenges and issues in the implementation of extensive reading in the Indonesian context. Finally, this paper concludes by highlighting the importance of the representation of students' linguistic and cultural backgrounds in the language teaching in Indonesia.

Keywords: *extensive reading, culturally relevant texts*

INTRODUCTION

In Indonesia, teachers have wrestled with the tasks of teaching reading skills. Many factors can affect the effectiveness of reading instructions. Reading literature is an excellent way for students to make progress in English language learning; it exposes them to exiting plots, interesting characters, and authentic dialogues as they learn the language in context. As Krashen (2004) points out that the more people read, the more their reading comprehension will improve and the more capable they will be of reading from variety of genres, including academic texts. Extensive reading motivates learners to read a large number of texts on wide range of topics because the students themselves select the reading material based upon its relevance to their interests, knowledge, and experience. Extensive reading allows students to find pleasure in reading as they gain general understanding of literacy ideas, learn reading strategies, acquire new vocabulary, and increase their English proficiency. Since students read a large amount of material both inside and outside of the classroom, it is important for teacher to make the objectives clear and properly monitor the students' progress.

As known also that Indonesia is one of the most multicultural countries. Many students from different province went to the same school. Recognized to build a nation with diverse customs and culture, educators need a strategy and effort.

EXTENSIVE READING

Reading literature is an excellent way for students to make improvement in English language learning. Reading has also been found to have practical contribution to integrate the other skills: students speak and listen when they discuss the texts is group discussion, they also able to improve their writing,



when they perform pre-, during-, and post-reading activities. Extensive reading is defined as a means of giving students time, encouragement, and materials to read pleurably, at their own level, as many books as they can (Davis, 1995)

Extensive Reading focuses on reading for pleasure inside or outside the classroom without aid of the teacher. In extensive reading teachers play an important role in encouraging students to choose what they want to read (Harmer, 2001). Extensive reading provides opportunities for students to develop their understanding complex forms of structures. They are also forced to comprehend various kinds of vocabulary by inferring meaning through the context. Numerous of studies have shown Extensive reading can improve students' vocabulary, increase students' motivation in reading, mastery in target language, improve learners' fluency since learners look at group of words rather than each individual word while reading. Extensive Reading emphasizes reading in the broader context for learners to practice their reading skills without realizing that they are learning. Extensive reading gives opportunities for students to read large number of text. Several studies have conducted in order to see the effectiveness of extensive reading application for EFL learner in building vocabulary acquisition, reading comprehension and attitude in reading (Guo, 2012; Rashidi and Piran, 2011; Yamashita and Kan 2010; and Tamrackitkun, 2010). First, Guo (2012) studied Taiwanese EFL learners. The study intended to discover the effects of extensive reading on proficiency and attitudes of the students. The result of the study shows the improvement of learner's vocabulary acquisition, there is a strong relationship between extensive reading and vocabulary development.

A research from Rashidi and Piran (2011) shows the effectiveness of extensive reading for advance learners. Advance learners gain many benefits of extensive reading as a result of being more autonomous. More positive finding conducted by Yamashita & Kan (2010) Japanese university students seem to increase their motivation and improve their attitudes toward English through the extensive reading experience. Furthermore, the research results have indicated extensive reading has a positive impact on reading speed. Lastly, a study conducted by Tamrackitkun (2010), investigated reading comprehension, fluency and attitudes of students after exposure to extensive reading in Thailand. This study shows positive effects of ER on the learners' reading comprehension and provides conclusive evidence of reading fluency improvement together with positive attitude toward ER. Therefore, the focus of this article is to propose the application of Extensive Reading and its challenge then integrate it with culturally relevant text in the Indonesian schools.

THE APPLICATION OF EXTENSIVE READING: PRACTICES AND CHALLENGES IN INDONESIAN CONTEXT

Extensive Reading gives an opportunity for students in enhancing their experience of reading. Extensive reading, is usually given as the last reading course, aimed to provide the students with opportunities to improve their English vocabulary. Furthermore, there are some basic principles of extensive reading approach as Day (2015) states, 1) The reading material is easy; 2) A variety of material on a wide range of topics is available; 3) Learners choose what they want to read; 4) Learners read as much as possible; 5) The purpose of reading is usually related to pleasure, information and general understanding; 6) Reading is its own reward; 7) Reading speed is usually faster rather than slower; 8)



reading is individual and silent; 9) The teacher orients and guides the students ;10) The teacher is a role model of a reader.

Before the implementation of extensive reading in the classroom the teacher should consider the availability of reading log (also known as a reading journal) for pre-,during-, and post-reading activities. The use of reading logs to maintain a written record of students personal reactions to the text on several levels (Lyutaya, 2011). Creating reading logs useful for students to express their attitudes towards text, reflect on their discoveries, and make connections between what they know and what they are learning. Lyutaya also add that reading log is place to take risks, speculate ask questions, express opinions, and building knowledge.

The first challenge that might face in implementing extensive reading in the school is the cultural background of Indonesian students. Kurniawan (2012) argues that many of the students have poor reading habit and are slow readers (even in L1). Even though English has been taught for many years in Indonesian formal education, there is no significant change for students' language development. It also confirmed by Madya (2003) that the EFL teaching in Indonesia has so far failed to achieve its intended aims. As a result, even the students may have learned English since primary school, but they have obtained enough vocabulary in understanding variety of texts in English. In addition, Kweldju in Masduqi (2014) found that students were not willing to read their reading textbooks although they realised their usefulness. She argues that this lack of interest is due to the students' inadequate prior knowledge, inability to comprehend the reading texts, and complex structure of the textbooks. Rukmini in Masduqi (2014) found new university students lack of interest in reading classes since they were not familiar with explanation and discussion genres which were commonly used in reading. Since, in the secondary school the main sources for learning is textbook, thus students do not have an opportunity reading outside the class. Due to the lack of students' interest in reading, thus Extensive reading should be implemented for giving the students motivation in reading. EFL learners should be assisted to increase their ability and willingness to learn in order to be more confident and independent readers. Thus, extensive reading could be one of the alternatives in teaching reading.

However, the implementation of Extensive Reading program may create some resistance from teachers. teachers find it difficult to accommodate ER even as a supplementary reading program. With teachers are already used to certain language teaching strategies, the introduction of ER can be seen as a threat to what has been prevalent in the school's system of teaching and learning (Alavi et al, 2012).

Another challenge for the implementation of ER in Indonesia is related to the time allocation. Masduqi (2014) argues that many educators conclude that English is not prioritized and treated in the same way as other general subjects. He gives an example at secondary schools, students only learn English for twice a week, 45 minutes each time. By the lack of time allocation, it gives disadvantages for students even in proposing Extensive Reading.

INTEGRATING EXTENSIVE READING AND CULTURALLY RELEVANT TEXT

Teachers often give texts related to target language such as Snow White for narrative text, Niagara Falls for descriptive text to their students. The writers did not say it is not good for students. When teaching, actually the teacher them self is drawing students' background and culture. By giving culturally



relevant text, students are able to understand who they are. Freeman & Freeman (2004) explain, "culturally relevant books connect to students' lives not just to their cultural heritage.

Giving culturally relevant text in teaching reading refers to the use of cultural knowledge, prior experience, references to make learning more relevant for the students. Extensive reading which is integrated with culturally relevant text is able to develop academic English proficiency they needed. As Freeman (2000) reports on her research that compare students' reading of a culturally relevant book with their reading of another book that had little cultural relevance. The result shows that the students produced better retellings with culturally relevant story.

When teachers use culturally relevant text, students understand the text more fully, and, as result, become more engage in texts, they are motivated to read more. Rather ask the students to plodding through unfamiliar story that are difficult for them to imagine. This relevant text makes them easier to comprehend and imagine the text. When students reading text related to target language there is often a tendency to focus more on new words or structure than on content or opinions (Freebody and Luke, 1990). The limited knowledge of the target language become the factor affecting their reading comprehension, resulted their reading to be not meaningful. Moreover, culturally relevant texts allow diverse students to see themselves in literature, they often found they own story in text. Then they are also able to feel pride in their identities and heritage cultures and languages. The use prior knowledge to connect and make meaning also benefit for the students to comprehend text they are reading. Unconsciously students will learn about the diversity in their surroundings. And the last students are able to explore issues of social life, they able to give their point of view about problems and events that happen.

Beside of this fact teachers should consider which texts are relevant to the students, how to convey this approach of extensive reading using culturally relevant text to the students effectively. Freeman & Freeman (2004) developed a rubric that students and teachers can use as a point to determine the relevancy of a text. This rubric contains a list of questions that teacher and students can use to evaluate the text/books. The questions contain ways and characters and events in the text and match up with students' lives. Those questions include whether the characters in the story are like you and your family; whether they have had an experience like one described in this story; whether they have lived in or visited places like those in the story; how close the main characters are to you in age; whether the main characters in the story are boy or girls; and how often you read stories like this?

Teacher and students able to discuss these questions after the students read a text or book, to motivate students to share their understanding of the content of the text. When students are happy to share their idea and feeling of texts they love to read more and build their language. By reading by their own, making choice of their own, story of their own live, unconsciously, they are learning on their own. Learning become more valuable when they are become themselves, took part in their culture, knowing their heritage.

CONCLUSIONS AND SUGGESTIONS

Extensive program could bring a new way of teaching. It serves an alternative approach in order to enhance EFL learners' reading skill. However, the in the implementation education in Indonesia face some challenges due to students' factor such linguistic and cultural background, teacher factor such strategies



and facilities, policy maker factor such time allocation, curriculum, etc. This article is just highlighted the theory and basic principles in implementing extensive reading and its integration to the culturally relevant text, and examine possible challenges when it is applied in Indonesian school. Even it is difficult to applied Extensive reading in Indonesia, there is still a way. Teacher and policy maker in school should able to work together in developing extensive reading in class or outside the class.

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LESEKISTE MIT ÜBERGANGSSTUFE (READING BOX) IN GERMAN LANGUAGE LEARNING

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Abstract: Reading activities in learning German as a foreign language are not simply done during the teaching and learning process. In European standard curriculum (GER= Germanische Europäische Referenzrahmen), reading constitutes one of the language test items. Reading in German as a foreign language is suggested to improve students' competence in German. Beyond that, reading also leads to the improvement of knowledge related to German culture. In order to level up and optimize the interest of high school students to learn German language, one of the strategies that can be carried out is *Lesekiste mit Übergangsstufe* or reading box. This box provides some texts for the students. These texts are stacked based on difficulty levels, starting from the easy towards the intermediate, and complex ones. In this activity, the students have equal access to all the texts available in the box. Furthermore, students can be asked to retell the text through "Darstellungsformen" (retelling technique) by using mind map, charts, or sketch (Skizze). This activity is designed to achieve the improvement of teacher's competence for the sake of the teachers themselves and for the students' learning development.

Keywords: *Reading activity, German as a foreign language, Lesekiste mit Übergangsstufe*

INTRODUCTION

One of the skills in language learning, which is a process of finding information through written expressions and logical thinking, is reading. As an activity occurred when using language, reading is a skill which involves learners to process a reading text with a certain strategy. This strategy will reflect the important role of a teacher to build students' comprehension of a reading text.

The importance of reading strategy is implicitly written in Indonesian National Curriculum 2006. It explains that the objective of teaching reading as one of the skills in language learning is to develop students' ability to read and acquire comprehensive message from a reading text (BSNP, 2016). This narrative actually refers to the process that students engage when finding out information in a reading text.

Reading activity in German as a foreign language learning is not only conducted during the teaching and learning process. In European Standard Curriculum (GER=Germanische Europäische Referenzrahmen), reading becomes one of the items in language proficiency test. Because of many difficulties experienced by learners, stakeholders implement an extensive reading strategy for the learners of German language.

Readers, most importantly learners, face many problems in reading a German text. These problems can be divided into two, lexical and grammatical problem. Lexical challenge happens because frequently. In German, there is a similarity in the graphic and phonetic structure of the words although they



have different meaning. The example of this problem can be seen in the words “lassen” and “lasen”. Grammatical problem can be caused by the difficulty of differentiating adjective and adverb. For example, compare these two sentences “Er gibt sicher eine Antwort”– *Er gibt eine sichere Antwort*. As written on the first sentence, the word “sicher” (eine) and a noun (Antwort) indicates the students’ difficulty to differentiate adjective and adverb. Beside these two problems, there are still many more difficulties that learners face in understanding a German text.

Reading activity in a foreign language, specifically in German language, is an activity that can improve someone’s language proficiency. Furthermore, as someone is exposed to reading texts in German language, they can get insight about social institution in Germany. Elley (1983:63) also added that the more students read, they will be able to improve their reading comprehension and get better language acquisition, especially in grammatical competence.

To overcome the difficulties in comprehending a reading text, teachers can implement strategies as proposed and suggested by many researchers and experts. One of the strategies to motivate students to read texts in German language is done using *Lesekiste mit Übergangsstufe*. *Lesekiste* which means reading box. Teachers will provide reading texts for students in the reading box with various level of difficulty from the easiest until the most difficult one (*Übergangsstufe*). The complexity of the texts, as well as the topics, have been adjusted to the other materials and sources used in the class. Based on the 2013 Curriculum, the topics used for grade X students are *Kennenlernen* or personal identity and Schule or school environment; for grade XI are *Familie* or family and *Alltagsleben* or daily life; while for grade XII are *Freizeitbeschäftigung* or hobby and leisure time and *Reise* or tourism.

Lesekiste mit Übergangsstufe is good not only because the level of difficulties given in the assigned texts but also because the strategies that teacher implements during the teaching and learning process is integrated to the other lessons. Teachers can assign students to have an extensive reading activity which allows students to be independent and to improve their reading motivation and language competence. The role of a teacher in the class is as a facilitator who guides and controls students based on the lesson given in the class. Such learning process is believed to be a powerful tool to help students to have more control upon their own learning style. As students are supported to do so, they will be aware and able to identify the strategies they have adopted or potential to adopt (Holmes & Ramos, 1991 in James & Garrett, 1991: 198).

To improve the teaching skills and to provoke active participation in the class and stimulate students’ critical thinking, an extensive reading program was implemented in Senior High School Laboratorium, Universitas Negeri Malang. By implementing extensive reading strategy using, *Lesekiste mit Übergangsstufe*, teachers can create more communicative and cognitive approach to facilitate students’ needs. Related to this, the researcher came up with a research question, “how *Lesekiste mit Übergangsstufe* (reading box) and text translation can be implemented in German language learning?”

The development of reading strategy through the implementation of *Lesekiste mit Übergangsstufe* can automatically introduce and train students to be independent learners. *Lesekiste mit Übergangsstufe* makes teaching and learning process as well as the learning outcomes become more effective, efficient,



and attractive for students. Additionally, extensive reading activities allow students to develop their reading skill, add their vocabulary size, and improve their reading motivation and confidence in reading a text.

Reading skill is one of the four skills that language learners must master besides writing, listening, and speaking. Understanding a reading text is a process which involves learners' background knowledge and language capacity. This process requires several stages, such as guessing, questioning, making a summary, deciding the meaning of a word based on the context, and having a reflection (Weaver, 1994:44).

In *Kurikulum Tingkat Satuan Pendidikan* year 2006, it is mentioned that the objective of German language learning is to give basic competence in reading, listening, speaking and writing for simple communication purpose. The basic competences that A1 learners need to have are: 1) being able to recognize, understand, and use basic sentences for daily communication, 2) being able to make personal introduction, introduce someone to other people, and ask questions about other people, 3) being able to communicate using simple language.

For the utmost result, this extensive reading needs to be complemented with relevant supporting materials. The materials suitable for this purpose are *Lesekiste mit Übergangsstufe*, which is a collection of short stories that students can read based on their proficiency level. The short stories chosen for *Lesekiste mit Übergangsstufe* should be interesting for the students and not very challenging in terms of length and difficulty level.

To encourage self-evaluation, the materials for *Lesekiste mit Übergangsstufe* was assigned to the students altogether with the comprehension questions and key answer. Besides, the students was also given an introductory material prior the main reading to associate students' background knowledge and ideas related to the text being studied.

METHOD

Based on the results of a need analysis in which the data were collected using field observation, the researcher decided to develop an extensive reading strategy using *Lesekiste mit Übergangsstufe* for the students of SMA Laboratorium Universitas Negeri Malang. This research was aimed at facilitating teachers to implement *Lesekiste mit Übergangsstufe* as an extensive reading strategy in order to improve students' reading motivation and habituate them to reading.

The need of having a reading strategy has been identified during the regular meeting of German Language Teacher Association in Malang (*Ikatan Guru Bahasa Jerman Indonesia cabang Malang*) and an event held by The MGMP of German Language study. The identification of the subject and its theme has also been conducted. Based on the result of the identification, it is concluded that the implementation of extensive reading strategy and its evaluation are deemed important.

The realization of technique in problem solving was done first by arranging a scheduled meeting with organized plans covering the materials used and the modelling. As the researcher had the schedule planned, the researcher could decide the materials and the modelling that need to be demonstrated. In order to give introduction to German language teachers involved in the research, the researcher gave the



definition of *Lesekiste mit Übergangsstufe* and the strategy to implement it for extensive reading in the first meeting.

The next activity done by the researcher was giving a lecture and conducting a discussion followed by question and answer session before the participants make a review about the strategy being learned. This discussion can give researcher some more insight to develop and fix the teaching and learning process later in the class. The participants in the discussion can give and exchange ideas after observing and evaluating the strengths and weaknesses of the implementation of the strategy. After getting some improvement, the teaching stage needs to be adjusted to the student level in the class by considering the language content and teacher need upon different learning stages although using similar strategy.

The implementation of *Lesekiste mit Übergangsstufe* (reading box) and text translation in German language learning in SMA Laboratorium Universitas Negeri Malang was designed to be applied in several activities: (1) conducting a scheduled training using well-structured materials and strategy; (2) conducting a teaching practice by having a lecture and question and answer session simulation; (3) developing the materials of *Lesekiste mit Übergangsstufe*; (4) conducting discussion to gain feedback and improvement; (5) guiding and facilitating teachers to implement extensive reading strategy in the class.

The stages in the implementation of *Lesekiste mit Übergangsstufe* (reading box) and text translation in German language teaching can be seen in the following table.

Table 1. The Implementation Stages

No.	The Scenario of Implementation Stages
1.	Identifying the language proficiency level of the target group.
2.	Identifying the learning problems and finding out an objective to design a learning program.
3.	Identifying the tasks and the component of each task.
4.	Preparing the training materials.
5.	Delivering the materials in the form of a lecture and question and answer session.
6.	Choosing reading texts relevant to the students' proficiency level.
7.	Developing an extensive reading strategy through the learning method applied in the class.
8.	Discussing and evaluating the development and improvement being made.
9.	Monitoring and guiding teachers when implementing the strategy.

FINDINGS AND DISCUSSION

Based on the problem identification, the materials chosen for the implementation of *Lesekiste mit Übergangsstufe* (reading box) and text translation were grouped into several categories. The first category was based on the level of difficulty. *Einfaches Niveau* means easy, *mittleres Niveau* means on moderate, and *fortgeschrittenes Niveau* means difficult. Another category was made based on the learning scenario adopted in the class using extensive reading strategy.

In order to identify the language proficiency level of the teachers, the language proficiency level of the target group based on the European-standard curriculum should be on A2-B1 level. However, since the target readers in this case are senior high school students on the level of A1, the texts chosen was adjusted to that level. The length of a text in German language for the given level is 100 until 120 words.

The learning problems occurred in the class were discussed in a group discussion so teachers can design the learning program supporting the implementation of this strategy. One of the skill focus applied in the classroom is reading skill. In teaching reading, texts are chosen by considering the learning topics that the students currently studying. The challenges faced by students generally come from word structures that have not been taught by the teacher and vocabulary items that they are not familiar with. To accomplish the learning objectives, teachers in SMA Laboratorium UM have prepared modules which compile several texts taken from various resources. These modules have three level of difficulty, A1 for students of grade 10 and 11 while A2 is for grade 12.

After the learning problems were identified, the next step was to prepare a task for the teachers and their components which include deciding the teaching method and choosing texts from the provided source. The main material about extensive reading strategy using *Lesekiste mit Übergangsstufe* was prepared afterwards. Materials were delivered using PowerPoint Presentation in the form of lecture and question and answer.

After accomplishing the stages above, the next stage was choosing the reading texts. The research team prepared 5 (five) reading texts suitable for A1 and A2 level. The participants were to decide whether the texts are suitable for the target group. The texts also include follow-up exercise. The texts chosen were: (1) *Meine Tiere und Ich*, (2) *Um 12 Uhr ist die Sitzung*, (3) *Fredi L.: Ex-Fußballstar*, (4) *Für oder Gegen*, (5) *Wohin zum Essen*. All those five texts were taken from 2 different sources. The picture below shows one of the five texts provided for the students.



Picture 1. "meine Tiere und ich" text



These texts were chosen regarding the variety, the length, and the relevant picture supporting the text. The next step was to make a decision on the teaching method which supports extensive reading strategy using *Lesekiste mit Übergangsstufe*. One of the methods proposed by the teachers was *Stationenlernen* method. This method has been practiced for a long time and adopted by many teachers to make the lesson interesting and fun. This method gives students five imaginary “stations” or stops that they need to stop by while reading five reading texts. The final stage of the implementation of this strategy was student presentation which gave the students a chance to explain their findings after going to all the five stations.

Students were given the privilege to choose one to two texts based on their preference that they can read at home. They were given the instruction to make a summary of the reading text by using mind mapping. Although the students never used this method before, the teacher believed that it would be attractive and helpful for them to retell the text using simple language and supporting pictures.

Retelling the reading text using mind mapping was considered attractive by the teacher because the text and the delivering method show a point of interest. The implementation of simple mind mapping would motivate students to read and present their reading comprehension by using various media competitively. Teachers can identify student characteristics and motivate more students to read the provided texts by doing so.

The implementation of extensive reading strategy using *Lesekiste mit Übergangsstufe* was something new for the teacher that has never been applied previously. The use of mind mapping to retell the text was also a new thing. It enhanced students to present their understanding about the text competitively. In terms of text length, the text chosen was suitable already, but in terms of reading choices, teachers need to facilitate students using more reading variations. Additionally, the topics chosen must be in line with the topics that students learn at the present time in the class. The quality of the text is adequate enough to guide students to answer the comprehension questions. In terms of scoring, teachers can consider students’ learning process as well as learning result individually or in group.

Teachers can make partnership with schools having affiliation with MGMP of German Language to make coordination about the teaching and learning process in the class. If this partnership can be conducted successfully, the learning objectives stated in the curriculum can be achieved and students’ learning outcome can be improved.

CONCLUSIONS AND SUGGESTIONS

Based on the implementation of *Lesekiste mit Übergangsstufe* (reading box) and text translation in the teaching and learning of German language, it can be concluded that the strategy implemented can improve the comprehension, knowledge, and skill of German language teachers in SMA Laboratorium UM and German language teachers under MGMP affiliation to implement extensive reading strategy using *Lesekiste durch Übergangsstufe* to optimize the teaching and learning of German language in schools. The implementation of this strategy can take an important role in students’ learning process in the



classroom and outside. As a result, students can further enhance their reading motivation. They can find and try independent study strategies while implementing, repeating and evaluating their learning outcomes. Additionally, this extensive reading strategy can develop students' attitude and personality as well as their reading speed.

German language teachers should meet regularly to discuss the student' needs in improving their language skills and to develop more appropriate teaching and learning strategies. In the classroom, teachers should be able to support and encourage students to do independent learning activities. Teachers play an important role to enhance students' learning independence. This goal can be supported by choosing the right teaching and learning strategy. By doing so, we can create more innovations to improve teachers' qualifications and other supporting skills, for instance the skill needed in developing learning media.

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FOREIGN STUDENTS' UNDERSTANDING TOWARDS INDONESIAN CULTURAL TERMS IN BIPA PROGRAM

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Abstract: This study was conducted to find out the approximate level of foreign students who were studying Indonesian language (BIPA program) towards Indonesian cultural terms. The research subjects were six students from various countries; one from India, one from Cambodia, two from Thailand, one from Japan and the last one from Germany who had been attending an advanced class (around seven months) of BIPA Program in Institution X. Mixed method was applied to gather the data: first, the researchers distributed forms containing Indonesian cultural terms; these terms did not stand alone but were also completed with sentences as the context to provide the students with some help. After that, we did an evaluation to make sure that their answer was valid, and also to seek general description of the cultural background of each one of them. The result showed comparable data; indeed, they succeeded to answer most of the questions correctly, but the difference was 51% compared to 49%. In short, the advanced students were mostly able to understand Indonesian cultural terms but with a very hard effort.

Keywords: *Indonesian cultural terms, BIPA, Foreign students' understanding*

INTRODUCTION

Culture and language is not a separated set, but as one unity. One cannot understand a language correctly without knowing the cultural aspects behind it. Wardhaugh (2006:221) defines the relationship between these two: 'That there should be some kind of relationship between the sounds, words, and syntax of a language and the ways in which speakers of that language experience the world and behave in it seems so obvious as to be a truism'. Instead he does not use the word 'culture' but from this statement it is already clear that the issue of language is not just about syntax but broader, it should relate to the context or on the other way means how to use language. However, this relationship seems reciprocal; It cannot be said that one is always be the cause of another, in fact it is also the reflection (Kramsch, 2003:3). It can be so since culture is more or less synonymous with civilization (Mahadi & Jaffari, 2012:232). The more civilized a nation is, the more developed their language. Whorf in Fromkin, Rodman & Hyams (2014:22) mentions:

"Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society..... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.

Taking Indonesia as the example, more specifically in Java we will see that for addressing people they have a term called 'undak usuk'. Undak usuk is a language levels used for showing the social position of each individual (Chaer in Febrianti, 2013:23). We can say that in this case culture is forming the language. Javanese people are humble, they are living in an unseen social caste, and they often put themselves inferior than the person they are talking to. This kind of culture then is applied into the language system; which became the origin of undak usuk. In fact, this relationship does not stop until that point, but the language continues developing as a results of people tend to take distance and monitor their behaviour more when are talking to people with higher status.

Inspired by this, this paper is aimed to find the approximate level of foreign students who sit in BIPA class towards Indonesian cultural terms. We measured this knowledge by using terms contain specific cultural idea behind it. If those students able to describe the word, they understand the culture.

METHOD

For measuring foreign students' understanding towards Indonesian cultural terms, we applied mixed methods. We began the step by selecting our sample. The sample were only foreign students who sit in advanced BIPA class. Teddlie and Yu (2007:77) mentions "this purposive sampling is a common technique used in qualitative, that may be defined as selecting units based on specific purposes." We also limited the number of participants into six, those people are from various countries, such as Germany, Japan, Cambodia, India and two are from Thailand. The data were collected by distributing questions related to Indonesian cultural terms. The questions consisted of a list of words or phrases, however it did not stand alone but completed by context. For example: We asked the students to describe the word '*arisan*' and '*Rukun Warga*.' So in the question form will be appeared like:

'Para ibu-ibu di perkotaan gemar melakukan arisan sebagai kegiatan Rukun Warga.'

Even if the students have a little knowledge about the word '*Arisan*' or '*Rukun Warga*', then the context would help them strenghtened their guess. The participants' completed questions were collected then analyzed.

The data were coded using the following guide:

Table 1. Coding and Meaning of Quality Standard

Code	Meaning
V	Valid
X	Invalid

Table 2. Coding and Meaning of Accuracy Standard

Code	Meaning
T	True
F	False



It was classified as valid if our team agreed that the answer item given by a student was based on their own thought, and it became invalid if they cheated. We were able to identify the condition of each item since we observed their process of completing the questions, it was also confirmed by our analysis on how each student responded to our question in evaluation section. In evaluation section, at the end we revealed the correct meaning, but before that we stimulated students by asking them orally to describe the word or phrase. Some students actively and spontaneously answered the question correctly. It means they knew the answer; but some others seemed to be passive even when we asked them personally they still kept quiet or simply shaking their head even the answer given was correct in the answer sheet. It means the data given was invalid. Therefore, the possible combinations of each item are:

Table 3. Passing Grade Standard

Combination	Status
Valid & True	Passed
Valid & False	Not passed
Invalid & True	Not passed
Invalid & False	Not passed

After we analyzed the whole answer, including how the process of answering, we were tabulating the result. Status: 'Passed' means that the item was measured as success, in another word it passed the standard achievement of students, but on another condition; status: 'Not passed' means it failed to pass the standard. From this result, the researchers then took a conclusion and described it.

FINDINGS AND DISCUSSION

Based on the analysis of transcripts, the data were grouped into two main categories: those are standard of quality which deals with validity issue, and standard of accuracy which determined whether the data is true or false. Coding involves grouping and labelling data in order to make it more manageable. Therefore, each datum obviously has similarities so it is classified in the same category, however it is also possible that a single code stand of its own if it is unique enough (Grbich, 2013:259), (Saldana, 2011:97). Those data then showed below:

Table 4. Results of Coding

No	Word/ Phrase	Standard of Quality		Standard of Accuracy	
		Valid	Invalid	True	False
1	Gotong royong	6	0	6	0
2	Hiruk Pikuk	5	1	5	1
3	Pontang panting	5	1	1	5
4	Bahu membahu	5	1	3	3
5	Ngabuburit	5	1	4	2
6	Terang benderang	6	0	5	1
7	Arisan	5	1	3	3
8	Rukun warga	4	2	1	5

9	Selamatan	5	1	6	0
10	Sungkem	3	3	3	3
11	Bunga desa	6	0	6	0
12	Aman sentosa	5	1	3	3
13	Ronggeng	6	0	4	2
14	Gabah	6	0	5	1
15	Selendang	5	1	5	1
16	Rumah susun	6	0	5	1
17	Tayub	6	0	0	6
18	Tapak tilas	6	0	0	6
19	Pinang dibelah dua	6	0	2	4
20	Jamu	6	0	6	0
21	Kecil-kecil cabe rawit	5	1	4	2
22	Mata keranjang	4	2	5	1
23	Lintah darat	5	1	6	0
TOTAL		121	17	88	50

Table 4 is the extract of transcript coding process. Standard of quality of these data is quite good since the range between valid and invalid was striking; 121 compared to 17. However the standard of accuracy was comparable; 88 compared to 50. These data was converted to percentage and separately shown in these diagrams. This diagrams are used to make the data more readily (Kumar, 2002:176).

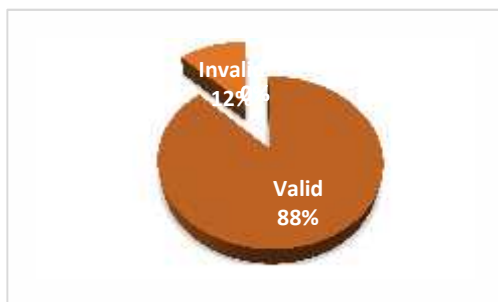


Diagram 1. Percentage of Quality Standard

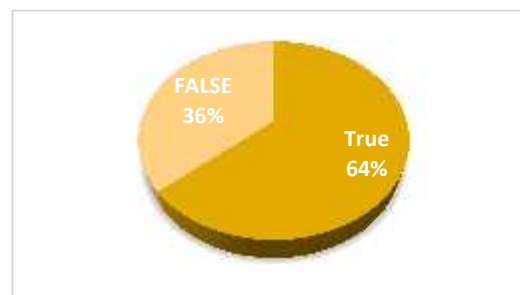


Diagram 2. Percentage of Accuracy Standard

Although the researchers found challenging to assure the validity of data, but from the observation, the results of our estimation was quiet good; 88% valid compared to 12%.

Standard of accuracy shows that participants could understand Indonesian cultural terms quite good; 64% compared to 36%. Our standard of accuracy was relative by considering the thinking framework of foreign students that may seem not really familiar with Indonesian culture. Therefore as long as the answer was close to the answer we meant, we passed the item as correct. For example:

Indian student describe the word *'arisan'* as: *'seperti pesta hanya untuk ibu-ibu'*
also Thailand student who describe the word *'rumah susun'* as *'apartment.'*



For these two answers actually there was a slight different between the word and the description; 'arisan' is not just a party but also involved the main activity; which is distributing the money saving collected by people group; usually women in some period of time regularly, also the word 'rumah susun.' In Indonesia indeed 'rumah susun' is kind of apartment but the atmosphere surround this term is different. Indonesia language has two words to mean apartment; there are 'apartemen' and 'rumah susun.' Apartemen is mostly associated as the living place of middle-high class people, but when it mentioned 'rumah susun', it was associated by middle-low class people. So, there is a clear division of these terms based on people economic status.

After percentage of quality and accuracy standars was fix, the data then combined in order to find the approximate capacity level of students. This level was determined from the condition of the data; whether it passed or not the examination. But before that, we broke down and specified Table 4 based on participants' origin. It is shown in Table 5.

Table 5. Combined Data Per Country

No	Country	VT	VF	IT	IF
1	India	16	7		
2	Cambodia	9	14		
3	Thailand 1	6	7	7	3
4	Thailand 2	12	9		2
5	Japan	12	7	3	1
6	Germany	16	7		
TOTAL		71	51	10	6

By using Table 3 format to measure the status of data, data display of Table 5 will look like as follows.

Table 6. Final Result of Combined Data

Combination	Status	Result
Valid & True	Passed	71
Valid & False	Not passed	51
Invalid & True	Not passed	10
Invalid & False	Not passed	6

Pass : (71) Not pass : (67) Total data : (138)

$$\frac{\text{Pass}}{\text{Total data}} \times 100\% = N$$

$$\frac{71}{138} \times 100\% = 51\%$$

In term of percentage it will look as follows:

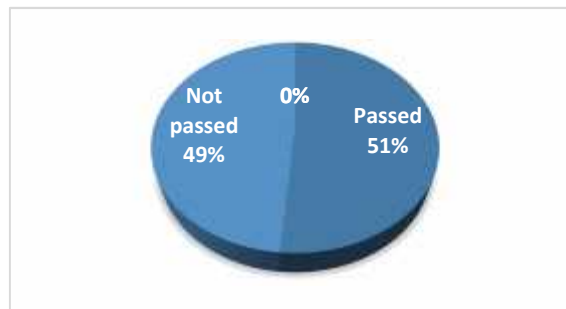


Diagram 4. Percentage of Students' Approximate Level

Final report shows the approximate level of students are so much comparable; 51% compared to 49%. However still, it was concluded that most of them were success.

CONCLUSIONS AND SUGGESTIONS

The result of data did not show the correlation between participants' origin and their understanding level towards Indonesian cultural terms. Table 5 showed that the highest score achieved by students from India and Germany which were from the most distant countries; they both passed 19 points. However from our interview in evaluation section we know there was different between the process of understanding Indonesian terms. Participants from neighboring countries were able to identify the words better after we explained it since it have similar phenomenon in their country; for example when we explained the word *'lintah darat.'* Yet although all participants answered wrongly, they assumed it has relationship with animal called leech, but when we clarified the actual meaning, participant from Cambodia could pull this word into a phenomenon which also happened in her country so she was faster in gaining the meaning of this word compared to others. This research shows although people from neighbouring countries might has better understanding in facing Indonesian culture, but it is not always linear with their knowledge of Indonesian cultural terms. There could be some other reasons; such us learning motivation and couriosity to get in touch deeper with Indonesian people. Other conclusion we got was in case of capacity level. Average capacity with total score 51% to 49% was too comparable. Still, it was more than half so we can say that understanding Indonesian cultural terms is appropriate to be learned by advanced students with seven months study duration although with a very hard efforts.

Although this paper has some weaknesses, it is expected that in the future other researches able to reveal the reason behind the students incapability to answer Indonesian cultural terms correctly, also with more sample and employ better methods.

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THE IMPORTANCE OF CROSS CULTURAL UNDERSTANDING IN FOREIGN LANGUAGE TEACHING IN ASIAN CONTEXTS

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Abstract: Communication is one of the most important things in a person's life. People need to communicate with each other in order to fulfill their daily needs. Communication can occur through language. In this globalization era a lot of people speak more than one language. Acquiring a foreign language is not an easy thing. We need to learn some aspects of the language, not only the linguistic knowledge but also the culture of the society that uses the language. Sometimes there are some cultural differences between the language learners. Foreign language learners should be aware of these differences because it is very important for effective communication. Even sometimes these cultural differences become problem for some learners that have really different cultural backgrounds. For example, an Indonesian who is learning Korean also needs to learn about Korean culture because Korean has some forms to show politeness level, which are different from Indonesian. Another example, an Indonesian who learns German or French will face cultural difference between eastern culture and western culture. It can be a problem for learners when they do not understand the culture of the target language. In the Asian context, this can be more complex because Asia is a big continent and it is characterized by a diversity that is multifaceted. That is why cross cultural understanding is needed in a teaching foreign language. This paper aims to describe the importance of cross cultural understanding in foreign language teaching in the Asian context. The definition of cross cultural understanding, the reasons why teachers should raise students' cross cultural understanding and how teachers can raise students' cross cultural understanding will be discussed in this paper.

Keywords: *cross-cultural understanding, teaching, foreign language, Asian contexts*

INTRODUCTION

Humans are social creatures. It means that humans can't live the life without the other humans. Humans need to interact with the other to fulfill their needs. Because of that, humans need to communicate with each other. Communication is one of the most important things in humans' life.

Communication is a sender-receiver process of transferring information (messages, ideas, concepts) to influence each other (Wijayati, 2009). In a communication act, there are at least two persons. One person is a communicator or sender and the other is a communicant or receiver. The communicator sends a message or stimulus and the receiver receives the stimulus. In order to make the communication effective, the receiver needs to give a feedback or response. The form of the message or stimulus and the response can be non verbal or verbal. In non verbal communication, both communicator or sender and communicant or receiver uses their body language or gesture to communicate with each other. Beside non



verbal communication, there is verbal communication and verbal communication is the most common communication. In verbal communication, both communicator and communicant use words that can be understood by each other.

A language is a system of conventional vocal signs by means of which human beings communicate (Algeo, 2005). This definition is described in some detailed terms. Those are system, signs, vocal conventional, human and communication. Based on the acquisition, there are two kinds of language namely first language and second language. First language or native language or mother language is a language that is acquired naturally in early childhood, usually because it is the primary language of the child's family (Saville-Troike, 2006). Meanwhile, second language is any language other than the first language learned (Lightbown & Spada, 1999). The other definition of second language is a language learned after the basics of the first have been acquired (Dulay, Burt & Krashen, 1982). The second language can be acquired through informal or formal process. Informal process means a person does not attend class to learn the language. He or she can acquire the language through direct communication. it's different with formal process. In formal process, a person acquires a second language in class with teacher.

Second language learning can be distinguished in three different from. Those are second language, foreign language, and auxiliary language (Saville-Troike, 2006). A person learns second language when he or she learns that language direct in the country. For example a boy learns French in France, it means that he learns French as second language. When a person learns a foreign language in his or her country, he or she learns that language as foreign language. For example a girl learns German in Indonesia, it means that she learns German as foreign language. And people learn auxiliary language for some purposes. A Chinese learns English for business, it means that he or she learns English as auxiliary language. In learning foreign language there are some approaches.

Now, the language learning uses communicative approach (Indriwardhani, 2012). In this approach, the learning materials should be authentic. The authenticity of the learning materials is really important. The learning materials should represent the real situation of the country and society. Understanding the nature of the relationship between language and culture is central process of learning another language. In the language use, it's not only the forms of the language but also cultural context that make up meaning. That's why, there are some cultural aspects are included in the learning materials (Pennycook, 2001). There are some cultural differences. It can be a problem for the students. For example, an Indonesian student learns German. He learns the culture of Germany too. As we know, there is obviously cultural difference between Indonesia and Germany (eastern culture and western culture). It's not easy for the students to accept that cultural differences. The knowledge about culture is really important for the students.

Language learners need to be aware, for example, of culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone (Peterson & Coltrane, 2003). They should know that behavior and intonation may be received differently by the speakers of target language. They need to understand that, in order to get effective communication, language use should be appropriate culturally. That's why cross-cultural understanding in foreign language class is really



important. But, sometimes, some teachers are hardly aware of the necessity of cultural orientation (Cakir, 2006). In the Asian context, this can be more complex because Asia is a big continent and it is characterized by a diversity that is multifaceted. This paper aims to describe the importance of cross-cultural understanding in foreign language teaching in the Asian context. The definition of cross-cultural understanding, the reasons why teachers should raise students' cross-cultural understanding and how teachers can raise students' cross-cultural understanding will be discussed in this paper.

METHOD

This research is a kind of literature review research. A literature review discusses published information in a particular subject area, and sometimes information in a particular subject area within a certain time period. A literature review can be just a simple summary of the sources, but it usually has an organizational pattern and combines both summary and synthesis. A summary is a recap of the important information of the source, but a synthesis is a re-organization, or a reshuffling, of that information. It might give a new interpretation of old material or combine new with old interpretations. Or it might trace the intellectual progression of the field, including major debates. And depending on the situation, the literature review may evaluate the sources and advise the reader on the most pertinent or relevant (Writing Center, 2012). In this research, the subject area is culture, especially cross-cultural understanding in foreign language class. The researchers collected some sources about cross-cultural understanding and brought this theme into foreign language learning process.

The sources are the articles and literature that discuss cross-cultural understanding in foreign language class. From the collected data, the researchers analyzed those findings and then tried to give some new insights about using these findings in the Asian context because mainly the theme of cross-cultural understanding is only applied in the western context. The data analysis used in this research in narrative analysis. Narratives can help construct individual or group identity, persuade, rationalize, make an argument, teach a lesson, remember mobilize, offer perspective, entertain cope with or make sense of events/misfortune (Manning & Cullum-Swan, 1994).

FINDINGS AND DISCUSSION

The findings and discussion consist of some topic related to culture, cross-cultural understanding, the importance of cross-cultural understanding in foreign language class, the reasons why teachers should raise students' cross-cultural understanding and how can teachers raise students' cross-cultural understanding.

Culture

It's difficult to give the exact definition of culture (Spencer-Oatey, 2012). It's because the term "culture" consists of a lot aspects. Some experts have stated their opinion about the definition of culture. Those definitions agree on the fact that culture consists of something that is shared and/or learned by a group of people, but the content of the culture varies in different definitions (Birukou, Blanzieri, Giorgini, & Giunchiglia, 2009). But it's too difficult to teach all those materials in a language class. The materials



consist of seven aspects, namely social organization, customs and traditions, language, arts and literature, religion, forms of government, and economic system.

Thus regions such as Europe, the Middle East, Latin America have certain defining cultural characteristics that each share and that distinguish each from the other (Culturweise Limited, 2015). This statement is also applicable to Asia's situation. Asia is a huge continent that consists of a lot of nations, people, and cultures. So, in teaching foreign language especially in the Asian context, the knowledge about culture is really important. Further, the cross-cultural understanding is needed to achieve that communicative competence in foreign language learning and effective communication can occur.

Cross-cultural Understanding

Cross-cultural understanding is needed wherever there are cultural differences, it would seem most appropriate to focus on the development of a way of thinking about human behavior and its cultural determinants (Parsons, 1962). Cultural differences are the main issues in cross-cultural education (Grant & Lei, 2001). Recognizing the differences between people with different cultural background such as religion, ethnics, belief is a must. Cross-cultural understanding is the ability to recognize the (cultural) differences, make correct interpretation and react properly to people or situations in the communication with these communities (Sugirin 2009). Cross-cultural understanding is important not only in communication between people by different nationality or language but also people of the same nationality but have different culture.

Foreign language learning can be considered as cross-cultural education. In foreign language class, the students learn not only linguistic competence but also the society's culture that use the language that is learned. The cross-cultural understanding should be trained. The goal of training cross-cultural understanding is to help students acquire attitudes, knowledge, and skills needed to successful function within their own micro-culture, mainstream culture and the global community (Sinagatullin, 2003).

This process is a means to improve cultural awareness and cultural sensitivity in the practice and learning a foreign language. Tanaka (2006) claims that the concept of 'cultural awareness' – understanding of different cultures – has been emphasized as an essential part of English learning and teaching. This claim can be applied in the other foreign languages too, for example French, German, Chinese, and Korean etc. In the classroom context, cross-cultural understanding will support the students to achieve cross-cultural competence through cross-cultural sensitivity. Cross-cultural understanding should be taught in the classroom. This process can be done in several ways.

Cross-cultural Understanding in the Classroom

In the classroom context, teachers have an important role to help the students achieving the cross-cultural understanding. It becomes more important in a foreign language class, especially in the beginner class, because the students barely know the language. Teachers can "teach" the culture using different approaches.

Those approaches are cognitive, communicative and intercultural approach (Tomková, 2007). In the practice, it's difficult to differentiate those three approaches. That's because the people think that these



approaches are all the same. There are some differences in those three approaches. The differences can be seen on the learning characteristic, content, goals and method (Deutsch Lehren Lernen, 2013).

Cognitive Approach

Cognitive approach in culture teaching has its own characteristics. Teaching culture with cognitive approach should be done in a proper class. It means that it's not a part of foreign language class. The teaching goal is knowing or getting knowledge and facts. The teaching content relates to data and facts. The example of the data and facts are numbers, historical events, famous people, etc. The main activity in this approach is exchange. In this approach, the student and teacher should exchange information about facts, data, and numbers. The teaching materials consist of some different things for example: history, economy, geography, politic, and some cultural phenomenon like customs, norms and values. The students tend to learn objectively and systematically. In teaching culture, teacher can use texts. The texts often consist of tables, statistics and pictures. The photos or pictures are representations of the real situations.

Communicative Approach

Beside cognitive approach, teachers also can use communicative approach. Communicative approach has some differences with cognitive approach. The differences appear in some aspects. Teaching culture with communicative approach is a part of foreign language class. The culture materials are taught together with foreign language materials. It's because the communicative approach concentrates on achieving the communicative competence. The teaching goal is fluency in communication. The communicative competence here means the ability of students in using the foreign language in daily life. The teaching contents in this approach are daily activities of the target language people. This knowledge is really helpful in supporting the language use, for example the way the people of target language live, spending their free time, etc. These contents are taught in different way in comparison with cognitive approach. In this approach the students learn the materials from some sources for example texts, videos or film. The most important thing is the authenticity of the teaching materials. The examples of the texts in this approach are tickets, map, menu list, etc. Authentic materials mean that these teaching materials show the real situation in the target language's country. There are some advantages of authentic materials. Authentic materials are informative and knowledge source about the real situation in a daily basis of a country. On the other hand, these kinds of materials are oriented in language attitude and giving examples about the communication forms.

Intercultural Approach

Intercultural approach has similarity with communicative approach. In this approach, culture is also part of the language class. It means that the culture teaching and learning are integrated with language class. The teaching goal of this approach is that the students have the ability knowing something new or different in a foreign culture and the competence to communicate in a situation with different culture. The content of this approach is everything that represents the target culture (the culture of the society, whose



language is being learned). The students should make systematically comparison of some things of target language's culture with things that are suitable with their own culture. A foreign- language learning is used as a discovering process of something in a foreign culture, without leaving our own culture behind. Besides, there is a strategy development, in order to use and get knowledge from a foreign language and culture. The purpose is that the people with different culture can communicate well.

It takes time and adequate exposures for the students to develop this competence. Sugirin (2009) states the stages the students must go through to achieve this competence. The stages are:

1. Cross-Cultural Knowledge (CCK) is a prerequisite for cross-cultural understanding. The inability to appreciate other cultures often stem from the absence of knowledge about them. Respect and appreciation of a culture will happen and grow if people are familiar with the respected characteristics, values, beliefs and behaviors in the culture.
2. With adequate CCK, people will develop Cross-Cultural Awareness (CCA), i.e. they will show understanding and appreciation, which may be accompanied by changes in behavior and attitudes towards the culture.
3. Proper CCA will naturally produce Cross-Cultural Sensitivity (CCS), i.e. the ability to read into situations, contexts and behaviors that are culturally rooted and be able to react to them appropriately. A suitable response necessitates that people no longer carry their own culturally determined interpretations of the situation or behavior (i.e. good/bad, right/wrong) which can only be nurtured through both cross-cultural knowledge and awareness.
4. Only through the possession of adequate CCK, CCA, and CCS will people achieve Cross-Cultural Competence (CCC). CCC is the final stage of cross-cultural understanding and signifies the actor's ability to work effectively across cultures. In Ross and Thomson's words, it is the development of knowledge and skills through experience in cultural differences to create cultural synergy that leads to the development of cross-cultural competence (Ross & Thomson, 2008).

CONCLUSIONS AND SUGGESTIONS

Acquiring a foreign language is not an easy thing. We need to learn some aspects of the language, not only the linguistic knowledge but also the culture of the society that uses the language. That is why cross-cultural understanding is needed in a teaching foreign language. This paper aims to describe the importance of cross-cultural understanding in foreign language teaching in the Asian context. Cross-cultural understanding is the ability to recognize the (cultural) differences, make correct interpretation and react properly to people or situations in the communication with these communities. Teachers can teach culture by using three different approaches in teaching culture. Those are cognitive, communicative and intercultural approach. Each approach has different characteristics. Teachers need to understand which approach they should use. The consideration they can take in determining the suitable approach is the learning or teaching goals. Although the teachers already know the learning or teaching goal, they still have difficulties in teaching culture. Some problems are the complexity of the term culture and the suitable approach. This problems need to be solved.

There are some suggestions that can be offered. Those are as follows:



- a. The suitable approach, which based on the learning goals, should be chosen wisely.
- b. The teaching or learning materials should be authentic. It means, the materials represent the real situation of target language's society.
- c. When facing cultural differences, both teachers and students need to build cultural awareness.
- d. Not only teachers, but also students should be active in class.
- e. The use of learning media is very effective in teaching culture in class. It can increase the motivation of the students.

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CORE FEATURES OF ACTIVITIES UNDERTAKEN BY PROFESSIONAL EFL TEACHERS TO DEVELOP THEIR PEDAGOGICAL COMPETENCE IN TEACHING PREPARATION

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Abstract: This article presents various kinds of activities undertaken by professional EFL teachers in Malang City, Malang Regency, and Batu Town in developing their pedagogical competence in teaching preparation. The teaching preparation in this study refers to the teachers' activities in preparing teaching materials, media as well as lesson plans. Four professional EFL teachers were selected based on the criteria reflecting four competences (personal, social, professional, and pedagogical). The data were collected through observation and interview and were qualitatively analyzed. The focus of the analysis is the kinds of activities done by the professional EFL teachers based on the core features of the activities stated by Garret et al. (2001) that cover coherence, active learning, and content knowledge. The findings show that the activities done by professional EFL teachers to improve their pedagogical competence in teaching preparation include joining seminar or workshop, reading ELT journals as well as relevant books, having team teaching, joining teacher forum, taking short courses in ELT, and making use of the internet. Each of the activities was then analyzed on the basis of its coherence, active learning and content knowledge in relation to the teachers' professional development process.

Keywords: *core features, professional EFL teachers, pedagogical competence, teaching preparation*

INTRODUCTION

It is undeniable that teachers play an essential role during teaching and learning process in English language teaching context. This has been supported by Vo and Nguyen (2010) who say that teachers play a key role in changes to teaching methodology and contribute to improvements in the quality of education, especially English teachers who have to meet the needs and standards of English as an international language. Thus, being a professional teacher is greatly needed in order to not only developing their competences in their profession (personal, social, pedagogical, and professional) but also helping students to learn the target language well. Regarding this, teachers are then expected to continuously develop their professionalism through many kinds of ways to improve their competences. Garret et al. (2001) explains that professional development activities done by teachers can be classified into two categories based on the features of the activities: structural and core features. Structural features refer to the form or organization of the activity, duration, and participation. Meanwhile, core features are characteristics of the substance of the activities which cover active learning, coherence and content knowledge.



Out of four teachers' competences as mentioned previously, pedagogical competence is the focus of the present study. Pedagogical competence can be defined as the ability of English teachers in teaching English as a foreign language in their teaching practice that covers their ability in designing lesson plans, preparing teaching materials and media, implementing teaching strategies to promote students' learning, evaluating students' learning as well as doing teaching reflection. More specifically, the present study is focused on knowing how professional EFL teachers develop their professionalism in the aspect of teaching preparation. The teaching preparation will include how the teachers prepare teaching materials, media as well as lesson plans.

The purpose of this study is then to investigate how professional EFL teachers develop their pedagogical competence in the aspect of teaching preparation. In addition, an analysis of the activities is done on the basis of core features as proposed by Garret et al. (2001) which include active learning (the extent to which the activities offer opportunities for teachers to become actively engaged in the meaningful analysis of teaching and learning), coherence (how the activities incorporate experiences that are consistent with teachers' goals, aligned with state standards and assessments, and encourage continuing professional communication among teachers) and content knowledge (the degree to which the activities focused on improving and deepening teachers' content knowledge in English).

METHOD

This qualitative study was done at Junior High School level in Malang City, Malang Regency, and Batu Town. The research subject selection was done by getting recommendation from MGMP, having interview with the headmasters of the research candidates as well as their colleagues at the same school, observing their teaching practice and distributing questionnaire to their students. After getting three professional EFL teachers as the research subjects, the instrument used to get data related to ways of their professional development activities for their teaching preparation competence was interview guide which was used during in-depth interview sessions. Having got the data about professional development activities, an analysis was then done to analyze the active learning, coherence and content knowledge of each activity.

FINDINGS AND DISCUSSION

Kinds of PD (Professional Development) activities done by the research subjects or PT 1 (Professional Teacher from Malang City), PT 2 (Professional Teacher from Malang Regency), PT 3 (Professional Teacher from Batu Town) are categorized based on the aspects in teaching preparation which included teaching materials, media and lesson plans. Afterwards, each activity was then analyzed based on its core features that covered active learning, coherence and content knowledge.

PD Activities related to Material and Media Development

There are several various ways done by three professional EFL teachers in developing teaching materials. First, being active in a teaching forum, the so-called MGMP (*Musyawah Guru Mata Pelajaran*) or English Teacher Forum, has been done by them. They always try to attend the meeting which is



usually done at least once a month. During the meeting, they often invite experts to give training about how to develop interesting and beneficial materials for student learning. Not only that, having peer teaching has also given them opportunities to learn more about the materials used by their colleagues. The research subjects tell that through MGMP forum they have got kinds of models of materials for their teaching practice. Additionally, MGMPs (MGMP *Sekolah*), a teacher forum done by English teachers at the same school, is also undertaken to improve their competence in developing materials. Even though it is not done as officially as MGMP in the area of Malang City, Malang Regency and Batu Town, this forum has given the research subjects chances to share information and have material exchange with the colleagues at the same school. This kind of sharing is also usually done not only at MGMPs forum but also informally at the teacher office. This kind of forum can lead the teachers to make a handbook for their students because they can really design what their students need in the teacher-made handbook. This finding is in line with what Sukarni et al. (2009) states that teachers can contribute to student learning through their creativity in material development.

Besides joining MGMP forum, joining seminars and workshops related to English Language Teaching (ELT) is also frequently done by the research subjects to get more up-to-date information related to how to develop interesting materials. They further explain that they join the seminars or workshops because not only they are assigned by their schools but also they are enthusiastic to learn more about TEFL (Teaching English as a Foreign Language). PT 1 and PT 3 say that it is okay if they have to attend seminars by their own fund. PT 3 even says that he regularly attends TEFLIN and NELTAL in order to update his competence as an English teacher. However, a different perspective is stated by PT 2 who says that he really enjoys attending seminars or workshops, but he feels a bit burdensome if he has to pay the fee by himself. This is because so far he mostly does it by himself without any supporting fund from his school.

The next PD activity is making use of the internet. This activity is mostly done by the research subjects when they need to find models of materials being taught. Surfing the net has become quick access for them to get information related to how to develop materials for skills that will be taught as well as get inspiration from the existing materials and media which have been used by other English teachers. Through the internet, PT 1 has also done chatting with native speakers in order to share knowledge and get materials for her teaching practice. Downloading relevant materials, audio sources, videos or pictures has been done a lot by them. Through this activity, they state that they are able to improve their creativity in preparing teaching materials. Having seen a lot of examples of materials has given them beneficial insight in developing their own materials which are more suitable for their students' English proficiency.

In addition, reading TEFL or ELT books and research-report articles also contribute to their professional development in relation to material and media development for their teaching practice. PT 1 says that honestly she often reads ELT books compared to research-report articles. She further says that she usually reads relevant books when she is confused about her students' problems in understanding the materials being taught. By reading ELT books, she can get deeper information about Second Language Acquisition (SLA) theory, and important alternatives for kinds of materials and media for heterogeneous class from a book entitled "Teaching by Principles." PT 2 also says that he reads ELT books as needed. It



means that once he gets problems related to the materials which will be used in his class, he usually reads the books to get inspiration or choices for kinds of materials. Unlike PT 1 and PT 2 who read ELT books more often, PT 3 says he reads ELT books and research-report articles often. This is because besides being an English teacher, he is also a part-timer ELT lecturer in one of private universities in Malang. By reading a lot, he is able to get a lot of knowledge about what to do in order to help students learn the target language much better. This fact goes the same with what is stated by Murray (2010) and Priajana (2015) that reading activity leads the teachers to stay up-to-date with the current issues related to ELT which may result in better improvement for their teaching skills.

PD Activities related to Designing Lesson Plans

In relation to designing lesson plans, the most influential activity done by the research subjects is joining MGMP forum. This forum gives them a lot of opportunities to learn how to design lesson plan well. This is because MGMP committee often invites experts to have a workshop on how to design lesson plans based on the current curriculum. During the workshop, the research subjects are able to improve their skill in making the lesson plans using the latest format along with more complete content. Through this activity, they are also able to discuss with colleagues when they find difficulties. At MGMPs, they are also able to share what they have got in MGMP in their area to other English teachers. Having discussion a lot with colleagues has helped them make the lesson plans much better.

Also, attending workshop related to ELT which has lesson plan design as one of the issues is undertaken by the research subjects. They further state that usually their schools send them for the workshop related to lesson plan design. The way how they learn through this activity is more or less the same as what they have got in the teacher forum. Even though what they have done to improve their lesson planning skill is not as various as what they have done to improve their skill in material and media development, the research subjects agree to say that joining MGMP forum and attending relevant workshops have helped them a lot in making better lesson plans.

Core Features of PD Activities in Material and Media Development

Joining MGMP forum has given a lot of benefits for the research subjects. In terms of active learning, they get engaged in a lot of discussion. Through the discussion, they are able to share knowledge and experience each other. Peer teaching is also a way how they improve their skill in developing materials and media. Then in terms of coherence, different answers are given by the research subjects. PT 1 and PT 3 say that what they get in the teaching forum is mostly in line with what they expect. However, PT 2 states that he cannot get a lot of information because mostly the members of the committee discuss more about other issues such as teaching techniques, classroom management, and assessment. Next, in terms of content knowledge, they are able to learn a lot of things dealing with the consideration in selecting relevant materials and media that are suitable with their teaching practice. Another thing that they can learn is that the ways how to select, adapt, adopt or even develop materials to teach particular topics to their students.



Attending seminars and workshops also contribute to the research subjects' professionalism in relation to their pedagogical competence. In relation to the aspect of active learning, they are able to improve their problem solving skills. This is because in the workshops, they are mostly assigned to perform what has been learnt previously based on their teaching problems. In this case, they try to solve their problems by using what they have got during the seminars or workshops. Then related to coherence, all research subjects agree to say that mostly they have got what they need from the seminars or workshops they have joined even though sometimes some materials in the seminars are the same as what they have got before. However, they still consider the seminars essential for their professionalism improvement. They just state that they need to be more careful in selecting what seminars to attend in order to get what they really need for their teaching practice and their professionalism. Next, in relation to the content knowledge, they have got a lot of things for their improvement. For instance, they are taught how to use IT to prepare materials and media for student learning, how to create materials based on genre-based approach, how to make the materials themselves with involving students' active participation, and how to make use of environment or school context to help student learn the target language.

Next, the activity in using the internet also assists the research subjects a lot to develop their professionalism. In the aspect of active learning, the internet has helped them develop their creativity because a lot of alternative models or examples of teaching materials and media are available in the internet. Thus, they are able to get a lot of insight to adapt or create their own materials for their teaching practice. However, they need to be careful because not all of the information in the internet is suitable for their student learning. That is why they say that internet is helpful but being very selective is a must for them. In terms of coherence, the research subjects state that the internet helps them find what they need. Nonetheless, not all they need can be really found on the internet. In some cases, they once find insufficient supporting materials and media in the internet. In other words, they cannot get all their expectation about teaching materials and media from the internet. Next, in terms of content knowledge, the research subjects mention that online sources have helped them improve their English proficiency. This is because they may find a lot of new vocabulary items, expressions or dictions used in different context. Also, their pronunciation is also improved because they are able to download a lot of videos for English learning.

Last but not least, the research subjects' activity in reading ELT books or research-report articles gives good contribution to their professional development. In terms of active learning, having read ELT books or articles have helped them broaden their knowledge related to how to teach the target language well. In order to help students learn well, materials and media are then really essential. The books and articles also have developed their critical thinking and problem solving skills. This is because they read books or articles frequently when they need to solve particular problems that happen during their teaching practice. They need to find how to improve their material and media development skill so that they are able to solve problems related to the students' difficulties in understanding the materials being taught. Next, in terms of coherence, the research subjects agree to say that not all books or articles that they read can give the best answer to solve their problems. Therefore, they still need to select other books or articles to be read further or to be implemented in their teaching practice. However, for their own knowledge as an



English teacher, they are helped by the books or articles a lot. Additionally, in terms of content knowledge, the books and articles tell them a lot about consideration in developing materials and media, ways how to make use of what surrounds the students to be learning sources, model texts or examples related to the materials being taught, and so forth.

Core Features of PD Activities in Designing Lesson Plan

Like what has been explained previously, MGMP forum, seminars and workshops contribute in helping the research subjects to not only develop materials and media but also design lesson plans. Every teacher can make a lesson plan, but making an informative and complete lesson plan is not that easy. In terms of active learning, the research subjects are able to have a lot of discussion with other colleagues or experts who are invited to give a kind of workshop. Through the discussion and modelling, they are able to improve their skill in writing the aspects of a good lesson plan clearly. Next, in terms of coherence, they can get what they need in designing a good lesson plan in the teacher forum, seminars as well as workshops. Even though it is not that easy, they get what they need to know during the discussion in the forum. Then in terms of content knowledge, the research subjects have learnt a lot of things such as how to compose clear learning objectives based on the standard of competence and basic competence as stated in the curriculum, clearly explain materials and media being used, write teaching steps clearly, as well as explain what kind of assessment being used along with the appendices.

CONCLUSIONS AND SUGGESTIONS

To sum up, EFL professional teachers at Junior High School Level in Malang City, Malang Regency and Batu Town have done several ways in improving their pedagogical competence in teaching preparation which cover developing material, media as well as lesson plan. In relation to material and media development, the research subjects join MGMP forum either at the area of Malang and Batu or at their own school, attend seminars and workshops, make use of internet, read ELT books and research-report articles. Moreover, they join MGMP forum and attend seminars or workshops to improve their skill in designing lesson plans. The analysis of the core features show that in terms of the aspects of active learning, the activities have helped the teachers to learn actively and get engaged in a lot of discussions. They are able to improve their writing, critical thinking, and problem solving skills. In terms of coherence, they mostly get what they expect for their improvement. Next, in terms of the aspect of content knowledge, they have learnt about the ways how to select, adapt, adopt or even develop materials to teach particular topics to their student, use IT to prepare materials and media for student learning, create materials based on genre-based approach, make the materials themselves involving students' active participation, make use of environment or school context to help student learning, improve vocabulary items and pronunciation, compose clear learning objectives based on the standard of competence and basic competence as stated in the curriculum, write teaching steps clearly in the lesson plans, as well as explain what kind of assessment being used along with the appendices.

Due to the limitation of the present study in terms of its focus in teaching preparation, future researchers are suggested to explore other aspects of pedagogical competence such as teaching



implementation and evaluation. Moreover, other professional EFL teachers at different levels of education can be selected for further studies dealing with how professional EFL teachers develop their professionalism. Also, studies about how professional EFL teachers develop their personal, social and professional competences are also still needed to do to give in-depth framework related to professional EFL teachers in Indonesian context.

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The University of Education

JAVANESE SPEAKERS IN INTERSECTION: COMPETING LANGUAGE IDEOLOGY

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Abstract: This study investigates Javanese speakers' attitudes toward Javanese language after they have been exposed to different experiences in Hawaii for different periods of time. Four speakers of Javanese language were interviewed. Their interviews were then analyzed quantitatively and qualitatively to examine their attitudes. The results show that speakers who live longer in Hawaii tend to have more negative attitudes toward Javanese language than those who have lived in Hawaii for less time. I argue that the speakers' perceptions toward English as means for a social mobility, academic achievement, and future prosperity influence their attitudes toward Javanese language which further shape and probably maintain their language ideology.

Keywords: *Javanese, speakers, language, ideology*

INTRODUCTION

One recurring theme in Sociolinguistics is language ideology. This concept deserves scholarly inquiry as it reflects and constitutes the close link between language and human both socially and individually and permeates broad aspects of human life including identity, a broad issues in Sociolinguistics (Woolard & Schieffin, 1994). Therefore, language ideology is able to differentiate an individual from others in terms of identity she or he has. The differences among individuals or community identities are much reflected in their language use and the claim toward his or her identity, for example, through language practices is contextually bound and tends to change across time and space reproduced in social interaction (Norton, 2010). In larger context such as in a community, language ideology is also much reflected in a tendency to favor certain dialect particularly at contesting bilingual or multilingual settings (Ricento, 2000; Chand, 2011; Lai, 2005). This is in line with a proposition that the language ideology is reflected much in people's attitudes that must be inferred from various forms of observable behavior toward a language (McGroarty, 2010).

Language ideology in language choice context is influenced by some aspects such as economy particularly related to cost and benefit factor (Rahman, 2009; Eastman, 1983). Rahman (2009) investigated language accents used by workers at call centers performing telephone conversation with their future clients as part of their selling strategy. The finding suggests that the workers at call centers indexed themselves to American customers through American English accent since their prospective customers are mostly Americans.

In Java context, one of triggering factors of language attitude might be the Indonesian government policy on English. As Indonesians are facing globalization era and thus English places at top hierarchy



among other languages, the Indonesian Education and Culture Department instructed all academic institutions to have English as compulsory subject. Thus, every student has to learn English since this language is the only foreign language tested in national exam; meanwhile, traditional language such as Javanese does not belong to the nationally examined subject. That language policy creates language preference and lead to language shift (Bianco, 2010). This problem-driven policy is similar in nature to the case of India as both countries have great diversity of minority ethnics' languages (Chand, 2011). Such policy, to greater degree, influences the learners' attitudes toward their own language. Also, that policy creates language ideology by design because of crucial demand for that language. As a result, Javanese students' attitudes toward English develop positively as indicated by their English grades higher than their own language. The results of test conducted by different schools in Ngoro, East Java, showed that around 70% students earned English grades better than Javanese. This is an ironic fact that the learners who have been exposed to their native language since they were born earn grades dramatically lower than the languages they have "just" learned. This indicates that language ideology might have been inculcated in most Javanese generations.

In addition to grade as an attitude indicator (Guilloteaux & Dornyei, 2008), language ideology is also much reflected in people's responses to language demand and job market. In the private education sector, there have been many growing language teaching organizations (LTO) offering different programs, in particular, skill-based ones focusing on English communicative skills, English for specific jobs, etc. These emerging private education sectors are in response to society demands to enhance English proficiency. Meanwhile, in the job market context, English plays a vital role for a job hunting success as many companies require potential candidates to be competent in English. This requirement pushes the future candidates to learn English hard by attending colleges offering English departments, English teaching organizations or other English training centers. Such demand makes English become top language commodity in Java and is highly valued mainly for both economical and instrumental benefits. (e.g. Rahman, 2009; Lai, 2005). Also, the crucial need for English is explicitly expressed in job advertisements written in English suggesting that the future candidates must be able to, at least, understand English. In addition, the tests from screening test, TOEFL or TOEIC test, to English interview also indicates that English has very high instrumental value shaped by such market demand. This may perhaps indicate a manifestation of a subtle language imperialism (Choi, 2003) that may trap Javanese youth into a language shift (e.g Dalby, 2003). This negatively impacts indigenous languages particularly those regarded as traditional languages. These types of languages will eventually become extinct or die if the Indonesian youth continue to ignore them (e.g. Romaine, 2000).

METHOD

Participants and Materials

In this research, the researcher recruited four interviewees later labelled *red*, *white*, *yellow* and *green*. They are researcher's close friends. The consideration of choosing close friend is to avoid face threat and enable natural interview to take place. In addition, it is expected that the natural interview will yield reliable and objective results. As the research title suggests, the four interviewees are Javanese



speakers who have lived in Hawaii in different length of time. The length of stay in Hawaii is the variable used by researcher to predict their attitude toward their language. The researcher hypothesized that the students who have lived longer here and have intensively interacted with local people and foreigners might tend to have more positive attitude toward English and less positive attitude toward their own language. In this study, the researcher used structured interviews for more systematic data collection.

Procedures and Analysis

Before doing an interview, the interviewer had the interviewee fill up the consent form to reconfirm whether they want to participate in this project or not. To encourage fair answer, the researcher assured that their identities remain confidential. Upon completion of interview, the researcher then analyzed their responses to answer the research questions whether the Javanese who have lived for several months and even for some years indicate negative attitudes toward Javanese.

FINDINGS AND DISCUSSION

Findings

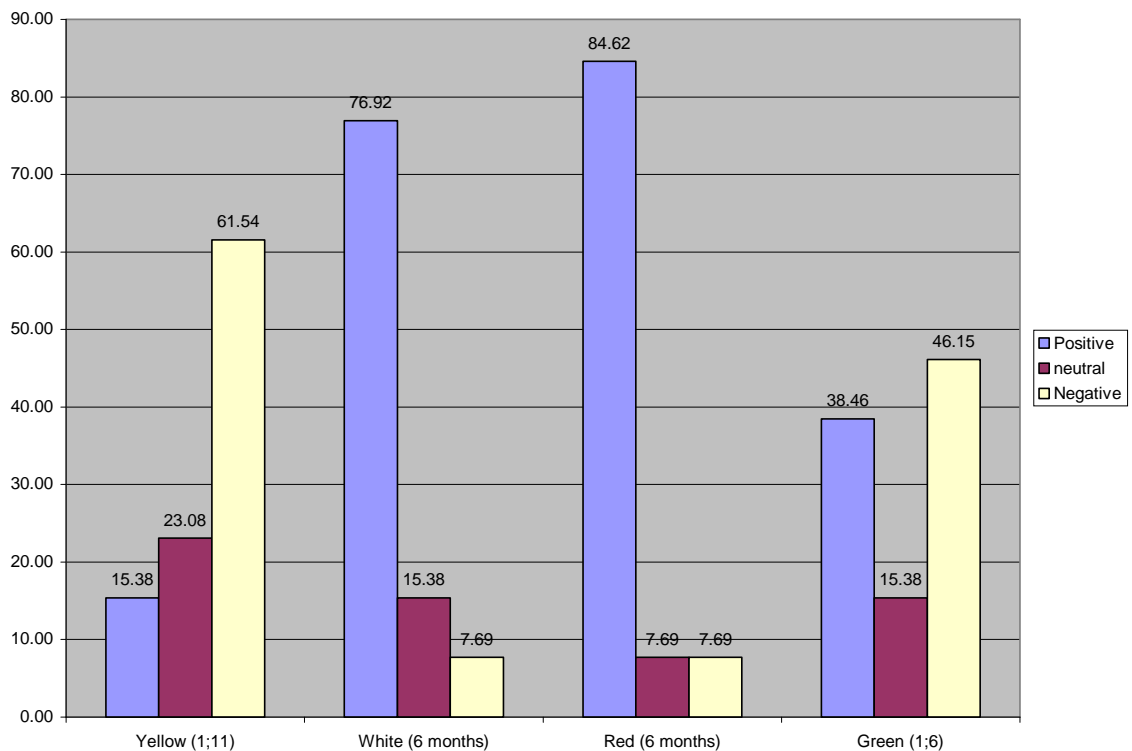


Figure 1. Percentage of interviewees' attitude and the length of stay in Hawaii

Yellow

Her attitudes toward Javanese can be illustrated as follows: Her positive expressions were shown when she said "being able to speak Javanese in workplace located in Java is an added value because many stakeholders or customers we frequently we deal with are Javanese. By serving customers with good Javanese, they might build good relation and impression". In addition to that opinion, she also said



that “I sometimes speak Javanese to my husband although mostly I use Indonesian. Although I give English exposure a lot to my children, however, they still need to know their traditional language”. Her statement indicates that, to some degree, she still has good concern and appreciation to her own language.

In addition, she shows her neutral position when responding to a question concerning the growing number of Language Teaching Organizations (LTOs). She said that “the growing number of language Teaching Organization (LTO) is not a big deal because foreign languages, in fact, are in high demand. It is a natural phenomena that in language competition, there must be a winner and a loser. We can’t blame anyone in this case”.

Surprisingly, after living in Hawaii for 1.11 years, it seems that her attitudes toward Javanese are more negative as she said “I enjoyed having friends with international students a lot, adapted to local and academic culture, immersed in local community, excelled academically, and tried to limit my meetings with Indonesian students and used English rather than my traditional or national language even though with my Indonesian friend”.

White

Here is the description of her attitudes toward Javanese. Most of her responses indicate that she loves and appreciates Javanese language as expressed in her answers such as “I feel so sad that many Javanese students earn lower scores in her own language”. She adds “when I met her friends from Java, I frequently used Javanese because I feel more comfortable with it”. Her neutral stance is shown when she said “Wearing traditional or western dress with its attributes is very situational and is matter of comfort”.

In addition to those attitudes, she also shows a quite negative attitude when she was asked to give her opinion concerning the role of English and Javanese in the future. She argues that English is so important that we have to learn harder than other languages such as traditional languages. This implies that she gave a higher priority to learn English than Javanese.

Red

Based on her responses, her attitudes toward Javanese can be illustrated as follows. During the interview, she showed very positive attitudes toward her own language and culture as she said “Javanese should be used for TV programs such as local news, talk shows etc” She added “I frequently attended cultural exhibitions and plans to teach her children Javanese and introduce to them Javanese cultures”.

In addition, she also shows her neutral attitude concerning the growing number of Language Teaching Organizations (LTOs) in Java recently. She doesn’t show any agreement or disagreement with that fact. She just said that such phenomenon is a natural fact driven by today’s market demand. Related to the fact that Javanese is not tested in province-level exam, she indicated a negative attitude toward this issue. She said that this language is not necessarily tested in national level for sake of simplification as there are already two languages tested, i.e. English as an international language and Indonesian as a national language. Such kind of refusal, to some degree, shows her negative attitude toward Javanese.



Green

Her responses to the interview show that she has more negative attitudes, such as when stating “I don’t like watching traditional TV program, attending the traditional culture exhibitions, or reading Javanese stories”. Further she added “I don’t care if my children earn poor grades in Javanese as this language is not highly demanded in job market. She also said “I am worried when her children low grades in English”

However, she contended that “I will give Javanese exposure to my children through daily communication or other media such as Javanese books or traditional TV programs”

In short, all participants who have lived in Hawaii for different length of time demonstrates different attitudes toward Javanese as shown in their responses to interview.

Discussion

As the figure 1 describes, the four interviewees demonstrate different attitudes toward Javanese. Those who have lived longer in Hawaii demonstrate more negative attitudes toward Javanese than those living shorter here. Based on their responses in interview, the researcher infers the differences in their attitudes which are caused primarily by exposures of different experiences in Hawaii for different periods of time and contact to L2 community, to some degree, is reflected in the participants’ language use and semiotic resources (see Rubenfeld, Clement, Lussier, Lebrun & Auger, 2006) which also impacts on their identity construction manifested in their language ability in representing “the ideal L2 self” (e.g. Nikolov, 2000; Dorney 2001).

Furthermore, interviewees show three different responses, positive, neutral and negative, to Javanese and English. The primary reasons of positive responses to Javanese is that Javanese is an important asset and symbol of their ethnicity and identity. Their neutral responses to both English and Javanese were shown when they answered questions related to personal preference such as wearing western attributes and to natural phenomena for example the growing number of LTOs as the response to high language demands. Meanwhile their negative attitudes toward Javanese were indicated when responding to questions in connection with the role of Javanese. They thought that Javanese did not play important role in international’s job market thus didn’t need to be learned seriously. This implies that Javanese doesn’t have good instrumental value and is not beneficial in terms of cost and benefit factors (e.g. Eastman, 1983; Rahman, 2009; Lai, 2005; Kormos & Cziser, 2008)

Still, in the context of instrumentality of English, the promotion for involvement with larger community mediated by English as means of communication including for problem solving among members is also believed to shape people’s language ideology (e.g. Relano Pastor, 2008; Duff, 2010). This also happens to participants in this study who are always encouraged to socialize among other international students for shared understanding among them as an attempt to build better world.

Their negative perceptions toward English also builds because they suffered and struggled a lot in their academic life at early academic life that subsequently resulted in poor academic performance due to their poor English competence. Thus English was thought as a causal factor of their suffering. Their poor academic experience and social mobility in Hawaii have not shaped positive perceptions toward English. In contrast, those who have lived longer and acquired English well perceive English as an important



means to improve their academic performance and better socialize with others have more positive attitudes toward English than Javanese (e.g. Lai, 2005; Wiley & Lukes, 1996). In short, the findings confirm the researcher' hypothesis that the students who have lived longer in Hawaii and have intensively interacted with local people and foreigners have more positive attitude toward English and less positive attitude toward their own language.

All in all, myriad factors contribute and interact one and other in shaping one's language ideology in particular the instrumentality of a language. In other words how the language contributes to success in one's life will construct and shape his or her perception, belief and tendency toward it and might eventually marginalize other languages including his or her first language (Wiley, 2004; Lippi-Green, 2004) which not only takes place in larger social interaction but also in instructional settings (See Dorian, 1998; McKay & Bockhorst-Heng, 2008).

CONCLUSIONS AND SUGGESTIONS

Respondents' perception constructed through personal experiences and instrumentality of English manages to change their attitudes toward Javanese. Moreover, this is partly because their long stay in Hawaii allow them better adapt to local culture and language, achieve better academic performance as well as engage in further social involvement that give them valuable experience and in turn shape their positive perception toward both local culture and English.

This study only involves four participants which may have problem with the reliability and employs more qualitative design. The researcher suggests that the future researchers involve more participants and integrate both qualitative and quantitative study for more reliable data which subsequently result in more dependable results and findings.

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PREWRITING AND DRAFTING STRATEGIES OF GRADUATE STUDENTS IN WRITING TERM PAPERS IN ENGLISH

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Abstract: Researches on writing have found that some writers are successful while others are not. Studies that focus on the texts students produced were unable to reveal the reasons for the phenomenon. Researches on the process of writing attempt to uncover the mental processes that students experience while writing texts. Findings by researchers on mental processes predict that more successful writers employ a battery of effective strategies while writing and they employ a more recursive steps in producing the texts. The present study is an attempt to uncover the mental processes of two graduate students when they were writing papers as a form of academic assignment. The research employed descriptive qualitative design. The data were collected using think-aloud protocol in which the subjects think aloud what came to their mind during the production of the papers and it was tape-recorded. The recorded think-aloud was then transcribed and analysed by categorizing the utterances into cognitive and metacognitive strategies, and by depicting the utterances into a chart that depicted the subjects' flow of thought during prewriting and drafting stages. The data were collected from 22 and 24 sittings of writing the papers. The result of data analyses shows that: (1) the subjects employ both cognitive and metacognitive strategies when writing, (2) the subjects create mental outline in the prewriting stage and keep on revising it during the drafting stage, and (3) recursiveness is not a mark of successful writers.

Keywords: *drafting, papers, prewriting, strategy*

INTRODUCTION

The ability to write in English is necessary for tertiary level students who pursue their education in academic institutions where English is used as the medium of instruction and evaluation. In these institutions students learn subject matters through English and their mastery of the subject matter are also evaluated through English. To assess the students' level of mastery, lecturers in tertiary education assign students to write short answers to exam questions, to produce summaries, to make reports, and to write term papers. To be able to do the assignments, students need to master the content and the ability to show their mastery in written word.

Producing a successful written text is a complex task that requires simultaneous control over a number of language systems. It is not only language systems that a writer has to take care of, but he has to pay attention to content, or the topic he is going to write about, how it is going to be organized, who the audience or the expected reader, for what purpose the text is written, and what processes the writer must undergo to produce it. In other words, when producing a piece of text, The writer has to deal with content, audience, purpose, syntax, grammar, mechanics, organization, and the process of writing (Raimes, 1983).



In producing a scientific written work like term papers students generally follow some stages which include selecting the topic, gathering materials, planning the paper, and writing it down (Wahab and Lestari, 1999). According to Parera (1993) there are five steps in producing a scientific written work: selecting the topic, gathering information and materials, evaluating the information and materials, working out ideas and sub-ideas, and writing down. The stages of writing paper mentioned previously can be compressed into three stages of writing i.e. rehearsing or prewriting, drafting, and revising, following Murray (1972) as cited by Barton (2004).

Rehearsing, or prewriting, involves finding a topic, thinking about the topic, letting ideas interact, develop and organize themselves; and thinking about the audience and the purpose of the writing task. Drafting involves getting ideas onto paper in a rough form. The writer sketches out an idea, examines it, and follows it through for a while. What has been written serves to generate further ideas, plans, and goals. The writer may also go back to the rehearsing phase and alternate between the rehearsing and drafting phases. Revising involves evaluating what have been written and making deletions and additions as necessary.

Based on the cognitive theory of writing process, Flower and Hayes (1980) as cited by Hillock (1986) say that the drafting phase as identified by Murray consists of three recursive processes: planning, translating, and reviewing. At the planning stage the writer generate materials and organize them. This conceptual planning is termed high-level processes. At the translating stage, the writer concerns with low-level processes, that is generating sentences that express his conceptual plans and this activity results in visible, written text. Reviewing is the stage where the writer rereads the text he has written so far and uses it to generate new materials or new plans. He may also edit the text.

The three processes mentioned move through a recursive manner. The writer may edit the materials even before they are written, or from translating he returns to planning when problems occur. For example, when he is unable to convert ideas that he has generated during planning into appropriate linguistic forms because of his limited linguistic resources, he may go back from the translating stage to planning and generate other materials for which he has language forms to express them. So the writer moves back and forth from planning to translating and to planning again, or from planning to translating, and from translating to reviewing and back to planning, and et cetera. The recursive movements move the writer to the completion of the assigned task. The drafting process and its components are depicted in the Cognitive Model of Writing Process (Flower and Hayes, 1980) presented in Figure 1.

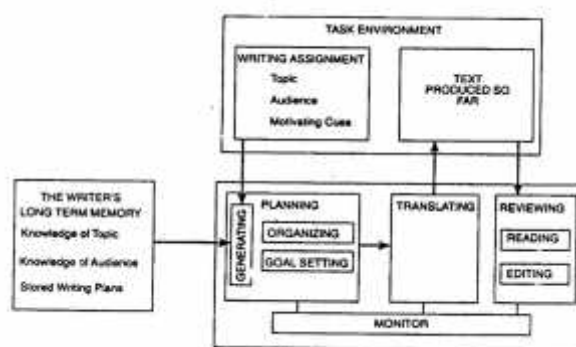


Figure 1. The Cognitive Model of Writing Process (Flower and Hayes, 1980)



Researches on writing have exhibited findings that some writers are successful while others do not. Studies on mental operations writers engaged in while writing show that experienced writers employ strategies that are different from those used by inexperienced writers. Studies on writing processes of inexperienced and experienced writers show that both groups are different in their planning behaviour. Experienced writers have been found to construct more planning episodes (Cumming, 1989; Raimes, 1987). They also spent a longer time before starting to write than the inexperienced (Sasaki, 2002). They are also more flexible than inexperienced ones in that they are willing to change their plan as they write and come up with new ideas (Krashen et.al., 2005) which are termed advanced and emergent planning (Sasaki, 2002).

Experienced writers also differ from their inexperienced counterparts at the drafting stage. Most inexperienced writers use L1 in planning and have to translate them into L2 so that their drafting process is slow and inefficient. Experienced writers, on the other hand, use L2 both at the planning and drafting stage so that their drafting process is more efficient. In addition, inexperienced writers are concerned to early with sentence and mechanical errors, while experienced ones are more concerned with generating and organizing ideas and save language errors for later revision, so that experienced writers usually produce longer texts than inexperienced ones at first drafting. Another difference is inexperienced writers tend to use a "what-next-strategy" in which they concern with how to produce new sentences related to the previous ones. On the other hand, experienced writers always return to high-level goal of the text when they want to continue to the next sentence.

The study was intended to answer the following questions: 1) what writing strategies are employed by inexperienced Indonesian graduate student writers of English Education Major at the prewriting stage? and 2) what writing strategies are employed by inexperienced graduate student writers of English Education Major at the drafting stage?

METHOD

The study is intended to describe writing strategies employed by graduate student writers of English Education major and examine them as reflecting features of writing strategies employed by inexperienced writers when writing term papers as one of academic assignments assigned by their lecturers. The research used a qualitative approach to enable description and examination of prewriting and drafting strategies in depth.

The data in the study took the form of statements generated by the research subjects. The statements came from the verbal protocols of the subjects' think-aloud activities, those generated by the subjects during the semi-structured interviews, and those originated from unstructured interviews carried out whenever the researcher met the subjects in and around the campus building and at their lodging houses. Statements from think-aloud protocols were used to answer research problem no.1 and no. 2. Statements from semi-structured and unstructured interviews were used to answer research problems no.1.

The subjects of the study were two graduate students of English Education Program of 2006/2007 who worked as junior high school teachers of English under the ministry of religious affairs and



who had to write term papers not for the sake of learning to write. The two subjects, who were nicknamed D and W, took subject-matter courses during the odd semester of 2006/2007 and were selected for two reasons: (1) As graduate students, they were expected to be able to write papers as one of Academic writing tasks generally assigned to them. (2) While graduate students were usually lecturers teaching at tertiary education, these students were teachers of English at Junior High schools. As it has been described in Chapter 1, secondary teachers in Indonesia generally have limited experience in writing academic texts. Therefore they fitted the description of inexperienced graduate student writers. Interviews with the subjects supported the expectation as described in the next paragraphs.

As the study focuses on students' writing strategies in writing term papers, one subject-matter course selected was one whose lecturer assigned his students to write term-paper as one of academic assignments to decide their final grades. The subject matter course selected was Advanced Linguistics.

Two students, D and W, were selected by considering that a naturalistic, inductive research design usually involves a small number of research subjects for a relatively longer period of time. Then, validity and reliability of the study are the results of manageability of the small number of subjects which permits greater participation of the researcher (Dreher, 1994:286). Two research subjects represented one category of writers: the inexperienced writer which was based on the results of their entrance test and an interview prior to the prewriting and drafting periods.

D and W were selected based on the grades of their entrance writing test (Year 2006) and an interview that dug into their writing experience. The entrance tests provided by the graduate program of State University of Malang consisted of written research proposals, writing academic essays, and translating a text from *Bahasa Indonesia* into English. Only the last two tests were used to determine the subjects' legibility as they were impromptu tests which were considered reliable to assess the subjects' basic writing skills.

Advanced Linguistics course was used as the setting of the study. The course was offered in the odd semester of 2006/2007 academic year. The course was selected as the setting because the lecturer assigned his students to write term papers. Therefore, the Advanced Linguistic course was considered appropriate as the setting of the study.

As this is a qualitative study, the researcher functioned as the key instrument for data collection. Besides, three other research instruments were employed, namely, 1) a list of effective prewriting and drafting strategies, 2) think-aloud procedures, 3) interview guide, and 4) composition profile. Data collected from the employment of these three research instruments was completed with the researcher's field notes.

Data collection was conducted during the odd semester (from December 2006 to January 2007) at the graduate program of English Education Department of State University of Malang in Malang. The researcher asked the subjects to think-aloud every time they started to draft their papers. As a paper cannot normally be finished in one sitting, the think-aloud activities took place several times until the subjects finished their first draft of their term paper. Only the writing of the first draft of the whole term paper was used as the source of data.

On the whole, the data analysis of the study is done by referring to Miles and Huberman's (1984) flow model that consists of data reduction, display, and conclusion drawing and verification. This data



analysis was done along and after data collection. Relevant data were selected and separated from irrelevant data. The selected data were in the form of statements from the interviews and generated (in verbal protocol) by the subjects (the smallest units are single-words statements), and the quality of their papers indicating the result of their text production.

The transcribed speeches or the protocols were segmented into separate **writing behaviors** i.e. what the subjects do through the utterances they produce. For example, the subject is *reading* the sentence she has just written, and then this utterance is included in one of the basic cognitive processes as its one of subcategories. Another utterance may indicate that the subject is **generating, rehearsing, or evaluating**.

One of the most basic decisions in developing a coding system for analyzing protocols involves dividing them into units. To distinguish the stretches of verbalization from one another in an overall protocol, a single criterion that is based on intonation. A unit of thought was a statement when it started with a rising intonation and a falling one the end of it. Following Erickson and Simon (1996) these stretch of words occurred between the rising and falling intonation were considered as one unit of thought.

The think-aloud activities were recorded by the two subjects in their lodging houses and they were kept in six 60 minutes cassettes. Two cassettes were transcribed by an assistant and were later rechecked by the researcher since some parts were missing. Four other cassettes were transcribed by the researcher herself.

FINDINGS AND DISCUSSION

The results of the data analysis reveal the following points. At prewriting stage D did topic selection and external sources collection. She did not read and study the materials and did not do concept mapping, did not narrow the topic, did not create a thesis statement and did not make an outline. W did topic selection, external sources collection, read and studied the materials, talked to collaborators for understanding of what topic was appropriate and what purpose was expected did concept mapping and made an unelaborated outline. He did not create a thesis statement. At drafting stage D did planning, translating, and reviewing. In planning, D employed resourcing strategy most of the time and did copying or “textual borrowing” most of the time. At translating, D did rehearsing to rephrase the copied sentences, but when she reported the small study on pronunciation she conducted, she created her own sentences. When reviewing, D mostly reviewed what she had written previously, and used it to continue drafting. She never reviewed the overall goal or purpose of the paper for which she did not have one since no thesis statement was made. At drafting stage W did planning, translating, and reviewing. W’s planning was guided by his outline. He generated materials to be written from him and external sources. He used the retrieved materials to support his statements. When translating he did rehearsing as he formulated his own sentences and did editing after rereading what he had written. Like D, W did reviewing by rereading what he had written previously to continue drafting. He never reviewed the overall goal or purpose of the paper which he could not possibly do since no thesis statement was made. D and W employed a number of local strategies that helped them a) to interact with the materials (Cognitive Strategies), b) to perform control or monitor to the drafting process (Metacognitive Strategies), c) to manage the process of converting ideas to



visible sentences (Writing Strategies), and d) to indicate problems, awareness of audience, and to interact socially with people other than themselves (Social and Affective Strategies). The papers produced by D is considered low in quality because a) most of the paragraphs were borrowed from textbooks, so it was plagiarism; b) some important parts were missing, such as a thesis statement, the reason why the study was conducted, and focus of the paper, and c) the abstract was a patchwork of sentences taken from different sources. The paper produced by W was also low in quality but was in some way better from D's because it was not plagued by obvious plagiarism.

Prewriting Strategies

When inexperienced graduate students prepared for writing term papers, they tended to employ an interactive or emergent approach. The topic was not worked out elaborately. One subject, D, did select topic and collected external written sources, but she did not read and studied them before drafting, did not do concept mapping, did not make an outline, and did not create a thesis statement. The other subject, W, did select and change topics for four times, talked to collaborators for information on the audience and the purpose of the paper, collected and studied external written sources, did concept mapping, and wrote an outline which was not elaborated and without a thesis statement.

With regard to the effective prewriting strategies, strategies employed by D at prewriting were not effective for at least three reasons. First, her prewriting strategy was confined to finding a topic and collected five textbooks on pronunciation. Secondly, she did not show any attempt to gain comprehensive knowledge on audience expectation (i.e. the lecturer) and task demand (purpose of the assignment, form, what to evaluate, etc). Third, she did not draw concept mapping and therefore no outline was produced.

W, on the other hand, did more effective prewriting strategy than D. He did attempt to gain some knowledge on audience expectation by talking to collaborators, and therefore he showed some awareness of the audience. He also did attempt to gain some knowledge on task demand by reading and studying textbooks and materials from internet. He also did concept mapping and drawing an outline, but the outline did not include a thesis statement, and therefore it is not an effective outline. What W did is in line with Grabe and Kaplan (1996) statement that less skilled or less experienced writers begin to write much sooner, producing less elaborate "prewriting notes". In conclusion, W employed a different strategy from D but his strategy was not completely effective. It seems everything he did at prewriting was halfway between effective and ineffective.

Drafting Strategies

With regard to the effective writing strategies, D employed ineffective strategies at the drafting stage. The discussion is focused on the three processes of drafting: planning, translating, and reviewing. The drafting process of the two inexperienced graduate students was affected by the interactive approach they used at prewriting stage. The drafting process was classified into three sub processes of planning, translating and reviewing.



Planning

D employed a resourcing strategy for most of the time spent in drafting. To retrieve relevant materials from the written sources she relied on a simple, general outline and assessed the relevance of the materials as she encountered them during resourcing. She retrieved materials that could voice her ideas and then did note taking. The limited guidance she got for planning i.e. a simple, general outline led to generating materials for the topic in a to-beat-around-the bush manner.

The strategy employed by D at planning was ineffective. When generating materials, she relied heavily on resourcing from external written materials. Her generating search was undirectional; she read, evaluated, and retrieved materials as she encountered them during reading since the search was guided by a very general outline. She did not narrow the topic until she was in the middle of the 22 drafting episodes, something that she should have been done at prewriting. In organizing, she tended to organize and reorganize the content as she gained insights during reading while writing. When setting a goal, she repeatedly set a goal which could not be executed, and then she had to form a new goal which was more achievable. In summary, the strategy employed by D at planning was ineffective because of lacking of guidance.

The ineffective planning caused by the absence of written outline as conducted by D is supported by a study by Kellog (1987). He conducted an experiment and a field research to examine whether the use of written outline and rough and polished drafts enhance writing performance. The results showed that preparing a written outline, compared with not doing so, increased the time spent translating ideas into text, improved the quality of letters, and failed to enhance overall efficiency. A survey of science and engineering faculty revealed that the frequency of using written outlines correlated positively with writing productivity, whereas use of polished drafts was uncorrelated with productivity. Another study by Galbraith and Torrance (2001) also confirms the effectiveness of constructing an outline prior to writing. The outline is used to guide retrieval of content during final draft production.

The absence of a thesis statement in W's outline and D's planning was probably caused by the lack of topic knowledge and genre knowledge. D collected five books on pronunciation but she did not read and study them until she was drafting the paper. She did not make an outline either. W did outlining but no thesis statement was created by him. Hacker and Renshaw (1979) say that research paper thesis is usually developed only after students have read a number of sources. D and W were limited in their experience in writing papers and had done little reading on their topics; furthermore, they had limited time to produce the paper which was accompanied by the need to finish assignments from other courses.

During planning D employed a number of strategies: cognitive, metacognitive, communicative, and social and affective strategies. The strategies helped her in solving immediate, local problems during planning. For instance, when she found difficulty in generating a specific material, she would delay generating it and created a new goal to be executed.

Unlike D, W started planning guided by an unelaborated outline, but in some way better than D's. Therefore, his planning process was more directional, although it lacked focus because of the absence of a thesis statement, so he was not sure what he was going to prove and why he wanted to prove it. He also did resourcing but relied to it less frequent than what D did.



In terms of time taken in planning, D and W had used a lot of time in planning, but it did not make the drafting process more efficient. Perhaps it is not the length of time that matters, but what is planned and how it is carried out. Planning might take a longer time because D and W encountered problems in generating ideas, in organizing them, and in creating what goals to achieve since they were provided with little guidance caused by the absence of an outline (D) and a thesis statement (W). Length of time taken in planning, therefore, might not be the only thing that indicates the planning process is effective, but the content of planning must be considered, too.

In the same vein, recursivity which is widely assumed as a mark of an effective writing process may prove not to be so. In the study, both subjects showed recursivity in their writing process, but it did not result in good quality papers. As the findings indicated, a deeper examination into the processes both subjects underwent showed that their writing processes were recursive because they encountered problems which originated from their deficits in components that contribute to successful writing performance.

Translating

Translating done by D was mostly copying or “textual borrowing”. The materials retrieved were modified to avoid “exact copying”. Therefore, although she copied from textbooks, she still did rehearsing. For the most part, D was not formulating sentences to express her ideas, but searching for materials in textbooks that voiced her criteria for developing her paper. Only in the part beginning from where she described her small research to the end of the paper did she formulate her own sentences. What D did support Wallace-Robinett (1978:197) who explains that because non-native students do not have the syntactic and semantic skills of native speakers (or the confidence in the skills that they do have), they may “prefer to copy the words of another, which seem so much more accurate and elegant than their own”. On the other hand, W did differently from D in that he, for the most part, formulated his own sentences and incorporated materials retrieved from external sources to support his statements.

Reviewing

Based on the list of effective reviewing strategy, both D and W did not employ an effective strategy in reviewing because most of reviewing was done by rereading what has been written previously for the purpose of continue drafting. They never reviewed the overall goal of the paper, something that is not difficult to understand because since the beginning they did not present a thesis; therefore, they did not have one to return to.

CONCLUSIONS AND SUGGESTIONS

The main conclusion that can be derived from the findings is when writing a highly conventional text like a term paper, the stages of writing i.e. prewriting and drafting, should be carried out properly by the writers because what a writer does at one stage will have impact on the subsequent stages. When a writer employs an ineffective strategy at one stage, this will likely make the subsequent stage flow



haltingly and would lead to low quality of the written product. Other conclusions are based on findings on the strategy graduate students employ at prewriting and drafting stages.

First, the findings suggest that interactive or emergent approach is an ineffective strategy to be used at the prewriting stage when writing a term paper. Second, that inexperienced graduate student writers show the tendency to employ an interactive approach at prewriting may be explained by deficits they have in components that contribute to successful writing performance, i.e. deficits in topic knowledge, genre knowledge, task schema, linguistic knowledge, and audience knowledge. These deficits may be traced back to the scarce writing experiences the students have. Third, the strategy employed at the prewriting stage exerts influence on how the drafting process is carried out. When an interactive strategy is employed at the prewriting stage, it results in the employment of inefficient strategies to carry out the three sub-processes of drafting: planning, translating and reviewing. Fourth, being provided with little guidance to carry out drafting, inexperienced graduate students tend to resort to what-next-strategy during planning, i.e. by focusing on what idea has been written and how to continue writing from it. Fifth, when translating the generated materials into visible text, inexperienced graduate student writers tend to copy sentences from external written sources. Sixth, as a result of the little guidance available to them to carry out drafting, inexperienced graduate student writers do reviewing mostly to continue drafting. They never review the primary goal of the paper. Seventh, when drafting, inexperienced graduate student writers employ strategies that help them to solve immediate problems: cognitive, metacognitive, writing, and other strategies. Eighth, the ineffective strategy employed at the prewriting stage and subsequently at drafting tends to result in low quality papers.

Students who enter graduate programs are expected to be equipped with skills in writing academic texts. Therefore, no lessons on developing those skills are offered by graduate programs. However, some graduate programs, e.g. English Education major at postgraduate program of State University of Malang, may provide instructions on academic writing skills through the so called pre-postgraduate program. It is at the instructors of pre-postgraduate program and the undergraduate level that the following suggestions are aimed.

To the writing instructors at undergraduate level of English Department and pre-postgraduate program. First, it is suggested that students are provided with instructions that can reduce deficits in components that contribute to successful writing performance. Instructions that familiarize them with the structure of a paper and provide them with experiences in writing a paper will improve their genre knowledge. As the students need to master English used in writing academic texts, instructions on academic English would foster improvement on the students' linguistic knowledge.

Another difficult knowledge to grow is audience knowledge. In most school writing assignments, the audience is usually the teacher or the lecturer. Therefore, instructions on how to get information on the audience, i.e. the future readers of the students' papers may be devised. Ways on getting information of the audience, such as talking to seniors, asking the audience him/herself, may be introduced.

Second, in addition to deal with deficits in the students' knowledge, suggestions on how to carry out the writing process are offered. It has been concluded that employing an interactive strategy at the



prewriting stage is not effective. Therefore, students should be introduced to advanced strategy when they prepare for their papers.

It has been concluded that drafting is less effective when students employ interactive strategy at prewriting. Therefore, after the students are instructed to employ an advanced strategy at prewriting, which should result in an elaborate outline, drafting can be introduced with the outline guiding the drafting process. Generating, organizing, and goal setting proceed while the students monitor them by referring to the outline and written sources needed. Reviewing to the primary goal of the text can be done by rereading the thesis statement in the outline.

Suggestions to graduate students. The findings of the study show that a number of factors play in producing a paper. One of the factors that contribute in the failure to produce a paper *is* deficits in the students' knowledge of topic, genre, language, audience, and task schema. Deficits in this knowledge may lead to the students' choosing ineffective strategies at prewriting and drafting stages. It is found out that experience in writing academic papers helps them in developing such knowledge. Therefore, it is suggested that graduate students and those preparing to continue their studies at graduate programs search for ways to develop their knowledge that are necessary to increase their ability in writing a paper. It is advisable that they develop reading habit on topics of their academic field and create opportunities to write papers, e.g. by participating in seminars which will provide them with experience in writing the academic text.

Suggestions to researchers on writing. The present study was carried out with some limitations. First of all, the data used in the study was mostly the subjects' statements found in the think aloud protocols. Few data of the other types were used. Therefore, it is suggested that other studies on writing process can be done which make use of more varied sources of data.

When writing an academic text like a term paper, a writer normally goes through at least three stages of writing: prewriting, drafting, and revising. The present study investigated prewriting and drafting stages. It is advisable that future researchers conduct other studies on the process of writing academic texts which include investigation on revising process.

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EVIDENCE-BASED LANGUAGE LEARNING STRATEGIES ACROSS NATIONALITIES: A COMPARISON OF INDONESIAN AND JAPANESE STUDENTS

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Abstract: The study is intended to examine (1) how language learning strategies are employed by Indonesian students compared to those employed by Japanese students, (2) what features of language learning strategies are employed by Indonesian and Japanese students, and (3) whether there are any different features of language learning strategies employed by Indonesian and Japanese students, when classified based on gender. The study is descriptive and correlational in nature. Oxford's SILL instrument was used to elicit language learning strategies. The survey was distributed online to Indonesian and Japanese university students learning English. The findings reveal that there is no significant difference in the use of direct, indirect, as well as overall language learning strategies employed by both Indonesian and Japanese students. Furthermore, Japanese and English students used richer direct language learning strategies compared to Indonesian students. In contrast, Indonesian students used richer indirect language learning strategies, even though these differences are not statistically significant. Finally, when classified based on gender, female students prefer employing direct strategies compared to male students.

Keywords: *language learning strategies, good learners, ESL, EFL, internal factors*

INTRODUCTION

Research findings in the area of second language acquisition have repeatedly verified the significant role that learners can play in the process of language learning. The research has also gone through deliberate changes from teachers and teaching methods towards learners and learning techniques to show its correspondence with these fundamental moves during the past decade (Chamot, 2005; Lee, 2003). While learners received more attention and a more prominent place in research studies on second language learning, so did the engaged strategies and techniques they employed to learn the language and overcome its barriers. From among these techniques, language learning strategies have received a particular attention since the late 1970s (Zare, 2010; Brown, 2007; Oxford, 2003).

It is not surprising that students can use a wide variety of strategies in the learning process. Presumably, there may be as many strategies as the number of students. It is because each student selects and employs a different strategy depending upon instructional variables such as individual differences, types of domains, teaching methods, amount of time, learning technologies, kinds of feedback, required level of mastery, ways of measurement, etc. Needless to say that these variables are also important from the point of designing effective, engaging, and efficient instruction (Milano & Ullius, 1998).



The overall results of the studies are highly encouraging. Generally, successful students employ more and better learning strategies than unsuccessful students (Cho & Ahn, 2003). Learning strategies interact with personal characteristics of students. In fact, there is no ideal strategy which generates success in all learning situations. Students should be trained to develop an understanding and skills for using appropriate strategies that satisfy their needs. Constructivist learning approaches are usually more effective and engaging than behaviorist approaches to accommodate individual strategies of learners. Interactive technologies provide increased opportunities for the use of learning strategies generating better academic achievement and attitudes (Eshel & Kohawi, 2003).

It is evident that learners of a second language who achieve satisfactory levels of proficiency and who are successful in language learning have their own special ways of doing it. These good learners can probably help us with both understanding more about the nature of language learning and facilitating language learning for our less successful learners. About three decades ago this was seriously brought up by two prominent scholars of the field of SLA: Stern (1975) and Rubin (1975). They tried to show us how good language learners could teach us with the strategies, which they employed for language learning. That was the beginning of the tradition of research dealing with second language learning strategies. Since then, Cohen (1998) believes most of the research in the area of foreign language learning strategies has focused on the identification, description, and classification of useful learning strategies. Such research has identified valuable collections and classifications of good strategies for language learning.

It is inevitable to say that learners use different language learning strategies in performing the tasks and processing the new input they face. According to Fedderholdt (1997, p.1), the language learner capable of using a wide variety of language learning strategies appropriately can improve his language skills in a better way. Metacognitive strategies improve organization of learning time, self-monitoring, and self-evaluation. Cognitive strategies include the use of previous knowledge to help solve new language problems. Socioaffective strategies include asking native speakers to correct their pronunciation, or asking a classmate to work together on a particular language problem. In short, developing skills in these areas—metacognitive, cognitive, and socioaffective—can help the language learners build up learners' independence and autonomy whereby he can take control of their own learning.

Oxford (1990, p. 1) states that language learning strategies "...are especially important for language learning because they are tools for active, self-directed movement, which is essential for developing communicative competence." Teachers who train students to use language learning strategies can help them become better language learners. Helping students understand good language learning strategies and training them to develop and use such good language learning strategies can be considered to be the appreciated characteristics of a good language teacher (Lessard-Clouston, 1996, p. 3).

ESL/EFL Setting

It is evident that EFL setting is the most suffering compared to the other setting such as ESL. There are some advantages of EFL setting. The first disadvantage is that a second language has more significance for the learner since it can be used immediately outside the classroom. The next advantage is



that second language can be learned more quickly because as the native language of the country there is constant and abundant exposure to its physical manifestations. And the last advantage is the extrinsic motivations to learn the language are ever-present and urgent ones.

By contrast, a foreign language context is almost exclusively dependent on the foreign language teacher; reinforcement and revision will not be incidental, nor will they take place at all unless the teacher plans for them, tests will focus necessarily on the aspect of “correctness” rather than a wider communicative competence. And it is the teacher’s responsibility to motivate the students. And this is the most striking reason for the less success of English instruction in EFL setting—among several other causes. Therefore, finding out whether there a significant difference in the use of language learning strategy between Indonesian and Japanese students is of paramount importance since Indonesia is a developing country while Japan is a developed country. That is to say, comparing EFL setting in two distinct countries (developed and developing) is worth examining.

Language Learning Strategy Defined

A number of definitions of LLS within ESL/EFL have been suggested. To verify the point, five definitions of learning strategies collected by and quoted in Ellis (1994) are mentioned below. The list of definitions is not necessarily exclusive and it represents the fact that second language learning strategies have not been uniformly defined so far: (1) Strategy use is defined as general tendencies or overall characteristics of the approach that language learner employ, and these particular forms of observable learning behavior is appeared in form of techniques (Stern, 1992); (2) “Learner is involved in behaviors and thoughts during learning which is called learning strategies and encoding process are affected by learning strategies” (Weinstein and Mayer, 1986); (3) “Techniques, approaches, or deliberate actions that are employed by students to facilitate the learning, retrieving of both” linguistic and content area information” are called learning strategies (Chamot, 2004); (4) “Strategies and techniques that promote the development of the language system and have direct effect on language learning are referred to learning strategies” (Rubin, 1987); and (5) “Behaviors or actions which are taken by learners to make language learning more successful, self-directed, and enjoyable are defined as language learning strategies” (Oxford, 1990).

Language Learning Strategy Classified

In most of the research studies done on language learning strategies, identifying what good learners do to learn a second or foreign language has been the main issue. In 1971 Rubin conducted a study in which the main focus was on the strategies of successful language learners. In her study she argues that, once identified, such strategies could be offered to less successful learners. Rubin (1975) classifies learning strategies according to processes which contribute either directly or indirectly to language learning. It is believed (Wenden & Rubin, 1987) that reading and discussing the strategies of good language learners is a constructive preliminary activity which can help students to get aware of the concept of learner’s strategies. Learning strategies that language learners employ in the process of learning a new language have been identified and described by the researchers. Consequently, these



strategies have been classified by many professionals in the area of language learning (Oxford, 1990; Ellis, 1994). This progress not only helped categorize strategies and link them to a variety of cognitive processing phases during language learning, but also assisted in creating instructional frameworks.

Nonetheless, most of these attempts to categorize language learning strategies reflect relatively the same categorizations of language learning strategies without any fundamental changes. They developed their own taxonomies of strategies according to their research findings by applying different methods of data collection. For that reason, it might not be appropriate to compare them and assess their influence on teaching and learning process. But, studying them possibly will help both language teachers and language learners to understand language learning strategies and different methods which are involved in strategy use.

Language Learning Strategy Researched

There are many research studies that have been conducted by teachers as well as educational observers on language learning strategies. Abraham and Vann (1987) conducted a research on strategies used by two language learners; one successful learner and the other is unsuccessful. They identified any strategies used by the successful learner and ones used by the unsuccessful one. The study indicated that the unsuccessful learners are similar to successful learners in their repertoire of strategies. The unsuccessful learners still appear to be active strategy users, but they often failed to apply strategies appropriately to the task at hand. Apparently, they lacked of certain necessary higher-order processes, what are often called metacognitive strategies or self-regulatory skills, which would enable them to assess the task and bring to bear the necessary strategies for its completion.

It is apparent that there are many things that we do not know about individual students, yet there are things that we know about them. In relation to this, Oxford and Crookall (1989) list eight points on what we know about our students: (1) language learners at all level use strategies; (2) the learner is an active and involved participant in the language learning process; (3) some/most learners are relatively unaware of the strategies they use and do not take advantage of the full range of available strategies; (4) more proficient learners appear to use a wider range of strategies in a greater number of situations, but the relationship between strategy use and proficiency is complex; (5) students at higher course levels tend to use strategies somewhat different from students at lower course levels; (6) different kinds of strategies often work together for optimal results; (7) it is possible and generally advisable to teach learning strategies through completely informed training, in which learners are taught how and why to use, transfer and evaluate strategies; and (8) LLS training typically is the most effective when integrated into regular class activities.

From the findings of this research and other related researches as well the review of the related literature, it is obvious that the reason for identifying existing learner strategies is to capitalize on those strategies which the learner already uses. He has undoubtedly spent a considerable number of years practicing them, and probably become competent in using them. This holds true even if the particular strategy could not be considered to be the most potentially efficient one. Understanding existing strategies is equally important for suggesting refinements or extensions. In any case, the development of learning



strategies should be based on whatever resources the learner brings to the learning situation. Awareness of this existing foundation is of course as important to the learner as it is to the teacher. Learner strategy development is the training, which needs to be provided to encourage learning autonomy.

The Good Language Learner

Many of the initial studies on language learning strategies were aimed at defining the “Good” language learner. As the knowledge of second language acquisition increased during the 1970s, teachers and researchers concluded that no single method of language teaching and research findings would mark the start of universal success in teaching a second language (Brown, 2007). It was realized that certain learners seemed to be successful regardless of methods or teaching techniques. Observations and research studies led researchers (Rubin, 1975; Stern, 1975; Rubin & Thompson, 1994) to describe “good” language learners in terms of personal characteristics, styles, and strategies. They believe that good language learners: (1) find their own way, taking responsibility for their own learning; (2) organize information about language; (3) are creative, and try to feel the language by experimenting its grammar and words; (4) create opportunities for practice in using the language inside and outside the classroom, (5) learn to live with uncertainty by not getting confused and by continuing to talk or listen without understanding every word; (6) use memory strategies to bring back what has been learned; (7) make errors work for them and not against them; (8) use linguistic knowledge, including knowledge of the first language, in learning a second language, (9) use contextual cues to help them in comprehension; (10) learn to make intelligent guesses; (11) learn chunks of language as wholes and formalized routines to help them perform “beyond their competence”; (12) learn to use certain tricks to keep conversations going; (13) learn certain production strategies to fill in gaps in their own competence; (14) learn different styles of speech and writing and learn to vary their language regarding the formality of the situation.

METHOD

The study is descriptive in nature. In addition, it is also comparative in the sense that it tries to find examine the similarities and differences between English as used as a second and a foreign language. The study asks questions about the nature, incidence, or distribution of variables. It gathers information from groups of individuals. It is intended to summarize the characteristics of different groups or to measure their attitudes and opinions toward some issue. The comparison is of many aspects of language learning strategies employed by Indonesian and Japanese students.

The Strategy Inventory for Language Learning (SILL version 7.0 for ESL/EFL learners, 50 items), a self-report questionnaire, was used to assess the frequency of use of language learning strategies (Oxford, 1990). The SILL has been employed as a key instrument in numerous studies. Studies have reported reliability coefficients for the SILL ranging from .85 to .98 making it a trusted measure for gauging students’ reported language learning strategy use (Wharton, 2000). In the SILL, language learning strategies are grouped into six categories for assessment: Memory strategies for storing and retrieving information, Cognitive strategies for understanding and producing the language, Compensation strategies for overcoming limitations in language learning, Metacognitive strategies for planning and monitoring

learning, Affective strategies for controlling emotions, motivation, and Social strategies for cooperating with others in language learning.

Eighty four English department students altogether participated in the study from two relatively distinct countries: Indonesia and Japan. 37 English department students were from of the State College for Islamic Studies (STAIN) Kediri and 47 were Japanese English department students studying at Waseda University Tokyo. These two groups of students are learning English as a foreign language. They were intentionally selected since they are from two distinct countries: Japan as a developed country and Indonesia as a developing country, in addition to the fact that they learn English as a foreign language.

Data analyses included the computation of descriptive statistics (means, standard deviation, and frequencies) to compile, to calculate and to compare the overall strategy use. In order to determine any variation in strategy use, each sub-category of language learning strategies was compared to determine any significant differences through analysis of ANOVA. The data are analyzed using SPSS software. The analysis is guided by the previously mentioned research question.

FINDINGS AND DISCUSSION

The results of the data analysis based on descriptive statistics and inferential statistics are as follows.

Descriptive Statistics

The analysis and classification of the language learning strategies employed by the respondents would follow the following guidelines.

- High usage (always or almost always used with a mean of 4.5—5.0; or usually used with a mean of 3.5—4.4),
- Medium usage (sometimes used with a mean of 2.5—3.4),
- Low usage (generally not used with a means of 1.5—2.4; or never or almost never used with a mean of 1.0—1.40). (Oxford, 1990, p. 336).

Table 1. Descriptive Statistics (Indonesian Students)

		Mem.	Cog.	Comp.	Meta.	Aff.	Social	Overall
N	Valid	37	37	37	37	37	37	37
	Missing	0	0	0	0	0	0	0
Mean		2.9970	3.2278	3.5000	3.7628	2.7568	3.0811	3.2924
Std. Error of Mean		.09526	.09710	.11389	.10713	.12499	.11123	.08493
Std. Deviation		.57942	.59066	.69278	.65166	.76031	.67657	.51662
Range		2.67	2.07	2.83	2.56	3.00	3.33	2.10
Minimum		2.11	2.21	2.00	2.22	1.00	1.67	2.18
Maximum		4.78	4.29	4.83	4.78	4.00	5.00	4.28
Sum		110.89	119.43	129.50	139.22	102.00	114.00	121.82



Table 1 summarizes the answers of Indonesian students towards the questionnaire. The most frequently used strategies for Indonesian students were metacognitive strategies (M = 3.7628), followed by compensation and cognitive strategies (M = 3.5 and M = 3.2278, respectively). The least preferred categories for them were social, memory and affective strategies (M = 3.0811, M = 2.9970, and M = 2.7568, respectively). In addition, metacognitive and compensation strategies are of high use of language learning strategies. On the other hand, cognitive, affective, memory, and social strategies are of medium use of strategies employed by Indonesian students.

Table 2. Descriptive Statistics (Japanese Students)

		Mem.	Cog.	Comp.	Meta.	Aff.	Social	Overall
N	Valid	47	47	47	47	47	47	47
	Missing	0	0	0	0	0	0	0
Mean		3.0165	3.34195	3.73050	3.3593	2.9291	3.0638	3.26532
Std. Error of Mean		.08773	.085612	.080559	.10768	.14496	.12423	.069603
Std. Deviation		.60147	.586928	.552282	.73820	.99379	.85171	.477174
Range		2.78	2.571	2.333	2.78	6.67	3.80	2.240
Minimum		1.44	1.643	2.500	1.78	1.67	1.00	2.040
Maximum		4.22	4.214	4.833	4.56	8.33	4.80	4.280
Sum		141.78	157.071	175.333	157.89	137.67	144.00	153.470

Table 2 indicates and summarizes the usage of language learning strategies employed by Japanese students. The most frequently used strategies for Japanese students were compensation strategies (M = 3.73050), metacognitive strategies (M = 3.3593), and cognitive strategies (M = 3.34195). The least preferred categories for them were social, memory and affective strategies (M = 3.0638, M = 3.0165, and M = 2.9291, respectively). Only compensation strategies are of high use with a mean of 3.73, while the other strategies (memory, cognitive, metacognitive, affective, social) could be classified into medium use of language learning strategies.

Table 3. Group Statistics

	JPN INDO	N	Mean	Std. Error Mean	Std. Deviation
Cognitive	1	47	3.3419	.08561	.58692
	2	37	3.2278	.09710	.59066
Compensation	1	47	3.7305	.08055	.55228
	2	37	3.5000	.11389	.69278
Metacognitive	1	47	3.3593	.10768	.73820
	2	37	3.7628	.10713	.65166
Memory	1	47	3.0165	.08773	.60147

	2	37	2.9970	.09526	.57942
Affective	1	47	2.9291	.14496	.99379
	2	37	2.7568	.12499	.76031
Social	1	47	3.0638	.12423	.85171
	2	37	3.0811	.11123	.67657
Overall	1	47	3.2653	.06960	.47717
	2	37	3.2924	.08493	.51662

Table 3 simplifies the means difference as well as standard deviation of the two groups of respondents. Looking at glance at the table, it seems the two means of each sub-category of learning strategies are of the same, not much difference. Therefore, further analysis is of paramount importance. Overall, compared to Indonesian students' use of learning strategies in which two strategies (metacognitive and compensation strategies) are of high use, among Japanese students, only compensation is found to be of high use of learning strategies. The order of preference is also slightly different. The order of preference for Indonesian students metacognitive, compensation, cognitive, social, memory and affective strategies. For Japanese students, on the other hand, the order is compensation, metacognitive, cognitive, social, memory, and affective strategies. The last three has got the same order for both groups. The difference is also at the frequency.

Inferential Statistics

Table 4. ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Memory	Between Groups	.008	1	.008	.023	.881
	Within Groups	28.728	82	.350		
	Total	28.735	83			
Cognitive	Between Groups	.270	1	.270	.779	.380
	Within Groups	28.406	82	.346		
	Total	28.676	83			
Compensation	Between Groups	1.100	1	1.100	2.881	.093
	Within Groups	31.309	82	.382		
	Total	32.408	83			
Metacognitive	Between Groups	3.369	1	3.369	6.846	.011
	Within Groups	40.355	82	.492		
	Total	43.724	83			
Affective	Between Groups	1.353	1	1.353	1.799	.183
	Within Groups	61.640	82	.752		



		Sum of Squares	df	Mean Square	F	Sig.
	Total	62.993	83			
Social	Between Groups	.001	1	.001	.002	.967
	Within Groups	50.279	82	.613		
	Total	50.280	83			
Overall	Between Groups	.015	1	.015	.062	.804
	Within Groups	20.082	82	.245		
	Total	20.097	83			

Table 4 indicates that there is no significant difference in the use of memory strategies between Indonesian students and Japanese English students. The significance value of the test (.881) is greater than 0.05. No significant differences also true for cognitive strategies. The significance value of the test (.380) is greater than 0.05. Furthermore, compensation strategies are significant at 0.093 (90.7%), while metacognitive strategies employed by the two groups of students are significant at (.05). Insignificant difference can be found in affective and social learning strategies. Overall, there is no significant difference in the use of LLS between Japanese and Indonesian students learning English.

The findings show that both the Japanese students and Indonesian students use the strategies from medium to high frequency which explains that they are moderate to high users of the language learning strategy. However, it is found that metacognitive and compensation strategies are found to be of high use among Indonesian students, while only compensation strategies are found to be of high use among Japanese students.

Moreover, there is significant difference in the use of metacognitive strategies between Indonesian and Japanese students. It is significant at .05. Another strategy which could be considered to be significant is compensation strategies. It is significant at .093. Finally, other sub-categories of learning strategies are not significant. These insignificant differences could be traced to the fact that English is used as a foreign language in these two countries. English is used only in classroom.

It is evident that all learners engaged in active use of strategies in language learning regardless of their nationalities (Hong-Nam & Leavell, 2006). In addition, they found significant difference in the use of metacognitive strategies for Japanese over nationalities. These inconsistent findings or variations in the use of language learning strategies can be attributed cultural background which is related to language strategy use (Wharton, 2000). However, culture as a construct is incredibly complex. As Oxford (1990) has stressed, it would be impossible (and undesirable) to try to attribute one particular language learning approach to a specific cultural group. Therefore, teachers should be mindful that there are individual differences among students regardless of socio-cultural, educational, and other aspects of individual backgrounds.

Moreover, findings of research studies in the area of language learning strategies provide a greater understanding of strategy use among EFL/ESL learners and support language instructors and curriculum developers to improve their approaches toward teaching and learning goals. These findings



also strengthen the fact that strategy use is a complex phenomenon that interacts with a number of variables. These variables have influences on the use of overall strategies, strategy categories, and individual strategies in different ways. So, to obtain a clear idea of learners' patterns of strategy use, it is important to take all these aspects into consideration (Rahimi et al., 2008).

CONCLUSIONS AND SUGGESTIONS

Although the research improvements cited earlier are necessary, there are some important implications for EFL/ESL instruction based on existing findings. In EFL setting, the language learning strategies employed by EFL students are more or less the same. That is to say, whether English is used as a foreign language in developed countries or developing countries, the language learning strategies are about the same. Therefore, EFL teachers can help their students recognize the power of consciously using language learning strategies to make learning quicker, easier, more effective, and more fun. To help all students become more aware of their strategy choices. EFL teachers can assist students in identifying their own current learning strategies by means of diaries surveys or interviews.

EFL teachers should tailor strategy training to the real, communicative needs of learners in the particular situation. Strategy training can help students make effective use of multiple strategies. Metacognitive strategies help students keep themselves on track; cognitive, memory, and compensation strategies provide the necessary intellectual tools; and affective and social strategies offer continuous emotional and interpersonal support. Teachers' action research on language learning strategies or on strategy training should cover this wide array of strategies and should not be limited to just one or two types of techniques.

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AN ANALYSIS ON THE GRAMMATICAL ERRORS IN STUDENTS' WRITING AT ENGLISH PROGRAM STKIP TAMAN SISWA BIMA

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Abstract: This research paper is intended to describe the kinds of errors that dominate the students' works and to analyze the factors that contribute to the students' errors in writing. This research used descriptive qualitative approach. It was conducted at English Program STKIP Taman Siswa Bima. The participants were the entire population because total number of the population was less than 100 students. The data was the documents taken from students' writing. In classifying errors, the researcher used the error classification by Dulay et al. (1981), which consist of addition, omission, misordering, and misformation. To analyze the data, the researcher employed four steps: collecting students' writing, identifying errors, clarifying, classifying and evaluating the errors. The result shows that there are many kinds of errors produced by the students. The errors include: omission (subject-verb agreement and plural mark), addition (prepositions), misformation (modal, relative pronoun, verb, parallel structure, tenses, gerund and pronoun), and misordering (idiomatic expressions, to infinitive and the use of be).

Keywords: *errors analysis, students writing, grammatical error*

INTRODUCTION

Writing is one of the English skills that are difficult to learn. In producing some writing we have to know how to organize paragraph, how to use appropriate punctuation and capitalization, how to build correct sentences, and we also have to know about cohesive and coherence. In addition, writing emphasizes accuracy, so when we write we have to use grammar correctly. In this case the English teacher or writing lecturer should be capable in helping their students overcome their problems in writing. So both the teacher/lecturer and the students have to actively participate in classroom activities throughout the writing process.

The results of previous studies on the teaching of writing reveal four problems that students encounter in learning writing: (1) the students' vocabulary is not sufficient for composing a text, (2) the students are not used to writing in English in the real sense because at the high school level, the assessment is test-based and dominated by multiple choice questions and the writing activities are conducted accordingly, (3) the students are unable to write sentences that are grammatically acceptable, and (4) the students find it difficult to look for ideas to write about. This research focuses on the third problem, the inability of the students to use English grammar correctly. Their writing shows numerous errors in the use of tenses, subject and verb agreement, and many others. In this study, the writer analyzes the grammatical errors in her students' writing. Hopefully, the results of this research can help



lecturers focus on particular grammatical points to prevent the students from making grammatical errors in their writing.

METHOD

The setting of this research is Program Studi Pendidikan Bahasa Inggris STKIP Taman Siswa Bima. The research uses descriptive qualitative approach with a focus on the errors in the students' writing. The sample of this research is 50 students from two classes. The data of this research were collected from the students' writing through observation and documentation. The technique of data analysis consists of five steps, i.e. collecting students' writing, identifying errors, clarifying, classifying, and evaluating the errors.

FINDINGS AND DISCUSSION

The findings of this research are presented in two parts, i.e. the kinds of grammatical errors found in students' writing, and the factors that cause the grammatical errors.

Kinds of Grammatical Errors

The grammatical errors found in the students' writing are classified into four types, i.e. omission, addition, misinformation, and misordering.

a. Omission

Omission is an error on disappearances category characterized by the loss of the elements that should appear in a grammatical sentence. The following are examples of errors caused by the loss of certain elements in the sentence.

1) Plural marks

In the grammatical rules of the English language, there is a suffix that serves as plural marker. If a noun in the plural form, it has to be added with the suffix *-s*. In use, the suffix *-s* is appended to nouns which end in a consonant sound, while *-es* is affixed to nouns which end in *-ch*, *-x*, and vowel sounds. The following is a sentence without a plural mark.

Indonesia has many beauty panorama(s).

This sentence is not grammatical because we have to add *-s* after *panorama* to make it plural.

2) Subject

Subject is one of the elements that must exist in a sentence, so that a sentence can be said to be ungrammatical if it does not have a subject. If the subject does not appear in a sentence, the sentence can only be regarded as a collection of words or fragments, as in the example below.

If we consume drugs, (they) will influential influence

The sentence is grammatical if the pronoun *they* is added as a subject. *They* refers to *drugs*. It seems that the student incorrectly perceives that this sentence does not need a subject.

b. *Addition*

The addition or an addition error type is characterized by the presence of elements that should not appear in the correct sentence.

1) The sentence below is ungrammatical because the student uses *my* and *have* to indicate possessive.

I have my friends.

2) The sentence below is ungrammatical because the writer uses two kinds of *to be* (*is* and *are*) whereas the appropriate form of *to be* for the sentence is only *are*.

... there is are floras and some other picture(s).

c. *Misformation*

Misformation is the use of wrong forms of morpheme. In the students' writing, this type of error is found in six forms.

1) Relative pronoun

The following sentence is not grammatical because it uses the relative pronoun *who* to refer to *flora and fauna*. *Who* should only be used to refer to people. To refer to *flora and fauna* the student has to use *which/that* instead.

Various of kinds of flora and fauna who which life live in Indonesia

2) Modals

Modals cannot be followed by the past tense of verb. In the following example, the modal *can* is followed by the verb *jointed* (probably mistaken for *joined*). To be grammatical, this word should be changed with the first form of *joined*.

I am ... very happy because I can jointed join ... my friends.

3) Infinitive

In a correct sentence, *to infinitive* form is followed by the first form of verb. The following sentence is ungrammatical because gerund follows infinitive.

Usually I use it to browsing browse ... the internet

4) Passive voice

The sentence below uses the passive voice incorrectly.

Water is needs needed every day, ... water ... (is) not only needed by human but also needed by plants and animals.

5) Parallelism

The sentence below shows a problem with parallelism because the first verb is in *-ing* form (*cooking*) but the other verbs are in the first form (*clean* and *wash*).

... we used water for cooking, clean cleaning ourselves, (and) wash washing clothes



6) Gerund

In a correct sentence, preposition is followed by gerund. In the example, the preposition *for* is followed by the first form of verb.

I look around for ~~search~~ searching (my)boot(s).

d. Misordering

Misordering is the incorrect arrangement of language elements in the construction of phrases or sentences.

1) Subject-verb agreement

The sentence below is not grammatical because there is no agreement between the subject and the verb. In the following example, the student uses *to infinitive* instead of a verb with *-s/-es* ending for the third person singular (*researcher*).

... researcher ~~to~~ explain(s) that almost 100,000,000 ... die(d) because ... (of) drugs

2) Pronoun

The students' writings show some errors in using pronouns as exemplified by the sentences below.

a) *If you want to join ... ~~we~~ us ...*

b) *I have ~~my~~ friends. I am very happy and enjoy with my friends because ~~her~~-(she) always for me and she ~~her~~-can always happy and happy.*

c) *The story about how-~~me~~ I find my book.*

d) *For holiday ~~me~~ I to do activities every day and ~~me~~ I very happy can to meet.*

From the explanation above it can be concluded that of all the errors made by the students, the errors of misinformation are the most dominant.

Factors of Grammatical Errors

The results of the data analysis show that there are two factors that cause the occurrence of grammatical errors in the students' writing. The first factor is the effect of the mother language (Bahasa Indonesia) on the target Language (English). The influence of Bahasa Indonesia is very apparent in the sentences that they write. The absence of articles in the sentences, for example, happens because articles are not found in Indonesian. The absence of verbs is another evidence that the errors are influenced by their native language. A lot of errors found are due to the absence of a verb in a sentence. In English grammar, a sentence presupposes the existence of a verb; in Indonesian it is not always the case.

The second factor is the students' insufficient mastery of English grammar. Students often ignore certain grammatical elements, e.g. *-s* at the end of the verb that goes with the third person singular subject. The students do not seem to realize that *-s* at the end of the verb is not just a letter, but a morpheme functioning as a marker. Another error that proves that the student does not really understand English grammar is the overuse of apostrophe *'s*. The generalization of the use of the relative pronoun *who* also serves as a proof that the students do not know much about English grammar.



CONCLUSIONS AND SUGGESTIONS

Based on the results of research and the discussion, two research conclusions can be drawn. First, grammatical errors in students' writing can be classified into four groups, i.e. omission, addition, misformation and misordering. This indicates that the grammatical errors in the students' writing involve various aspects. This is the impact the students' lack of attention to the grammatical aspects at the time of writing. Secondly, there are two factors that cause the errors in the students' writing. These factors are due to the influence of the mother language (*bahasa Indonesia*) and the students' lack of mastery of English grammar.

Based on the conclusion, it is suggested that the grammar lecturer focus the course materials towards the areas that the students find difficult to understand. In addition, during the data collection, the writer also found errors concerning mechanics, cohesion, and coherence. Thus, future researchers are suggested to analyze errors of these types. This would help improve the quality of teaching and learning process, especially in STKIP Taman Siswa Bima.

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APPENDIX

Some Errors That Are Found in The Students' Writing

1. Indonesia have many beauty panorama (s)
2. Various of kinds of flora and fauna who (which) life in Indonesia is very beautiful
3. Snake island have (has) beautiful panorama
4. Ncuhi is the name of something who(which) stay of the tree
5. I am so very happy because I can jointed (join) with my friends
6. If you want to join too we (us)
7. Usually I use it to browsing (browse) to the internet
8. Which is it can be help me to communication (communicate)with other people
9. I have my friends. I am very happy and enjoy with my friends because her (she)always for me and (she)her can always happy and happy
10. The story about how me (I) find my book
11. I like to listening (listen)music and read book
12. I like doing (do) my hobbies
13. Veil has various kinds of colors and pattern t here is are floras and some other picture
14. English is the more need(ed) for users
15. Lesson is spook (spoken) when they study
16. I look around for search (searching) boot
17. There is effect negative-is (that) make my body of break
18. There are many activity (activities) which I do
19. I have be friend, she is the people (who) like to help me
20. She is the people(2) beautiful (1) . she is my friend (2)the best(1)
21. Facebook is a status website used for connect (connecting) a person to same other person
22. Before we arrived in Dam pelaparado we bought rice for eat (eating) together.
23. There are many beautiful place(s)
24. For holiday me(I) to do activities every day and me (I) very happy can to meet
25. We go to river to bathe together
26. Water is needs (needed) every day, we used water for cooking, clean(cleaning) our self, wash (washing) clothes and water also not only (is) needed by human but also (is) needed by plants and animals.
27. He playing (plays)very beautiful and make good smash



28. She is always play(s) together
29. ...addictive substance will to make addiction of anyone
30. If we consume drugs, it will (influence) influential of we body health
31. Researcher to explain(s) that almost 100.000.000soul die because to consume the drugs
32. This campus to have (have to) facility which good because in the nicotine there are nicotine
33. The food that we have eaten seems to have profound effects of our healthy
34. In my campus there have seven department the are English department,,
35. Even you think very big emaciation of a father he have to work for every time
36. That is purpose for keep our peace of life



INTRODUCING THE MATERIAL DEVELOPMENT PROJECT FOR FUTURE TEACHERS OF ENGLISH FOR YOUNG LEARNERS

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Abstract: Although English is not officially offered in the national curriculum, many elementary schools offer English as one of their subjects. This creates high demands of English teachers for young learners from time to time. Graduates majoring in English teaching should be prepared to face the challenges of teaching young learners. Besides mastering appropriate teaching strategies, they should also possess the skills in developing teaching materials since there is no official curriculum or syllabus, nor appropriate books of English for elementary school students. This paper aims to describe the attempts to develop the skills of English Department students' of University of Bengkulu in developing teaching materials to teach English effectively to elementary students. It was done by giving the students a material development project as the final assignment in the English for Children Course. The paper begins with brief explanations about the nature of teaching English to young learners. It will then explain about the development of teaching materials specific for young learners, and short description of English for Children Course where the project takes place. The paper then continues to explore the process of the development of the teaching materials by the students, and finally it ends with the conclusion of the project.

Keywords: *material development, young learners, English teaching*

INTRODUCTION

Learning a new language from a very early age or before critical period (12-13 year-old) is widely believed to be able to give more positive results. Based on that believe, the number of kindergartens and primary schools offering English as one of their subject are increasing, making the demand of English teachers for young learners becomes higher. However, there is also an opinion saying that young learners are not necessarily better learners compared to older learners (Harmer, 2007). The success of foreign language teaching does not only depend on the early start but also depends on many other factors including how much exposures to the target language, the number of hours spent in English class, the techniques and activities used, and the type of program and curriculum (Rixon, 2000). These make the responsibilities of teachers of young language learners undoubtedly harder.

This condition is supported by the findings from research done by Yunita & Hati (2015) which shows that most of English teachers of young learners in Bengkulu city thought that it was difficult to teach English to kindergarten students since there a no official guidelines in teaching and learning English for kindergarten students. Another problem that few teachers faced was it was difficult to develop the teaching and learning materials since they do not possess the knowledge and the ability in material development,



especially for English language learning. From the research, it is also found that the teachers expected to have a set of teaching and learning materials which is ready to be used in the classroom.

Giving the fact that there is no official syllabus or curriculum, not to mention recommended books, for teaching English in kindergartens and primary schools in Indonesia, teachers of English to young learners should possess the skill in developing their own teaching materials that suit their learners' needs and interests. In developing English teaching materials, Tomlinson (2010) argues that teachers should be aware that materials development is based on principled applications of: theories of language acquisition and development, principles of teaching, teachers' current knowledge of how the target language is actually used, and the results of systematic observation and evaluation of materials in use. It certainly makes the lists of what teachers of young learners should do even longer.

Responding to the need for skillful English teachers for young learners, English Education Department University of Bengkulu offers English for Children course as one of its compulsory subjects. Although English Department University of Bengkulu only prepares students to be ready to teach high schools students, it is not uncommon that the graduates end up teaching at kindergartens and elementary schools after they have graduated. In fact, some of the students spend their free time during their study teaching children at private courses.

Considering the facts that teaching children is so much different from teaching high school students, English for Children course is then offered as one of compulsory subjects for sixth semester students of English Education Department University of Bengkulu. The objective of this course is to develop their skill in teaching English to children. This course provides students with an understanding of the background theories and principles of teaching English to Young Learners, with an emphasis on the procedures of developing activities in the classroom. Topics include theories underlying the teaching of English to young learners, children characteristics as young language learners; the approaches in teaching English language skills and elements; and basic procedures in developing an English Program for young learners. The students are also equipped with the practical knowledge on adapting as well as developing English teaching materials. In this course, students are given chances to develop their skill in teaching children by conducting teaching simulation in real classrooms, either at kindergartens or elementary schools.

Material development project is assigned to them as their final project. This project is chosen because students of English Education Department have to be skillful in developing their own teaching materials as available commercial materials may not be appropriate for their students.

METHOD

This material development project was assigned to eleven sixth semester students of English Department University of Bengkulu who took the English for Children Course. The project was started after they had their mid-term exam. The project results were treated as one of students' requirements to pass the course. The students had taken relevant courses to help them develop the teaching materials, such as Media and Material Development Course, English for Specific Purposes, and Curriculum Development. They were expected to individually develop only one unit of teaching material covering all language skills



(listening, speaking, reading, and writing). The level of the students they intended to develop the materials for was decided upon their interests. The project was divided into four phases: identifying students' needs, determining teaching objectives or instructional goals, planning theme-based activities, and designing pictures as well as lay out of the materials. The steps were done in eight weeks. Evaluation of the project was based on the checklist of English Language Teaching materials proposed by Demir & Ertas (2014).

FINDINGS AND DISCUSSION

Below is the description of each phase of the material development project.

Identifying Target Students' Needs

In identifying target students' needs, the students did not actually go to the field in collecting the data. They only reviewed literatures to find out what children generally needs in the English teaching materials. The needs are strongly related to their characteristics. As Shin (2006) points out, young learners tends to be able to hold their concentration only for 10-15 minutes. That is why teachers need to prepare back up activities so that they can move from one activity to other quickly. The materials developed should be able to cater that need. It has to be flexible so teachers may create various activities based on the materials. Shin (2006) also states that young learners like to have fun, have a lot of energy, and like to learn using their five senses. Based on that characteristic, it can be concluded that learners need materials which consist of interesting and colorful pictures, songs, and stories. Pictures, songs and stories can be used by teachers to develop playful activities which are important in producing best results in teaching English to young learners (Valdivia, 2009). In identifying target students' needs, students involved in the project was given one week.

Determining Teaching Objectives

Since the function of teaching materials is to help students to achieve maximum learning results, determining teaching objectives is the most fundamental base in creating materials (Dick & Carey, 1990). Therefore, students involved in this project should first determine the teaching objectives for which they would later develop the teaching materials. Students were given one week to do this step. Firstly, they should decide first what level of students they intended the teaching materials for. From eleven students, two students decided to develop teaching materials for kindergartens while the other decided to develop teaching materials for elementary school with varied levels/grades. In determining teaching objectives, students were encouraged to read the available school curriculum because the curriculum outlines the goals and objectives for the learners (Howard & Major, 2005). Although there is no official English curriculum for kindergartens and elementary schools, at least students can read about what is expected from the learners in other subjects. From the information, they could then decide what objectives the students can and should achieve at a certain level.



Planning Theme-based Activities

Teaching objectives helps students create appropriate activities in the teaching materials. The students were encouraged to finish this step in three weeks. Theme-based activities are strongly advised because, as Shin (2006) states, moving from one activity to others that are related in content and language helps reinforce students' understanding and use of the language. Thematic units allows lessons to revolve around the same topics or subjects, therefore increases the students' focus on content and communicative function instead of on language structures. Varied activities, song, and stories can be incorporated in the themes and used as ways to help students scaffold their learning of new language. Themes are chosen based on children's interests, from themes being studied in other classes or subjects, from a story, even from a local or international festival or event (Cameron, 2001). In the 2013 Curriculum in Indonesia, theme-based teaching and learning is applied.

Besides theme-based activities, students should also consider the principles of language acquisition in developing activities in language learning materials (Tomlinson, 2010). There are six principles highlighted by Tomlinson (2010) which should be taken into account: first, a pre-requisite for language acquisition is that the learners are exposed to a rich, meaningful and comprehensible input of language in use. Second, in order for the learners to maximize their exposure to language in use they need to be engaged both affectively and cognitively in the language experience. Third, language learners who achieve positive affect are much more likely to achieve communicative competence than those who do not. Fourth, L2 language learners can benefit from using those mental resources which they typically utilize when acquiring and using their L1. Fifth, language learners can benefit from noticing salient features of the input. And the last, learners need opportunities to use language to try to achieve communicative purposes.

In addition, when choosing appropriate activities, students were encouraged to consider using stories and context familiar to students because young learners are beginners in learning content and stories in their native language in school so they may have only limited knowledge and experience in the world (Shin, 2006). It is also important for students to pay attention to intercultural considerations in developing English Language Teaching materials for young learners (Sukarni, 2003) and to insert local culture values serves as a way to build students' characters (Sudartini, 2012). Students involved in this project were also required to review the official document from the Ministry of Education and Culture which elaborate the indicator of achievement of young learners based on their development stages.

Moreover, in developing learning activities, several children's characteristics in learning need to be considered by students when they started to develop teaching materials. First, children start learning from concrete things and they learn through various stages of learning based on the development in their ways of thinking. They use their senses, such as pulling, tasting, pushing, and moving in the ways the like to help them understand. Second, the way children are thinking is unique. Their ways of thinking is basically rooted from their daily experiences. Those experiences come from: sensory experience, language use experience, cultural background, peers, mass media, and scientific activities. Third, children learn through a number of different ways. Children like to observe and think about their surroundings (Eshach & Fried, 2005). Forth, children learn from each other in a social environment. They can learn a lot of things through



the interactions with the environment. They can develop their language and social emotional ability faster if they are given the chance to work collaboratively with friends, people, and their surroundings (Sato, 2014). Fifth, children learn through playing. Playing helps children develop their potential. By playing, children can explore and utilize their physical surroundings so that they may have a meaningful learning.

As for this project, the themes chosen by the students for kindergarten level were *My House*, *Plants*, and *My Needs*. While for the elementary school level, the themes were *My Self*, *My Family*, *Animals*, and *My House*. Some activities developed by the students were: matching words with appropriate pictures, short dialogues, crosswords, guessing game, singing, completing letters and sentences, board games, and many more.

Designing the Pictures and Lay Out of the Materials

This step of the project was done in two weeks. Students were free to decide whether they wanted to design pictures by themselves or to use available printed and online pictures. After the materials were done, students then designed the layout and cover for the units they have developed.

Students were then given another week to do some finishing to their project results. Their project results were evaluated based on the checklist developed by Demir&Ertas (2014). The developed instrument consists of four aspects: Subjects & Contents (10 items), Skills & Sub-skills (25 items), Layout & Physical make-up (7 items), Practical Considerations (14 items).

CONCLUSIONS AND SUGGESTIONS

This paper stands for the opinion that early start in teaching English may bring maximum results if it is accompanied by the appropriate learning materials and activities. Teachers of young language learners in Indonesia are expected to be skillful in creating teaching materials as there is no official curriculum, syllabus, and course book available for them to directly use. One way to prepare future English teachers of young learners is to give them real experience of how to develop English teaching materials for young learners, although it is only for one sample unit. This project may be adapted by other English Education Programs which also offer English for Young Learners as one of the courses. The evaluation of the project results may take different criteria aside from the one proposed in this paper.

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INDONESIAN VOCABULARY LEARNING MODEL FOR FOREIGN SPEAKERS AT THE BEGINNER LEVEL

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Abstract: The realization of ASEAN Economic Community (AEC/ MEA) in 2015 will bring rapid flow of economic products, information, and people from Southeast Asian countries to Indonesia. Indonesian human resources are asked to prepare themselves for the competition. One of the strongest capitals of Indonesians in facing AEC/ MEA is the skill to communicate among foreign speakers. Indonesian vocabulary has an important role in language learning. It should be understood by people of Malaysia, Singapore, Brunei, and Thailand, and Indonesian language has the potential to be the language of communication in ASEAN. Experts have highlighted the importance of a systematic approach because this model of learning is easy and interesting especially for foreign speakers of ASEAN Economic Community (MEA). This research aimed to describe the Indonesian vocabulary learning model for foreign speakers at their beginner level. This research used qualitative approach. Data were derived from some Indonesian vocabulary materials and other documents. The results show that the Indonesian vocabulary learning model for foreign speakers covers noun, verbs, adjectives, adverbs, and it uses interactive model which includes games and storytelling. This model is supposed to facilitate foreign speakers with fun, interesting, and enjoyable activities in learning Indonesian language.

Keywords: *learning, Indonesian vocabulary, foreign speakers*

INTRODUCTION

Vocabulary refers to words use to communicate automatically which can be in the form of oral and/or written. Lehr, Osborn, & Hébert (2004) states that receptive vocabulary refers to the words one may acquire through his reading and listening, whereas productive vocabulary refers to the words he uses to communicate orally and written. In order to communicate effectively, one should be able to use words that he has recognized and understood appropriately.

Vocabulary, as a language component, is a supporting element needed in the receptive (listening and reading) and the productive (speaking and writing) skills. It should be considered as an internal part of learning a foreign language since it leads the way to a fluent communication when people communicate with other people

BIPA (Bahasa Indonesia bagi Penutur Asing) stands for the Indonesian for foreign speakers. It is a program which is intended for foreigners or people who speak non Indonesian language. They usually want to learn the language for survival. The program is run by an organization, which is also called BIPA, This organization is supervised under the Faculty of Letters, State University of Malang. One of the objectives of the organization is to establish partnerships and cooperation with different institutions and

individuals when they face some obstacles dealing with the Indonesian. It may provide trainings focusing on different language skills as well as language components such as Indonesian vocabulary.

As generally known, teaching vocabulary is usually inserted in the teaching of language skills. It does not mean that it is less important. Like what Nation (2000) states “Deliberately teaching vocabulary is one of the least efficient ways of developing learners’ vocabulary knowledge but nonetheless it is an important part of a well-balanced vocabulary program. The teaching of vocabulary should be provided.

In BIPA, the teaching learning Indonesian vocabulary for foreign speakers is presented through the communicative approach where the learners focus on the language function. Words are learned through the given context. For example, when learners read the given texts, then discuss them, state their opinions, and/or present the results of the discussion, they need to use appropriate choice of words. Through the process of learning, automatically they learn the vocabulary use. The underlying principle of vocabulary learning implicitly suggests that most vocabulary mastered by people is not acquired through the teaching of vocabulary but it may be succeeded in integrated program.

In relation to learning Indonesian vocabulary for foreign speakers at their first level, the researcher wants to reflect whether the model of teaching used is enjoyable, fun, and acceptable. To be more specific, she focuses on investigating whether the word games and stories provided are suitable for improving the learners’ vocabulary repertoire. It is believed that putting the materials into meaningful and varied contexts may interest the learners. Thus, there is also an evaluation on whether the use of word games and stories promotes some advantages on the part of the learners.

Basically, making learning fun is the key to any teaching situation and especially, in this case, to the teaching of vocabulary. One way to generate enthusiasm and excitement about words is to create many opportunities to interact with words in risk-free, safe, and non-evaluative settings. Playing games for developing readers, when connected to reading and writing, can generate excitement about and interest in learning words. For example, many of the activities for both ‘reinforce and extend’ vocabulary are written to engage the learners in game-like, storytelling activities. The list below provides a sample of the kinds of activities provided:

- Kapan kamu ke Makassar = When did you go to Makassar?
- Kapan Saudara ke Toraja = When did you go to Toraja?
- Ayo, lompat != Jump-up!
- Gerakkan badan, ke kanan.= Move your body-up to the right
- Tangkap bolanya sambil menunduk = Catch the ball while looking down
- Saya mau makan Coto Makassar = I want to eat Coto Makassar

Nation (2005) states teaching vocabulary can effectively deal with only a small amount of information about a word at a time. In other words, the learners should not be given too much to acquire. From the above example, it shows that there are three different points to discuss, i.e. when-question with the simple past tense, command sentences, and the use of ‘want to’ The above examples may be translated into English with ease as there is no contextual aspect within the meaning of the whole sentence.



METHOD

This research aimed at describing the Indonesian vocabulary learning model for foreign speakers at their first level. There was an evaluation on whether the strategy was interesting and fun. The researcher used the qualitative approach. The data were taken from some materials and other documents which were closely related to the teaching of vocabulary for foreign speakers. Word games and stories entitled “*Putri Tandripalik*” and “*Alibaba and 40 Robbers*” were provided as the teaching materials and media used in the English teaching and learning process including the teaching of vocabulary. This strategy may enhance the learners’ ability in using the vocabulary when they were involved in various tasks. This result of this research is expected to confirm whether the strategy is useful and meaningful for foreign speakers who are eager to learn Indonesian language as their foreign language.

There were 12 learners joining the program at BIPA taken as the sample of the study. The data analysis employed in this research was the descriptive qualitative, where the data from two stories which then were analyzed to identify each of category of noun, verb, adjective, and adverb. Together with their meanings in Indonesian language, the list is given to students as respondents. This is the handout for the students to learn and discuss.

FINDINGS AND DISCUSSION

Findings

The findings of this study are shown in the tables based on the parts of speech. In the first story, Putri Tandripalik, there are nouns (19), verbs (23), adjectives (19), and adverbs (8). In the second story, Ali Baba and 40 Robbers, there are nouns (15), verbs (22), adjectives (7), and adverbs (13)

Table 1. Vocabulary taken from the story entitled “Putri Tandripalik”

No	Nouns	Verbs	Adjectives	Adverbs
1.	Negeri	Menerima	Sombong	Sangat jauh
2.	Pulau	Mengutarakan	Arif /Bijaksana	Di Pulau Wajo
3.	Negeri Luwu	Menikah	Segera	Sejak saat ini
4.	Raja Luwu	Bertemu	Setuju	Hinggasekarang
5.	Istana Bone	Bersyukur	Anggun	Beberapa hari
6.	Kewajiban	Naik tahta	Bersalah	kemudian
7.	Permaisuri	Mengatakan	Semangat	Dari negeri lain
8.	Keris pusaka	Mendengar	Gigih	Berhawa sejuk
9.	Penyakit	Berpisah	Gembira	Beberapa tahun
10.	Pertemuan	Tinggal	Akrab	kemudian
11.	Menerima	Menemani	Halus	
12.	Mengirim	Mengharukan	Terharu	
13.	Tandripalik	Menjilat	Sembuh	
14.	Pemuda	Mengusir	Diam	
15.	Anre Guru	Bermimpi	Tulus	
16.	Pulau Wajo	Menyerang	Sederhana	
17.	Kerbau putih	Melihat	Bimbang	



18	Pasukan	Mencari	Menderita
19.	Armada perang	Meminang	Jinak
20.		Memutuskan	
21.		Menginjak	
22.		Mengeluarkan	
23.		Berkenalan	
Total			
amount	19	23	19
			8

Table 2. Vocabularies taken from the story entitled "PUTRI TANDRIPALIK"

No	Nouns	Verbs	Adjectives	Adverb
1	Country	Receive	Arrogant	So far
2	Island	Express	Wise	In Wajo island
3	Luwu State	Married	Right away	for this time
4	King Luwu	Meet	Agree	Until now
5	Bone palace	Be grateful	Graceful	Few days later
6	Obligation	Up to the throne	Fault	From another country
7	Empress	Say	Spirit	Fresh air
8	Keris pusaka(Double-bladed dagger)	Hear	Persistent	Few years later
9	Disease	Split	Happy	
10	Meeting	Stay	Familiar	
11	Receive	Accompany	Smooth	
12	Send	Melt	Moved	
13	Tandripalik (princess)	Lick	Recover	
14	Young man	Shoo	Silent	
15	Anre Guru/ master of teacher	Dream	Sincere	
16	Wajo Island	Boil	Simple	
17	White buffalo	Look	Undecided	
18	Troops	Search	Suffer	
19	Fleet war	Woo	Tame	
20		Decide		
21		Tread		
22		Release		
23		Acquainted		
Total				
Number	19	23	19	8

**Table 3.** Vocabularies taken from the story entitled "Ali Baba & 40 Robbers"

No	Nomina benda	Nomina verba	Nomina adjectiva	Nomina adverbial
1	Samaran	Menjahit	Miskin	Dahulu kala
2	Uang	Bertemu	Berkilau	Pelosok kota
3	Penyamun	Menyamar	Cepat	Ketika
4	Tukang sepatu	Memperlakukan	Keras	Di gua harta
5	Emas	Pergi	Kaya	Di sana
6	Harta emas	Menonton	Sibuk	Di pegunungan
7	Gunungan harta	Membuka	Serakah/ Rakus	Wah hebat
8	Mayat	Menari		Di alam gua
9	Batu	Menceriterakan		Sebelumnya
10	Minyak	Membagi		Di kota Persia
11	Nyawa	Memohon		Pintu gua
12	Seorang penari	Mengingat		Sangat banyak
13	Tetangga	Masuk		Besok
14	Istri Kasin	Mengenal		
15	Kesusahan	Memerlukan		
16		Mendengar		
17		Terkejut		
18		Memanggil		
19		Menutup		
20		Mengoles		
21		Meminjam		
22		Melapor		
Total				
Amount	15	22	7	13

Table 4. Vocabularies taken from the story entitled "Ali Baba & 40 Robbers"

No	Nouns	Verbs	Adjectives	Adverbs
1	Guise	Sew	Poor	Once upon a time
2	Money	Meet	Glitter	Corners of the city
3	Robber	Disguise	Quick	When
4	The shoes	Treat	Hard	In the cave of treasure
5	Gold	Go	Rich	There
6	The golden	Watching	Busy	In the mountain
7	Treasures	Open	Greedy	Wow great
8	Human corpse	Dance		In the cave
9	Stone	Telling		Previous
10	Oil	Share		In Persia city
11	Soul	Enter		The cave
12	A Dancer	Stay		Much

13	Neighbor	Kill	Tomorrow	
14	Wife of Kasim	Know		
15	Difficulty	Need		
16		Listening		
17		Schock		
18		Call		
19		Closed		
20		Dab		
21		Borrow		
22		Report		
Total				
Number	15	22	7	13



Putri Tandripalik, a legend from South Sulawesi, and Ali Baba & 40 Robbers showed that the vocabulary used was so rich that the teacher may explore the English parts of speech quite easily while discussing the content and the context of the stories. Besides, the teacher also asked the students to demonstrate the 'actions' described by certain verbs. For example, they would act as a king or a queen having the crown and going up to the stage when they found the verb *naik tahta* (up to the throne). However, the teacher should explain the context and ask the students what they were supposed to do. By doing the above activities, the students thought that they could grab the words more easily through fun and meaningful context. It was not always easy though when the words were not 'action' verbs. For example, in the Ali Baba and 40 Robbers, there was a verb *menyamarkan* (disguise) which was difficult to perform the 'action'. So, the students were supposed to find the meaning of the words by discussing with their friends and/or using the context of the story. After that, they were supposed to use the words in their own sentences. By doing so, the teacher could identify whether the students had understood the words or not.

The teacher often read a story more than once because the students had to acquire the correct pronunciation. Moreover, when discussing the details, the teacher would read the story part by part so that the students grabbed not only the unfamiliar words but also the whole story; by the end of the discussion, they would learn a lesson or two from the story. In other words, learning vocabulary may not only learn the words. This is supported by Stahl (2005, in Prashant's article p.4) saying that "Vocabulary knowledge is knowledge; the knowledge of a word not only implies a definition, but also implies how that word fits into the world." So, it is a good way to acquire vocabulary by really understanding the context where the words can be used. Practices in using the vocabulary enrich the students' vocabulary repertoire.



It was identified that the students were able to acquire 48% of the nouns, 49% of the verbs, 45% of the adjectives, and 42% of the adverbs. Most students (47%) of BIPA program stated that they had enjoyed the learning strategy and learned more through the use of stories.

CONCLUSIONS AND SUGGESTIONS

It can be concluded that the use of stories in the teaching of vocabulary gives positive impact on the development of the students' vocabulary competence as they had learned the words through the context, and applied them by constructing correct and acceptable sentences and/or played the games by demonstrating the 'action' verbs. So, the strategy can be applied in BIPA classes for the first level and/or other levels.

Other researches may continue different researches focusing on different strategies which can be applied in BIPA's programs to help the students enjoy learning the Indonesian language. Besides, the teachers of BIPA should have more ideas on how to handle interesting, fun, and meaningful classes to let the students learn more.

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INCREASING VOCABULARY COMPREHENSION THROUGH THE BINGO GAME FOR 3rd GRADERS OF THE LAB SCHOOL, JAKARTA

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Abstract: The objective of this research is to investigate whether the implementation of Bingo Game can increase students' vocabulary comprehension of 3rd graders of Lab School Setiabudi, South Jakarta. This is a Classroom Action Research piece that was conducted in two cycles based on Kemmis and McTaggart's model. The participants of this research were 20 students. Data were collected through test instrument to measure students' level of vocabulary comprehension. Moreover, an observation sheet which recorded the activity of teacher and students in class to test the efficacy of bingo game was also used. Both instruments have been tested for their reliability and validity. The results show that there is a significant increase in vocabulary comprehension score after the application of Bingo Game. In cycle 1, percentage of students who scored ≥ 70 was only 65%, whereas in cycle 2 the score increased to 95%. The increment in students' grade of vocabulary comprehension is a direct result of the implementation of Bingo Game.

Keywords: *Bingo game, vocabulary teaching, young learners*

INTRODUCTION

Young learners learning English in Indonesia is getting popular. However, not all English teachers concern with the suitable strategy used young learners' classes. It is noted that the characteristics of young learners are very specific and different from adult learners. That they are getting bored quite easily is one specific characteristic that may hinder the learning. To put young learners in interesting teaching learning processes, teachers should create varied activities involving physical and non-physical modes, so that they have fun, enjoyable, and interesting classes. These may be achieved by providing and using appropriate learning media. It is expected that those teachers having appropriate media, choosing sufficient materials, and handling varied classes may deliver the teaching in such a way that students, who are still young, are eager to learn and participate. In other words, they are motivated to learn English. However, not very many teachers think about the students' needs.

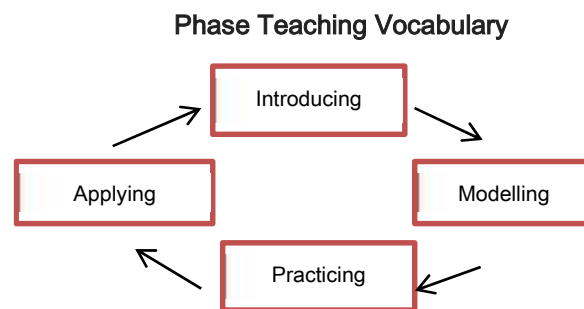
Having the Bingo game is basically an appropriate strategy used in young learners' English classes. The goal of using the game is to make students understand the English vocabulary better. Through a fun and simple game of Bingo, students are expected to understand English vocabulary easily.

There are many types of Bingo games which may help improve students' understanding of the vocabulary. Pictionary Words Bingo is a bingo-type game that is good and suitable to apply in primary schools. Nunan (2006; p.121) states that vocabulary is the collection of words that an individual knows. Bamhart (2008; p.697) defines vocabulary as a stock of words used by an individual person, class/group of



people belong to the same professions, the same society, or the same cultural background. It is believed that it is easier for someone to understand a language if he understands the meanings of the vocabulary used.

Word meaning is learning the meaning of vocabulary and how it relates to the concept of matter as well as other vocabularies. Usage is learn how to use the vocabulary itself. Harme (2002, p . 29) suggests a way of understanding the vocabulary is acquired through the word meanings, forms, and/or usage of combined words and grammar of word. Combined word refers to how words are combined to form a meaning while the grammar of word focus on when words are used in certain patterns of sentences.



The phases in teaching vocabulary are 1) Introducing: to introduce words, to pronounce them clearly and correctly, use pictures or real objects to help students grab the meanings. 2) Modelling: show how to pronounce and use the words in their sentences, 3) Practicing: teachers provide exercises to train students how to use the words. 4) Applying: students apply in appropriate circumstances with the help of teachers.

Prensky (2001; p.6) states that young learners are naturally motivated to learn when they have games within the process of learning. It is stated further that games have a deep biological and important function especially in young learners' learning. The benefits, as described by Prensky, are as follows: 1) Games are a form of play; 2) Games should be fun; 3) Games have rules; 4) Games have goals; 5) Games are interactive; 6) Games are adaptive; 7) Games have outcomes and feedback; 8) Games have win states; 9) Games have conflict / competition / challenge / opposition. 10) Games have problem solving; 11) Games have interaction; 12) Games have representation and story. It can be said that having games in the teaching learning process is beneficial to promote a better result.

Kimberly (2005) states that the basic idea of the Bingo game is to encourage students to study and to provide a review. Reviewing the vocabulary used in the Bingo game is the basic idea of how to encourage students to learn and use the vocabulary discussed. Kimberly underlines the fact that the vocabulary in the Bingo game can be used for the whole class or small groups. The teacher can serve as the caller or students can take turns serving as the caller. The caller is the one who reads the questions related teaching materials and vocabulary being discussed.

The traditional Bingo boards have Bingo words that are spelled in the top of the columns. There are 25 Bingo boxes; each contains a number. Students are supposed to listen to the numbers mentioned

and put a chip in the box containing the number they hear. Each student must get five squares in a row vertically, horizontally or diagonally.

1	2	3	4	5
6	7	8	9	10
11	12	FREE	14	15
16	17	18	19	20
21	22	23	24	25

Figure 1.1 Board Games Bingo

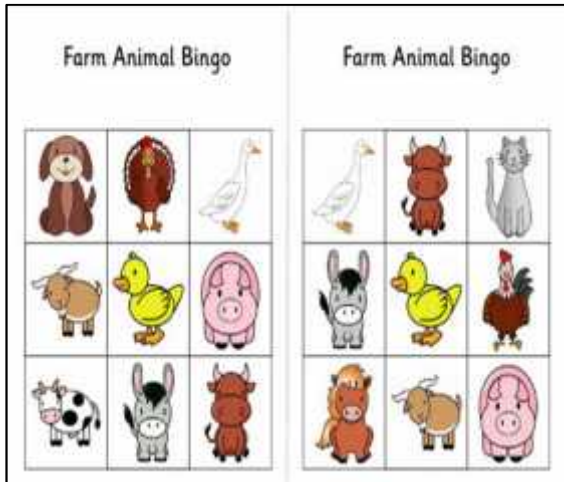
Ningtias (2014) puts the procedure of the Bingo game into more flexible modes. It is used in the classroom based on the needs and the objectives of the presentation. Teachers may have different number of boxes and different number of free space boxes. Jia- Jiunn and Lo-Li Fang Tseng (2010) states that the Bingo is a popular and easy synchronous game without limitation number of players. They also state that using the game in the educational context may promote learning effectively. There have been more studies applying the Bingo games in ELT context that work effectively especially in improving vocabulary.

Finch (2006; p.2) states that the classification of Bingo can be changed according to the needs as well as the objectives of the users; therefore, the game becomes very efficient, attractive, and simple. Based on the needs and the objectives, the Bingo game can be classified into, 1) Listening Bingo games (passive, static, one-way, instructional, individualized, receptive and information-gap activities), 2) Speaking of Bingo games (active, dynamic, two-way, communicative, group, cognitive, language performance, and information-transfer activities), 3) Self-made Bingo games (active, dynamic, two-way, interactive, group, cognitive, collaborative, language performance, problem- solving, and critical thinking).

There are some examples of the Bingo cards having different topics and number of boxes to apply for different purposes and context.



Picture 1.2 Sample Picture Bingo
([http // www.bingocardtemplate.org](http://www.bingocardtemplate.org))



Picture 1.3 Sample Matching Bingo
 (www.activityvillage.co.uk/printable-games,http://www.goodreads.com)



Picture 1.4 Sample 20 Questions Bingo

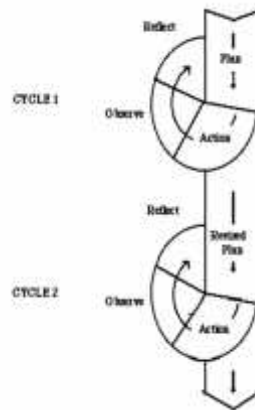


Pictures 1.5 Idiom Bingo (http://speechpeeps.com/2013)

Different variations of the Bingo games can be used in various situations. The Bingo can be in accordance with the learning objectives to be achieved. The type Bingo should also be adjusted to students' characteristics (age, cognitive ability, affective and psychomotor). The suitable types of the game can be adjusted to meet the needs of students. In his book, Finch (2006) also mentions various advantages of using the Bingo games, including 1) Bingo game is a game that suitable for all ages; 2) It motivates students to learn while playing; 3) It helps students remember vocabulary while joining the game; 4) It improves the ability to cooperate with others (if using groups); 5) It invites students to think quickly; 6) It influences students to be more creative and active.

METHOD

This study applies the action research design proposed by Kemmis and McTaggart (2000). The procedures of the research consists of 1) planning, 2) implementation, 3) observation, and 4) reflection. Here is the flow of execution of the action research using Model Kemmis and McTaggart.



Picture1.6. Implementation Research by Model Kemmis and McTaggart

Subjects involved in the study are the third grade students Laboratory PGSD FIP UNJ South Jakarta. There are 20 students, 14 girls and 6 boys. The data used consists of two types of data monitoring measures and research data. Sources of research data obtained from the results of the evaluation tests of each cycle to measure the students' competence in using English vocabulary. In other words, understanding of the vocabulary may refer to the ability to master the correct variety of English vocabulary both oral and written. It can be seen through their performance in remembering, applying, and analyzing the vocabulary.

General Plan: Improving Students' English Vocabulary Through the Use of Bingo Games

Cycle	Activity	Source
I	<p>Meeting 1</p> <p>Develop a lesson plan with learning objectives in accordance with the material to be studied.</p> <p>Determine the competencies associated with the material being studied.</p> <p>Develop learning scenarios by using the game of Bingo</p> <p>Carry out routine tasks of teachers</p> <p>Through introducing stage, teachers introduces new vocabulary with words that clearly and correctly</p> <p>In the modelling stage, the teacher exemplifies ordinances</p> <p>Bingo games and tools prepared.</p> <p>Furthermore, through practicing stage, the teacher guides students in playing Bingo.</p> <p>Through the stages of applying, students nebtored teachers in playing bingo in groups and take turns to be the caller to read the question, while others are trying to answer questions and mark the board game of bingo to achievement (five squares in a row horizontally, vertically or diagonally).</p> <p>Evaluate the responses of the students together and summarize the things that have been learned.</p>	<p>The image associated with the material to be learned.</p> <p>English textbooks third grade.</p> <p>Board game of Bingo</p> <p>Questions in rolls of paper</p>



Instruments of Observation:

Students Activities in Learning Vocabulary Using the Bingo Games

Dimension	Indicator	
	Teacher	Students
Introducing the vocabulary learned	<ul style="list-style-type: none"> Deliver learning topic Introduce the vocabulary learned by showing a picture of the vocabulary Ask question about vocabulary and the material being studied 	<ul style="list-style-type: none"> Listening to the teacher's explanation when the teacher was giving a lesson topic Pay attention to the images shown by the teacher while introducing the vocabulary learned Mention the right question to ask the teacher about the vocabulary and images are studies
Informing learning steps using the game of bingo	<ul style="list-style-type: none"> Explain the procedure to play bingo. Exemplifying steps bingo games and engage students to participate Appoint two students to try a bingo game using a bingo board and answer the questions on the paper 	<ul style="list-style-type: none"> Pay attention to the teacher's explanation about playing bingo Participate in a game of bingo that is exemplified by the teacher Answer the question on paper and then mark the bingo game board each if successfully answering the question
Application of bingo in learning	<ul style="list-style-type: none"> Forming a group of students Preparing a bingo game board and elect representatives to be the caller students in each group Observe students who are active and not active in the learning process Guiding students during bingo games take place 	<ul style="list-style-type: none"> Forming a group in accordance with the direction of the teacher Preparing the bingo game board and choose one friend as a representative to be caller Alternately be the caller to read the questions, the other marks the bingo game board until it reaches pattern (five squares in a row horizontally, vertically or diagonally) and then yell "Bingo"

FINDINGS AND DISCUSSION

No.	Activity Observed	Data from Observer	Maintenance Plan
1.		Cycle 1	
		Teacher	
	<ul style="list-style-type: none"> Teacher presents the learning objectives of the material 	<ul style="list-style-type: none"> Teachers are not delivering the learning objectives of the material 	<ul style="list-style-type: none"> Teacher will deliver the learning objectives of the material
	<ul style="list-style-type: none"> Teacher explains the meaning of each verb 	<ul style="list-style-type: none"> Teacher does not explain the meaning of each verb and 	<ul style="list-style-type: none"> Teacher will explain the meaning of each verb and provide opportunities



	and provide opportunities for students to read the verb given	provide opportunities for students to read the verb given	for students to read the verb given
	<ul style="list-style-type: none"> Teacher explains how to play the Bingo 	<ul style="list-style-type: none"> Teacher has not explained how to play the Bingo in details 	<ul style="list-style-type: none"> Teacher has explained how to play the Bingo in details
	<ul style="list-style-type: none"> Teacher gives current regulations of the Bingo games used 	<ul style="list-style-type: none"> Teacher gives current regulations of the Bingo games used 	<ul style="list-style-type: none"> Teacher gives current regulations of the Bingo games used
	<ul style="list-style-type: none"> Teachers guide the students during the game 	<ul style="list-style-type: none"> Teachers did not guide the students during the game 	<ul style="list-style-type: none"> Teachers guide the students during the game
	Students		
	<ul style="list-style-type: none"> Students should be able to understand the materials by themselves 	<ul style="list-style-type: none"> Students are not able to understand the materials by themselves 	<ul style="list-style-type: none"> Students will be able to understand the materials with the help of teachers
	<ul style="list-style-type: none"> In group, students take turn to be the caller or reader 	<ul style="list-style-type: none"> In group students do not take turn to be the caller or reader 	<ul style="list-style-type: none"> In group students take turn to be the caller or reader
	<ul style="list-style-type: none"> All of students can answer the questions given 	<ul style="list-style-type: none"> Not all students are able to answer the questions provided 	<ul style="list-style-type: none"> All students are able to answer the questions provided with the guidance of teachers
2.	Cycle 2		
	<ul style="list-style-type: none"> Teacher explains the rules of the game before the students play the Bingo. 	<ul style="list-style-type: none"> Teacher did not explain the rules of the games before the students play the Bingo. 	<ul style="list-style-type: none"> Teacher should explain the rules of the game before the students play the Bingo
	<ul style="list-style-type: none"> Teachers give rewards to the winner 	<ul style="list-style-type: none"> Teachers give rewards to the winner 	<ul style="list-style-type: none"> Teachers will give rewards to the winner
3.	<ul style="list-style-type: none"> Classroom management 	<ul style="list-style-type: none"> When playing the Bingo, the students are so noisy that the teacher should handle the class by giving clear instructions. 	<ul style="list-style-type: none"> The teacher is going to handle the class by giving clear instructions and more attention.
4.	<ul style="list-style-type: none"> Result of the test shows that students understand the English vocabulary given 	<ul style="list-style-type: none"> The result shows that the students' English vocabulary achievement has not yet reached the average grade of at least 80 % 	<ul style="list-style-type: none"> The action will continue in the second cycle. The learning activities will be changed based on the reflection of Cycle 1



From the above table, it shows that in the first cycle the students' achievement in understanding the English vocabulary which scored ≥ 70 was 65%. In the second cycle, it reached up to 95%. Thus, the percentage increases, which means students' understanding of English vocabulary is getting better. From the result of the data monitoring activity, it shows there is a significant improvement of 25% by comparing the first and second cycle. The result of the analysis has been conducted starting from the preliminary study, the first cycle, and the second cycle. It shows an increasing tendency of students' understanding of English vocabulary after the application of the Bingo games. In other words, the implementation of using the Bingo game has positive impacts especially on the improvement of the students' vocabulary competence.

CONCLUSIONS AND SUGGESTIONS

Based on the results of research, it can be concluded that the Bingo game can be applied to improve students' understanding of English vocabulary. Besides, by using the Bingo game, teachers may provide interesting and fun learning activities to promote students' cooperative learning, ability to think fast, and experience of joining the specific game. Thus, it is recommended that teachers should implement the Bingo game in their English classes; it is an alternative strategy to handle fun, interesting and motivating classes to improve better students' understanding of the vocabulary.

However, the application of the games is not only specifically done in the English classes, but also in any subjects by providing the questions suitable that provide in accordance with the needs and characteristics as well as the level of student ability. Educators can provide one of the best solutions is to employ different methods, namely bingo games so that the spirit and flavor can increase student enthusiasm in the learning process.

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**PROMOTING THE ABILITY OF EFL STUDENTS
IN PRODUCING ENGLISH ORALLY THROUGH CREATED CASE STUDY
(CCS)**

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Abstract: This paper reports a study which focuses on the improvement of the EFL students' ability in speaking English. The purpose of the study was to find out whether or not the use of Created Case Study (CCS) can promote the ability of EFL students in producing English orally. The CCS is concerned with describing, analyzing, discussing, presenting and concluding the issues. The researcher applied experimental method and the sample of the research was 29 EFL students. The results showed that the oral production ability of the EFL students improved in each test. This was proved by the mean of the pre-test score (71.56) and posttest score (83.13) which exceeded the existing standard grade. This result indicated that the ability to produce English orally can be promoted by the CCS. The data showed that there is an improvement on students' speaking ability of pretest and posttest when students were taught using the CCS. Moreover, the result of t-test value was 9,115 and t-table value was 2.048. It meant that the t-test value (9.115) was higher than t-table value (2.048). These indicated that H₀ was rejected and H₁ was accepted. It meant that the ability of English oral production after the implementation of the CCS was improved. In other words, the application of the CCS strategy can encourage the students to be active learners. It may provide a convenient and meaningful learning environment. The EFL students are more enthusiastic and fascinated with the teaching materials and procedure used.

Keywords: *Created Case Study, promoting, oral production, EFL Students*

INTRODUCTION

In Indonesia context, English is the first foreign language taught to students starting from the elementary level until the university. It shows that English is considered as a very important language to support the development of the nation. In this global era, oral and written English is used in many fields, such as in technology, information, and education.

English education has an important role in developing the English competence. Competence means the reflection of knowledge, skills, and basic values, the way of thinking and acting. English, as all languages have, also has four skills, listening, speaking, reading, and writing. They all support the mastery of English as a whole. Besides, there are language components, vocabulary (including spelling and pronunciation) and grammar, which should support all of the language skills.

English is basically a means of communication; when one communicates with others, he should have sufficient knowledge of grammar and vocabulary. He also has the competence of delivering the message through different media, by using integrated language skills. Thus, when focusing on developing



students' speaking skill, teachers should apply appropriate strategy which concerns the development of other language skills and the language components.

There are some definitions of speaking proposed by some ELT experts:

1. Burn and Joyce in Torky (2006) stated that speaking is an interactive process of constructing meaning that involves producing, receiving, and processing information.
2. Brown (2000) cited that when someone can speak a language, it means that he/she can carry on a conversation reasonably competently. In addition, he states that the benchmark of successful acquisition of language is almost always the demonstration of an ability to accomplish pragmatic goals through an interactive discourse with other language speakers.
3. According to Boonkit (2010), speaking is one of the four macro skills necessary for effective communication in any language, particularly when speakers are not using their mother tongue.

Based on definitions above, it can be concluded that speaking is an interactive process of constructing meaning that involves producing, receiving, and processing information. Moreover, speaking is also one of the language arts. The art of speaking is very complex. Brown (2000) states that there are seven principles in designing speaking techniques.

1. Use techniques that cover the spectrum of learner needs, from language based focus on accuracy to message-based on interaction, meaning, and fluency.
2. Provide intrinsically motivating techniques.
3. Encourage the use of authentic language in meaningful contexts.
4. Provide appropriate feedback and correction.
5. Capitalize on the natural link between speaking and listening.
6. Give students opportunities to initiate oral communication.
7. Encourage the development of speaking strategies.

Trinity (2013) states that communicative language teaching is an effective way of engaging learners and helping them develop their language skills in a natural context. So, communicative language teaching is about allowing students to practice more and to relate language to their own realities. Activities in communicative language teaching are focused on students in realistic communication. The more practice and success students have in using English, the greater their interest to study English.

In carrying out speaking, students faced some difficulties one of them was about the language itself. In fact, most students get difficulties to speak even though they have sufficient vocabulary. In fact, they have written well, too. The main problem is that most students are afraid of making mistakes. Other problems may appear in learning speaking skill: (1) the limited opportunities for the students to speak in class, (2) the lack of variation of teaching techniques used by the teacher in class, (3) the teaching strategy is monotonous, which makes the students get bored easily and are not motivated in studying English. To help teachers and students, the researcher proposes the Created Case Study (CCS) as an alternative strategy to develop the student's speaking ability. Developing the students' speaking ability through CCS can stimulate the students for effective learning as it provides students with sufficient opportunities to use the language actively when they follow the steps of the CCS. Besides, the topics chosen are very close to their real life.



According to Nasa (2008), a case study may be understood best as a narrative, based on actual events, that creates an opportunity for conversation, problem analysis, and virtual decision-making. An effective case study transfers specific knowledge by placing the student or workshop participant in a position to think through choices faced by decision-makers in real-life situations. Cohen and Manion (1989, as cited in Suryani, 2008) state that a case study is defined as a method to deeply observe the characteristics of individual unit such as a person, a group or a community in order to analyze various phenomena in relation to that unit of study.

Case studies usually generate animated class discussion, especially if students feel that the case was served as a basis for wide-ranging exploration. A good classroom atmosphere was helped generate and sustain students' participation, and this atmosphere can be quickly created by setting some ground rules for participation. Teachers emphasized that the analysis was be a group project, and that no one was be criticized for raising naive questions or uncertainties. The group should recognized the significance of cooperation in working toward the goal of making sense of the problem, and that everyone was required to actively work together on the analysis.

CCS is one of good ways to promote the oral production of EFL students because it consists of scientific approach. According Chan (2009), a case study may consist of the following sections:

1. Objective: The expected learning outcomes of the case that a teacher wants their students to develop (e.g. the application to the theory into a scenario).
2. Description of the case: The way a teacher presents the case. It can be in the forms of diagram, newspaper journals and scenario presented within a short paragraph. Of course, the case may not always be an exact mimic of real-life scenario. It is also possible that the case study is presented with some questions and instructions. Thus, the students can understand what is happening in the case and what they are trying to achieve.
3. Preparation and Analysis: Some teachers may prefer providing the case study and some related questions to students before the class. Students have to prepare research materials and analyze the piece given in their own time; this will help reduce preparatory work during class time and also provide opportunities for the teacher to give valuable feedback.
4. Discussion: If case study is practiced as a group activity, students can discuss their analysis and opinions with other group members. Students can be divided into different groups. For example, if the case is about the legislation of statutory minimum wage, then group A can look at the issue from the Government's perspective, group B can look at the issue from employers' perspective, and Group C can look at the issue from the employees' perspective.
5. Presentation: It refers to the ways students present their opinions and findings. Students may be asked to report their analysis, findings and discussion through short presentation, poster, essay, debate and worksheet.
6. Conclusion: Students conclude their findings and their views of the case.
7. Feedback: Once everything is done, teachers can give some feedback on students' performance.

CCS groups can arrange their own activity and manage the rules of conversation among them. Automatically they grow their self confidence to show their abilities and techniques in creating

interesting situation and make their behaviors seem natural without nervous. In this study, the researcher observed the improvement of students in speaking ability before and after using CCS. The main objective of this research is to find out whether or not the speaking ability of the EFL students can improve through CCS. In other words, the researcher would like to know the CCS can promote the ability of EFL students in producing English orally.

METHOD

The method of this research was quantitative method. It was pre experimental design. The design described as follows (Gay, Mills, and Airasian, 2006):

$$O_1 \quad X \quad O_2$$

Where:

- O_1 = Pretest
- X = Treatment
- O_2 = Posttest

The subjects of this research were the 29 EFL students, at the first grade of SMK Negeri 2 Parepare. There are two variables involved in this research, namely; independent variable and dependent variable.

1. Independent variable is created case study was one of the learning processes to know how far the ability of EFL students in producing English orally or speaking ability. This model was one of the activities where the people conduct to improve their speaking ability. Learning speaking by using created case study conducted through discussion method, and the students were divided into four discussion groups.
2. The ability of English oral production was capability of the first grade students of SMK Negeri 2 Parepare through CCS. In this case, the students were given a test before and after treatment to know improvement of student's speaking ability. They have ability in speaking English, expressing their ideas and discussing each other in English. They also presented their discussion result based on given topic of case study.

In finding out the effect of teaching speaking through CCS, the researcher gave speaking test to the students and recorded the process. In the test, the researcher asked the students to answer some questions about "Between Love and Parents" from the text given. Therefore, the researcher focused on three criteria, fluency, accuracy, and comprehensibility. The researcher just paid attention the students' activity and analyzed the students' ability in producing English orally based on how well the students speak based on the components of speaking.

The procedures of collecting data in this research, namely:

1. Pretest

The researcher gave the pretest before giving treatment to the students. It aimed to define the students' prior ability of English oral production. The students were taken oral speaking test. They were supposed to tell about a provided text, entitled "Between Love and Parents".

2. Posttest



The posttest was given after the treatment. It was given to know the significant difference between the students' ability before and after applying CCS strategy. The students were supposed to tell about the given text, entitled "Between Love and Parents".

During the treatment, the students were given certain topic to discuss. Then, they should join the treatment by following the procedures in five meetings

1. The First Meeting

The researcher divided the students into four groups. Then, the researcher explained about CCS. The researcher distributed a topic to discuss in this meeting. The topic was "*Juvenile Delinquency*". Then the researcher gave guided questions

- a. What is juvenile delinquency?
- b. What are the causes of juvenile delinquency?
- c. What are the effects of juvenile delinquency?
- d. How to prevent juvenile delinquency?

After the researcher distributed the topic, the students were given time to solve the problems. Then, they presented the results of their discussion. They were also supposed to state their conclusions and point of view of the topic. Finally, they were given feedback.

2. The Second Meeting

The researcher divided the students into four groups. Then the researcher distributed a topic to discuss. in this meeting. The topic was "*Corruption*". Then, the guide questions about the topic were given.

- a. What is corruption?
- b. What are the causes of corruption?
- c. What are the effects of corruption?
- d. What do you think about corruption in our country?

After the researcher distributed the topic, the students were given time to solve the problems. Then, they presented the results of their discussion. They were also supposed to state their conclusions and point of view of the topic. Finally, they were given feedback.

3. The Third Meeting

The researcher divided the students into four groups. Then the researcher distributed the topic to discuss. At the third meeting, each group received a different topic.

- a. Group 1 (Dangdut Song)
- b. Group 2 (Pop Song)
- c. Group 3 (Rock Song)
- d. Group 4 (Religious *Song*)

As the previous meetings, after the researcher distributed the topic to each group, the students were given time to solve the problems within the group. Then, they presented the results of their discussion. They were also supposed to state their conclusions and point of view of the topic. Finally, they were given feedback.



4. The Fourth Meeting

The researcher divided the students into four groups. Then the researcher distributed the topic to discuss in this meeting. At the fourth meeting, each group received a different topic.

- a. Group 1 (The Influence of Foreign Culture)
- b. Group 2 (Robbery)
- c. Group 3 (Divorce of Parents)
- d. Group 4 (Influence of TV)

It was just the same as the previous meeting. After the researcher distributed the topic to each group, the students were given time to solve the problems within the group. Then, they presented the results of their discussion. They were also supposed to state their conclusions and point of view of the topic. Finally, they were given feedback immediately after the presentation.

5. The Fifth Meeting

The researcher divided the students into four groups. Then the researcher distributed the topic to be discussed in this meeting. The topic is “*Internet for Students*”. Then the researcher explained about the topic and gave the guided questions

- a. What is internet?
- b. What are the effects of internet for students?
- c. How to prevent internet for students?

As the previous meetings, after the researcher distributed the topic to each group, the students were given time to solve the problems within the group. Then, they presented the results of their discussion. They were also supposed to state their conclusions and point of view of the topic. Finally, they were given feedback after each presentation.

After collecting the data, the researcher analyzed the result of speaking test by employing some formulas:

Table 1: Scoring Rubric of Speaking Test (Heaton in Jabu, 2008)

Score	Accuracy	Fluency	Comprehensibility
6	Pronunciation is Only very; slightly Influenced by the Mother-tongue. Two or three minor Grammatical and Lexical errors.	Speaker without too great an effort with a fairly Wide range of expression. Searcher for Words Occasionally but Only one or two Unnatural pauses.	Easy for the listener to understand the speaker’s intention and general meaning Very few interruptions or clarifications required.
5	Pronunciation is Slightly influenced By the mother Tongue. A few Grammatical and Lexical errors but Most utterances Are correct.	Has to make an effort at times to search for word. Nevertheless, smooth delivery on the whole and only a few Unnatural pauses.	The speaker’s intention and general Meaning are fairly clear. A few interruptions by the listener for the shake of clarification are Necessary.
4	Pronunciation is Still	although he has to make an	Most of what the speaker says



	<p>moderately Influenced by the Mother tongue but No serious Phonological errors. A few grammatical And lexical errors But only one or two Major errors causing Confusion.</p>	<p>effort and search for words, there are not too many Unnatural pauses. Fairly smooth delivery mostly. Occasionally fragmentary but Succeeds in Conveying the General meaning. Fair range of Expression.</p>	<p>is easy to follow. his intention is always clear but several interruptions are necessary To help him to convey the message or to seek Clarification.</p>
3	<p>Pronunciation is Influenced by the The mother tongue But only a few serious Phonological errors. Several grammatical And lexical errors, Some of which Cause confusion.</p>	<p>has to make an effort for much of the time often has to search for the desired Meaning. Rather halting delivery and fragmentary. Range of expression Often limited.</p>	<p>The listener can understand a lot of what is said, but he must constantly seek clarification. Cannot understand many of The speaker's more complex or longer Sentences.</p>
2	<p>Pronunciation Seriously Influenced by the Mother tongue with Errors causing a Breakdown in Communication Many 'basic'. Grammatical and Lexical errors.</p>	<p>Long pauses while he searches for the desired meaning. Frequently fragmentary and halting delivery Almost gives up making the effort at times. Limited range Of expression.</p>	<p>Only small bits (usually short sentences and Phrases) can be understood and then with considerable effort by someone who is used to listening to the speaker.</p>
1	<p>Serious pronunciation Errors as well as many 'basic' grammatical And lexical errors. No evidence of having mastered any of the Language skills and areas practiced in the Course.</p>	<p>Full of long and unnatural pauses. very halting and Fragmentary delivery. at times gives as making the effort. Very limited range of expression.</p>	<p>Hardly anything of what Is said can be understood. even when the listener Make a great effort or interrupts, the speakers is unable to clarify anything He seems to have said.</p>

Table 2. Classification of the Speaking Scores

Interval	Result of Conversions	Predicate
96-100	4,00	A
91-95	3,67	A-
86-90	3,33	B+
81-85	3,00	B
75-80	2,67	B-
70-74	2,33	C+
65-69	2,00	C
60-64	1,67	C-
55-59	1,33	D+
<54	1,00	D

(MENDIKBUD Republik Indonesia Nomor 66 Tahun 2013)

- Finding the mean score of pretest and posttest. The researcher applied the following formula:

$$\bar{X} = \frac{\sum X}{N}$$

Where: \bar{X} = The mean score $\sum X$ = The sum of all score N = The number of subject (students)

(Gay, Mills, and Airasian, 2006)

- To know the standard deviation, the research applied the formula:

$$SD = \sqrt{\frac{SS}{N-1}} \quad \text{Where} \quad SS = \frac{\sum x^2}{N}$$

$$SD = \sqrt{\frac{\sum x^2 - \frac{(\sum x)^2}{N}}{N-1}}$$

Where :

SD = Standard deviation

SS = The sum of square

N = Number of student

 $\sum x^2$ = The sum of all square $(\sum x)^2$ = The sum square of the sum of score

(Gay, Mills, and Airasian, 2006)

- Findings of the significant difference between pretest and posttest by calculating them of the t-test for no independent sample by using the following formula:



$$t = \frac{\bar{D}}{\sqrt{\frac{\sum D^2 - \frac{(\sum D)^2}{N}}{N(N-1)}}$$

$$\bar{D} = \frac{\sum D}{N}$$

- Where :
- \bar{D} = The mean scores of difference
 - t = Test of significance
 - $\sum D$ = The sum of total score of difference
 - $\sum D^2$ = The square of the sum score of difference
 - N = The total number of subject

(Gay, Mills, and Airasian, 2006)

FINDINGS AND DISCUSSION

Findings

The data were analyzed in order to describe the students' ability of English oral production or speaking ability through CCS.

1. The Students' Performance on Pretest and Posttest

Table 3. The Percentage of the Pretest and Posttest

No	Interval	Predicate	Pre-test		Post-test	
			F	(%)	F	(%)
1	96-100	A	-	-	-	-
2	91-95	A -	-	-	2	6,89%
3	86-90	B +	-	-	9	31,03%
4	81-85	B	1	3,44%	8	27,58%
5	75-80	B -	9	31,03%	7	24,13%
6	70-74	C +	8	27,58%	3	10,34%
7	65-69	C	5	17,24%	-	-
8	60-64	C -	6	17,40%	-	-
9	55-59	D +	-	-	-	-
10	<54	D	-	-	-	-
Total			29	100%	29	100%

Based on the classification of the pretest score in the Table 3, it shows that 1 student got B, 9 students got B-, 8 students got C+, 5 students got C, and 6 students got C-. Whereas, the rate percentage of Post Test above shows that after the treatment, 2 out of 29 were categorized at A-, 9 of them were categorized at B+, 8 of them were categorized at B, 7 students were categorized as B-, and 3 students

were categorized as C+. From the mean scores, it can be said that there was some improvement after the students experienced the treatments in the CCS strategy.

2. The Mean Score and Standard Deviation of Pretest and Posttest

After calculating the result of the students' pretest, the mean score and standard deviation are presented in the following table to find out whether there was significant difference between the pretest and posttest.

Table 4. The Mean Score and Standard Deviation of the Pretest and Posttest

Variables	Mean Score	Standard Deviation
Pretest	71,06	6,66
Posttest	83,13	6,15

The calculation of table 4 shows the result of research was classified in poor classification. It was proved by the mean score of posttest was higher than the mean score of pretest. It means that after learning speaking through CCS, the students' ability of English oral production is improved.

The standard deviation of pretest is higher (6,66) than the standard deviation of post-test (6,15). It means that the students score spread out in post-test is higher than the students score spread out in pre-test, the students in pretest is variety but the students in post-test is homogeneous.

3. The Result of Computation of t-test and t-table value

Table 5. The calculation of t-test and t-table value

Df	Level of Significance	t-test Value	t-table Value
28	0,5	9,115	2,048

Based on the Table 5, it could be shown that the t-test value was higher than the t-table value. From this analysis, the null hypothesis (H_0) was rejected and alternative hypothesis (H_a) was accepted. It means that the use of created case study can improve the students English oral production ability of the EFL students exactly the first grade students of SMKN 2 Parepare.

Discussion

Based on the result of the analysis on the test, it showed that the students English oral production ability before learning speaking through CCS strategy was poor where most of them got unexpected score. Among 29 students, 1 student got B, 9 students got B-, 8 students got C+, 5 students got C, and 6 students got C-. Whereas in the post-test there are 2 out of them were categorized A-, 9 out



of them were categorized B+, 8 out of them were categorized B, 7 students were categorized B-, and 3 students were categorized C+. It means that the mean score of pre-test is lower than that of the post-test. It also shows that before the treatment, the students got bored easily and had low interest to learn English. After experiencing the classes with the CCS strategy, the students score improved. They became more enthusiastic and active during the teaching learning process.

Based on result of the standard deviation score, it can be seen that the standard deviation of pre-test was higher than post-test. The t-table value is lower than t-test value. It means that the null hypothesis was rejected and alternative hypothesis was accepted. In other words, the CCS strategy used in speaking classes can improve the students' speaking ability.

This research is in line with the previous findings and researches. First, the research conducted by Alauddin (2010), entitled "The Influence of Meeting Club in Improving the Students Speaking Ability" shows that putting students in the meeting club, which is a group of person together in one place, can improve some valuable skills such as logical thinking, argumentation, and critical thinking. Second, the research conducted by Heriady (2012), entitled "Improving the Student's Speaking Ability through Asking and Giving Direction" provides sufficient evidence that when students are forced to ask and give directions, they will develop their speaking ability. They find it meaningful as in their real life they may encounter the situation when people ask and give direction. People always do it when the lost one asks for the direction and others will lead the lost one to find the direction or location. Third, the research conducted by Monika (2012), entitled "Improving the Speaking Ability to the Eighth Year Students of SMP Negeri 12 Parepare by using Communication Cards" shows that the improvement of the students' speaking ability when the teacher teaches them interestingly with the help of the Communicative Cards. The Cards also help the students understand the situations described so they may state their opinion more fluently. In fact, they are also getting more interested in learning English.

The CCS strategy is suitable as according to Chan (2009) it can encourage the students to be more active. Learning in group may develop generic skills such as decision making, problem solving and collaboration skills. This research supported the opinion above as through all the stages in CCS strategy, the students can experience different activities which may develop their ability in describing, analyzing, discussing, presenting, and concluding certain issues. Those activities involve the students' active participation. In other words, the students are trained to speak English; this also shows that learning to speak English well need sufficient time and practice.

The use of different topics in this CCS strategy may develop the students' perspectives of up-to-date issues around them. Besides, it is intended to put the students into interesting experiences as the topics are very close to their life. It really helps the students understand the topics easily. The moral values from each topic may be another lesson-learned for the students.

CONCLUSIONS AND SUGGESTIONS

Based on the findings and the discussion above, it can be concluded that the implementation of CCS strategy in English classes may improve the students' academic as well as non-academic competence. It shows that they are more confident when they present the result of their group discussion.



They really know what to do, what to say, and what learn. They have a systematic plan and discussion during the process because the instructions are stated clearly. The students are motivated and enthusiastic; this makes them perform better. It means that the use of Created Case Study strategy is able to develop the students speaking ability. Based on the explanation above, the researcher realizes that the used of Created Case Study (CCS) significantly improves the English oral production ability of the EFL students in Parepare.

Based on the conclusion presented above, the researcher would like to give suggestions. The English teachers are suggested to use CCS in teaching speaking to improve students' ability. It can be as an alternative to have variation in teaching learning process. The students who have been in English classes with CCS may develop their English competence by applying the CCS strategy especially the group discussion as they can also develop not only speaking but also reading, listening, and writing ability. The next researchers may apply similar strategies for different education levels to find out the expected results.

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CREATIVE ACTIVITIES (ICA) AND READING TEXT HIGHER ORDER THINKING SKILLS (ReadTHOTS) APPLICATION IN ENGLISH LANGUAGE TEACHING (ELT)

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Abstract: EFL students seem to have difficulties in understanding English texts and there are some factors which hinder them from understanding the text. This paper evaluated English Language Teaching (ELT) in Muhammadiyah University of Parepare. It focused on Instruction with Creative Activities (ICA) group and Instruction with No Creative Activities (INCA) group that examines the use of Reading Text for Higher Order Thinking Skills (ReadTHOTS). Bloom's taxonomy consists of six cognitive skills through which thinking processes pass from the bottom to the top. Davis (2004) emphasizes this connection when he included in his list of creative abilities the three higher order thinking skills in Bloom's taxonomy: analysis, synthesis, and evaluation. The results showed that the ICA improved the students' mean score in ReadTHOTS. This research also revealed that the effect of ICA used in ReadTHOTS increased the students' interest in reading. Also it helped students a lot in generating creativity and ideas as well as improving their self-confidence in manipulating information and ideas. The students' responses were good, and they also suggested the application of ICA and ReadTHOTS in all subjects especially in ELT.

Keywords: *ICA, ReadTHOTS, ELT*

INTRODUCTION

In this globalization era, English is the first language and the first position in the world of communication. It plays an important role in developing science and technology. In Indonesian context, there is a teaching method used to develop language skills called PAKEM (Learning Actively, Creatively, Efficiently, and Fun). The students of today will acquire their critical thinking ability that will enable them to make sound decisions and informed choices.

If students have no interest in reading, the teacher should find an appropriate strategy to arouse the students' motivation so that they keep on enjoying the English classes. One way to increase student's motivation in reading textbooks is by developing their higher order thinking skill. So far, it has been conducted on the level of achievement test because most teachers' teaching activities are oriented towards the exams. In other words, teachers tend to ignore the materials which are not supposed to be tested. Besides, exams wash back influences educational policies and book designing and designers, it incites them to reevaluate textbooks and educational plans to compensate for weaknesses.

The Poor Performance of UMPAR Students

There are many studies focusing on the development of students' problem solving and critical thinking abilities. Similarly, this study is interested in the advancement of students' higher order cognitive



abilities. To be more specific, this study aims at enhancing students' higher order thinking skills by using creative activities in the classroom instruction. The main purpose of this study was to investigate the possible influence of creative activities in reading on the fourth semester of students' higher order thinking skills.

This study addressed the following questions: 1) Do students who were exposed to Instruction with Creative Activities (ICA) have a higher mean posttest score than the students who were exposed to Instruction with No Creative Activities (INCA) in the Reading Test for Higher Order Thinking Skills (ReadTHOTS)? 2) Do students who were exposed to ICA have a higher mean gain score from pretest to posttest in the ReadTHOTS than the mean gain score of students with no creative activities?

Definition of Reading Comprehension

Many definitions have emerged concerning the reading skill due to its importance among the other skills. Thus, many specialists affirm until comprehension has taken place". Millrood (2011: 117) confirms that "the importance of reading. Savage and Mooney (1979: 29) say that "comprehension - the ability to derive meaning and understanding from printed language – is the communication of the act of reading. Reading is the language activity –since language is a tool of communication and communication involves the reception as well as the expression of ideas, then the act of reading is not complete reading is a visual and cognitive process to extract meaning from writing by understanding the written text processing information and relating it to existing experience".

The researcher is in line with the above definitions that reading is meant for getting meaning encoded by the writer from the text. It is an interactive skill in which the reader interacts with the text and employs his experience and previous knowledge to get the intended meaning. Besides, a reader uses his/her cognitive and metacognitive strategies in order to make sense and to get the target message the author wants to convey.

Types of Reading

There are two well-known types of reading, namely intensive reading and extensive reading. Below is a detailed overview of the two types.

Intensive Reading

This type of reading includes reading shorter texts in order to extract specific information. Grellet (1996: 4) considers it as "an accuracy activity" that involves reading in detail. Bright and McGregor (1970: 80) remark parts of lessons that may properly be so divided. In this context, Hamdan (1991) explains that the emphasis in intensive reading is on details that support the main points picked out at the skimming level. Thus, the aim of intensive reading, according to Nuttall (1996: 68), is:

.....to understand not only of what the text means, but of how the meaning is produced.

The "how" is as important as the "what", for the intensive lesson is intended primarily to train strategies which the students can go on to use with other texts

The researcher concludes that this type of reading leads students to a better reading performance especially in finding details and/or specific information.

Kinds of Reading Technique

There are three kinds of reading techniques that are commonly known; they are survey, skimming, and scanning.

1) Survey

Before reading, we must analyze the material first; Brown (1987:930) in Roslinawati (2004) says that “surveying is a specialized for getting mountain top news of an article chapter or entire book”. By surveying, a reader will be familiar with the chapter’s content and it helps him to give a general point of view.

2) Skimming

Skimming is a kind of reading that make our eyes move quickly in order to get the main idea from the reading material. Brown (2000, p.308) states that “skimming gives readers the advantage of being able to predict the purpose of the passage, the main topic, or message, and possibly some of the developing or supporting ideas.” This gives them meaningful ideas as they then start to focus more on the material.

3) Scanning

Scanning is the time when students read the text quickly to answer a specific question. Scanning enables people to locate specific information without reading all the text around it. Brown (1987, in Roslinawati, 2004) states that scanning serves two functions, i.e. it uncovers relevant information and accelerates your reading speed comprehension.

The concept of Higher Order Thinking Skill

Several authors have offered their descriptions of what exemplifies a higher order thinking skill (Resnick as cited by Lawrenz, 1990; Callison, 2002; Presseisen as cited by Hernandez, 1991; Zoller, 1993; Zoller, Lubezky, Nakhleh, Tessier, & Dori, 1995). Bloom’s Taxonomy of Educational Objectives (Bloom, Englehart, Furst, Hill, & Krathwohl, 1956) for designing instruction has also been widely used to distinguish lower and higher order thinking skills.

This study focuses on the top three cognitive processes considered as higher order thinking skills. Hence, Table 1 presents the processes—*analyze*, *evaluate*, and *create*—as described by Anderson and Krathwohl (2001). However, it has been a great issue addressed by educators, parents, and legislators about how teachers are possibly able to teach students to think. In fact, various definitions of them HOTS are provided by several specialists who are interested in the field. Consider the following:

HOTS involves the transformation of information and ideas. This transformation occurs when students analyze, combine facts and ideas and synthesize, generalize, explain, or arrive of some conclusion or



interpretation. Manipulating information and ideas through these processes allows students to solve problems, gain understanding and discover new meaning (Tomei, 2005)

McDavitt (1993: 20) says that "Higher Order Skills include analysis, synthesis, and evaluation and require mastery of previous levels, such as applying routine rules to familiar or novel problems". In addition, (McDade, 1995: 10) defines HOTS as

The intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/ or evaluating information gathered from, or generated by observation, experience, reflection, reasoning, or communication as a rubric to belief and action...

Higher order thinking (HOT) takes thinking to higher levels than restating the facts. HOT requires students to 'do something' with the facts. Students should understand them, infer from them, connect them to other facts and concepts, categorize them, manipulate them, put them together in new or novel ways, and apply them as students seek new solutions to new problems.

Higher order thinking may seem easy for some students, but difficult for others. However, students may acquire the skill as (1) higher order thinking, like most skills, can be learned; and (2) with practice, a person's higher order thinking skill level can increase. When HOT is a part of the objective, teachers as the ones who handle the daily classroom activities should provide sufficient opportunity for students to sharpen the skill.

How to Strengthen Higher Order Thinking Skill for Better Reading Comprehension

Parents can help their students develop higher order thinking skills with a little sit-down time with their child. Review reading material together and ask questions that help make connections and see analogies. Rather than simply asking, "What was the story about?" also ask "How was this story like another you have read?" Encourage the reader to identify problems or dilemmas so they see themselves as problem solvers. Ask how a situation in the story or text could affect others characters. This will help students develop empathy and understand different viewpoints as well as consequences.

Help students think beyond the story by asking what could have done differently for a better outcome. This invites creative thinking and problem solving-skill essential in a competitive market place. Good reading comprehension skill does more than just allow students to make sense of what they read. By using higher order thinking skill they can use new information to make help make sense of their world through analysis, synthesis, and evaluation.

Table 1. Cognitive process dimension

Categories and cognitive processes	Alternative names	Definition
ANALYZE: Break material into its constituent parts and determine how the parts relate one another and to an overall structure or purpose		
1. <i>Differentiating</i>	discriminating, distinguishing, focusing	distinguishing relevant or important from irrelevant or unimportant parts of presented material



2. <i>Organizing</i>	finding coherence, integrating, outlining	determining how elements fit or function within a structure
3. <i>Attributing</i>	deconstructing	determine a point of view, bias, values, or intent underlying presented material
EVALUATE: Make judgments based on criteria and standards		
1. <i>Checking</i>	coordinating, detecting, monitoring, testing	detecting inconsistencies within a process or product; detecting the effectiveness of a procedure as it is being implemented
2. <i>Critiquing</i>	judging	detecting inconsistencies between a product and external criteria; detecting the appropriateness of a procedure for a given problem
CREATE: Put elements together to form a coherent or functional whole; reorganize elements into a new pattern or structure		
1. <i>Generating</i>	hypothesizing	coming up with alternative hypotheses based on criteria
2. <i>Planning</i>	designing	devising a procedure for accomplishing some task
3. <i>Producing</i>	constructing	inventing a product
<i>Note.</i> From “ <i>A Taxonomy for Learning, Teaching, and Assessing</i> ”, by L. W. Anderson and D. R. Krathwohl, 2001, New York: Longman, p. 68.		

As mentioned earlier, the cognitive domain (Bloom, 1956) involves knowledge and the development of intellectual skills. It also includes the six major categories; knowledge, comprehension, application, analysis, synthesis and evaluation. It is noticeable that the categories start from simple ones moving up to more complex ones which imply that one cannot master the higher levels before mastering the lower ones. The six categories are shown in Figure below:

Table 2. Bloom's Cognitive Domain in ReadTHOTS

Category	Example and key words (Verbs)
Knowledge: Recall data or information.	Examples: List the names of the main characters in the story. Key words: define, describe, identify, know, label, list, match, name, outline, recall, recognize, reproduce, select, or state.
Comprehension: Understand the meaning, translation, interpretation and interpretation of instructions and problems. State a problem in one's own words.	Examples: What is the main idea of the story? Key words: comprehend, convert, distinguish, estimate, explain, give an example, interpret, paraphrase, rewrite
Application: use a concept in a new situation or unprompted use of an abstraction. Applies what	Examples: Based on what you have known about the structure of the stories read in class, write a new story of your own.



was learned in the classroom into novel situations in the work place.

Analysis: Separates material or concepts into component parts so that its organizational structure may be understood. Distinguishes between facts and inferences.

Synthesis: Builds a structure or pattern from diverse elements. Put parts together to form a whole, with emphasis on creating a new meaning or structure.

Evaluation: Make judgments about the value of ideas or materials.

Key words: apply, change, compute, demonstrate, discover, manipulate, operate, predict, prepare, relate, show, solve, use.

Examples: Break the story down into its separate parts, describing how they relate.

Key words: analyze, break down, compare, contrast, deconstruct, differentiate, discriminate, distinguish, identify, illustrate, infer, outline, relate, select, or separate

Examples: By combining these two stories about whales, what would you predict about the future of the whale population on earth?

Key words: categorize, combine, compile, compose, create, devise, design, explain, generate, modify, organize, plan, rearrange, reconstruct, relate, reorganize, revise, rewrite, summarize, tell, write

Examples: Do you think this is a well-written story? Why?

Key words: appraise, compare, conclude, contrast, criticize, defend, describe, discriminate, evaluate, justify, relate

From the above table, it shows that the categories can be thought of as degrees of difficulties in thinking and learning process. That is, the lower ones must be normally mastered before the higher ones can take place.

Strategies of HOTS

Readers usually use HOTS strategies to improve their abilities in thinking. Thus, good readers use higher order thinking strategies to think about, and control their reading before, during, and after reading a selection. In addition, students who do not use HOTS are usually low achievers in reading (Marier, 2000). Although there are many strategies of HOTS, following is a brief discussion about four of these strategies.

1) Questioning in reading activities

Questioning as a strategy can develop levels of thinking skills for deeper learning and more understanding. It helps students to prepare for reading and to understand while reading (Hendricks et al., 1996). Questioning can be facilitated with the Directed Reading –Thinking Activities Approach (DRTA) described by Haggard (1985, as cited in Hendricks et al, 1996), whereby the teacher reads a text with students, stops at intervals, and asks questions. Students discuss their answers in a whole – class activity in order to have a better understanding of what they are reading. A Question –Answer Relationship (QAR) technique proposed by Raphael (1984) has been linked to improved students' reading comprehension after reading (Sorrell, 1990 as cited in Kelly, 1999; Spivey, 2000). Thus, by using the student generated questioning strategy, text segments are integrated and thereby improve reading comprehension (Oczkus, 2003:24).

2) Inferring

Inferring is to some extent related to reading between lines. Students need to use their own knowledge along with information from the text to draw their own conclusions (Serafini, 2004). Through it, students will be able to draw conclusions, make predictions, identify underlying themes, use information to create meaning from the text and use pictures to create meaning (Harvey and



Goudvis,2000:33 –40). Besides, students can be taught to use illustrations, graphs, and titles from the text to make inferences.

3) Summarizing

This process requires from students awareness of what is important to be paraphrased and summarized. Alder (2001) states that the process of summarization requires the reader to determine what is important while reading and to paraphrase the information in the readers own words. Accordingly, teacher modeling and student practice of the summarization process has proven its effectiveness in improving students' ability to summarize text and text comprehension as well. Students can be taught to identify main ideas, connect the main ideas, eliminate redundant and unnecessary information, and remember what they read with the summarization strategy (Abu Nejme, 2011: 9).

4) Prediction

Prediction as a strategy for improving comprehension "helps the reader set a purpose for their reading" (Mcknown and Barnett,2007:17). Additionally, Pesa and Somers (2007:31) expand that before reading, prediction can "activate prior knowledge, set a purpose for reading, and engage the reader from the outset".

FINDINGS AND DISCUSSIONS

Instruction with Creative Activities (ICA)

The study involved the intervention called Instruction with Creative Activities (ICA) based on the creative teaching model. One of the purposes of the study is to develop a list of criteria in order to show the effect ReadHOTS in the reading. The suggested criteria built by the researcher can be used as a guide to allocate the areas of strengths and weaknesses in the reading. Additionally, it may help those who are concerned in evaluating textbooks to better analyze and evaluate the reading exercises by examining the extent to which these criteria are applied.

It is shown successively the percentage of scores for the following items: 'recognize causes and effects', which got the highest percentage among the other items (42.2% with a frequency of 19), 'recognize clues and evidence' (15.6%), 'categorize information in text' got (11.1%), 'guess meaning of words in context' (8.9%).

It is obvious that, in the exercises of the "predict events or solutions related to the text" item got the highest frequency of 9 times and the percentage 36%. This indicates that the reading exercises are enriched to some extent with predicting events. After that, the item "combine his own information with the information in the text" got 32% with a frequency of 8. On contrary, the exercises are not enriched enough with synthesis activities except for the item "generate information related to the text" which got 47.4% with a frequency of 8.

Step One: Determine the Learning Objectives

A teacher should determine the learning objectives of the whole reading comprehension course and the objectives of each specific class as well. Objectives act as the base which defines the behaviors students should exhibit in class. Concerning the objectives of practicing higher order thinking skills, they



should be constructed in the form of analysis, synthesis, and evaluation. To illustrate, analysis exercises should include questions such as classifying, comparing, and guessing meaning.

With regards to the synthesis skill, students are to synthesize, combine, reconstruct the text in a different form, rearrange, generate questions, hypothesize, and conclude the author's message.

At the level of evaluation, students are to judge, explore bias, describe characters, define the moral lesson.

The following are forms of higher order objectives on the level of analysis:

Students should classify (certain items) in the text.

Students should compare with found in the text).

Students should find causes of

Students should find results of

Students should guess meaning of words in context.

Students should take notes.

On the level of synthesis:

Students should summarize the text.

Students should retell or rewrite the text using their own words.

Students should generate questions related to the text.

Students should suggest alternative solutions or ends.

Students should combine their information with that of the text.

On the level of evaluation:

Students should explore bias in the text, criticize, recommend, and evaluate.

Students should elicit the theme of the text.

The above mentioned objectives should be introduced to students in form of action verbs or behavioral verbs. Consider the following examples:

Compare wedding party in 'Palestine' to wedding party in 'Scotland'.

Paraphrase the text in your own words.

Express your opinion towards the following situation....

It is worth noting that well designed objectives lead to achieving the desired behavioral response.

Step Two: Familiarize the Meaning of the Behavioral Verbs

Students should be familiarized with the meaning of the behavioral verbs for example, when students are expected to answer or respond to the following questions:

Compare between the advantages and disadvantages of both mobile and telephone (Unit 1), they should be trained how to do systematic comparisons, and how to assign similarities and differences between them.

When students are asked to guess the meaning of words in context, they should be trained to find clues in the text which help them to elicit the meaning.



Step 3: Reflecting

Students are asked to describe the thinking steps they go through to get the meaning of the target word or any thinking process they lead. Real practice and reflecting are necessary to build the students' ability to think critically. Accordingly, the whole process is a matter of interaction between the teacher and the students in one hand and students and the text in the other.

The role of the teacher as a guide is strong and clear in this early stage of practicing higher order thinking skills. Nevertheless, it fades gradually when students are used to doing it on their own.

Step Four: Feedback

Continuous feedback should be introduced by the teacher to the students after every activity on the cognitive level along with the psychological level. This is to assess the information they have got to motivate them making more efforts. In addition, feedback is based on a teacher's assessment of students' performance which enables him to know the level of achieving objectives.

It is necessary to mention that teaching reading comprehension should pass in three phases pre reading activities which focus on activating students' schemata to interact with the text, examining the title and the accompanied pictures to predict events related to the text in addition to the other two phases which are while and post reading in which each has its specific steps.

Before the intervention began, the mean pretest scores in the ReadTHOTS of the two groups were computed and compared using the two-tailed t-test for independent samples. To determine if there was a significant difference in the higher order thinking skills of the ICA and INCA groups, a one-tailed t-test of significance of the difference was performed on their mean scores in the posttest of the instrument. Similarly, a one-tailed t-test was performed on the mean gain scores of the two groups from pretest to posttest to determine the extent of their improvement in the higher order thinking skills after the intervention.

Mean posttest score of the ICA group was higher than the mean posttest score of the INCA group. However, there is no significance difference between the mean scores of the two groups. This indicates that the use of creative activities during Reading instruction is not significantly different from the instruction with no creative activities in terms of scores in the ReadTHOTS. Despite the lack of significant difference, it is worth mentioning that the mean score of the ICA is higher than the passing score of 55%. Conversely, that of the INCA is lower than the passing score.

CONCLUSIONS AND SUGGESTIONS

Based on the research findings and pertinent ideas, it is shown that students have experienced positive effects in the process of reading comprehension using the ReadHOTS of the ICA, especially in developing the following skills, analysis, synthesis, and evaluation. Hopefully, during the teaching process, the students have developed their interest and motivation in reading process. Therefore, the researcher decided to apply the strategy so that students can develop their reading skills especially in the levels of analysis, synthesis, and evaluation the reading materials provided.

The overall findings of this study demonstrated that higher order cognitive skills in reading



comprehension exercises are not well-covered, not well-treated or well-distributed. There is a lack of progression from the lower cognitive skills to the higher ones. To illustrate, out of the categories adopted as criteria to evaluate higher order thinking skills, only fifteen are covered in the students' text. Moreover, in the other only ten skills i.e. 46% are covered while 54% are neglected. Dealing with handling the exercises, teachers have introduced mostly the same form of questions. For instance, all the questions related to recognize cause and effect sub skill are treated with why-questions. In addition, only taking notes exercises are related to analyzing text into its components.

The following conclusions may be deduced from the results of the study: (1) When students are exposed to ICA, their scores are significantly higher compared to the scores of those exposed to INCA in the test for HOTS; and (2) The students who are exposed to ICA do have a significantly higher mean gain score compared to those in the INCA group. Based on the results of the study, it is recommended that researchers (1) use creative activities during instruction with authentic and/or alternative assessments; (2) use other pre-experimental research techniques to validate results from the study; and (3) use classes as samples to reduce chances of students discussing their class activities with their peers who belong to the other groups.

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FRIENDLY ATMOSPHERE TO PROMOTE YOUNG CHILDREN EMERGENT LITERACY

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Abstract: Creating conducive and children-friendly atmosphere in learning is an essential element to promote language learning for young children. Having adults beside them will even assist the establishment of a more comfortable setting to build engagement and start interaction. Through interactions, adults can support emergent literacy of young learners and help them to get ready to read. Reading is to sound out symbols and comprehend its meaning, but being able to sound out the symbol does not always mean being able to comprehend what has been sounded. Therefore, several efforts are required to help young children to be ready to read. This article is aimed at discussing how environment can assist children emergent literacy to help them to start to like reading.

Keywords: *children-friendly atmosphere, emergent literacy, reading, writing*

INTRODUCTION

Children learn language, language functions, and how to use language in social interactions all at the same time (Halliday, 1982). Parents do not prepare to teach language to their children by limiting their children's learning to one piece of the complex system of language. They assist their children learn language by conversing with them in meaningful contexts, and in social situation. They present language as a whole, within a context, and within a social environment. Teachers of young children can also preserve the holistic nature of language learning by not breaking language into bits and pieces for study in school, because it will be meaningless. Children do not need to practice isolated elements of language; they do not learn the parts and then put back together and use them. They do need to use language in variety of situations and with a variety of speakers. They need to talk about topics of interest to them and to learn to adjust their language to meet the requirements of the speaking situation. Real talk can provide young children to practice their developing language.

In addition, children are thought to be born with an innate sense of language, and a desire to communicate their thoughts and needs to others. According to Goodman (2001), young children attempt to use language to facilitate the communication of their needs and desires, as they have seen from their intimates. Children acquire the functions, purposes, quality, and values of literacy from those that surround them. At an early age, children begin to understand that written language is another format in which communication occurs, and that it can represent one's thoughts and needs. Young children have developed their awareness about reading and writing, even before they can actually read or write, this period is known as emergent literacy. Their emergent literacy skills are the foundation for later reading,



writing and communicating. Emergent literacy is the phase in which young children start to be aware of reading and writing before they can actually read or write. This is the phase where children are building their foundation to their further literacy skills, and it begins before they start school as they experience speech, print, and graphic representation of ideas. This suggests that when children are encouraged to explore and experiment with language in a supportive environment, their language behaviors lead to the development of conventional literacy (Teale and Sulzby, 1989). They view emergent literacy as the reading and writing behaviors that precede and develop into conventional literacy. These behaviors are developed through meaningful experiences and daily interactions with peers and adults (Heath, 1983; Sulzby, 1985). Children's concepts about literacy are molded from the earliest experiences and interactions children have with readers and writers as well as through their own attempts to read, write, and construct meaning (Sulzby & Teale, 1991).

It is in line with Piaget's theory that children are active learners and thinkers who try to solve their problems by examining and exploring their surroundings, they experiment the situation to help them solve their problems. In addition, Vygotsky (1934) added that children need an environment where they can actively explore their interests, success, as well as their problems and anxieties since they learn through a process which developed gradually through explorations or experimentations, interactions, thinking and solving their problems (Piaget, 1980 and Vygotsky, 1934), and others (teachers and parents) can promote their development by preparing what they need for learning through scaffolding (Bruner, 1960). It shows that the adults (teachers and parents) have a very significant role to create and prepare a "child friendly environment" to be appropriate and accessible for children in their learning which will eventually promote their learning outcome. Children are immersed in different social situations that promote learning and understanding language around them in order to effectively communicate their needs and desires. How they behave and communicate is often learned from home environment and preschool situations. They, like Piaget and Vygotsky mentioned, are active participants in social situations, as they are investigating plentiful ways to interact with others. Predominantly, in a preschool setting, children begin to be aware of what language is and how others will react in various social situations. It shows that sociocultural theory helps us to understand the ways in which young children interact and learn from one another, teachers, and relatives in their family. They are required to develop their language through literacy practices. Literacy practices are defined as both behavior and the social cultural conceptualizations that are meaningful to the users of reading and/or writing (Larson & Marsh, 2007). Literacy practices refer to the general attitudes and beliefs regarding literacy, its uses, and purposes. It is imperative that both parents and teachers encourage literacy experiences and practices in the emergent literacy stage in order to transition smoothly into later literacy development. Children observe others as they are closely related to as a model to improve their own skills in literacy. Parents and other adults need to be aware that they are modeling appropriate ways of interacting and communicating with others. Children acquire skills through literacy events, such as through conversations and reading street signs or store catalogs (Larson & Marsh, 2007). Therefore, it is necessary that children in the emergent literacy stage are provided with ample opportunities to both acquire and learn the literacy skills.



EMERGENT LITERACY IN EARLY LEARNING

Emergent literacy can be defined as the fundamental skills, knowledge, and feelings that precede conventional forms of reading and writing (Wilson & Lonigan, 2008). The components of emergent literacy include alphabet knowledge, phonological awareness, print knowledge, and oral language (Wilson & Lonigan, 2008; Adams, Foorman, & Beeler, 1998; Chard, Simmons, & Kameenui, 1988). In this stage, young children are learning the conventions and purposes for prints, how to start effectively communicating through language, and the beginning stages of reading and writing, such as the alphabet letters and sound. In other words, it refers to an emerging set of relationship between reading and writing. These relationships are situated in a broader communication network of speaking and listening, whose components work together to assist young children to negotiate the world and make sense of experience (Thelen & Smith 1995; Lewis 2000; Siegler 2000). Teale and Sulzby (1986) in Rhyner, (2009) also describe that there is an interrelationship between oral language skills (listening and speaking) and written skills (reading and writing) such that the skills develop simultaneously and interrelatedly rather than in some sequence (e.g., oral language development preceding written language development, etc).

Other experts point out that young children's first knowledge about the words of their language is acquired through the development of oral language skills. In turn, the word knowledge that young children acquire via oral language development is important to learning about printed words. It even has been suggested that "without oral language, it might be impossible to develop the ability to read and write" (Glazer, 1989, p.19). Young children build up visual literacy skills even before they are able to read (Jackman, 2012). These statements imply that young children starts listening and speaking a language before they are able to read and write; and young children also are able to comprehend a language from utterances they listen from the adults. As a foundation for reading, children's listening comprehension and listening capacity need to be developed. And these needs phonological awareness, which means as the ability to listen and think about the entire range of sounds that, occur in a word (Heilman, 2002). By developing listening skills that focuses on phonological awareness, children will be better prepared to participate in phonic-instruction which, in turn, will make it easier for them to decode and read words which later will help them in reading. These skills and sub-skills are highly necessary to develop in early childhood in order for later reading to be acquired more efficiently, since these are the basic skills for fluent reading. In addition recognizing patterns is essential in reading, and it requires ability to detect the auditory phonological patterns which occurs in listening. In other words, listening is the foundation to help recognizing visual patterns that occurs in English language words to have children in a better position to decode and read words which have the patterns (Linse, 2005). Excellence experiences in phonological awareness combined with age-appropriate, fun, systematic, direct, and explicit instruction in phonics delivered (Snider, 1995) by informed teachers, rich experiences with language, literature, writing, and a language and print-rich classroom environment can help make a strong reading program.

Young children as literacy learners develop their reading and writing abilities concurrently and interrelatedly through experiences in reading and writing. They construct their understanding of reading and writing through active involvement with various literacy materials as they are playing and using early writing behaviors when they identify signs, labels and logos (Teale and Sulzby, 1989, 1996). This means



that young children learn the functions of literacy through observing and participating in real-life settings in which reading and writing are used. Literacy development takes place through direct experiences that demonstrate to children that reading and writing have a communicative purpose. And these can be done by doing literacy practices such as reading recipe, reading directions and signs, writing “thank you” notes or invitations to a birthday party (Jackman, 2012). Different exposure of print experience, types of print experienced and the nature of print experience contribute different literacy achievement for young children (Duke, 2000). It means that the more young children have experienced with prints, the more they will likely to have better achievement in their literacy development.

Young children need writing to help them learn about reading, they need reading to help them learn about writing; and they need oral language to help them learn about both. Teachers must construct lessons and activities around these emergent literacy skills for later literacy learning to be more effective. It is essential that educators find teaching tools and strategies for struggling emergent literacy learners in order to promote success in children’s educational careers. If students are not given ample opportunity to acquire these basic literacy skills, they may be at risk of falling further behind in later academic years.

ENVIRONMENT AND YOUNG CHILDREN LITERACY DEVELOPMENT

Environment affects how young children learn. Paula M. Rhyner (2009) states that, a child’s development through different stages results from the influence of child and environmental factors either acting separately or in some complex interactions. The environmental factors which are related to literacy development involved the literacy materials to which the children are exposed consistently and the literacy experience and opportunities that are made available within the environment. The literacy materials include any materials to support literacy activities, such books, magazines, signs, crayons, pencils, paper, etc. These materials are made available for a young child to explore and experience literacy activities by giving them the opportunities to join book reading with an adult, group book reading with a teacher, ordering from the menu, drawing pictures with crayons, etc. These two factors need to be made available for young children to get their early experience in literacy and will help them to develop their literacy knowledge and skills. Family with the parents and all other members of the family, the schools with the teachers and staffs, and the environment where children first encounter their social life can shape their emergent literacy.

The literacy activities found in young children environment can help them recognize the initial activities of what a book is, how a book is read, and what is the purpose of reading it. Children know how to turn the pages and begin to understand that the pictures represent the text being read through observation and direct experimentation (Wasik & Hendrickson, 2004, in Rhyner, 2009). The literacy practices can be found within family, day care centers, preschools, playgroups, and other community settings. And therefore, there is a relationship between settings that influence how children learn and develop different areas of expertise when participating in similar activities within and across a variety of settings.



The social-emotional and interpersonal aspects of parent-child relationships also relate to literacy practices. These factors can be the central to fostering children's emergent literacy skills for it is generally characterized by warm, supportive, and compassionate parental interactions with the children to develop their literacy skills. The aforementioned factors influence to each other, how we, parents and adults can maximize those factors will lead the young children to a better achievement of literacy development. As Wasik and Hendrickson (2004) stated in Rhyner (2009) that children characteristics include the level of engagement and social interaction in literacy-related activities and other factors that might affect language and literacy development. The social interaction in literacy-related activities and level of engagement can be built through book sharing with the adults; dramatizing the story is a part of Total Physical Response (TPR) that the young children do to internalize a concept. James Asher (1977, in Joan Kang Shin, 2006) stated TPR can be one approach in language teaching to help young children with reading comprehension. Young children learn through hands and eyes and ears (Scott & Ytreberg, 1990); by dramatizing the story, young children use their hands from movement, use their eyes through what they see when imitating movement, and use their ears to harmonize their movement when tones and rhymes are being read or sung to them. The young children can also have hands-on project to satisfy their imagination after listening to what the adults read for them. Linking literacy and play is one of the most effective ways of creating meaningful and enjoyable literacy activities for children especially in promoting young children for emergent reading and writing (Rokos A, Kathleen, Christie F, James, and Richgets J, Donald, 2003).

Effective literacy instructions during literacy activities can be done both at home with parents and siblings and also at school with teachers and friends. However, these should suit to one of the purpose of teaching English to children; that is to provide a safe, entertaining, and educational environment (Schindler, 2006). These will provide young children with developmentally appropriate settings, materials, experiences and social supports that encourage early forms of reading and writing to flourish and develop into conventional literacy. At schools, teachers can engage young children in rich conversations in varied of settings. Story book reading or book sharing of a wide range of enjoyable stories can also be done by the teacher as a part of the class routines. This activity can help young children to sharpen their phonological awareness of the language sounds as well as immersing them with the print language to recognize alphabet. The school can set this activity as one of the classroom routines that can be done regularly, since children enjoy repetition of certain activities. In addition, providing literacy materials also plays important roles to promote young children emergent reading and writing.

CONCLUSIONS AND SUGGESTIONS

Supporting environment becomes an essential factor to encourage the young children emergent literacy. Home, day care centers, and schools are the environments young children deal with. Providing young children with friendly environment will be able to promote their emergent literacy by allowing ample of literacy materials and activities in different settings to help them develop better in their literacy skills and



understanding. Therefore, parents, teachers, day care attendants should always pay close attention to the availability of supporting environment to promote young learners' emergent literacy.

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CULTURAL INTEGRATION WITH SCIENTIFIC APPROACH IN TEACHING INDONESIAN TO SPEAKERS OF OTHER LANGUAGES (TISOL) IN INDONESIA

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Abstract: Nowadays, the Indonesian language becomes one of popular languages in the world. So, efforts to conduct effective Indonesian instruction for foreign speakers are important. This research was conducted at some universities in main islands in Indonesia that serve TISOL Program. This study is one of the efforts to develop teaching materials based on Indonesia's wealthy culture. The development of the materials involved eight steps; they are (1) identifying Indonesian culture themes, (2) presenting culture phenomena in relation to the themes, (3) dialogue on target culture, (4) transition in language learning, (5) language learning with various aspects and its components in accordance with the language theories and language learning and its implication in practical communication, (6) verification of target culture perception, (7) building learners' cultural awareness after passing through a series of activities and searching teaching material and other texts, and (8) evaluating language speaking skill and culture behavior. Through these teaching materials, TISOL learners gained much information about language, culture, and other information that are needed for their communication practices in target language. Teaching materials that are integrated with language elements, language skills, culture dimension, and concrete examples of Indonesian culture practices should be presented comprehensively in learning. Of course, a series of learning activities and culture practices also became an integral part of their process in mastering language competence and Indonesian culture.

Keywords: *Integration, Indonesian culture, teaching material, TISOL, and universities*

INTRODUCTION

Based on the KIPBIPA IX activity held in Bali, September 30 to October 3, 2015, it is known that the Indonesian language is increasingly popular and attractive to foreigners. Nowadays, many countries in the world, such as Australia, Japan, Holland, Vietnam, Egypt, and others, have made the Indonesian language as one of the languages taught in education fields. The Indonesian language is included in 10 most popular languages in the world and studied in more than 45 countries around the world, based on the data from the Ministry of Education and Culture. In the Darmasiswa Program in 2015, there were about 650 foreigners from 90 countries (www.darmasiswa.kemdikbud.go.id). This showed that the Indonesian language and culture are highly desired by other countries.

A lot of studies on Teaching Indonesian to Speakers of Other Languages (TISOL) have been conducted, but they have not given a good outcome for the development of TISOL learning in Indonesia. In general, the studies are only a case study where the researchers teach BIPA and the area is limited. The researcher has done this study since he became a teacher for TISOL in 2011. At first, the



Darmasiswa Program at Sebelas Maret University has been going on for five years and there are a lot number of participants every year. Since the first time the researcher taught in TISOL program, the researcher has been interested in developing the program through various studies. It has started from 2012 until now. In conducting the research, the researcher was helped by the Technical Implementation Unit Development and Language Services (UPT P2B), which provided facilities. This study was also supported by various parties in UNS. The specific objective of this study was to develop a teaching material model based on the culture of the area, especially Javanese culture in Indonesian for the foreign speakers who study in UNS. This is important because the foreigners who learn the Indonesian language were attracted by the cultural richness of Indonesia's diversity from different regions. Therefore, in order to know more about Indonesia, the teaching materials delivered must be so attractive for the foreigners in mastering both the language and the culture of Indonesia.

This study was carried out in order to increase the competitiveness of Indonesia Internationally. It has been explained that the TISOL program is also a form of Indonesian soft diplomacy in the world. As we know that when competing in technology, Indonesia will not be able to compete with developed countries such as USA, Germany, Japan, and others. However, with the cultural richness, Indonesia can compete and become a cultural reference in the world. Therefore, in order to make foreigners get closer to the local culture, learners need to be given the materials about local culture in TISOL teaching materials. The results of this study are expected to contribute positively in the development of TISOL learning in Indonesia. In addition, it also has an impact both on culture-based tourism and on the economy of Indonesia directly or indirectly. In the development of its own culture, this study is expected to support the preservation of Indonesian culture, especially the local culture, as many are studying and developing.

The interesting thing in this study is the integration of the local culture [Javanese] in TISOL teaching materials with a scientific approach. This was done during the implementation of the research on innovative learning model, which can directly improve the learning process and learning outcomes. Teaching materials are made to be the objective of this study, which focused on the basic level of foreign students. The selection was based on the assumption that foreign students who were studying Indonesian were initiated by his interest in Indonesian culture. Therefore, introducing the culture is appropriate at the elementary level for TISOL learners.

METHOD

The problems discussed in this study were according to the activities and objectives of the research, that is, the discovery of a culture-based model of teaching materials combined with the scientific approach in the improvement of the implementation of teaching materials. This study was categorized in research & development (Borg and Gall, 1983: 772). Stages of research and development include 10 steps, but in this study, the research and development applied only four stages, namely (1) a preliminary study or exploration, (2) the stage of prototype development, (3) prototype testing phase, and (4) dissemination products.

The approach used was the research content analysis and qualitative research. Content analysis was conducted to assess the teaching material of BIPA based on culture using scientific approach.



Qualitative research was conducted to describe and explain the perceptions of students, faculty, and the TISOL organizers. The study was conducted using Focus Group Discussion (FGD) to develop a prototype model.

The data analysis technique used was an interactive model. Following Milles and Huberman (1984), the procedures used in this study are (1) data collection (focusing the collection of data); (2) the reduction of the data (analysis during the data collection, analysis within site, cross-site analysis); (3) presentation of data (matrix displays some general suggestion); and (4) drawing conclusions (drawing and verifying conclusions). The analysis was followed by drawing conclusions based on the themes that become the focus of exploration.

The procedures used in developing prototype models are the following. The first was the planning of prototype model of teaching material based on Indonesian culture with scientific approach embodied in the syllabus and teaching materials. The second was the use of teaching materials based on culture by applying scientific approach. The third was monitoring and evaluation of learning to express the advantages and disadvantages of prototype models. The indicator used was the achievement of the basic competencies associated with learning models used. The fourth was improvements and enhancements. Based on the observations and input from interviewees and the evaluation results, a prototype model of Indonesian culture-based teaching materials with scientific approach was improved to suppress deficiencies and to optimize the benefits of the model that had been compiled.

The method used in testing the model was an experiment method. The design of experiments testing model was static group comparison design, which was one of the designs suggested by Fraenkel and Wallen (1990: 237). The population and the sample of this research were TISOL learners of UPTP2B at UNS. The sampling technique used was purposive sampling. The data were collected using a test and a questionnaire. The test as an instrument was validated using the validity of the content. The content validity means that the test must be appropriate for the purpose and description of the material being taught. The objectives and learning materials are usually based on the curriculum and the validity of this type is also called curricular validity (Nurgiyantoro, 2009: 103). The most common way used to increase the validity in qualitative research is triangulation techniques. Triangulation is a technique to check the validity of the data by using something beyond the data for the purposes of checking or comparison of the data (Moleong, 2004: 178). This research used triangulation theories, triangulation methods, and reviews from the informant. Triangulation theories use several different theoretical perspectives to discuss problems examined so that conclusions can be accepted as true.

FINDINGS AND DISCUSSION

Literature Review

The study is related to the development of TISOL teaching materials in Sebelas Maret University by the researcher and research group since 2011, the year when the researchers began teaching TISOL program actively. The study relates to the development of textbooks, learning model, and the development of teaching materials for foreign students.



The study is related to the development of several text books which were developed based on several studies. The first study was entitled *"Pengembangan Buku Teks Bahasa Indonesia untuk Penutur Asing: Studi Kasus di Universitas Sebelas Maret"*, presented at The 3rdAnnual International Symposium of Foreign Language Learning (AISOFOLL) organized by Seameo Qitep in Language in Jakarta, October 3 – November 1, 2012. The study second study was entitled *"Model Pembelajaran Kooperatif Teknik Student Teams Achievement Divisions (STAD) untuk Meningkatkan Keterampilan Menulis Narasi Mahasiswa Asing di Universitas Sebelas Maret"*, presented at The 3rdLanguage Maintenance and Shift III (LAMMAS), Diponegoro University and The Language Center of Central Java, Semarang July 2-3, 2013. The third study was entitled *"Pengembangan Materi Ajar Bahasa Indonesia Berbasis Budaya dalam Media Cetak dan Elektronik bagi Penutur Asing dalam Rangka Pengembangan Pendidikan Berwawasan Multikultural"*, presented at *"Kongres Bahasa Indonesia X"* organized by The Board of Language in Jakarta, October 28 to 31, 2013.

The fourth research was entitled *"The Development of Teaching Materials Based on Culture of Indonesia in the Mass Media for BIPA Program in Sebelas Maret University"* presented at The 4thAISOFOLL in Jakarta, October 30-31, 2013. The fifth research was entitled *"The Application of Cooperative Learning Model in Enhancing The Argumentative Writing Skill with Multicultural Awareness in Indonesian Language for Foreign Learner Class in Sebelas Maret University"*, which was a classroom action research and which got a support from SEAQIL REGRANTS 2014, Seameo Qitep in Language. Finally, a Journal article entitled *"Teaching Materials Development of Indonesian Based on Culture to Develop Education in Asia"*, which appeared in Asian Journal of Management Sciences and Education Vol. 2 Number 3 July 2013, was also referred to in this study. This study is based on the research funded by the LPDP 2015 with the title *"Pengintegrasian Materi Ajar Berbasis Budaya Indonesia dengan Pendekatan Saintifik dalam Pembelajaran Bahasa Indonesia bagi Penutur Asing Tingkat Dasar di Indonesia"*

Culture Integration in Learning

Culture is the whole system of ideas and sense, action, and also the works produced by humans in public, which is made to learn (Koentjaraningrat. 2003: 72). This is explained that culture is all activities done by the human hereditary (Deneme et al., 2011), whether abstract or concrete, except the instinctive. The instinctive cannot be categorized as a culture because it does not go through the process of creation through the ideas, but only an action that follows the natural factors. This statement was reinforced by Kluckhohn (1951) who said that culture should be based on thought patterns, not just an activity that has no basis.

Culture as one element in life will always be attached to humans. This is because a human was an actor of the culture itself. As stated by Tumanggor et al. (2014: 21), there are four positions for people to culture, that is, adherents of the culture, the carrier of culture, culture manipulator, and creator of culture. From the four position, each human will have a role that is different, too.

People who have good cultural ethos are capable of taking the fourth position in the culture, that is, a creator of culture. It is said so because humans could be an agent that brings new cultures to



somewhere. This is suitable with the nature that culture progresses according to changes in the existing social constantly (Tumanggor et al., 2014: 20). So, that statement has been confirmed that every human has the task to develop and preserve the culture that has become his identity. Then, what are the cultures being the duties of human? In general, there are seven elements of culture, that is, religion, science, technology, economy, social organization, language and communication, and also the arts (Tumanggor et al., 2014: 26-27). The seven things above also explain that language was also included into the culture because two things which are true cannot be separated implicitly (Deneme et al., 2011).

Related with TISOL program, the foreign students who study in other countries also have the right to get the experience of the culture in the countries. This is similar with what Thanasoulas (2001) says that a culture should be an integrated part of the teaching of foreign languages. In addition to being a new repertoire for them, the acquisition of this second culture can also make them occupy the positions in culture. Culture by nature is giving benefit and goodness; surely they will be very happy to accept the culture of the country they are living during the study. For example, TISOL learners who are studying in various universities in Indonesia are also entitled to get knowledge of the local cultures and archipelago, Indonesian. This phenomenon is a phenomenon that has long existed, as explained by Porto (2009) and Ritlyová (2009).

Through the teaching that is integrated with a culture, TISOL learners will be able to know and love the culture of the country they are living in. This is because they are given a role to sample those cultures directly. Happy and warm feelings they experience have made them become part of the culture automatically. In addition, it is possible for them to learn the culture from his friends' country. Therefore, it is already confirmed that the culture is very important to be taught to all, including the TISOL learners. This refers to the theory of Tomalin and Stempleski's (1996: 11) who explained that a culture is taught for two reasons, that is, to increase cultural awareness and to promote cross-cultural interaction. These two reasons create a new culture and realize human beings who occupy the top position in the culture, that is, the creators of culture.

In the context of multicultural and intercultural learning, developing teaching materials becomes an important part and a strategic process because it is through the materials that were carefully designed learners will get a variety of information from both the linguistic and cultural aspects that are integrated in it (Crawford-Lange, 2010). Furthermore, Crawford-Lange describes eight stages of cultural integration in learning foreign languages. The first phase is the identification of cultural themes. The focus is on the themes of the target culture and other cultures /culture in which learners will be an important part that needs to be identified in the study. A variety of concepts such as type of work, social issues, health, and values need to be presented in the text that is used. Through texts, learners are faced with problems related to cultural content and language content to give a stimulus to the cultural achievement and language skills of the target.

The second stage is the presentation of a cultural phenomenon. The focus is on the phenomena associated with the theme that has been identified and presented in various forms of pictures, bulletin board displays, slides, film, video, audio, and written texts. Foreign language learners need to be involved



in various activities based on the phenomenon that served such: discussions, debates, interviews, presentations, brainstorming, and the search of digital sources.

The third stage is the dialogue (the target culture). The dialog related to the theme and the phenomena can be developed with a focus on: (a) a description of the phenomena presented, (b) analysis the theme features, and (c) the determination of reaction based on cultural perspectives. The results of this dialogue can be the form of written text made by the target language learners that contain their perceptions and reactions related to the theme and the cultural phenomena.

The fourth stage is the transition to learning the language. Based on the texts produced by learners, the next focus is on aspects of the language used, such as language functions, the notion of the chosen, structure, syntax, registers, and vocabulary. There, two important things must be realized by teachers and learners in this phase. First, teachers need to teach the learners about the close relationship between the themes of a culture and linguistic contents. Second, the teachers need to integrate the teaching of grammar of some text related to cultural materials contextually.

The fifth stage is studying a language. The focus on the fifth stage is studying the language with various aspects and components according to the language theory and language learning and its application in practical communication embodied in the learning of reading, listening, speaking, and writing. The dimensions of accuracy and fluency in language and how to speak correctly should receive serious attention at this stage.

The sixth stage is verification on the perception of the target culture. At this stage, the learners assess the diverse sources using language competence they have mastered to build and modify their initial perceptions about the target culture. At the end of this phase, learners are expected to manifest the cultural perception both linguistically and culturally.

The seventh stage is cultural awareness. The main objective of this stage is to build cultural awareness of foreign language learners after passing a series of the search activity and teaching materials and also the other texts. Learners are expected to have a new cultural perceptions according cultural context that entered during the learning process and will be able to practice the language and culture in different contexts.

The eighth stage is evaluation of the language skills and culture skills. In this stage, the competence and language performance of the cultural learners is evaluated. The focus of the evaluation of languages includes functionality, content, structure, and the discovery of the standards used in learning. The focus of the evaluation of culture involves the process of achieving cultural aspects embodied in cultural behaviors appropriately and the way they express their cultural perceptions in the context of the communication.

The integration of cultural aspects into the eight stages above will provide a guarantee for the discovery of cultural competency integrated with TISOL learners in the dimensions of cognitive, attitudes, and skills. The cultural aspects as content and dynamic process must be contextually integrated with teaching materials in TISOL program. Teachers are responsible to give emphasis on cultural concepts that exist in teaching materials and to involve the TISOL learners directly in a variety of activities that aim to



master the points of culture which present both the target culture (the culture of Indonesia) and the sources of culture (an international culture, as a comparison).

The Overview of Local Culture Integration [Java]

The teaching materials given to TISOL learners at UNS are divided into four language skills, namely (1) writing, (2) reading, (3) speaking, and (4) listening. The general overview of TISOL teaching materials in integrating the Javanese culture is as follows. The writing skill in TISOL teaching materials aims to make the students have various competences. First, students can know the central Java *batik* motif. Second, a student can make a sentence with the theme of *batik*. The learning steps taken in the early activity are that (a) the lecturer asks if students know about *batik* and that (b) the lecturer shows pictures of Indonesian *batik* along with a brief explanation. The main activities are that (1) the lecturer shares a text about one of the Central Javanese *batik* history, that (2) the students are asked to read the history, and that (3) student are asked to look for sources on the internet about *batik* in Indonesia and make sentences about *batik*. In this section, students were given a table to look for the difficult words that are in the text. At the end of the writing skill activities, lecturers brought three types of *batik* motif and students are asked to draw it. Then, they have to describe about their feeling after drawing *batik*.

In the speaking skill, TISOL learners are expected to find information related to the image used by the lecturer as a media. From the information obtained, the students are expected to make a description and to present it in front of the class. The lesson activity conducted by lecturer as the beginning activity is giving an explanation about the picture of Central Java culture. The main activities in teaching speaking are as follows: (1) the students get two images of Central Java the traditional dances; (2) students are expected to identify the images; (3) the student will see a video recording about puppet shows; (4) after watching the videos, students are expected to answer several questions related to the video; (5) the next task, each student will receive an envelope filled with a picture; (6) students are expected to tell an essay based on images orally in front of the class; and (7) students who do not get a turn to present in the front of class are expected to give a comment about the other students' performance on a piece of paper.

In the reading skill, TISOL learners are expected to know the content of a text and summarize it. The lecturer can start by giving an explanation about Central Java culture using a picture. At the main activity, students are given a picture about a Central Java traditional dance. Then they have to do the following activities: (1) the students read the text; (2) the student answer the questions in the textbook; (3) the students make an opinion about the picture; and (4) the students make a list of difficult words from the text and find the meaning in the dictionary.

The last skill which is taught to BIPA students is the listening skill. The learning objectives are that (1) the students can know the traditional song from Central Java and that (2) the students can find out the meaning of the Javanese song using Indonesian language. The learning activity is as follows: (1) the lecturer asks whether the students know one of the traditional songs in Central Java, and (2) the lecturers give materials about traditional songs in Central Java. The main activities are: (1) the lecturer plays one of Central Java traditional song to students (e.g.: *Lir-Ilir*) and (2) the students are expected to sing the song.



CONCLUSIONS AND SUGGESTIONS

Teaching Indonesian to Speakers of Other Languages (*TISOL*) is becoming a form of Indonesia's soft diplomacy in the global world. The innovation research related to *TISOL* teaching materials continues to be developed so that the interest of the foreign speakers to learn the Indonesian language can be anticipated correctly. This research concludes that the teaching materials based on Indonesian culture are necessary for foreigners who are studying the Indonesian language. They will be familiar with not only the Indonesian language but also with the Indonesian culture. In general foreigners are attracted to Indonesia because of the Indonesian culture. Thus assimilation of language and culture is the most appropriate combination for *TISOL* learning model in Indonesia. The results of this study also gives significant contribution for *TISOL* teaching materials in UNS based on Javanese culture as the dominant culture in Indonesia. The teaching material about Javanese culture can make the foreigners closer to the Indonesian culture and the Indonesian language. Therefore, the local culture is very helpful for foreigners to know the Indonesian culture and the Indonesian language as well.

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SELF-EFFICACY AND ENGLISH LANGUAGE ANXIETY AMONG VOCATIONAL STUDENTS OF SMKN 10 MALANG

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Abstract: Learning a language is not an easy process because it requires a great deal of effort to become a successful language learner. Foreign language anxiety has been identified as one of the major affective factors that influence foreign language learning. Besides, students' self-perceptions of their abilities to process and control this oral and written input may have significant implications in the foreign language classroom. Students' sense of efficacy affects their academic performance in various ways. This study examined the relationship between students' perception of self-efficacy and anxiety in acquiring English language. The researcher tested the research hypotheses using a sample group of 300 respondents out of the population size of 700 students. The results revealed that there was a significant negative relationship between English language anxiety and self-efficacy. Implications for researchers and educators are discussed.

Keywords: *English Language Anxiety, self-efficacy, learning English Language*

INTRODUCTION

By and large, in the world of education, we forget the importance of high-level cognitive skills that we learned at schools such as reasoning and decision making. We also forget the importance of emotions when learning a language (Immordino and Dammasio, 2007). According to Horwitz (1990), the process of learning a language cannot be explained through cognitive factors alone since affective variables such as motivation, anxiety and risk-taking need to be taken into consideration in order that educators would understand their students' condition.

The construct 'anxiety' in the process of learning a foreign language, according to Horwitz, Horwitz and Cope (1986), is described in three components. The first component is the fear of communicating (communication apprehension). The second component is the anxiety towards the existing test (test anxiety). The third component is the fear of a negative assessment (the fear of negative evaluation). The three components are believed to be the causes of uncomfortable experience and negative reactions that students feel when learning a foreign language. Communication apprehension is the fear to use the foreign language that they have learned because they are unable to express their ideas and thoughts correctly. On the other hand, the fear of negative evaluation is the fear that others will assess and judge, so consequently students will rarely communicate and interact with other people. Test anxiety is the excessive fear of academic results that they will achieve. It is triggered by the fear of failing. Students have the tendency to create unreasonable expectations and believe that any imperfections are indications of failures (Horowitz, 1986).



Individuals who experience anxiety when learning a foreign language are afraid of not being able to understand the messages causing them to be terrified not only to communicate but also to be assessed or judged (by others) as incompetent. According to Horwitz, Horwitz and Cope (1986), the foreign language education is a complex process involving learners' perceptions, beliefs, and behavior in language learning. Individuals who do not have any difficulties in expressing their ideas and thoughts to other people, when using their mother tongue, will have the difficulty in doing so in a foreign language. As a result, they will see their inability as a threat in their minds.

Many researchers have described the anxiety of learning a foreign language in a classroom as "scary", and they estimate that half of the total number of students experience anxiety (Campbell Ortiz, 1991; Horwitz Young, 1991). Language anxiety is ranked as the highest factor that affects the process of learning a foreign language, regardless of its settings (Oxford, 1999). Gardner and MacIntyre's research explains that the feeling of anxiety during the process of learning a foreign language is felt by more than a third of the total students in the classroom, with 44% being afraid that they will not understand the language that they are learning.

According to Ohata (2005), the anxiety of learning a foreign language is a complex psychological phenomenon because it is influenced by various factors. According to Bandura (1997), anxiety is a construct that relates to self-efficacy (individual perceptions towards his or her ability to perform a task at hand) that plays an important role in initiating the feeling of anxiety when learning a foreign language. A survey conducted by Aida (1994) shows that students who have high language anxiety are those who have low self-confidence towards their own abilities. A number of other studies also show that there are negative correlations between language anxiety and self-efficacy (MacIntyre, Noels and Clement 1994; Cheng, Horwitz and Schallert, 1999; Cheng, 2001, Thakur, 2013).

The effect of high level of self-efficacy will result stability when doing any tasks, create strategies in solving problems, and reduce the level of anxiety in the process of learning (Stipek, 2001). Smith and Kirby (2001) explain that as the initiator of emotions, self-efficacy has an important role in the development as well as level of emotions that happen during the process of learning. However, Cubukcul's research (2008) indicates that there is a lack of relationship between self-efficacy the feeling of anxiety when learning a foreign language in the context of university students in Turkey. As such, it can be concluded that different culture will give different results concerning this kind of research. There are, indeed, many studies on self-efficacy but only a few that focus on the relationship between student's self-efficacy and anxiety during the process of learning a foreign language (Pajares and Mills, 2006). As previously explained, based on different settings and subjects, the results will certainly differ from one research and another. Thus, it is necessary to do a study in the context of Indonesian culture concerning student's self-efficacy with their level of anxiety when learning a foreign language in the classroom.

METHOD

The sample of this research is 300 high school students from SMKN 10, Malang, who are enrolled in 2015/2016. The sampling technique used is random sampling, while the measuring instrument is the Foreign Language Classroom Anxiety Scale that is developed by Horwitz, Horwitz and Cope (1986). The

survey uses Likert's scale which provides five alternative answers in each question: Always (SR), Sometimes (KD), Rarely (JR), and Never (TP). The value of Cronbach's coefficient alpha that was obtained through the instrument is 0.857 while the reliability value that is adapted by Cubukcu (2008) was 0.86. The self-efficacy was measured by using Bandura's General Self-Efficacy Scale (2006). The reliability test shows that the value of coefficient was 0.729, which means that the instrument was sufficiently reliable to be used. In order to understand the relationship between self-efficacy and the level of anxiety when learning a foreign language, this study used one direction- regression analysis with the significance of 0.05.

FINDINGS AND DISCUSSION

Based on the regression analysis result that is acquired, the correlation coefficient value is $0.038 < 0.05$. H_0 is, therefore, **rejected** since it indicates that there is a relationship between self-efficacy and the level of anxiety. The relationship is as high as 0.078, which indicates that there is indeed a **strong** relation between self-efficacy and the level of anxiety. Thus, it can be stated that the higher self-efficacy of a person, the lower the level of anxiety that he or she has during the process of learning a foreign language; or lower than 0.05. Consequently, the hypothesis that states that there is a negative and significant relationship between self-efficacy and foreign language learning anxiety, is **acceptable**.

Table 1. The Correlation between Self-efficacy and Foreign Language Learning Anxiety

Correlations			Anxiety	Self-Efficacy
Kendall's tau_b	Anxiety	Correlation Coefficient	1.000	.078*
		Sig. (2-tailed)	.	.038
		N	352	352
	Self-Efficacy	Correlation Coefficient	.078*	1.000
		Sig. (2-tailed)	.038	.
		N	352	352

*. Correlation is significant at the 0.05 level (2-tailed).

The statistical analysis result shows that self-efficacy has a significant relationship with foreign language learning anxiety in students of SMKN10 Malang. It indicates that there is a relationship between self-efficacy and foreign language learning anxiety. It also means that students who feel capable of learning English as their second language will have a lower level of anxiety when learning the foreign language. And vice versa, the lower self-efficacy that a student has during the process of learning a foreign language, the higher his or her level of anxiety in learning English as a second language.



Based on the correlation result which shows a relationship between self-efficacy and anxiety during the process of learning a foreign language, at SMKN 10 Malang, there are several issues that need to be addressed. First, the majority of the students focus more on learning their core subjects (or their major) in contrast to other subjects, such as English as a Second Language. According to them, the English subject is not as important as their core or major classes because it will not help them in getting a job after they graduate. Young (1991) explains that the perception of whether or not a lesson is important to an individual affects the level of his or her self-efficacy. Students who think that their self-efficacy are low usually have high level of anxiety towards interacting with their friends and are prone to be more sensitive towards other people's opinions. A study conducted by Cheng (2001) concludes that students who have high level of self-efficacy in learning a foreign language will have a low level of anxiety. Carver (2006) explains that positive emotions generated from previous experience when learning a foreign language will increase the level of self-efficacy. And vice versa, if the experience generates negative emotions then it will lower the level of self-efficacy. In other words, high level of self-efficacy will lower the level of anxiety. That conclusion is also supported by Gardner (1995), Bandura (1997), and Thakur (2013).

The second issue that needs to be addressed is the English course itself. At SMKN 10 Malang, the lesson is solely around technological terms, whereas general English competency (involving listening-reading-speaking skills) is generally ignored. Thus, it is natural that students feel very anxious when they have to learn general English. According to Pei-Hsuan (2008), students who have low level of self-efficacy will have negative attitudes toward learning a foreign language, which leads into a high level of anxiety when they have to do so. Since the students have already had their own perception on the English subject (that English is not important), it is understandable that their level of self-efficacy is low. Pei-Hsuan's finding is also supported by Mahdi (2011) and Davis (2008).

The third issue is that the academic climate at SMKN 10 Malang makes the students think that they do not need English proficiency to get a job in the future. They only need to focus on their core subject to graduate and to be successful later on. As such, the students' ability in speaking and communicating in English is neglected by the school and by the students themselves. According to Bandura (1997), who refers to Social Cognitive Theory, the situation at SMKN 10 Malang shows how self-efficacy correlates strongly with students' opinion toward a subject. In other words, whenever a student has low level of self-efficacy at a certain subject, he or she will have a high level of anxiety on how to pass that subject. It is understood that English is not as 'important' as other core/major subjects. However, it is definitely essential for future career, later on. Previous research on this matter supports Bandura's theory. Some of them are by Trambly and Gardner (1995), Luke and Sinclair (1991), and Smith and Kirby (2001).

Based on the findings above, it is indicated that students at SMKN 10 Malang believe that English is a difficult subject which makes their level of self-efficacy low, in learning and becoming proficient. However, they need to be reminded that in the real world, English will be used to help their career since industries are using more and more English terminology or language on the daily basis. According to Truitt (1995), the belief that a person has, concerning a subject, correlates with the level of



self-efficacy and anxiety. Woodrow (2011), Pineil (2001), Onwuegbuzie (1999), and Respati and Prastomo (2008) also confirm that a student's belief greatly influences his or her self-efficacy. The higher the level of self-efficacy a student has, the lower his or her level of anxiety in learning a foreign language.

Another finding that needs to be discussed is the relax atmosphere that the teacher gives on the English subject. As a consequence, students think that the subject is of no great importance. Eventhough they understand the importance of English for their future careers, the lack of enthusiasm from their teacher does not motivate them to learn the foreign language seriously. It is shown from their lack of reaction when the teacher asks them to do some activities in the classroom. Thus, the students could not entirely be blamed since the teacher also teaches the subject uninterestingly. What is explained by Csíkszentmihályi (1997) about the Theory of Flow could be applied to the condition at SMKN 10 Malang. According to the theory, students who experience positive process during the process of learning, will have high level of self-efficacy. Since the experience that SMKN 10 students is mostly negative or uninspiring, it is natural that their level of self-efficacy is low and their level of anxiety is high.

CONCLUSIONS AND SUGGESTIONS

Based on the results and discussions above, it can be concluded that (statistically) there is a strong correlation between self-efficacy and anxiety in the process of learning English at SMKN 10, Malang. A number of reasons are alleged to be the causes of the relationship. One of them is the perception that English is not as important as their core or major courses. Although they seem to understand the significance of being able to communicate in English during job interviews or in the future, their level of anxiety of learning English is too high and their level of self-efficacy is too low. One of the reasons is that the academic atmosphere does not promote English as a second language. Another reason is the belief that in order to be able to speak English, students need to have special ability.

Several suggestions for future research or reference are as follows. It is important to change the students' opinion on English lesson. It can be achieved if the academic atmosphere is also adjusted so that students will be more enthusiastic in learning a foreign language. For example, the English teacher should give the English lesson in a more creative and various way so that the students would not think that English is not an important subject, and the students would feel anxious when learning English in the classroom. It is also necessary to point out the benefits of learning a foreign language (in this case, English) for their career by being proficient in reading, writing, listening and speaking. Hopefully, in the end, the students would not feel anxious anymore each time they learn and practice English in the classroom.

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ENHANCING STUDENTS' SELF-DIRECTED LEARNING THROUGH POSTERS IN SPEAKING

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Abstract: Posters are popular media. They consist of eye-catching and colorful pictures which are combined with written texts. Posters can be used as instructional media in language classrooms. EFL students can use information in posters to practice the target language in either spoken or written ways. Therefore, it is necessary to train students to develop posters. They can provide their own pictures, communicative words and sentence constructions in the posters. By so doing, the students can perpetuate their self-directed learning in a particular skill, such as speaking. This research aims at finding out how to enhance students' self-directed learning through using posters in speaking. It was a descriptive qualitative research conducted in Survival Speaking class, consisting of 25 students of the first semester. It was a 7 week-research with 7 meetings. The students were assigned to select posters' themes, to have an observation on the poster models, and then to create their own posters at the first and second weeks. The students also needed to report their rough posters in front of the class, in order to get constructive feedback from either their classmates or lecturer. Later, the revised posters were displayed in front of the class at the rest of the weeks and they invited their classmates and seniors (those students of higher semesters) to come over. They, then, directly presented their posters every time they had visitors. Thus, their self-directed learning can be developed while they produced information orally in front of their friends or lecturer.

Keywords: *Self-directed learning, posters, speaking*

INTRODUCTION

In global era, spoken language has been one of important things for conducting communication with other people across the world. However, spoken language, popularly as speaking skill in the English language teaching, becomes one of productive skills that are about dilemmatic. Speaking is simple in one side and complex in another side that depends on how people see. Ideally, people who have mastered speaking, automatically they master writing or vice versa. In the reality, there are many people who are good and fluent in speaking in this case English, but their writing might be not as good as their speaking. Planning or preparation can perpetuate speaking better in terms of fluency, accuracy and complexity (Li, Chen & Sun, 2015). Since these two skills, that is, speaking and writing are both productive skills, they can be executed hand in hand. The students can provide written product first, before they would like to perform or present in front of the classroom (Irawati, 2008). All in all, poster is the media that can require the students to operate both their speaking and writing skill simultaneously.

Poster is one of educational media that is simple and interesting. It is a part of electronic media consisting of the combination of lines, images and words or sentences that are persuasive and



communicative (Smaldino & Russel, 2005). The poster should be pretty eye-catching, in order to make the people interested and curious to read it. In the teaching learning process, the poster can be provided by the teachers (Reilly, 2007) or created by the students themselves through project assignment (Lestianingsih, 2011). The poster is made on the size of 11 x 17 inch-thick paper or banners either horizontally or vertically. It shows that everything on the poster should be designed and planned first. The students need to create or make concept of things informed in the poster. Later, after the poster is created well, the students can start to display and present in front of the class and/ or selected place. It implies the use of spoken language and written language simultaneously.

By using posters, the students get a lot of benefits such as, having experiences to work with other people and having self-directed learning. These happen if the teacher assigns the students to create their own posters in group and to present the poster in front of the class. Similarly, Reilly (2007) showed that posters foster learner autonomy. The students can have a chance to self-evaluate and make a choice on which cues to use. It implies that self-directed learning becomes one of important things that can be developed in the teaching learning process. In relation to the previous explanation, the present study elaborate how poster can enhance self-directed learning in speaking.

Recently, many researchers investigated the use of posters in speaking for elementary school or young learners (Rahmadewi & Rosa, 2012; Patrawati & Kusumarasdyati, 2013; Cetin & Flamand, 2013). In the teaching of speaking, most researchers provide posters for the students. The teacher asks the students to present the information in front of the class. Later, the teacher asks the students to re-tell the story without looking at the cues (Rahmadewi & Rosa, 2012). Although the posters are not made by the students, the poster can still develop the students' self-directed learning as long as the teachers allow the students to use the language consciously. Further, Cetin and Flamand (2013) postulate the term 'self-directed inferential' seeks to acknowledge the active and conscious role of the learners in acquiring knowledge explicitly or implicitly. Thus, this study of using poster in Survival Speaking (Speaking I) to enhance self-directed learning is conducted for the university students.

METHOD

The aim of the research was to elaborate the using of posters in Speaking to enhance students' self-directed learning in the English Department, College of Teacher Training and Education "PGRI" at Madiun, East Java (IKIP PGRI Madiun). This study used a descriptive qualitative research design.. The design was greatly appropriate because it described the phenomena naturally. Therefore, some important points might come up into reality. This research involved 25 students of the first semester taking survival speaking class. The researcher collaborated with the lecturer to design a research on using posters in Survival Speaking to enhance self-directed learning, since the researcher did not teach this speaking course. The lesson plans were made for 7 meetings (a half semester). The students were assigned to select posters' themes, to have an observation on the poster models, and then to create prototype of their own posters at the first and second weeks. The students also needed to report their rough posters in front of the class, in order to get constructive feedback from either their classmates or lecturer. Later, the revised posters were displayed in front of the class at the rest of the weeks and invited their classmates



and seniors (those students occupied higher semester) to come over. They, then, directly presented their posters every time they had visitors. Thus, their self-directed learning can be developed while they produced information orally in front of their friends or lecturer. To obtain truly credible data, the researcher collected the data through recording the teaching and learning process and completing the observation sheet, assessing the students' performance of speaking-based on Brown' speaking rubric scale (Brown, 2001), and interviewing the students to know their self-directed learning using Self-Directed Learning list developed by Khait (2015). Teaching and learning process were carefully transcribed and checked to answer the aim that is to elaborate the use of posters in speaking to enhance students' directed learning. Accordingly, the lecturer and the researcher read, rated and commented the students' posters. Based on the teaching-learning process and the students' scores, the researcher interviewed the lecturer and some students to know whether the students' self-directed learning enhance. The researcher only chose those students who were nicely willing to be interviewed using snowball technique in order to reach a point data saturation; no longer hearing or finding new information.

The data were analyzed throughout the research. Therefore, the researcher obviously worked with data by organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding which parts will be told to others (Bogdan & Biklen, 1982). It means that the researcher selected and chose only data which importantly supported the purpose of the research.

FINDINGS AND DISCUSSION

The data collected from observation, students' essay scores, and interviews were analyzed in relation to the purposes of the study: to elaborate the using of posters in speaking to enhance students' self-directed learning. Based on the observation, there were 25 students attending survival speaking class. The researcher intentionally chose the class based on the lecturer's recommendation. Both the researcher and the lecturer collaborated to create lesson plans of 7 meetings on using posters in speaking to enhance students' self-directed learning. By so doing, the students were assigned to make groups, each consisting of 4-5 people in order to select posters' theme, observe the poster models and create the posters. At that time, the students looked very active and involved, since they needed to explore and generate ideas related to the posters' theme outside the classroom and then proposed the content and the layout of the posters before starting to write the posters themselves. It was similar to the interview result with KP translated in English as follows:

We felt challenged to be actively searching posters' topics from many sources like books, internet, and other hardcopy of posters before proposing the posters' content and layout to the lecturer. Fortunately, we have a chance to work together and help one another with our classmates.

The students presented their rough draft of posters to get constructive feedback in the third week. Soon after presenting the draft of their posters in front of the class, the students create their posters outside the classroom, as a project. Some strategies were done to support their ideas. They read some related sources and discussed them with their friends to get some suggestions. Accordingly, they found



that it was neither easy nor simple. However, they were enthusiastic in creating the posters since they needed to put things interesting inside their posters.

In the next meeting, while the students attended the classroom bringing along their posters, the lecturer asked them to present their revised posters one group by one group. They did peer-evaluation under the lecturer and the researcher's supervision. Accordingly, most posters presented were amazing. The students were pretty successful in making interesting posters. As it was stated by the lecturer, FP as follows:

I, myself actually was happy to see how the students could become very autonomous learners. They had worked hard collaboratively to create the posters. They had been very patient to consult with me about things related with the posters' content and layout.

Furthermore, the students finally displayed their posters along the corridor in front of their classroom. They invited people to come over and then every time they got visitors, they presented their posters. At the same time, the lecturer evaluated the students' spoken performance. Overall, their speaking performance scores ranged from 'good' to 'very good'. It happened since the students could manage things they wanted to say or express. They could choose the interesting and suitable topics to explain. Thus, it perpetuated their speaking performance better and they became more autonomous learners, as one of evidence of self-directed learning.

Based on the students' scores above and the interview results, some important things were revealed in the following. First, the students had experienced working with their classmates inside and outside the classroom with poster topics that were relatively new. In the procedure of using posters in speaking, the students were asked to work with their friends in the group. At that time they tried to accommodate ideas from all member of the group. They learned how to control their personal desire in order that they would not be selfish people. They learned things through contacting with their surroundings. This is in line with what Cetin and Flamand (2013) said that the students may engage in and learn from surrounding without any guidance from an instructor. Certainly, it implies that the students' surrounding can be their friends, those who they usually communicate with.

Second, they can choose things interesting to discuss on their own. While making or creating the posters, the teacher does not directly give the topics of the posters. The students can freely choose what things to have on the posters. They also provide their own choice of colors, photos, information, and layout as well. Since, they choose the topic on their own; they greatly remember every single thing that they would like to say. They can directly see the posters whenever they forget. The posters can become guidance for them to remember in their presentation. Similarly, Pratawati and Kusumarasyati (2013) report that by using posters, their feeling of nervousness and fight during presentation can be reduced, because they can see the notes or cues in the posters every time they get lost. Thus, it shows that the posters are media which effectively help students make their spoken performance smoother.

Third, the students understand their personalities and their abilities more simultaneously. At the time, the students work with their friends to create their posters, their essential personalities come up in the surface. They can find out that working with friend need to be patient, to have tolerated, to control personal emotional, to respect others' opinion, to obey some agreement, and many more. In terms of



abilities, the students are capable of solving the problems. They also become people who can manage and plan their work well. They are good at having negotiating and communicating, since they have regular discussion at the time planning and finishing their group' poster projects. They, therefore, obviously have better performance in the speaking skill. They have practiced presenting the posters orally many times, from presenting draft to revised posters. Thus, those personalities and abilities found in the students lead them to have the so-called self-directed learning. Again, these findings are supported by Song and Hill (2007), who stated that perspectives on self-directed learning are divided into personal attribute, process, and context. Personal attribute consists of moral emotional and intellectual management, process consists of learner autonomy over instruction, and context consists of environment where learning takes place. In sum, to make the students practice self-directed learning, it is necessary to provide an activity with clear instruction and to cover an activity that stimulates the occurrence of personal attribute.

CONCLUSIONS AND SUGGESTIONS

Using posters in speaking has enhanced students' self-directed learning in some ideas: (1) the students have experienced to work with their classmates inside and outside the classroom with poster topics that were relatively new; (2) they can choose things interesting to discuss on their own; (3) they understand their personalities and abilities more simultaneously. The findings also show how important to activate the students is. The students should get more spaces to plan and create their own work.

This research contributes to the teacher and the students such as the occurrence of positive attitude on learning. Firstly, the students become more independent and critical, for they have to search their own references to generate ideas for their posters. Secondly, the teacher becomes sensitive and aware of the students' speaking skill development and self-directed learning. The teacher needs to check every sentence used in the posters to reduce misinformation.

With this respect, further studies are suggested to investigate the using of posters to enhance students' speaking much longer for approximately one semester by assigning them to create more posters in order to sharp their spoken performance and their self-directed learning. Then, this present research can be considered as preliminary study for further investigation, since there are some problems and weaknesses revealed in using posters in speaking class.

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A PRELIMINARY STUDY ON EFL LEARNERS' PRAGMATIC COMPETENCE

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Abstract: This research is aimed at measuring EFL learners' pragmatic competence with emphasis on refusal, compliment response, and apologizing. The subjects of the research were 33 students of English Department, Faculty of Education and Teacher Training, University of Bengkulu, Indonesia. The topic of this research is considered to be important since one of TEFL (Teaching English as Foreign Language) objectives is to enable students to communicate in different contexts appropriately. The descriptive method was used to see the phenomena of language use naturally. Twenty situations of Discourse Completion Tasks (DCTs) were applied as the instrument to measure the students' pragmatic competence. The result shows that the overall EFL learners' pragmatic competence was good especially in apologizing speech acts. Only a few inappropriate uses of expressions were found out and a bit of failure in understanding the context. Thus, it can be concluded that most of the EFL learners, in this case 3rd grade university students majoring in English have a good understanding and competence in responding to a given situation in different contexts.

Keywords: *Pragmatic competence, EFL Learners*

INTRODUCTION

English in Indonesia is taught as a foreign language (EFL). It means that English learners have only limited access to English speaking environments since it is not used as language of communication. The biggest chance for the learners to use English is in the English subject classroom. However, many factors such as the influence of L1 (mother tongue/local language) and L2 (the Indonesian language), teacher competence, and lack of facilities make the English speaking environment in the classroom unable to be fully created. As a result, the aim of English learning is not reached sufficiently.

In general, the aim of English learning in formal education in Indonesia is to provide students with a good linguistic and communicative competence in English. In fact, it seems that in its application, English learning pays more attention to linguistic competence such as in the terms of knowledge about grammatical, lexical and phonological rules. Moreover the curriculum of English learning launched by the government focuses more on students' ability to memorize English vocabulary and grammar. In addition, the text-based learning curriculum pushes students to understand reading texts. It is supported with the regulation of national examination which only assesses students' linguistics competence. Thus the communicative competence, spoken or written, seemed to be ignored. To sum up it can be said that English learning in Indonesia is grammatical-memorizing and examination-based approach. This condition is really contradictory with the philosophy of language learning, which states that knowing a language should involve more than knowing a set of grammatical, lexical, and phonological rules. Language learners



need to develop communication competence, which is the ability to use the language they are learning properly in a given social, encounter so as to use the language efficiently. (Hiep, 2007).

Conducting a study on students' communicative competence, particularly pragmatics competence, in certain context is really urgent. Measuring students' pragmatic competence in English as foreign language will be useful to design an appropriate curriculum and technique in teaching-learning process of English as foreign language. By doing so, the target of studying English, which is to enable students to communicate effectively in any context, for Indonesians, is hopefully to be reached.

Moreover, as the world develops rapidly and globalization happens, mastering English as a world language is inevitable. Nowadays, many instructions in manufacture products such as electronics are written in English. In the education field, more and more Indonesian citizens would like to continue their study overseas. To do so, good academic records are not enough. One of the requirements to study abroad, especially in an English speaking country, is the ability to communicate effectively in a certain context especially academic context. Moreover, in relation with free trade, job opportunity will be opened widely for everybody from all over the world to compete. By mastering English, one has more chance to win the competition. In other words, having a sufficient communicative competence in English is a must for everybody. Unfortunately the newest curriculum reduced time allocation for the English subject in basic formal education in Indonesia.

Conducting a study on students' communicative competence, particularly pragmatic competence, in certain context is really urgent. Measuring student's pragmatics competence in English as foreign language will be useful to design an appropriate curriculum and technique in teaching-learning process of English as foreign language. By doing so, the target of studying English, which is to enable students to communicate effectively in any context, for Indonesian students, is hopefully to be reached.

Some theories in pragmatic competence state that it relates to language use in communication. According to Kasper & Rover (2005: 317) pragmatic competence is the ability to act and interact by using language. Furthermore, Taguchi (2011) stated that pragmatic competence is the ability to use language appropriately in social context. Social context means communication in certain situation. Thus, it can be concluded that pragmatic competence relates to the ability to use language appropriately and efficiently in a certain context.

In terms of second language or foreign language learning, Nureddeen (2008) defined pragmatic competence as the ability of second or foreign language learners to use language based on pragmatic rules that determine linguistic utterances as used by adult native speakers. As English is a foreign language in Indonesia, Indonesian students must have pragmatic competence, which means that the students have the ability to use English based on English pragmatic rules. In other words, it also includes the students' understanding about English culture and the way of communication. In other words, pragmatic competence is about communicative competence. According to Savignon (1991), pragmatic competence is a part of communicative competence which is shown by the ability to use language appropriately.

A pragmatic rule is language specific, which means that every language has its own characteristics based on each culture. For example, the politeness criteria in English culture must be



different from the Indonesian culture. Yule (1996) mentioned cross cultural pragmatic as a study about expectation on differences of cultural schemata. Kasper & Blum (1993) defined it as a language act which is used by the speakers with different cultural backgrounds. Thus, cross cultural discourse is important in social interaction (Boxer: 2002).

Yifeng Yuan (2012) conducted a study on Chinese college English students' perception and strategies of pragmatics. In this research, he found out that although College English students were grammatically advanced language learners, they displayed limited knowledge and highly restricted repertoire of language learning strategies. It influences the effective learning and communication resulting in pragmatic failures in many intercultural communication situations. From the study conducted abroad about pragmatic competence, it can be concluded that pragmatic competence is really important in developing communicative competence. Furthermore, there are not many studies conducted in Indonesia about Indonesian college students' pragmatic competence in English which will give a description about the success of teaching and learning process of English as foreign language in Indonesian curriculum. This research is conducted as a preliminary study to investigate pragmatic competence of Indonesian University students as EFL learners.

METHOD

This research is qualitative research which describes Indonesian EFL students' pragmatic competence as it is. The instrument used in this research was Discourse Completion Tasks (DCTs). DCTs consist of 20 situations, in each of which a natural communication in English is designed. The DCTs was adopted from the previous study done by Yifeng Yuan (2012). The students were asked to respond to the situations as naturally as possible. From the 20 situations, it is divided into 3 speech acts namely refusal (1-7), compliment response (8-14) and apology (15-20). The data were analyzed qualitatively. Student responses were read carefully and classified into three groups, that is, whether they responded appropriately based on the context, whether they did not respond appropriately, or whether they failed to understand the context so that the response is not relevant. Next, the result of the analysis will be presented descriptively. The participants of the research are the third grade students of English Study Program, Faculty of Education, the University of Bengkulu. They are 33 students. They have studied English as Foreign language at University for three years. It is assumed that the participants already have a good competence in English since they had learned English since they were in Junior high school.

FINDINGS AND DISCUSSION

In general, the findings of this research show that most of the students were successful in understanding the contexts given by responding appropriately. From the three categories, that is, refusal, compliment response and apology, it seems that the second category is the most familiar to participants. They responded mostly appropriately with only a very few inappropriate responses in compliment response. Clearly, the result will be presented as follows.

Refusal

The first category of DCTs consists of 7 situations, to which refusal responses are expected to be given. The refusal response expressed in three strategies include regret, direct refusal and excuse. The 7 situations are 1) refuse a party invitation, 2) refuse to work over hour request 3) refuse to coffee offer, 4) refuse a teaching method changing request, 5) refuse a borrowing request, 6) refuse a salary-raising request, 7) refuse a dinner offer.

Based on the data, the three strategies were used by the participants with the the first strategies (regret) the most, followed by direct refusal and excuse respectively. Furthermore it also found out that in some data, students failed to respond appropriately due to misinterpreting the context of situaton given. For example in situations 1 and 2, most students use regret strategy by *saying sorry, I'm sorry, I am so sorry*.

Situation 1

You are at the office in a meeting with your boss. It is getting close to the end of the day and you want to leave the office.

Boss : If it is fine with you, I'd like you to spare two extra hours tonight so that we can finish up with this task.

Student's response : I'm sorry Sir. I can't continue this job because I have some problems. Sorry Sir.

Direct refusal strategy is mostly used in situations 3, 4, and 6. Some expressions of direct refusal are: / *don't think so, No thanks, I can not ...*

Situation 2

You are taking a break in the students' lounge. A friend comes by and gets himself a cup of coffee from the coffee machine. He offers you a coffee, but you cannot drink now because you have an upset stomach.

Friend : Hey, you want some coffee?

You : No, thanks

The last strategy (excuse) was used by only a few the participants.

Situation 3

You are taking a break in the students lounge. A friend comes by and gets himself a cup of coffee from the coffee machine. He offers you a coffee, but you cannot drink now because you have an upset stomach.

Friend : Hey, you want some coffee?

You : I have an upset stomach

Furthermore it also inappropriate response such as in the following example;

Situation 4

You are walking on campus. A friend of you invites you to come to a party at his house next Saturday. You cannot go to the party because you will have three exams to take next Monday.



And his house is very far from your place.

Friend : Hi, we are having a party this Saturday. Do you want to come?

You : **I am sorry to hear that** but I cannot come.....

Some data also showed that the students do not understand the context given so that the response was not relevant. For example in the following data:

Situation 5

You are a University freshman. You attend classes on time and prepare complete lecture notes. One of your classmates often misses class and asks you to lend him the notes before the examination once again.

Classmates : Oh my God! There is an exam tomorrow but I don't have notes from last week. I am sorry to disturb you, but could you please lend me your notes once again?

You : Sure, that's the note.

Classmate : Well...then I guess I'd have to ask someone else.

From the explanation above, it can be concluded that most of the students have a good pragmatic competence in refusing an offer or invitation. Most of them could give a response appropriately based on the context or situation given by considering the distance of locutor and interlocutor. However, there were some inappropriate expressions found in refusal speech act, and some students (although only a few) fail in understanding the context given.

Compliment Response

Data numbers 8 to 14 consist of situations that needed compliment response. This response also applies three strategies, namely, *accept*, *reject*, and *evade*. Based on the data, most of the compliment responses started by saying "Thank you" or "Thank". Perhaps it is the influence of the Indonesian culture which is famous with its kindness and politeness. However, all strategies are found from the data.

Compliment responses by using accepting expressions are, among others, as follows: *Thank you for your great compliment, Oh really? Thank you very much, thank you, nice to hear that, Thank you, I do my best*

Compliment responses by using rejecting expressions are, among others, as follows: *Really? Thank you. It is only a usual presentation, Thanks, it is not an ordinary food,*

Compliment responses by using evading expressions are, among others, as follows: *Are you kidding me?, not really,*

From the data it can be concluded that most students have a good pragmatic competence in responding to the compliment.

Apology

The last category is Apology. It consists of 6 situations given in number 15 to 20. From all of the categories, this last category seems to be the most familiar to the participants. Almost all



participants responded appropriately toward the situations given. Briefly, most of the expressions started with a regret expression *I'm sorry, Sorry*. Thus, it can be concluded that most students were successful in responding to the situations which need apologetic responses.

CONCLUSIONS AND SUGGESTIONS

Based on the discussion above, some conclusions could be stated. First, overall, EFL learners, in this case the third grade university students have a good pragmatic competence. Secondly, among the three categories, that is *refusal, compliment response, and apology*, the last category seems to be the most familiar to the participants, which is indicated from the appropriate response given. Thirdly, there were some inappropriate responses, and although not too significant, there are some students who fail in understanding the context.

Research on EFL learners' pragmatic competence will be very useful to evaluate success in the language teaching and learning process. More detailed and accurate analysis will give clearer description about the pragmatic competence. Furthermore, doing research to measure students' pragmatic performance will also be interesting and useful to compare pragmatic competence and performance since pragmatics is about language use.

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DISCOURSE ANALYSIS OF EFL TEACHERS' REQUEST

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Abstract: This study was conducted to analyze the request strategies and modifications produced by English Foreign Language (EFL) teachers, the frequency and the teachers' perspective in using the request strategies. The research questions were formulated as follows: what kinds of request strategies were produced by EFL teachers?; what were the internal and external modifiers of request produced by EFL teachers?; what was the most frequent request strategies and the internal and external modifiers of request used by EFL teachers? The design used in this study was descriptive qualitative. The Written Discourse Completion Task (WDCT) questionnaire was used to collect the data of EFL teachers' requests. The units of analysis were both the categorization and classification of the three main levels of request's directness strategies and the internal and external modifiers of request. To analyze the elicited data of EFL teachers' requests, Blum-Kulka et al.'s (1989) theory on the request strategies of directness level and Schauer's theories on the modification of request utterances were used. There were three results in this study. First, the results indicated that the teachers preferred using the direct strategy (45%) to conventionally (35%) and non-conventionally (20%) indirect strategy of request. The direct strategy consisted of five sub-strategies: mood derivable, explicit performatives, hedged performatives, obligation statements, want statements. The most preferred sub-strategy used by EFL teachers was mood derivable (34%). Second, the teachers' perspectives were equally in line with the elicited data from WDCT questionnaire. According to the teachers' perspectives about request strategy, indirect strategy (36%) was more appropriate than direct strategy (64%) to be applied to the students. Based on the elicited data gained from WDCT questionnaire, indirect strategy (55%) was more superior to direct strategy. Third, there were two modifiers of request. The EFL teachers produced several types of both two modifiers of requests. The EFL teachers produced internal modifications (60.2%) and external modifications (39.8%). Those percentages were obtained from 150 request utterances produced by the teachers. The results showed that the most frequent modification type was politeness marker. It was used in 33.4% out of 168 modifications of request.

Keywords: *discourse analysis, request strategy, request modification*

INTRODUCTION

Teacher is a central figure in the classroom. He plays an important role to conduct learning processes. He should also create comfortable classroom atmosphere for his students. According to Harden and Crosby (2000), the teacher has six areas of classroom activities that can be summarized as an information provider, role model, facilitator, assessor, planner, and resource developer.

Reviewing the teachers as a role model, Squires (1999) and Alexander (1992), cited in Dogarel and Nitu, (2003) note that teachers may not see themselves as models, and may even regret the very idea



as pretentious and paternalistic, but it is difficult for learners not to be influenced by the living example set before them. For that reason, it does not matter what the teachers' role in the class is, they always act as the model and the center of students' attention (Bruner, 1977). It is teachers' obligation to deliver knowledge, good message, behavior and attitude appropriately. Students get models of language not only from textbooks, reading materials and of all sorts and from audio and video tapes, but also from the teacher's way of teaching and speaking (Harmer, 2007:117).

Generating good communication with the students could be fascinating and challenging at the same time. This situation could happen because the student might have a different interpretation when the teacher produces utterances. The meaning of the word "utterance" is an action of saying or expressing something aloud and an uninterrupted chain of spoken or written language (www.oxforddictionaries.com/definition/utterance). In producing utterances, such as "Would you like to take the chalks?", "Please, close the door!" or "Could you be silent?", the teacher does not only produce the grammatical and lexical forms of what is said (McCarthy, 1991:10) but also produces actions to ask the students to perform actions. Actions produced by utterances are called speech acts (Allen and Perrault, 1980).

Searle (1969:23, cited in Wardhaugh, 1992:285) claims that speech acts can be divided into three different kinds. There are utterance acts, propositional acts, and illocutionary acts. This study focuses on the discussion of Illocutionary acts. Illocutionary acts relate to the intents of speakers. It includes report, announce, predict, admit, ask, reprimand, suggest, order, propose, express, congratulate, promise, thank, exhort, and request (Leech, 1983:203).

This study investigated the type of request modifications used by English Foreign Language (EFL) teachers and the various strategies by which requests were produced in the classroom.

METHOD

This study was a descriptive qualitative study analyzing the data about teacher's request utterances taken from the Written Discourse Completion Task (WDCT) questionnaire. The analyses in qualitative research concern in understanding the result of found data rather than calculate the result of found data. (Moleong, 2009:3).

Discourse analysis as a tool to analyze a set of selected request's utterances of the teachers from WDCT questionnaire was used. The objective of this study using WDCT instrument was "to inform the speakers" pragma linguistic knowledge of the strategies and linguistic forms where the result can be implemented (Kwon, 2004). Bebee and Cummings (1996:80) also describe a WDCT as highly effective instrument to collect the strength data for discourse studies. Therefore, WDCT was an appropriate way to collect the data for this study since the purpose of this study was to show the result of the subject's utterances of request.

The lecturers were asked to respond appropriately in written form based on the situational description given on the paper. Then, the data were analyzed by applying the opinion from Blum-Kulka, House and Kasper (1989:18, cited in Krulatz, Anna, 2012:56) and Schauer (2009). The former explains the



categorization and classification of the three main levels of request's directness strategies and the latter discusses the internal and external modifiers of request.

FINDINGS AND DISCUSSION

Request Strategies of the Teachers' Request

From the data, it was found that generally the EFL teachers often produced indirect request strategy rather than direct request strategy. The occurrence of direct strategy was 45% of the data. Conventionally indirect request occurred as the second strategy (35%). Finally, the occurrence of non-conventionally indirect request was 20%. It existed as the third strategy that frequently occurred on the chart. The distribution of EFL teachers' request can be shown in table 1.

Table 1. Strategy of EFL Teachers' Request

Level of Directness	Strategy	Utterances		Total	
Direct	Mood Derivable	51	34%	68	45%
	Performatives (explicit)	3	2%		
	Hedged Performatives	2	1.4%		
	Obligation Statements	6	3.4%		
	Want Statements	6	4%		
Conventionally Indirect	Suggestory Formulae	8	5.4%	52	35%
	Query Preparatory	44	29.5%		
Non-conventionally indirect	Strong Hints	13	8.8%	30	20%
	Mild Hints	17	11.5%		
Total				150	100%

The results of this study contradicted o what Hassall (1993) found about Indonesians' request strategies. Hassall investigated the use of Indonesian request strategies produced by native speaker of Indonesian studying in Australia. They found that conventionally indirect request occurred more frequently than any other request strategy. This difference was probably a matter of grammatical and pragmatic issues emerging from data source. Hassall (1993) collected the data from the native speaker of Indonesian that produced Indonesian requests while the data from the native speaker of Indonesian that produced English requests were collected. Hassall's subjects of study were students who were studying in Australia and produced the requests in the context of their everyday life. On the contrary, this study involved EFL teachers who produced request to their students.

Therefore, the way of producing request between Indonesian students who produced Indonesian request and Indonesian teachers who produced English requests were different. The different way is probably influenced by the Indonesian structure of request which does not have any modals in its use or by the social status of the subjects. The teachers that were involved as the subjects of this study preferred to choose direct request as a strategy to convey their intention to their students.

Teachers' Perspective on Request Strategies

From the table 2, it can be seen that the EFL teachers preferred to choose indirect request strategy whether conventionally or non-conventionally indirect request (henceforth as CI and NCI request). An interview was also conducted to each participant to elicit their opinion about the most appropriate requests' strategy used to the students.

Table 2. Teachers' Perspective on Request Strategy

Level of Directness	Teachers' Perspective	
Direct Request	4	36%
CI & NCI Request	7	64%

Table 3. Distribution of Teachers' Requests from WDCT Questionnaire

No	Name	Direct Request		CI Request		NCI Request		Total	
R1	AUSR	13	86%	1	7%	1	7%	15	100%
R2	DRN	6	40%	6	40%	3	20%	15	100%
R3	KS	8	53%	4	27%	3	20%	15	100%
R4	KAM	1	7%	9	60%	5	33%	15	100%
R5	LN	6	40%	6	40%	3	20%	15	100%
R6	MN	8	53%	4	27%	3	20%	15	100%
R7	SKN	9	60%	4	27%	2	13%	15	100%
R8	AK	7	47%	7	47%	1	6%	15	100%
R9	AHR	7	47%	3	20%	5	33%	15	100%
R10	AF	3	20%	8	53%	4	27%	15	100%
Total		68		52		30		150	100%
		45%		35%		20%		100%	

Next, table 3 presents the distribution of requests' strategies produced by each teacher obtained from WDCT questionnaire. From the above table, it can be assumed that indirect request is the most frequent strategy used by the teachers. In line with the elicitation data from interview, the elicitation data from WDCT questionnaire showed that the most appropriate strategy was indirect request. Indirect request strategy was chosen as the appropriate strategy in accordance with the teachers' perspective.

Internal and External Modifiers Used by EFL Teachers

The teachers used several internal and external modifications of request. The most frequent modification was politeness marker as internal modifier of request. *The politeness marker* gained 56 (33.4%) out of 168 modifications that was produced by EFL teachers. Here is the distribution of the internal and external modifiers of request of EFL teachers. The data is presented on the table.



Table 4. Distribution of Internal and External Modifiers of Request

Internal Modifiers	Downgraders	Lexical Downgrades		101	60.2%	168 (100%)			
		Modifier	Count				Percentage		
Internal Modifiers	Downgraders	Downtoner	0	0%	101	60.2%	168 (100%)		
		Politeness	56	33.4%					
		Marker	2	1.1%					
		Understater	25	14.9%					
		Past Tense	5	2.9%					
		Modal	0	0%					
		Consultative	1	0.5%					
		Devices	6	3.6%					
		Hedge	2	1.1%					
		Aspect	0	0%					
		Market Modality	0	0%					
		Upgraders	Syntactic Downgrades	Conditional				2	1.1%
				Clause				0	0%
				Appreciative				0	0%
				Embedding				0	0%
Tentative	0			0%					
Embedding	0			0%					
External Modifiers	Upgraders	Tag Question	0	0%	67	39.8%			
		Negation	0	0%					
		Intensifier	4	2.4%					
		Expletive	0	0%					
		Overstater	0	0%					
		Alerters	13	7.8%					
		Preparators	37	22.1%					
		Grounder	12	7.2%					
		Disarmer	0	0%					
		Imposition	0	0%					
Minimizer	3	1.9%							
Sweetener	2	1.1%							
Promise of									
Reward									

The following discussions are examples of teachers' request strategies and modification of request. The subject of the study constructed requests when responding to the given situations in WDCT questionnaire. The examples of teachers' request strategies and modification of request are illustrated in (1) – (2):

- (1) **Situation 1:** Then, what would you say to get the student sitting there close the door?
- 1) Hi you, close the door please! (R1)
 - 2) Would you like to close the door? (R10)

- (2) **Situation 2:** You as a teacher want to ask your student to explain it slowly and clearly.
- 1) Would you like to present your material clearly? (R1)
 - 2) You are better present the material slowly in order to receive what you explain to your friends. (R6)

Discussion

There are several differences between this study and the other researchers who focused on analysis of request utterances. In this study, the request utterances were analyzed differently based on the method of data collection, subjects of the study and additional theory to identify it.

First, This study was compared to Hong Gao's research entitled Features of Request Strategies in Chinese. Gao declares that the most preferred strategy of request used by Chinese is imperatives in direct request. This is quite the same with the result of this study in which the most prominent type of request strategy is mood derivable. Both of imperatives and mood derivable are using verb as the grammatical mood and structure.

Second, I compared my study with Tim Hassall's finding. Hassall's state that the most preferred strategy of request used by Indonesian was query preparatory of conventionally indirect request. This contradicts with the result of this study. The result could be different because the subject of the study has different social status in society. In Hassall's study, he used student of Indonesian to convey their request while this study used teachers to elicit the data of request. In addition, WDCT questionnaire was used in this study while Hassall's used role plays to elicit the data.

Third, this study was also compared with research by Mas'udah (2015). She found that the most frequent strategy of request used in the Andrea Hirata's work of the novel of The Rainbow Troops was mood derivable of direct request. This could happen because there is not any modal verb used as request's grammatical mood in Indonesian. Therefore, this paper supports Mas'udah study especially in oral case.

Finally, I can conclude that my study is quite same as what Gao has found about request strategy used by Asian people. On the contrary, my study contradicts with Hassall's study because of the different social status of the subject. The result of this study also strengthens the finding of Mas'udah paper (2015) because direct request becomes the most prominent strategy to convey the request.

CONCLUSIONS AND SUGGESTIONS

From the above findings, it can be concluded that the most dominant strategy of request used by EFL teachers is direct request strategy. The direct request strategy gained 68 request utterances (45%). Then, the most preferred sub-strategy produced by EFL teachers is mood derivable which got 51 (34%) utterances. Furthermore, the EFL teachers' perspective is suitable with the data findings about the request strategy. The teachers have chosen indirect request as the appropriate strategy use to convey requests to the students. Based on the above discussions, the most frequent modifications of request produced by EFL teachers is internal modifier of request and the most prominent type of request modifiers is politeness marker which got 56 modifiers (33.3%) used by the teachers.



The teacher should be concerned with teachers' request as the strategy to convey what they intents to do exactly. They should use direct request to get the student to do the action since this is the easiest strategy that can be recognized by the students. In addition, they can use preparators in order to attract the students' attention to their requests.

They should produce the utterances of requests that apply the explicit meaning more often since the students are not from English department. That will minimize the misinterpretation of the requests. It will also increase the students' understanding about the teachers' intention accurately.

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THE DEVELOPMENT OF AN INTEGRATIVE MODEL OF INDONESIAN LANGUAGE TEACHING MATERIALS IN ICT BASED SOCIO CULTURE STUDIES FOR INTERMEDIATE NON NATIVE SPEAKERS

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Abstract: This paper discusses the development of an integrative model of Indonesian for foreigners (BIPA) teaching material for non-native speakers (NNS). Research questions employed in this research are: (1) What is the need of ICT based integrative model development of BIPA teaching materials for improving NNS' Indonesian communicative skill?, (2) What are the characteristics of the integrative model of Indonesian teaching material for NNS?, and (3) How is the ICT based integrative model development of Indonesian teaching material for NNS in improving their Indonesian communicative skill? This is a research and development based on a modified Borg and Gall's (1983) concept. The findings generated in this research are a guide of ICT based integrative model development of social cultural BIPA teaching material that is (1) arranged based on integrative approach, (2) developed based on socio cultural domain, (3) oriented towards communicative ability improvement, and (4) elaborated on ICT utilization basis. Based on the result of the product trials, it is revealed that there is improvement in the average score of learners' communicative ability, as indicated by the score increase from 57 to 75. Thus, ICT based integrative model of social cultural BIPA teaching material in this middle level can improve foreign learners' speaking fluency. Learners' proficiency level which initially was in level 2+ described as being able able to satisfy routine social demands and limited work requirements increased to level 3+ described as being able to speak with grammar and vocabulary accuracy to participate in formal and informal conversation on practical, social, and professional issues". Based on the findings of this research, it is suggested that the product be used to teach BIPA in Indonesia. However, further studies are needed.

Keywords: *integrative model of Indonesian language for foreigners (BIPA) teaching material, communicative ability, ICT*

INTRODUCTION

Indonesian has an important role on national and global scale as foreign language. It is because Indonesian is the most language to be learned by foreigners. Foreigners learned *Bahasa Indonesia* or Indonesian language as a second language (foreign language) for academic purpose and also for practical purpose (Dardjowidjojo 1994:3). In Indonesia, BIPA learners commonly employ the second purpose. Thereby, the learning process is directed to the practical ability like how they use Indonesian language for communication.

The preparation of learning process becomes very important to achieve the learning objective of Indonesian for foreigners. In the learning preparation, the existence of interesting learning materials needs



to be considered. However, interesting BIPA teaching materials for foreigners is difficult to find. Teachers who teach Indonesian for foreign learners frequently have to face this problem. The teachers find it difficult to choose or to decide the appropriate learning materials in order to help the learners achieve the desired competence. The use meant is how to teach the language viewed by teachers' point of view, and the way of learning viewed by the learners' point of view.

Along with the rapid development of technology in educational world, surely the obstacles of learning Indonesian can be minimized. With the help of technology, the learning obstacle can be reduced or even eliminated. Technology is important for the students especially the technology which can't be separated in the class. Therefore, good learning materials are needed for BIPA to respond to the foreigners' increasing interest in learning Indonesian. BIPA learning materials which meet the goal of the program is beneficial because in BIPA learning materials information about the culture of Indonesia can be inserted.

INDONESIAN LANGUAGE FOR FOREIGNERS

Based on Suyata (2000:6), foreigners learn Indonesian with various purposes, from merely for daily communication, as for talking to taxi driver, bargaining things, to mastering Indonesian language for formal needs, such as for attending course or teaching Indonesian. Thereby, there are three purposes of reasons behind foreigners' willingness to learn Indonesian language. They are to master the basic interpersonal communication skills, to understand the concepts and scientific principles of Indonesian, and to deepen the culture along with all of the aspects. The three purposes can be done separately or altogether. They learn Indonesian language for practical needs, for academic purposes, integrated with mastering Indonesian culture.

In BIPA learning process, Indonesian is treated as a means of communication so that the learners are expected to master the communication skills. Therefore, BIPA learning process aims to prepare learners to be able to communicate receptively and productively.

Based on the achievement from targeted learning results, in BIPA teaching process, the chosen approach is communicative approach. Related with communicative approach, Van Eck (in Suyitno, 2008) explained that language teaching using communicative approach needs some components in order to determine the purpose of language teaching, They are (1) the background situation of using language, including speaker role, setting and the topic of the conversation; (2) what kind of language activity which later can be done by the learners; (3) language function which is done by the learners by using the language later; (4) what can be done by the learners towards every topic of the conversation; (5) what kind of common issue which can be handled by the learners; (6) what kind of concepts which can be handled by the learners later: (7) what kind of language form which is used by the learners: and (8) the skills level which can be manifested by the learners. The teaching program which has these purposes needs various activities and learning process which help the learners to reach the set of the purposes.

Indonesian language learning process in BIPA program can be understood as a system which consists of some supporting components, namely instructional components and non-instructional components. The relation and inter components functional interaction will create teaching and learning



process and the result of the learning (Widodo 2001:2). In BIPA learning process, the presence and the role of the learners are considered as prominent component. The learner component distinguishes BIPA learning process from other Indonesian learning process. BIPA learners as foreign language learners have certain characteristics, related to (1) personal features, (2) background, (3) major (field of study), (4) knowledge/skills, (5) interest, (6) learning purpose, (7) learning strategy, and (8) learning time. The presence and the condition of the learners interact with other instructional components in the embodiment of BIPA learning process. In addition, the characteristics of the learners should be considered as variable which can influence BIPA learning process.

BIPA learning process targets at developing learners' proper language skills. In wider definition, being proper itself relates to other aspects, including the culture which is always related with the language substance. Moreover, since BIPA's learning process is held in Indonesia, the consideration from socio cultural view become more important. Consequently, learners need to communicate directly with the society.

BIPA learning process as a program has a clear base serving as the common basic principle in learning. As a language learning, it must be based on the conceptual foreign language learning norm as the basic approach. The conceptual norm meant comes from language theories and language learning theories as stated by Spolsky 1980 and Stern 1987 (in Widodo, 2001 : 4).The particularities of BIPA's learning are shown on (1) the learning purpose, (2) learning target, (3) teaching materials, (4) methods, (5) the use of source/media, (6) learning activities, (7) learning evaluation, and (8) learning problems. The realization of the learning aspects is a complex matter, so that a clear and conceptual base for BIPA learning is needed. Without a clear reference, it is considerably possible that the BIPA learning will not be effective. From the point of view of organization and management pattern, BIPA learning should be (1) able to develop the learning motivation, as well as (2) able to facilitate learners to master Indonesian language in context. The target must be mapped and realized in a specific and clear form or model of BIPA.

By considering the type of its activity, BIPA learning is basically a process of learning act pattern which is directed towards learners' learning motivation for Indonesian language. Action process can be created by forming an environment with factual experience. Factual experience has an important role, essentially in the input realization and output result (Krashen 1985; Baradja 1990; Cook 1994). The illustration of BIPA's learning pattern can be visualized as we can see in the picture below.

The chart shows how BIPA learning aspects must be placed functionally and proportionally in the BIPA implementation policy. The chart shows the learning aspects such as: (1) learners individual background, (2) learners motivation, (3) class management (inside and outside) through material and activity elaboration, (4) the environment of where the language is used in the society, and (5) factual experience (language experience and problems) that have to be considered. All of them are directed towards the learning act in order to master Indonesian language

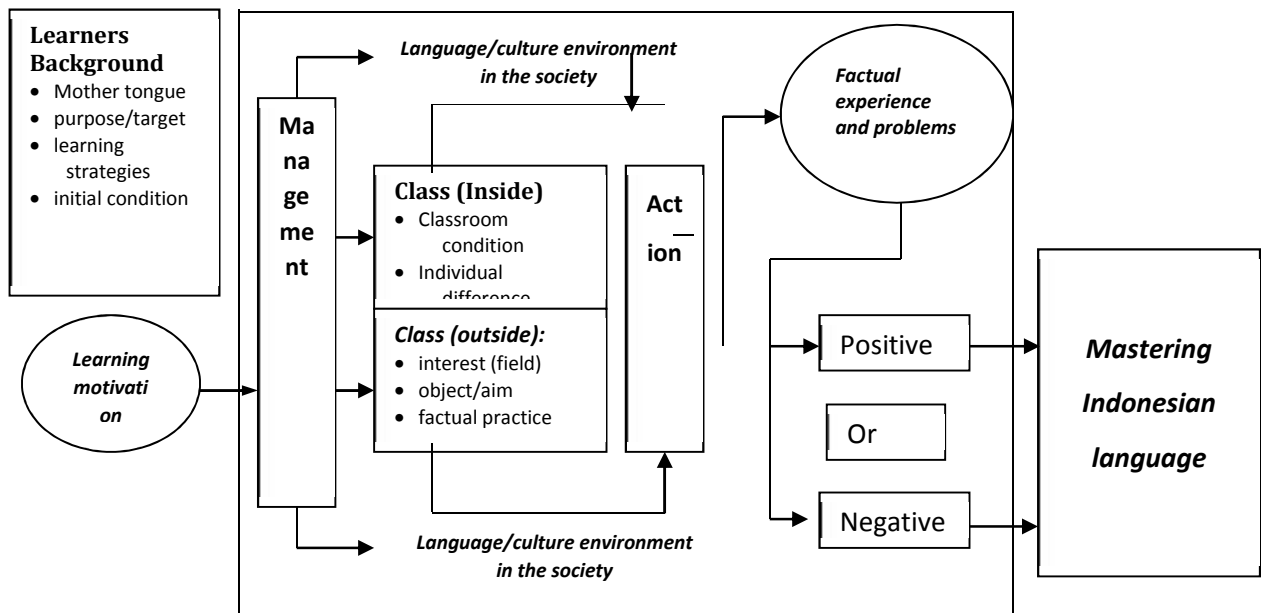


Chart 1. Illustration of BIPA Learning Pattern

The implementation of BIPA learning in Indonesia has specification which is shown in the external instrument aspect. External instrument is related directly to the learners' environment. This aspect colors the language climate Indonesian society, and this aspect needs to be included as the variable in BIPA learning. In order to do that, a national policy about teaching Indonesian for foreigners is needed. That policy needs to cover curriculum, learning material, teacher and equipment.

METHOD

This research was carried out to produce teaching material that can develop non-native speakers' Indonesian language skills. Research and Development (R&D) research model was applied in this study. The term *educational product* in this research doesn't only cover materials such as textual books, educational media and videos, etc., but also process and procedure development that include the development of learning models. In this case, there are two main activities that are of vital importance in a R&D study, namely creating products and testing said products' effectivity. The product that was developed in this study was a development of integrative model of Indonesian language material for non-native speakers.

Model of Indonesian language material for non-native speakers as the findings of this study were presented using qualitative descriptive method because the data of this study were obtained in the form of description that portray not only what happened but also qualify the description based on the data obtained.

FINDINGS AND DISCUSSION

Based on the analysis result of BIPA learning and teachers' needs, an integrative model of socio-cultural Indonesian language teaching material for non-native speakers that optimizes the use of



information and communication technology was highly needed. The analysis result in question became the groundwork to develop an integrative model of BIPA teaching material. Besides, to help teachers develop the integrative model of BIPA teaching material, this study also created a guidance to develop the teaching material in integrative model. On that ground, this integrative model of teaching material and the development guidance were based on the teachers' and the learners' needs.

In this study, the integrative model of BIPA teaching material was designed in three units that were in accordance with the syllabus being developed. The teaching material produced was aimed for intermediate level. In addition to teaching materials and guidance, this study also produced a complementary CD containing educational videos corresponding to the theme of each topic.

Material delivered in this teaching material for intermediate level was designed to fulfill the foreign language learners' needs studying Indonesian. Due to the fact that the subject of the study was learners in intermediate level whose purpose was to acquire Indonesian language and culture, the teaching material was written in line with the stated purpose. The learning of language cannot be separated from the learning of culture. Therefore, all the materials produced in this study intended to train the Indonesian language learners communication skills during their stay in Indonesia.

BIPA teaching materials produced in this study were divided into three units. Each was the elaboration of the BIPA syllabus that was designed with engaging themes and corresponding to the condition of Indonesian society. The first unit depicted local arts, especially coming from Central Java. The second unit focused on tourism sites or travelling around Central Java. The last unit portrayed the culinary of Central Java.

Each unit was designed using integrative model. All materials were presented in one theme that can be used in the learning of all language skills, such as reading, listening, writing, and speaking. In addition, this book also featured basic Indonesian language grammar knowledge as well as primary cultural notes of Indonesia.

The making of integrative model prototype of Indonesian language teaching material for non-native speakers was carried out in six steps. After obtaining the analysis result of the needs of teachers and learners, a prototype was made. Afterwards, the prototype was tested by teaching material and media experts. Some constructive advice were given by the experts to improve the teaching material and media. After being remodeled, the products' effectivity were evaluated.

In the effectivity evaluation, it was found that during the learning process, learners became independent and active. Teacher acted as a facilitator and a motivator. The teacher employed a question and answer method to examine the learners' skills and knowledge about the Indonesian language material being taught by using blog, educational CD and teaching material.

The question and answer session conducted by the teacher stimulated an interaction between teacher and learners which, in effect, created a reciprocal relationship between teacher and learners. In this case, the teacher didn't limit the learners' answers. The teacher asked the same question to different learners so that a final answer could be concluded together. In addition to question and answer session with learners, the teacher also asked the learners to present the each and every result of their learning



activities. Presenting the result of what they had learned helped learners advance their communication skills.

In this learning process that used integrative model of Indonesian language teaching material for non-native speakers, all language skills were enhanced. For instance, in the local arts theme, learners read passages about local arts. This would certainly improved learners' reading skills. Besides, learners answered questions related to the passages which, as the result, advanced learners' writing skill. Still based on the same passages, the teacher played videos linked with the topic, while the learners were listening and watching the educational videos. Afterwards, the learners were asked to retell what they watched orally. This activity would better learners' listening and speaking skills.

Based on the analysis result of research data, it was apparent that learning process that employed intermediate-level ICT-based integrative model of socio-cultural BIPA teaching materials did help BIPA learners to improve their Indonesian language communication skills in intermediate level.

The analysis result of the data proved that there were score improvements from the pre-test, intervention, and post-test. Communication skills shown in the intervention were improved with the average score of 69. Meanwhile, in post-test, the learners' score increased by 6 points, reaching an average score of 75. Therefore, it can be concluded that intermediate-level ICT-based integrative model of socio-cultural BIPA teaching material advanced the fluency of foreigners in speaking Indonesian language. Learners' fluency level which started at the level 2+ that is described as "able to satisfy routine social demands and limited work requirements" progressed into level 3+ that is interpreted as "able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most conversations on practical, social and professional topics".

In conclusion, employing intermediate-level ICT-based integrative model of socio-cultural BIPA teaching materials in learning process makes a difference in terms of learners' communication skills.

CONCLUSIONS AND SUGGESTIONS

From the discussion above, it can be concluded that Integrative model of Indonesian language teaching material is required to fulfill these four aspects. The first aspect is teaching material integration. Teaching material was written by including all language skills and combining them with materials that could be found in daily communication, such as dialogues on radio and television, announcement in a mosque, invitation, advertisements on a magazine, a news article in newspaper, and so on. Furthermore, BIPA teaching material must be integrated with Indonesian society's social and cultural aspects. The second aspect is language skills integration. This model of BIPA teaching material was produced based on integrative approach. The term integrative in this teaching material development meant combining the usage of four language skills, namely listening, reading, speaking and writing. The third aspect is learning implementation integration. In integrative approach, learners were also involved in activities in both inside and outside the classroom, whether in structured assignment or in socializing with the society and the surroundings; and the fourth is information and communication technology optimization. In this learning process, the use of ICT was focused on the utilization of blog with interactive multimedia, such as interactive blog with social media, such as yahoo messenger, facebook, twitter, google talk, and other



online chatting applications. With the addition of the applications, learners were able to directly interact with the teacher and their fellow learners.

The characteristics of this intermediate-level ICT-based integrative model of socio-cultural BIPA teaching material were based on integrative approach, developed in the socio-cultural domain, aimed to improve communication skills, and optimizing the use of ICT. Intermediate-level ICT-based integrative model of socio-cultural BIPA teaching material was developed based on the characteristics above.

This intermediate-level ICT-based integrative model of socio-cultural BIPA teaching material was proven as effective and able to improve non-native speakers's communication skills in Indonesian. This was shown in the product effectivity evaluation. Based on the result of this study, there was an increase in learners' score of communication skills, from 57 to 75. Thus, this intermediate-level ICT-based integrative model of socio-cultural BIPA teaching material was proven able to improve foreign learners' level of fluency. Before given this teaching material, learners' average fluency level were 2+ which means "able to satisfy routine social demands and limited work requirements". Afterwards, their fluency level advanced to level 3+ which is described as "able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most conversations on practical, social and professional topics".

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IMPROVING STUDENTS' READING SKILL BY USING COOPERATIVE MODEL TEAMS ASSISTED INDIVIDUALIZATION

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Abstract: Teaching reading focuses on understanding and gaining the information presented in the reading texts. Therefore, it needs appropriate techniques in presenting the reading materials to the students. The researcher found that the 11th grade students of SMK PGRI Pasuruan had difficulties in comprehending their reading materials. They spent much time in understanding simple reading texts. They had difficulty in understanding the meaning or words and identifying main ideas. They spent a lot time doing it and the result was not satisfactory.

The researcher also found that many teachers did not have better teaching strategy to teach reading skill to their students. The teachers usually asked the students to read the text, and asked them to answer the questions and the students seemed to be bored. To improve the students' reading ability, the researcher conducted a classroom action research which has four steps, namely: 1) planning, 2) implementing, 3) observing, and 4) reflecting. This research was aimed to improve the students' reading skill by using cooperative learning model Teams Assisted Individualization at second grade students of SMK PGRI Singosari Malang. In Cycle 1 the students felt that the type of cooperative learning was a new thing in their learning process, and they did not understand what the teacher intended to do with that. However, in Cycle 2, the improvement of the students' learning result was achieved. The improvement was influenced by the students' improvement in mastering vocabulary and material presented in the implementation of the Cooperative learning Type Teams Assisted Individualization in teaching English.

Keywords: *reading skill, Teams Assisted Individualization*

INTRODUCTION

Reading text is now an important way to access information. Reading comprehension is an important language skill because we found that many science books and information are written in English. If we do not comprehend reading texts, it will be difficult to understand the content or the main idea of the texts. We can conclude that the reading skill also takes an important role in communication.

In this research, the researcher will try to observe reading comprehension. Reading is one of the four language skills which the students should comprehend, especially in the context of getting the information or the knowledge from the text. The teacher has a responsibility to increase the students' reading skill.

In vocational school as formal institution which English teaching and learning takes place, the goal of reading skill teaching should be intended to the students' comprehension in reading texts. The researcher found that many students had difficulties in comprehending reading materials. They spent



much time to understand the text given by the teachers. The students admitted that they even could not understand simple texts. They worked by themselves to find the meaning of difficult words from the dictionary, or find the main idea of a text. This activity took a lot of time and the result was not satisfactory.

The researcher also found that many teachers did not have a better teaching strategy to teach reading skill to the students. The teachers just asked the students to read the text, and then asked them to answer the questions. It seems that the students got bored with the reading activities.

This research is related to the researcher's experience in implementing the cooperative learning type Teams Assisted Individualization (TAI) in teaching reading at one of vocational schools in Java. According to Lie (2004: 43) teachers who implemented TAI liked heterogeneous group. According to Maesuri (2001:37) group provides assistance to individuals (students) who have difficulty in learning. Mulyani (2006: 38) states that giving the task to individual students directly will make the students will more responsible not only for themselves but also in the group because the group's success lies in each individual student.

Teams Assisted Individualization (TAI) model is one of the cooperative learning models in which the students share their knowledge and experience with each other in a group/team who get problem. The group consists of high and low achiever students. The high student helps the low student by giving them motivation and some explanation about what the low student need for solving their problem (Slavin, 1995). According to Ibrahim (2002) Team Assisted Individualization of cooperative learning benefits students both at the top and bottom groups who work together completing academic tasks. Students who are good at helping take responsibility for the weak in the group. The result of former research by Nurfiyanto (2010) on the application of cooperative learning which uses TAI learning model in elementary school showed that TAI increased students' curiosity in learning social sciences.

In this research the researcher attempted to improve the students' reading skill by using TAI. Based on the background of the research above, the problem of this research is how TAI could improve the reading skill of the second grade students of SMK PGRI Pasuruan.

METHOD

This study was qualitative descriptive. The aim of the study was to solve the problem in class. According to Ibrahim(2000) classroom action research English instruction is an approach to English teacher's professional development and to improve student's learning in which English teacher's systematically collect data and reflect on their work and make change in their classroom practice. There are four steps in an action research, namely planning, implementation, observation, and reflection.

In this study, the researcher collaborated with another teacher who collaborated as an observer. However, she was also involved throughout all of the research activities.

The collaboration focused on formulating the research problems, carrying out the action of the research and doing reflection. Through this collaboration, it was expected that there were a lot of inputs generated by sharing ideas about the research process. Besides, this collaboration was very beneficial for the implementation of all the research procedure. Before doing the action, the researcher trained and gave explanation to his collaborator about the procedure of teaching reading TAI model



During the action stage, the practitioner implemented TAI. The observation stage included recording the data on the result of the method and keeping a teaching journal. In the reflection stage, conclusions of the activities were drawn, and the teacher and the observer revised the original plan based on the conclusions. Therefore, they could begin a new cycle if the result, based on the criteria of success, was not satisfactory,

The researcher found that the problem encountered by most of the students during teaching and learning process was how to comprehend a simple narrative text. In the class observation before conducting the study, the researcher found that most of students had difficulties in comprehending narrative texts. The teacher asked the students to do the task by themselves. In the class, they looked busy looking for the meaning of certain words in the text by using a dictionary. However, until the time was over, only a few of them could finish the given task.

The data acquired from the preliminary study were analyzed to identify the main problems found in the teaching and learning activities. There were two main problems in the English teaching and learning activities. They were the preparation of lesson plan and combination of new method. In the previous lesson, the teacher had not prepared the lesson plan before teaching, and she did not try to combine new method in her lesson. Based on the problem findings, the teacher set up a plan in order to solve those problems aiming at improving students' ability to comprehend simple narrative texts.

Carrying out the steps after the data collection in the preliminary study was done, there were five steps in arranging the planning. They were (1) preparing the lesson plan, (2) preparing the research instruments, (3) preparing the instructional materials, (4) procedure of presentation, and (5) preparing the criteria of success.

As stated before, one of the problems in English teaching and learning activities was there was no a lesson plan prepared by the teacher before she taught. Here, the researcher designed a lesson plan based on the Standard of Competence and Basic Competence as stated in School Based Curriculum of 2012. This study employed four instruments. Those were test sheet, questionnaire, and observation field note that aimed at knowing whether the data taken from interview was matched with the reality.

The researcher had prepared materials with selected topics before teaching and learning activities started. They were reading material of simple narrative texts completed with questions sheet which were relevant with the instructional objectives in the lesson plan. The materials were taken from different sources, such as, other guidance books and the Internet. The purpose was to attract the students' interest in learning.

The teacher designed three activity stages in implementing his lesson plan. They were pre-reading activities, whilst-reading activities, and post-reading activities. The time needed for each meeting was about 2 x 45 minutes. A student was categorized as having complete learning if he or she gets a score of 65 based on the minimum criteria of learning success of English in that school.

The students' reading score from daily tests from the teacher did not achieve the criteria of success in the school. Based on that, the researcher decided 75% of the students should achieve 65 or above. To analyze the students' success or the percentage of the students who learned successfully after the learning process, the researcher gave a written test at the end of each cycle.



FINDINGS AND DISCUSSION

This part covers the result of the classroom action research and the discussion based on the data taken from the observation done while TAI was being implemented and from the students' answer to the questionnaire

The students' condition before the implementation was individualistic. They worked by themselves in every learning process. It made the low students got difficulties to improve themselves. The researcher identified the students' learning difficulties by observing their previous daily test scores. The average score and the achievement score from daily tests did not achieve the criteria of success in the school. Based on the students' scores, the researcher divided the students into some learning groups and each group consists of four or five students.

In cycle one, the researcher prepared the teaching material consists of lesson plan, three simple narrative texts, and other teaching tools. In this cycle, the titles of the narrative texts were Cinderella, Ali Baba and Forty Thieves, and *Tangkuban Perahu*. The researcher conducted the teaching and learning process based on the lesson plan that the researcher had already arranged before. This cycle took three meetings.

During cycle one, the researcher found that some students were busy with their own activities and did not care with their classmates who got difficulties in comprehending the texts. That was not appropriate according to basic components of TAI or Teams Assisted Individualization, which state that each student in a group corrects each others' answer. Students who had difficulty in understanding the learning materials were encouraged to ask for help to their classmates in their groups before asking for help to the teacher. Each group had an obligation to resolve the problem and each member of the group had to help each other. The researcher as the teacher reminds the students of the rules.

The researcher found that the students' failure in comprehending familiar stories was due to their lack of vocabulary. The students were bashful in doing new learning method. At the second meeting, the students were shy in doing the activity. They also spent lot of time to find the meaning of some words in dictionary. Therefore, some of them could not finish the activity. On the third meeting the students did the test as post test of cycle one.

In the first cycle the students did not achieve the minimum score of the criteria of success yet. It might be caused by those problems above.

In cycle 1, the result of the implementation of TAI was not satisfactory yet. Therefore, it was necessary for the researcher to conduct cycle 2 in order to create a more effective action to achieve the researcher's purpose. In this step, the researcher prepared the teaching material consisting of lesson plan, the hand out of simple narrative texts, a small dictionary consisting of a list of the vocabulary used in the text, and other teaching tools. In this cycle, the titles of the narrative texts were The Smartest Animal, Queen of Arabia and Three Sheikh, Unlucky Day, and The Smartest Parrot.

In cycle two, the researcher observed not only the students but also the class situation during the teaching and learning process. In the first meeting the researcher found that the students enjoyed the activity because there was a list of difficult words on the texts. The students were not bashful anymore in doing the new learning method. In the second meeting, the students were enthusiastic in doing the activity



especially in retelling the stories. Thus, all of them could finish the activities. In the third meeting, the students did the test as post test of cycle two.

Based on the result of the second cycle, the implementation of TAI had contributed to the students' learning achievement in mastering the given materials. It had a positive effect to the students learning achievement as indicated by the improvement of the average score in every cycle. The researcher and students activities in the teaching and learning process based on the data analysis were successful. In the implementation of TAI, the students' dominant activities were cooperating with other students, sharing and discussing the learning materials. Thus, it can be concluded that the students were active.

CONCLUSIONS AND SUGGESTIONS

Based on the result of the teaching and learning process in the two cycles, the implementation of TAI in teaching reading, can improve the students' reading skill as indicated by the improvement of the students' average score in every cycle.

From this research, it can be concluded that to achieve optimum learning result, the teacher should be able to choose and determine a good teaching strategy or teaching technique. In addition, the researcher hopes that future researchers develop and implement TAI.

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PROVIDING EFFECTIVE FEEDBACK TO STUDENTS' L2 WRITING ERRORS

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Abstract: It is believed that writing is an important skill to support other language experiences. The ability to write well in English has become increasingly crucial for L2 students. Consequently, teachers should be aware of some errors on students' writing. It is strongly argued that teacher should give feedback on those errors. In an article written by Maghsoud and Karim (2015) about teachers' and students' attitudes toward error correction in L2 writing, it was found that students appear to crave surface error correction from their teachers and think feedback is useful. It is admitted that feedback will make students understand whether they have written clearly, accurately and effectively. Inspired by their article, the writer is going to explore more about feedback on students' writing errors. Hence, this paper aims at discussing four things: factors that may affect students' writing errors, types of feedback that will be appropriate in increasing the quality of students' writing, and the role of teachers in providing effective feedback for L2 students, and investigating the role of writing feedback towards students' writing. Students are asked to write a simple paragraph about their family description. Then, feedback will be given in the form of scoring rubrics. After that, the scoring rubrics will be given to the students. Then, they are asked to describe their school in another simple paragraph. Finally, the writing will be scored to see whether there is improvement or not. Therefore, it is expected that feedback can help students improve their writing proficiency to the point where they are cognizant and able to produce it with minimal errors and maximum clarity.

Keywords: *feedback, correction, writing error*

INTRODUCTION

Nowadays, English has significant role in education and students are expected to communicate effectively with English language which becomes the media of instruction. As one language skills, writing has always occupied a place in most English language course. But the students appeared to have many problems when writing in English, such as they have difficulties in organising their ideas, because it is a new experience for them. In general, for EFL students and writing aspect particularly, they need to surround themselves in a language learning environment. When they made mistake in writing, it is necessary to correct their error for better improvement.

Maghsoud and Karim (2015) stated that teachers, for instance, may provide a certain type of corrective feedback but students may not acquiesce to it. Consequently, students who are not satisfied with a specific type of corrective feedback, they will hardly be inclined to apply it. Therefore, there will be agreement between teachers and students about what suitable effective feedback (Amrhein & Nassaji, 2010).

Although the results of their study demonstrate that both teachers and students are optimistic about the effects brought as a result of teachers' employing corrective feedback, there is considerable



discrepancy between students and teachers to areas or features of language that should be emphasized. Clearly, teachers must mediate and participate to adopt students' belief patterns and encourages them understand how feedback is supposed to influence their writing and why it is given in the way it is.

This article is going to discuss deeply about how to provide effective feedback to students' writing error. In particular, it discusses about some issues and concept related to giving feedback to the students' writing. Maghsoud and Karim (2015) stated that effective feedback should match with students' preference and it can be given in different type of error.

METHOD

It is a literature review study. It discussed some factors that may affect student's writing error, feedback in writing, types of feedback, feedback on grammatical error and content and students' preference, the role of teacher in providing effective feedback for L2 writing, and the role of writing feedback towards students' writing.

FINDINGS AND DISCUSSION

What the writer means by finding and discussion in this paper is the explanation of some factors that may affect student's writing error, feedback in writing, types of feedback, feedback focus on both grammatical error / content and students' preference, the role of teacher in providing effective feedback for L2 writing, and the role of writing feedback towards students' writing.

Factors that May Affect Students' Writing Error

Chou (2011) has listed a number of reasons why students encounter some problems and hindrance when writing their tasks that can make them error in writing. The following are some factors that may affect students' writing error:

- Students might come from different cultural backgrounds where they are fully dependent on teachers.
- Low language proficiency might also obstruct academic writing.
- problems in making grammatical errors, unsuitable choice of vocabularies, irregular verbs, and incorrect punctuation and spelling
- First Language (L1) interference, insufficient of ideas, and unobvious instructions of the assignment

According to Craig (2013) the treatment of error in L2 writing is one of the more debated issues in EFL/ESL practice. He found that many L2 writers in their classroom may persistently produce sentence level error, no matter how many draft, conferences, and revision take place. There are a number of reasons for this persistence. First, errors are a natural part of a second language acquisition process and it will need a long time to gain language that is good and academically proficient. Second, L2 writer often transfer element from L1. Third, some L2 writers have fossilized errors that stubbornly persist. Fourth, it is often difficult for both LI and L2 writer to write correctly while engaged in complex critical thinking processes and with technical material.



Feedback in Writing

According to Ur (1996: 242) defines feedback as information that is given to the learners about their ability of the learning assignment, mainly with the objective of improving their performance. In teaching and learning English, feedback is considered as a crucial element, particularly when the students performing skill in learning English. Feedback is required to provide a response to the result of students' writing and used as a means of students' image about their product on writing skill.

Corrective feedback comes in various forms such as error correction, content area, error correction and content area and, error identification without corrections. It concerns to progressiveness, strength or weaknesses, rightness or falseness of writing product. In providing feedback, teacher encourages students to continue writing in order students feel good with their writing and carry the activity through completion .So, in process of writing teacher must motivate students to do more towards their writing.

Types of Feedback that will be Appropriate in Increasing the quality of Students' writing

In writing, there are many types of feedback. Feedback can be classified according to the following: the performer (the provider) of feedback namely self, peer, teacher, peer, and CALL or Computer Assisted Language Learning)), the timing of feedback (delayed and immediate feedback) and the form of feedback consist of direct and indirect feedback), the method of performance of feedback on oral and written form, the concentration on a specific thing in feedback (grammar, spelling and etc), the stage of feedback in writing process and the effect of feedback (feedback in editing and revising stages). Concerning the types of feedback, this article will deal with teacher direct feedback and teacher indirect feedback.

Direct feedback is a technique of correcting students' error by giving the right answer on the wrong place. Whole, indirect feedback is when the teacher /peer alerts students to error using general comments, but gives students the opportunity to fix error themselves (Ferris, 2002:19). Similar to this, Lee (2005) defines direct feedback is provided when the correct form is provided on students' writing while indirect feedback is provided if the teacher or peer indicates the location of the error indirectly on the paper by underlying, highlighting or circling, or indirectly by indicating the margin that there is a visible error but without giving the right answer. Finoc chiori in Hasyim (2002:23) gives the symbol or codes that can be used to indicate error in indirect. These symbols or codes can be seen in this following table:

Table 1 The example of codes used to give signal on error in indirect feedback

No	Code	Meaning	Kind of error
1	Wc	Word Choice	The words are inapplicable with the sentence/meaning
2	PREP	Preposition	Wrong preposition
3	VT	Verb Tense	Wrong Tense/ use another tense
4	S/VA	Subject verb agreement	Subject and verb do not agree
5	SP	Spelling Error	Wrong Spelling / punctuation of your spelling
6	N.P	New Paragraph	Unorganized paragraph
7	^	Missing word	There is a missing word need to insert



8	?	Question Mark (unclear meaning)	I can not understand this. The meaning is not clear. Write in another way to make the meaning clearer
9	Good	Good idea, good detail	You have something good here: a good word, idea, details, etc
10	ART	Article	Use article (a, an, the) appropriately
11	WO	Word Order	The words in this sentence are in the wrong order

Feedback on Grammatical Error and Content and Students' Preference

Giving feedback to L2 students' writing error should not ignored because it is needed in spite of it requires time consuming and tedious (Aridah, 2003). Grammar correction should be given immediately to avoid students' mistake in writing. The identification of the location of errors by the teacher appears to be an effective means to help students correct their grammatical errors, improve the accuracy of their writing. But we have to consider that when we give feedback on grammatical error, it should be have detail information that students may guess what mistake that they have done. Although there are some studies showing that correction in grammatical error is less efficient, but it is not the reason to abandon this type of feedback. In fact, there are still many teachers who forechoose to provide to the grammatical errors that their students make in their composition. According to Williams (2003) to use feedback comprehensively, teachers should aware some following considerations such as :

Table 2. Questions to address feedback comprehensively

Feedback on Form	
1.	Is the feedback obvious and not difficult for the students to comprehend?
2.	Did I provide the symbols and systems that I made the students aware of?
3.	Have I consistently marked the same error or types of errors?
4.	Have I only marked errors that I told the students I would or that I covered in class?
5.	Have I marked anything not gone over in class? Why?
6.	Will the student know what to do with the feedback?
7.	Did I correct the errors or mark it for the students to correct? Why?
Feedback on Content	
1.	Is the feedback obvious and easy for the students to analyze and understand?
2.	Did I use the system and symbols that I made the students aware of?
3.	Have I consistently marked the same error or types of errors?
4.	Have I made only negative comments or did I also add some praise?
5.	Did I rewrite student words? Why?
6.	Did I make any specific comments or ask direct questions? Why?
7.	Are the comments I wrote specific to content and problems that we are covering or have covered in class?

Maghsoud and Karim (2015) in their study found that L2 student writers who received content-focused feedback on their writing spent more time and became more fluent. However, referring to the purpose of writing, it is clear that the main goal of writing is not only focus on grammar; it is how to express

an idea in a piece of writing. Therefore, it is inevitable that the learners made enhancements in their writing skills when they were given feedback on content. From the issues above, it can be stated that both feedback on grammar error and feedback on content are necessary to increase the quality of student writing. Therefore, focus on grammar does not negatively affect writing. This suggests that students can enhance their writing quality in circumstance where feedback, both on content and form, are given simultaneously.

Table 3. Students' Preference for the correction of different type of errors.

No	Types of Error	Scale				
		1	2	3	4	5
1	Organization Error					
2	Gramatical Error					
3	Content or idea error					
4	Punctuation Error					
5	Spelling Error					
6	Vocabulary Error					

Note :

1 : not useful at all 2 : not useful 3 : doesn't matter 4 : quite useful 5 : very useful

(Source : Adapted from Magsoud and Karim (2015)

The problem is thus on the part of the learner's preference. Because of individual differences, it is sometimes difficult to decide what specific feedback is appropriate for an individual student. Some students may prefer to receive feedback not only on their grammatical errors but also on the content of their writing.

Cultural differences also influence the preference of giving feedback that students like. Students in one culture, for example, always objected when they often corrected, while students in other culture may not feel so. In connection with the differences of classroom atmosphere, Magsoud and Karim (2015) reported that foreign language learners paid more attention to form on both content and grammar.

The importance of Teacher' Role in Providing Effective Feedback for L2 Students

Feedback is "a key element of the scaffolding stipulated by the teacher to enhance learners' confidence and the literacy resources to participate in target communities" (Hyland and Hyland, 2006: 83). It can provide the learners to know how well they have performed but also to raise motivation and build a good classroom atmosphere. Teacher written feedback can serve as a powerful tool to motivate students in the writing process if done well. According to Brookhart (2010), feedback includes two factors: motivational and cognitive factors. Motivational factor deals with feedback is given to the learners aiming to develop a feeling that they have to control on their own learning while cognitive factor deals with feedback is given to the learners aiming to give information they need so they can understand what to do next. Writing teachers should not simply respond to grammar and content but should include comments of



praise and encouragement in their written feedback. Mitigation has been found to improve the confidence of students and lead them to be responsible for their writing (Weaver, 2006). To support effective written feedback, teachers should keep in mind that positive feedback is considered 'positive reinforcement' whereas negative feedback is considered 'punishment' (Brookhart, 2010: 11). Thus, teachers should be polite and mitigate their written feedback. Therefore, the role of the teacher as facilitator to facilitate and give response to the students' writing error they need to give comments and suggestions for further improvement in writing quality.

Investigating the Role of Writing Feedback towards Students' Writing

Written feedback is an essential aspect of any English language writing task. It needs the process that requires the appropriate feedback on students' writing. Feedback on writing as stated Kroll (2001) is one of the most important to any writing course with the other being the assignments. The purpose of feedback is to provide skills that help students improve their writing proficiency and enables them to produce their writing it with minimal errors and maximum clarity.

In investigating the role of writing feedback towards students' writing, Ferris (2002) clearly described a set of questions that help a teacher device strategy for effective response; such as whether the teacher use direct correction or indirect comment; whether those comments are coded or uncoded; whether the teacher focuses on global error or local error; and whether the teacher focuses on treatable or non-treatable error.

Although most studies show that students like to receive feedback from their teacher to highlight their grammatical errors, some reveal that they also want teachers to provide them feedback not only on the content and but also the ideas in their writing. Sträub (1997) found that students were more interested in getting feedback on both global issues such as content, organization, and purpose and local issues such as sentence structure, word choice, and grammar. The students also indicated that they preferred comments that provided advice, including suggestion, comment, explanations, and employed open-ended questions. Therefore, when giving feedback on students' writing errors, teachers should provide several tips on how to improve their writing.

CONCLUSIONS AND SUGGESTIONS

Given the above issues of feedback, the question that comes to mind is what types of feedback will be useful in improving the quality of a student's writing composition? Is it error corrections, comments on content or both of them? It is difficult to answer these questions because it involves a number of aspects concerning the appropriate feedback for students' writing. Teachers should be aware of the importance of providing effective feedback for the development of L2 learners' thinking and writing. Thus, teachers may present themselves as helpful facilitators offering support and guidance to give effective feedback to students to improve their written accuracy, classroom realities and the preferences of students must be considered.

Students' preferences are still needed and important to be considered. If teachers and students both have mutual understanding of the purpose of certain correction technique, it is assumed that



feedback will be productive. The opposite is true; if teachers and students think that correction techniques are insufficient, the result will probably be feedback that is ineffective. In L2 writing classes, students need teachers to check about the mistakes they made. When teachers give feedback, they should show students examples of how they can apply to improve their writing and give them the opportunity to talk in class to express their ideas and to discuss any challenging about writing error.

The writer suggests that it will be better if teachers provide feedback on both content and grammar at the same time. Furthermore, it is worthwhile if teachers provide both negative and positive feedback. This would mean a lot of works for teachers but this would improve students writing in some way. In addition, written feedback must be done politely. Remember mitigated commentary can be used as a tool to increase student motivation, engagement, and interest.

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STUDENTS' LEARNING STRATEGIES USED IN SPEAKING ENGLISH AT PONDOK PESANTREN DARUL HIJRAH MARTAPURA, SOUTH KALIMANTAN

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Abstract: The purpose of this detailed research is to describe the students' learning strategy on speaking English and to find learning strategies that are found in the well-known theory of Oxford as well. The main instrument of this research is the researcher who serves as the key instrument using other research instruments such as observation sheet and guidelines, electronic recording devices, field notes, questionnaires, daily notes, and an interview guide. This research data are in the form of students' verbal utterances, the results of the questionnaire, the results of observations and interviews. Data were analyzed using performance analysis technique. In this study, the triangulation of data sources, data, theory and methodology are applied to check the validity of the data. Based on data analysis, the study found that in speaking English the students used 59 learning strategies that can be classified into 6 types, namely memory strategies, cognitive strategies, compensation strategies, metacognitive strategies, affective strategies and social strategies. Within these 59 strategies there are 19 additional strategies. The learning strategies have positive impacts toward the quality of speech, namely: (1) students use a more varied language that is appropriate to the situation; (2) students can use the English grammar quite well, and (3) the environment of English speaking obligation with various strategies can fulfill the students' needs; they are getting more interested in mastering English. Thus, the results of this study can be considered a reliable reference for teachers of languages, namely Indonesian, English and Arabic in Islamic boarding schools. Through two languages in teaching spoken language, mainly in SMP Darul Hijrah, the students are able to have a lot of learning strategies compared to non-Islamic boarding schools.

Keywords: *learning strategies, speaking English, communicative competence*

INTRODUCTION

In English language acquisition process, speaking strategy is an important thing used by English learners to bridge the gap between his/her knowledge about language and his/her partners' in the communication process. This study aims to describe the learning strategy on speaking English used by students in Pondok Pesantren. By describing the learning strategy, this study expects to find learning strategies that are found in the well-known theory of Oxford as well.

The instrument of this research is the researcher who serves as a key instrument who collected data with the help of other research instruments, such as observation sheets and guidelines, electronic recording devices, questionnaire, daily notes, and interviews. The research data were in the form of students' verbal utterances, the result of the questionnaire observation, and interview. The data were analyzed using performance analysis technique.



Based on data analysis, research findings were obtained as follows. First, in speaking English students used 59 types of learning strategies that can be classified into memory, cognitive, compensation, metacognitive, affective and social strategies. Second, within these 59 strategies it was found 19 additional strategies; those are (1) repeating Arabic and English speech, (2) watching movies, (3) giving a speech, (4) repeating the speech, (5) giving explanation, (6) comparing grammar, (7) reading aloud, (8) translating into Arabic, (9) using grammar, (10) listening first then speaking, (11) getting punishment, (12) creating language games, (13) keep talking, (14) memorizing English song, (15) silence, (16) asking for repetition, (17) having discussion, (18) acting in role play and (19) pair-work speaking practice.

The learning strategy had positive impact toward the quality of speech. Foreign language acquisition in this Islamic boarding school contributed to the development of students' ability in (1) using contextually appropriate language, (2) using grammar, and (3) giving satisfaction to the students who are interested in mastering English rules. Thus, the results of this study can be considered as a reference for Arabic, Indonesian, and English teachers in Islamic boarding schools. Through the teaching of speaking in Arabic and English in SMP Darul Hijrah, the students had a lot of learning strategies, a benefit that cannot be found in non-Islamic boarding school.

LITERATURE REVIEW

Learning languages takes time and efforts. It is not an instant process, which can be done in a night, especially for learning foreign languages. It is not enough for students to have only a strong willingness. They also need to have a battery of learning strategies to gain effective learning outcome. By employing good learning strategies, students can learn languages easily, swiftly, and even more independently. Moreover, when the students need to improve their foreign language speaking skill, learning strategy take more salient role. Speaking becomes a more challenging skill for students since it needs intensive practice. They also need to deal with spontaneous responses needed to be produced while they speak as well as the gap between their own language ability and the interlocutors' language ability. Therefore, the presence of learning strategies will help students to make the process of speaking be more effortless.

Cohen et al (1996:3) mention that the purpose of language-learning strategy is to help learners improve their knowledge and understanding of the target language. Learning strategy is an individual matter. It means that one best learning strategy for a student can be not a good learning strategy for others. In other words, learning strategies can take various forms in accordance with the students' characteristics, psychological conditions, ages, and language abilities (Oxford, 1990). Therefore, a study on various learning strategies is necessarily needed for giving information to teachers and students so they can choose the best strategy for their own classes or themselves.

Oxford (1990:57) divides learning strategies into two main groups, which are direct and indirect learning strategies. Direct learning strategies directly involve the target language in the process of learning. Meanwhile, indirect strategy supports the language learning process. She, then, elicits each strategy into more specific lists. Direct learning strategy covers several types. Those are memory strategies, cognitive strategies, and compensation strategies. Next, indirect strategy has some types,



including metacognitive strategies, affective strategies, and social strategies. See table 1 to better understand the definition of each strategy.

Table 1. Direct and Indirect Learning Strategies

Direct Learning Strategies					
<i>Memory strategies</i>	<i>Cognitive Strategies</i>	<i>Compensation Strategies</i>			
They help students store and retrieve new information	They involve more direct manipulation of the learning material itself.	They help learners to understand or produce messages in the target language despite limitations of knowledge.			
Indirect Learning Strategies					
<i>Metacognitive Strategies</i>	<i>Affective Strategies</i>	<i>Social Strategies</i>			
They involve planning, thinking about the learning process as it is taking place, and monitoring, and evaluating one's progress.	They help students to regulate emotions, motivations and attitudes.	They help to learn through interaction with others.			

All those strategies can be applied into all language skill, including speaking. Speaking skill refers to ability to sound and to express words, ideas, and feeling. This skill is important because we need to communicate orally in our daily life. One's ability to speak also commonly becomes a standard to judge whether she or he has good language proficiency. This skill cannot be developed except by practicing speaking every day. If they are shy, doubtful, or afraid to speak, they will not be able to master this skill fluently. Thus, it is very important for teachers to provide language environment which gives the students lot of exposures to practice the target language being learnt.

Based on the writer's prior observation, Darul Hijrah boarding school is one of schools which provides supporting environment for students to develop their speaking skill. This school is located in Cindai Alus, Martapura, South Kalimantan. It applies multilingual learning system. English and Arabic are used for students' daily conversation and the language of instruction, except for some subjects which should be delivered in Indonesian. This condition, of course, requires the students to intensively use both foreign languages, Arabic and English. In the process of acquiring fluency and accuracy for speaking in a foreign language, each student, definitely, has their own problems. The problems are various. Sometimes, for instance, they get difficulty to get the equivalence of certain words from their mother tongue in the foreign language. They also need to store a lot of vocabulary to smoothen the process of communication. For overcoming these problems, the writer assumes that they have their own learning strategies. Therefore, Darul Hijrah is an appropriate place for conducting a research on learning strategies used for speaking in English. By conducting a research on this setting, she can reveal the strategies used by students so it can be reported and learnt by other teachers or students.

There are some previous studies related to the present research topic, such as the one by Djiwandono (1998) who described the profile of learning strategies used by Indonesian students to gain proficiency in speaking English in ESP context, and Tolok (2006) who studied foreign language learners



residing in Nusa Tenggara Timur province in Indonesia. Tolok identified the similarities and differences of students' learning strategies. He found that there is significant correlation between students' learning strategies and their learning success. Next, Werdiningsih (2007) investigated preschool students' learning strategies. The findings yielded that preschool students use cognitive strategies and they employ verbal and nonverbal language to communicate.

The present study is different from those previous ones in terms of the setting and the subjects. This study observed students' learning strategies in a natural language environment in which they were required to speak English for both communication and learning. The subjects were Islamic boarding school students who were quite distinct from the subjects of previous studies. It is expected that the findings of this research will give a valuable contribution research on language acquisition related to students' language learning strategies.

METHOD

The writer used qualitative approach to conduct this study. The reasons for choosing this approach were based on the following considerations: (1) the number of the subjects of the study, (2) the data collected were mostly in form of learning strategies, which should be explained verbally, (3) the purpose of the study were to elaborate various types of learning strategies to learn English, and (5) the writer acted as the key instrument of the study. In term of research design, the present study was realist ethnographic research. In this type of research, the researcher becomes a participant observer, in which she has a close and intimate familiarity with the subject of the research through having intensive involvement with the people being observed, observing their behaviour, and interviewing them.

The research setting was in an Islamic boarding school, namely *Pondok Pesentren DarulHijrah* (Darul Hijrah Islamic Boarding School), located in Banjar regency, Martapura, South Kalimantan. The school has two divisions, separated based on gender: one school is for boys (*Darul Hijrah Putra*) and another is for girls (*Darul Hijrah Putri*). The distance between Darul Hijrah *Putra* to Darul Hijrah *Putri* is about 3 Km. This school is a good place for conducting a research on learning strategies since the institution has a strong willingness to develop the students' foreign languages ability. The school has a language immersion program, which requires every student, started from the second semester, to speak either Indonesian, English, or Arabic in their daily communication.

In the present study, the writer observed 30 eight graders. The reason for choosing these subjects were they already joined the immersion program in which they were required to communicate in English or Arabic alternately in a period of a week. During the study, the writer acted as the subject partner so her presence did not disturb or influence the subjects' behaviors. The writer actively participated in students' activities for learning English since the focus of her study was observing students' strategies in learning English.

The data were collected by using six instruments: (1) observation guide, (2) interview guide (3) students' diary, (4) documentation, (5) speech and non-speech task (common conversation), and (6) *Strategy Inventory for Language Learning (SILL)* questionnaire developed by Oxford (1990: 293). Observation was used to gather the data about the students' behaviour in using the language either inside



or outside the classroom. It was done by noticing and recording their speeches related to the aspects of language, content, physical, and fluency of the speech. The students' diary was used to collect data related to their activities in using the language. Then, interview was used to cross-check the data gathered from observation and students' weekly diaries. To check the validity of those instruments, the writer tried them out to 20 eighth graders. She also conducted a triangulation with the English teachers and the language officers of Darul Hijrah.

FINDINGS AND DISCUSSION

Based on the findings, it was found that 59 learning strategies were used by students of Darul Hijrah in learning speaking. Those strategies, then, can be classified into 6 major strategies: (1) memory strategies, (2) cognitive strategies, (3) compensation strategies, (4) metacognitive strategies, (5) affective strategies and (6) social strategies. Among those strategies, there are 43 strategies that are same with the *Strategy Inventory of Language Learning (SILL)* questionnaire developed from R. Oxford's theory. The writer found 16 new strategies, which have not been discussed in the previous theories yet. See Table 2 to get the detail of the learning strategies employed by the eighth graders of Darul Hijrah Islamic Boarding School.

Table 2. Learning Strategies in Learning Speaking Employed by Students

Learning Strategies	Explanation
<i>Memory Strategies</i>	
1. Grouping words	The students group words based on the part of speech, such as verb, noun, adjective, etc.
2. Using semantic mapping	The students link words, which have same root, for instance moslem and moslemah, making them easier to memorize
3. Recalling sounds from the students' memory	The students relate words with their visual or auditory characteristics.
4. Recognizing and practicing new vocabulary	The students practice every new vocabulary they get.
5. Memorizing new vocabulary	The students read the school magazine and wall magazine to get new vocabulary or idioms then retaining them by memorizing the vocabulary.
6. Involving visual and auditory	Every time students forget or do not know certain words, they willd ask others by giving clues in the forms of visual look or the sounds.
7. Doing an action	The students respond to what they heard by doing an action commanded by an audio speaker.
8. Doing technical and mechanical action.	The students made activities which could enable them to use English.
9. Repeating the speech of Arabic and English	The students repeat again conversation they have done in English to Arabic and vice versa.



Cognitive strategies

- | | |
|---|---|
| 10. Practicing to pronounce and to write in English | The students keep practicing how to speak and to write in English. |
| 11. Watching movies | The students discuss the content of the movie they watch They also keep talking while watching the movie to practice new words they get from the movie. |
| 12. Giving a speech | Once in every two weeks students regularly had to practice giving speech in three languages (Indonesian, English, and Arabic. |
| 13. Drilling | The students repeated what their friend said. |
| 14. Giving explanation | The students explain what they have understood from the lesson to their friends. |
| 15. Comparing grammar | The students compare the difference between the grammar of the target language and their mother tongue. |
| 16. Reading aloud | The students read aloud words, sentences, or paragraph to gain their proficiency in pronunciation and intonation. |
| 17. Translating into Arabic. | The students translate from English to Arabic. |
| 18. Making a summary | The students talk based on the summary of the lesson they learnt. |
| 19. Sending and receiving messages. | The students use new vocabulary given to them by practicing it with classmates |
| 20. Reasoning and analysing | The students analyze the meaning of phrases given to them and then practice it with partners. |
| 21. Using fixed expression | The students practice particular phrases pattern given in conversation class. |
| 22. Reading book and dictionary | The students read book and dictionary to enlarge their vocabulary so they can improve their speaking ability. |
| 23. Using key word | The students use key word to retain new words. |
| 24. Using situational clue | The students use situational context to explain difficult words. |
| 25. Writing the transcript of the sounds | The students write the transcription of a word sound to practice how to pronoun the word correctly. |
| 26. Translating words and sentences | Every time the students see words, phrases, or sentences written on the wall, tree, or spoken in a speech, the students translate them into Indonesian or vice versa. |
| 27. Practicing speaking | The students keep practicing to speak English in their daily communication |
| 28. Playing scrabble | The students arrange jumbled letters into a new meaningful word. |

Compensation Strategies

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|--------------------------|--|
| 29. Using synonym | The students look for a synonym of a word when they get difficulty to say a particular word. |
| 30. Using smart guessing | The students guess the meaning of a word based on the context and language clues. |
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|--------------------------------|--|
| 31. Code-Mixing | The students mix their languages between Arabic and English when they get difficulty to explain in just one of the target languages. |
| 32. Using mimicry and gestures | The students use body language to strengthen what they say or when they don't know the words. |
| 33. Switching the topic | When the students get difficulty to speak in a particular topic, they will change it into easier topic, which they know more about. |
| 34. Modifying the messages | The students simplify the message by simplifying it or adding additional information. |

Metacognitive Strategies

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|---|--|
| 35. Peer correction | Asking friends for giving correction for their summary or written preparation they have made. |
| 36. Having punishment | The students who speak in Indonesian or using their mother tongue will get punishment from the language officers. They will be asked to do something as their punishment. |
| 37. Creating a language game | Students create a language game to make the processes of language learning become more fun. |
| 38. Focusing themselves to learn language | Since the immersion program started from the second semester, after six month being in the boarding school students usually will focus themselves on speaking English and Arabic. They become active to learn new vocabulary. |
| 39. Listen first then speak | In conversation practice or in a speech event, the students usually will stop talking to listen to what their friends say. They need to do it because sometimes, a student from the audience can be chosen to deliver the summary of the speech. |
| 40. Self-evaluating learning strategy | The students identify their own mistakes in using the language. Sometimes, they also invite friends to give evaluation on their speaking. |

Affective Learning Strategies

- | | |
|--|--|
| 41. Keep talking strategy | The students always keep talking in English although they make mistakes during the practice. |
| 42. Memorizing English songs | The students learn to listen, pronunciation, and new vocabulary while they are listening to English songs, usually played through loudspeaker in the boarding school. |
| 43. Minimizing language anxiety through fun activities | Since there are lot of language tasks in the school, the students usually will make some fun to minimize their anxiety. They laugh while reading funny stories or funny cartoon movie. |
| 44. Controlling emotion strategy | The students minimize their negative feeling about their speaking ability by writing diaries, talk to themselves, friends, or family. |
| 45. Relaxation strategy | The students do relaxing activities to refresh their mind and to lower their anxiety. They also do breathing exercise every time they feel anxious about speaking in English. |
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46. Silence strategy Some students need time to keep silent. They need to muse what they are going to say.
47. Self-appreciation strategy When students can accomplish their speaking task well, for example conversation practice, they usually will give a gift for themselves by doing or eating their favourite things or food.
48. Listening to music The students listen to English song to get relaxed and to learn some vocabulary and pronunciation from the song lyrics.

Social Strategies

49. Having a discussion The students discuss together to get a better solution toward any problems they have. This activity shapes their critical and creative thinking.
50. Asking for repetition When students get difficulty to understand someone's speaking, they usually ask the interlocutor to speak slowly and repeat again what they have said.
51. Working in groups or pairs The students work together either in group or in pairs to discuss materials or topic given by the teacher.
52. Working with teachers or experts The students ask the meaning of words they do not understand or some problems related to language to their teacher or expert. However, students do not use this strategy frequently. They do that when they cannot get the solution from their friends or books.
53. Acting in a role play Students usually do role play activities without previous preparation. They just act directly in the classroom after getting a topic.
54. Pair-work speaking practice Every morning after Shubuh praying, the students stand and face each other to talk about any topics for 30 minutes.
55. Asking to others The students ask teachers, smarter students, or their friends, to get new information or to get solution for language problems they have.
56. Asking for clarification The students ask to clarify what others have said or explained by asking questions, ask them to repeat, ask for examples, or ask to get feedback.
57. Showing empathy The students show their empathy toward the speaker by responding appropriately to what they have said through proper verbal and body language response.
58. Increasing cultural understanding knowledge The students hold cultural events, such as Halloween, to increase their cultural understanding about English. They also communicate with each other by respecting the rules of communication pattern governed in the boarding school.
59. Increasing awareness on others' feeling and ideas The students try to understand their speaking partner's difficulties to speak. They also ask about others' feeling while speaking.
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Furthermore, the writer underlines several important findings related to the students' language learning strategies at Darul Hijrah Islamic Boarding School. *First*, among those six major strategies, metacognitive and compensation strategies were less used by the students. *Second*, affective and memory strategies were sufficiently used by the students. *Third*, learning strategies intensively used by the students were cognitive and social strategies.

The result of inter-correlation analysis also showed that the use of those six strategies was significantly correlated. It means that the higher intensity of the use of a particular language strategy was commonly followed by the higher intensity of the use of other strategies. This finding was also supported by the result of the students' oral proficiency test, which was in line with the use of their language learning strategies.

Besides, there were 59 strategies used by the students. These 59 strategies have 19 additional strategies. Those are (1) repeating Arabic and English speech, (2) watching movies, (3) giving a speech, (4) repeating the speech, (5) giving explanation, (6) comparing the grammar, (7) reading aloud, (8) translating into Arabic, (9) using grammar, (10) listening first then speaking, (11) getting punishment, (12) creating language games, (13) keep talking, (14) memorizing English song, (15) being silent, (16) asking for repetition, (17) having discussion, (18) acting in role play and (19) practicing in pair-work speaking practice.

The writer also noticed that there were three distinct characteristics of the learning strategies used by the students at Darul Hijrah. *First*, the learning strategies used were employed in both formal and informal setting and they are implemented in natural setting. *Second*, all the speaking activities were done without intentional purpose to practice particular language utterances. *Third*, the language learning environment in Darul Hijrah boarding school was typical. It was different from the language learning environment in non-boarding junior high schools because the students' speaking strategies were implemented automatically. It was found that the students were able to explore, try, evaluate, and choose effective strategies for themselves.

CONCLUSIONS AND SUGGESTIONS

There are 59 learning strategies used by the students at Darul Hijrah Boarding School. Those strategies can be classified into 6 major strategies: (1) memory strategies, (2) cognitive strategies, (3) compensation strategies, (4) metacognitive strategies, (5) affective strategies and (6) social strategies. Among those strategies, cognitive and social strategies are strategies intensively used by the students in their communication compared to other strategies. Those strategies are employed in formal and informal settings and used in natural setting. The strategies are also typical because the students use the strategies automatically. They can explore and choose effective strategies for themselves.

Based on the findings, the writer makes some recommendations for teachers, students, future researchers, and school. First, teachers should recognize their students' characteristics teach their students using the appropriate learning strategies. Second, students are expected to look for learning strategies that meet their own characteristics so that they can learn speaking easily. Third, future researchers can use the present findings to conduct a more comprehensive research on learning



strategies with different level of the subjects. Last, the school principals should encourage English teachers to integrate learning strategies in their teaching to gain better learning outcome.

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ASSESSMENT OF EXPOSITION TEXT TO DEVELOP CRITICAL THINKING SKILLS FOR JUNIOR HIGH SCHOOL STUDENTS

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Abstract: The purpose of this research is to develop an assessment of exposition text to develop critical thinking for junior high school students. This study utilizes developmental research approach with a procedural development research called Thiargarajan 4D model as its research design. The resulting product is a book consisting exposition text assessment tools to develop critical thinking skills for junior high school students. The structured assessment tools are based on the stage of critical thinking by Peter A Facione and the exposition text written by Mark Anderson and Kathy Anderson. Based on the results of validity and reliability, the assessment tools developed in this study are valid and reliable with more than 80% score. The assessment tools, which were piloted in SMP Hasanuddin 01 Wajak, are proven reliable based on the reliability test between raters.

Keywords: *assessment of writing, exposition text, critical thinking*

INTRODUCTION

Critical thinking skill is very important to deal with the competitive lives. Critical thinking skill is required as the main competency that should be achieved. It acts effectively to reach success in this informative era. Learning orientation with the critical thinking skill is intended to prepare the students to face various complex challenges in life along with advance globalism era (Kay, 2006; Suyono, 2011 p.20). To fulfill the demand, ideal foundation of critical thinking should be the prime basic in every teaching and learning activity. Critical thinking skill must be started from the elementary level of education. In the junior high level, the students have already been taught any materials that encourage the students to develop the critical thinking skill (Romatin and Rahmawati, 2011; Rohati, 2014).

One instrument to develop critical thinking skill is through writing activity. A writer cannot utilize every tool that is used by a speaker, like expressing the intention with the body language, gestures, facial expressions, high speaking tone and intonation. A speaker can repeat, explain or revise the ideas that have been told. A writer cannot do all so that he/she should think first to take certain steps to overcome the shortage. The main activity of critical thinking is reasonable and reflective thinking activity by emphasizing the decision production about what should be performed (Ennis, 1962; Beyer, 1985; Walker, 2006; Hassoubah, 2007).

In order to create effective writing activities, there are some requirements that must be accomplished as follows: tight organization in the ideas and information development, high level of accuracy to banish the meaning ambiguity, the use of complex language system to make the reader to be more focus on the stress the writer given, vocabulary choice,



language pattern, and the accurate sentence structures to create appropriate style for the theme and the readers (Hedge, 1988).

The writer has found the result finding of the survey in 2004 about the amount of scientific writings that are produced by ASEAN countries. From the finding, Indonesia got the forth rank for its scientific writings. The first rank is Singapore with 5,781 scientific writings, followed by Thailand with 2,397 and Malaysia then Indonesia and Vietnam with 453 writings per year (Santoso, 2014). The comparison of the result of the scientific writings among Indonesia and other three countries in the ASEAN region is too far. This survey shows how important the development of writing skill for students, so that the next generation becomes a generation which have the same quality as other countries in the world. One way to develop the skills is by developing the critical thinking skill in writing activity.

Writing activity to develop the critical thinking activity can be started from critical literary activity. Critical writing can be done from the result of critical reading. A good students' writing depends on how many reading references students' have. Furthermore, they transfer into critical writing. Critical thinking process in writing cannot be separated from the critical reading activity. This is in line with Priyatni's opinion (2011:12) that critical reading means applying the critical thinking process from the text. A critical writer must pass the critical reading phase before; hence every given argument is the reflection result from the various critical reading experiences that have been done. Critical approach toward text material is needed to score implicit meaning behind the text. Critical reading skill helps the reader to comprehend the writer intention and goal and make this as an active user toward the information that can be found in the text (McLaughlin, 2004:7).

The relationship between score and teaching learning process (Muslich, 2011:7; Harsiati, 2011:3;2013:4) is that teaching learning process is one process that has three elements that are related each other, they are teaching learning goals, study experience, and the result of the study. Teaching learning goals themselves are desirable attitude transformation from the students in the form of certain competences. Therefore, when doing scoring, it is important to check the progress of students' attitude transformation whilst or after teaching learning process. By realizing the teaching learning process' goal level of achievement, the teachers are able to take the remedial or guiding the students individually or classically.

Writing exposition text assessment development that has been done by Kasmadi (2015) produces writing exposition text assessment guidelines based on 2013 curriculum. Assessment instruments that have been produced only contain of writing assessment steps as a writing skill. Exposition text as a text that aims to convince the reader accompanied by strong analysis and arguments (Mark and Kathy, 1998) forces the writer to think critically so he can produce valid and analysis and arguments and it can be accountable. Critical thinking activity that is the basic from the critical thinking skill is the skill of evaluating and analyzing (Marzano, dkk., 1988:91).

Critical thinking development is really beneficial to construct sharp arguments so that the reader can be convinced with the arguments. Exposition comes from the word "exposition" that means opens; it can also be interpreted as a writing that aims to inform, reveal, decipher, or explain something (Suparno, 2006:29). In the exposition text, problem that is communicated is the information in the form of factual data, an analysis, and can also in a form of someone's firm establishment.



The implementation of writing assessment in exposition text in Indonesian lesson in junior high school is conducted in seventh grade for 2013 curriculum with the materials writing a report and news, and eighth grade for KTSP with the materials simple scientific writing and writing advertisement.

Critical thinking elements are intellectual process in making the concept, applying, analyzing, synthesizing, and or evaluating various information that are acquired from the result of observation, experience, reflection, then the result of this process is used as the basic when taking an action (Walker,1999). This action is really suitable in writing exposition text skill. Therefore, the development of writing assessment for developing critical thinking in this research adapts critical thinking taxonomy by Facione (1990; 2013; 2015), they are (1) interpretation, (2) analysis, (3) conclusion, (4) evaluation, (5) explanation, and (6) self-arrangement. The development toward the authentic assessment has been done by many researchers such as Basuki (2008) and Fawzi (2014). It can be concluded that assessment product that has already produced is only limit in the skill assessment. The point of assessment that is expected to measure at once give a qualified teaching learning standard so that it can produce students' quality which is able to break the challenge of excess demographics and globalization in the future, cannot be seen clearly. Thus, it is necessary to develop an assessment product that can be produced the students that are able to think critically, that is assessment that includes assignment that contains motivated material and lead the students to do critical thinking activity.

According to the important of the development of critical writing assessment instruments above, the goal of the research is to develop junior high school students' critical thinking with the special goals,(1) develop assessment instruments in exposition text to develop junior high school students' critical thinking and (2) test the feasibility of assessment product.

The development of assessment instrument product is expected to be useful for various elements in teaching learning process(1) for the teachers, the development result of this product can be taken as a benefit practically as an assessment guidance in the learning writing exposition so that the assessment in Indonesian lesson can be easier to be conducted,(2) the assessment in the critical writing in learning text exposition can be a solution to encourage the students to be more critical and creative in producing creations or findings because they have been accustomed to criticize the standard evaluation in the teaching learning process they have done, (3) the result of development can become assessment instrument model in writing activity for other researchers and can be re-tested the validity and reliability level or can become an inspiration to develop the assessment instruments that are related to language skills except writing.

METHOD

This research uses development design research. The use of research approach and development is based on the prime goals from this research that is to produce a product in form of assessment development in the writing exposition learning activity especially in developing critical thinking that can be accounted the validity, practicality, attractiveness, and the effectiveness.

The development model that is used in this research is procedural development Thiagarajan model (1974) which is abbreviated as 4D, define, design, develop, and disseminate. The steps of 4D

Thiargarajan model are.

Define, the activities one in this step are (1) collect writing assessment instruments then analyze the shortage and the excess (if available), (2) ask the practitioner to fill in the questionnaire needs (if unavailable), (3) do theory study that is relevant with the assessment instruments in the writing exposition text activity for critical thinking development, and (4) do curriculum analysis.

Design, the activities done in this planning stage are (1) design the product concept that is developed, (2) compile the indicators based on the result of theory analysis and curriculum in form of matrix mapping, (3) make assessment instrument planning that is going to be developed, (4) decide the magnitude or parameter used in the assessment instrument that is going to be developed, and (5) do legibility test toward the text that is going to be used.

Develop, that is development stage. Development stage is done by (1) fix the text accordance with the result of eligibility test, (2) develop questions indicator dimension in the planning to be question items, (3) develop the assessment guide lines, (4) set the scored processing guidelines, (5) develop the use of the product guide lines, (6) enhance early product draft to be tested, (7) do product validity and reliability test, and (8) do the revision according to the test result of the product.

Disseminate, it is done by spreading the final findings. If the product, in this case critical writing assessment instruments, declared eligible, the product can be applied in every education institution. The report of the result of the product is delivered through scientific forum and professional meetings, or in the form of scientific journal and mass media. The distribution of the product through commercial institution can be done after meeting the quality control stage that is defined.

The trials location of development result was done in Hasanuddin junior high school Wajak, Malang. The trials for the result of the development writing exposition assessment instrument product was tested to eighth grade of junior high school. The trials time was on July– August 2015. Hasanuddin junior high school Wajak has been chosen as an object because this school is one of the best schools in Malang district.

The type of the data that has been collected in this development activity was verbal and nominal. Verbal data was obtained from the pre development study and the product tested. Nominal data was obtained from the result of product tested. The verbal data of the development activity was trials notes, opinion, correction, and the product subjects' comment. The verbal data contains of the early product shortage and excess from the development and the suggestions for the improvement of the product development. Nominal data from the validity test result was treated with the descriptive analysis technique, which was finding the average score of every aspect, meanwhile the students' nominal data scores was treated with the formula of difficulty level, different power, and reliability. The result of the reliability test was analyzed with the interrater reliability test SPSS.

FINDINGS AND DISCUSSION

This research produces one product book that contains of six parts. The first part contains of materials mapping, the second part is about assessment planning of writing exposition text for critical thinking development, the third part is about writing assignment, the fourth part contains of assessment rubric of writing exposition text for critical thinking development, the fifth part is about the scored



assessment tabulation of writing exposition text for critical thinking development, and the last part is about the conclusion of assessment result.

The first material mapping assessment contains four critical thinking taxonomy steps by Peter A. Facione, also indicator development to each step. Those six steps are (1) interpretation, (2) analysis, (3) conclusion, (4) evaluation, (5) explanation, and (6) self-disposition. Each critical thinking step is explained in the critical thinking skill indicator with sixteen indicators of all.

The second part is assessment planning of writing exposition text for the critical thinking development. There are four exposition text development plans. They are argumentation text planning, editorial, advertisement, and pleidoi. For the planning format, it contains of four columns. They are critical thinking aspect, critical writing skill, writing assignment, and quality.

The third part is students' assignment ; the series of students' assignment are started with (1) the instruction how to do the assignment, (2) students' identities, (3) illustrations/examples of the texts and the explanation, and (4) ten writing assignments with the steps that are written orderly. In the third and fourth steps are explained into four types of exposition text. In Each step there is assignment that is in accordance with the character of the text.

The fourth part is about assessment product rubric. There are four assessment rubrics; they are assessment rubric for argumentation text, assessment rubric for editorial text, assessment rubric for advertisement text, and assessment rubric for pleidoi text. Each rubric is explained in form of table

That contains of critical thinking aspect, writing assignment, descriptor, score, and maximum score. There are students' identities before the table and after it there are instruction how to use the table, also score tabulation.

The fifth part contains of score tabulation of writing exposition text for junior high school students' critical thinking development. The score tabulation covers class identity, students' score table, and teacher' signature. The score table contains students' names, critical thinking aspect columns that are relevant to the amount of the assignment, and total score.

The sixth part is score conclusion. The most important things for this part are total score and score given decision that contains of score range A-E also the decision about the completeness of learning. Overall, it is started with the class identity and the materials, score table, teacher's signature and score explanation.

Assessment instrument of exposition text is tested by evaluators and practitioners (Indonesian teachers) to know the feasibility of the products in term of content validity. The data is from the questionnaire and some notes/ comments that are given by the validators. Obtained data from product trials is verbal data in the form of comments and improvement suggestions.

Obtained data from product trials with expert evaluators, scrivener, practitioners, and field trials toward a group of students is analyzed to be the basic revision for the final product. Those data can be informed of nominal data that is scoring in questionnaire, verbal data that is comment and improvement suggestion. The data analysis aims to get the assessment that is related to the excess and the shortage of the product development, so it can produce a better product.

Assessment product data analysis that has been tested contains of writing assignment data analysis model 1, 2, 3, and 4. Both nominal and verbal data from product trials with the experts,

practitioners and field trials are presented more complete as follow.

Data Analysis of Writing Assignment Model 1

It had been found the average percentage from content validity aspect 85%, construct validity 96%, eligibility and practicality 81%, the implementation 81%, attractiveness 83% and reliability 0.974. Therefore, based on the reference of level product feasibility, it can be concluded that writing assignment model 1 argumentation text had been very appropriate and ready to be implemented. That validity feasibility was based on Ridwan's opinion (2012:15) that declared if product feasibility test reaches level of percentage 81%-100%, assessment instrument was classified as very feasible and ready to be implemented. If the assessment instrument feasibility test reached level of percentage 61%-80%, assessment instrument was classified feasible and ready to be implemented.

Besides nominal data, in the product test, it was also obtained verbal data. Those verbal data was suggestions and comments. Those data were analyzed to be a basic revision for the final product. According to the analysis, there were sixteen suggestions that can be implemented as the basic revision.

Nominal Data of Writing Assignment Model 2

It had been found the average percentage from the content validity aspect 88%, construct validity 92%, eligibility and practicality 81%, implementation 83%, attractiveness 83%, also reliability 0.971. Therefore, based on the reference of level product feasibility, it can be concluded that writing assignment model 2 editorial text had been very feasible and ready to be implemented.

Besides nominal data, in the product test, it was also obtained verbal data. Those verbal data was suggestions and comments. Those data were analyzed to be a basic revision for the final product. According to the analysis, there were fifteen suggestions that can be implemented as the basic revision.

Nominal Data of Writing Assignment Model 3

It had been found the average percentage from the content validity aspect 83%, construct validity 88%, eligibility and practicality 81%, implementation 81%, attractiveness 83%, also reliability 0.986. Therefore, based on the reference of level product feasibility, it can be concluded that writing assignment model 3 advertisement text had been very feasible and ready to be implemented.

Besides nominal data, in the product test, it was also obtained verbal data. Those verbal data was suggestions and comments. Those data were analyzed to be a basic revision for the final product. According to the analysis, there were sixteen suggestions that can be implemented as the basic revision.

Nominal Data of Writing Assignment Model 4

According to table 1.4, it had been found the average percentage from the content validity aspect 90%, construct validity 92%, eligibility and practicality 81%, implementation 83%, attractiveness 83%, also reliability 0.977. Therefore, based on the reference of level product feasibility, it can be



concluded that writing assignment model 4 pleidoi text had been very feasible and ready to be implemented.

Besides nominal data, in the product test, it was also obtained verbal data. Those verbal data was suggestions and comments. Those data were analyzed to be a basic revision for the final product. According to the analysis, there were seventeen suggestions that can be implemented as the basic revision.

In general, the concept of the product was not changed at all. The changing from before and after revision took place at three aspects, text, assignment content, also fonts and graphics delivery. Text changing included language and content. Language changing was done to reduce text level of difficulty and repair the use of the language so that it fits to the rules. Text content changing was done related to readers or writers goals. If the text content was not feasible to the students so it will be explained to them. Assignment content changing included the addition and the subtraction of the items. This was based on the triangulation experts' trials result, intensive guidance with the tutor, also relevant theory study. The changing of text delivery and questions were done based on the parts of text main structures, they were part I (thesis, II (arguments), and III (reaffirmation). This changing was harmonized with the six steps of critical thinking theory by Facione.

CONCLUSIONS AND SUGGESTIONS

The research in writing exposition text assessment development for junior high school students' critical thinking development produces a book that contains of the guidance to write exposition text for junior high school students' critical thinking development. In general, there are three parts of the development, introduction, writing assignment, and scoring guidelines. The introduction included title, acknowledgement, table of content, materials mapping that has a function to give an overview, motivation, and guidelines to do the critical writing assessment activity. Writing assignment part is about several tasks that are designed orderly to guide the students in doing critical writing activity. The last part is assessment guidelines (contains of scoring guidelines), the examples of scoring format, references, and the examples of lesson steps.

The given overview in the beginning of the product is critical thinking stages that are used in the exposition text assessment activity. The assessment activity includes materials mapping and items planning/ writing assignment. Those two assessment elements are explained into four types of exposition text, they are argumentation, editorial, advertisement, and pleidoi. The second part is about continued assignment that was the main part of the writing activity for critical thinking development. This assignment must be done by the students. This assignment also has to be done orderly, because the order of assignment given has to be adjusted to the critical thinking taxonomy that was used in this product. The last part was rubric and scoring. Rubric was made in a simple way but it was very complete. It is done to accommodate all materials that are tested to the students. The scoring is used to see the final result of the learning activity. Thus, in scoring part, the assessment data is made completely so that it can be used to learning evaluation activity.

Product relevancy level model 1 concluded very relevant, that was according to table 1.1 the average from content validity aspect was 85%, construct validity 96 %, eligibility and practicality 81%,



implementation 81%, attractiveness 83% also reliability 0.974. Product model 2 concluded very relevant, that was according to table 1.2 the average from content validity aspect was 88%, construct validity 92%, eligibility and practicality 81%, implementation 83%, attractiveness 83% also reliability

0.971. Product model 3 concluded very relevant, that was according to table 1.3 the average from content validity aspect was 83%, construct validity 88%, eligibility and practicality 81%, implementation 81%, attractiveness 83% also reliability 0.986. Product model 4 concluded very relevant, that was according to table 1.4 the average from content validity aspect was 90%, construct validity 92%, eligibility and practicality 81%, implementation 83%, attractiveness 83% also reliability 0.977.

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ENCOURAGING MULTIMODAL LEARNING AND COLLABORATIVE TEACHING TO DEVELOP CLINICAL COMMUNICATION SKILLS

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Abstract: Addressing learners' learning needs by varying modes of learning and elaboration of interrelated disciplines have been known to facilitate English language learning for professional purposes. This research firstly attempts to sketch the implementation of collaborative teaching in Indonesian ESP classes tailored to prepare for oral communication skills in travelling Medicine. The instruction includes a review of language expressions and skill-lab role play tutored by doctors, English instructors, and native speakers. These aim to encourage language function practice, introduce cultural issues of communicating with foreign patients, and elaborate accurate Medical procedures. Moreover, the elaboration of modes of learning combining textual and audiovisual material attempts to facilitate multimodality of practicing the language skill. An analysis appears to indicate that these course conducts facilitate variations of learners' multiple intelligence (MI), hence relevant to the elaboration of learning multimodality. At the end of the course, learners' attitudes are admittedly positive in terms of the course importance, relevance of its conduct towards the objectives, effective roles of the tutor collaborators, and the use of teaching media.

Keywords: *Collaborative teaching, Medical English, Multimodal learning*

INTRODUCTION

Individuals learn and process information differently. Some prefer to visualize, while others opt to listen or observe. Learners are known to apply different styles of learning according to their unique characteristics. Dealing with a large number of students in a class, this could be problematic as teachers could not accommodate each learner's uniqueness and respond to it appropriately accordingly. Therefore, this requires variations of material delivery.

In relation to speaking skill development in EFL learning, the possibilities of bringing varied materials could take forms of text-based, visual, and audiovisual ones. Aside from providing variations of material delivery, these lead to more choices of information processing.

Medical-ESP teaching, considering its specific needs and complexity, combines content-related discipline, linguistic instructions, and cross-cultural understanding. These multi-faceted aspects of ESP appear to match with learning multimodality. Accordingly, the nature of communicating with foreign patients requires not only language skills. Cross cultural understanding, comprehensive knowledge on medical procedures, and non-verbal communication strategies are also needed. This study therefore seeks answers to these questions: (1) how is collaborative teaching facilitated; (2) how does the program conducts facilitate multimodal learning?; and (3) what are learners' attitude towards the program and its conducts?



LANGUAGE AND CULTURE LEARNING

Language learning is closely associated with culture learning. Piasecka (2011) exemplifies that learning a language is closely associated with learning culture. Therefore, revisiting cultural aspects of native speakers speaking the language is considered necessary. It is further proposed that the purposes of learning foreign languages “have evolved from linguistic through communicative to intercultural and intercultural communicative competences” (Piasecka, 2011 p. 22). Developing linguistic competence focuses on language as a code, while communicative competence results from interpreting language as a communication system. Understanding language as a social practice has led to the emergence of intercultural communicative competence (Scarino 2010 as cited in Piasecka, 2011 p.....). Interacting effectively with foreign patients in English, these future doctors have to develop this intercultural communicative competence. Specifically, they have to cope with three different cultural contexts, namely their first language culture, their foreign language culture, and the culture of their interlocutor.

Developing speaking skill as the focus of this study, a discussion of speech and culture learning under the framework of ethnography of speaking appears to be relevant. Hymes (1986) observes that speech is organized and related to culture on a number of levels: the speech community, the speech situation, the speech event, and the speech act. Hymes (1986 p.56) defines these levels as follows. First, speech community is “a community sharing rules for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety”, whereas speech situation is an activity that is “somehow bounded or integral”, but does not necessarily require speech, or rules for using speech. A speech event, on the other hand, is a bounded event that is “directly governed by rules or norms for the use of speech”. Some culturally recognizable way of speaking is thus part of the definition of the speech event. A speech act is “a minimal unit of speech that accomplishes some action: question, request, order, threat, compliment, etc”.

TEACHING COLLABORATION

Collaboration describes “*how* people work together rather than *what* they do as a dynamic, interactive process among equal partners who strive together to reach common goals in increasing achievement for all learners” (Moreillon, 2007 p.4). This study adapts Dudley-Evans and St.John (1998) model of collaboration between content and ESP teachers in which a mutual interest on the part of both teachers contributes their experience with the common goal that both perspectives should be the advantage of the students’ learning.

Specifically, collaboration in this course is designed in three main steps. Firstly, it is the doctor who provides the topics as the reference points to introduce the linguistics side designed by the ESP teacher. The linguistic needs are determined to perform clinical consultations which are organized into some stages. At the beginning, initiating the consultation in which language functions to build rapport is used such as greeting the patient, introducing oneself as a doctor, and clarifying the roles. Making human connection by asking questions such as *you look so pale...* and stepping to exploration of the patients’ problems by asking *what brings you today?* Establishing patients’ concern and understanding health complaints from the patients’ perspective are also considered necessary. It proceeds with gathering

information covering the patients' personal information, medical history, symptom details and other related questions. Conducting physical examinations then follow in which language expressions such as giving instructions and asking questions to confirm are used. Vocabularies of parts of the body especially anatomical and symptom terms are also elaborated. Based on the results of previous steps, explaining diagnosis and educating patients elaborate language expressions to deal with identification of diseases, treatment plans or course of actions, and giving advice.

A related study is conducted in New Zealand in which a needs analysis for training non-English speaking doctors proposes the importance of identifying features of discourse for this communication needs (Basturkmen, 2010). These include a number of pragmatic functions and key lexical areas including idiomatic ways of describing pain and naming symptoms. Transitions as signals the upcoming discourse, feedback responses to show responsiveness to what the patients say, expressions to deal with sensitive issues, the use of hedging are recommended to be elaborated. Samples of language use drawn from this discourse features are shown in following table.

Table 1: Samples of salient discourse features and samples of language use (Basturkmen, 2010)

Features	Categories	Samples of language use
Key pragmatic functions	Showing empathy	<i>So you lost your husband six months ago and you are finding it hard to cope, physically and mentally. This must be difficult for you.</i>
	Asking about symptoms	<i>I'd just like to ask some questions if that's OK? Any other things you're noticing nowadays?</i>
	Responding to the patient's concerns	<i>I understand the concerns but I'd just like to ask few more questions to understand the situation.</i>
Lexical fields	Idiomatic ways of describing pain	<i>A dragging pain, shooting pain, it comes and goes, the pain is sharp</i>
	Idiomatic ways to describe symptoms	<i>be under the weather, broke out in this red rash, it knocks it out of me, have a bit trouble of going to the toilet</i>
Discourse transitions		<i>What next to happen now is an examination (rather than I now need to examine you. The next step is now to check you over.</i>
Eliciting feedback responses		<i>Am I being clear in all this? How does this sound to you?</i>
Dealing with particularly sensitive issues		<i>Do you mind if I ask you...? Do you think we can do something about your smoking? I know a lot of people at your age have...</i>
Hedging		<i>I'd <u>just</u> to talk to you about.. Do you mind if I ask to you <u>few</u> things that <u>may not seem</u> related..</i>



Secondly, both ESP teachers and doctors facilitate the review and practice of the language functions described earlier. The language review sessions, as presentation and practice of language functions in doctor-patient clinical communication, are assigned into three sessions each lasts for 120 minutes, covering three major topics: opening and history taking, conducting physical examinations, providing diagnosis and educating. A functional type of syllabus is adopted in which language functions are the organizing principles.

In these sessions doctors and ESP teachers collaborate to facilitate the students' practice. The ESP teachers take a bigger proportion in reviewing the language functions, leading the practice, and managing the lesson phase. The doctors support the practice by monitoring the use of correct procedures and medical terminologies. Followed by 48 students, group and pair works are mostly used to engage them practicing the language functions using various types of materials such as reading texts, listening passages, and videos to provide illustrations of the medical procedures and media for the student to practice.

Finally, three sessions of skill-lab encouraging a real-like practice of the three procedures of doctor-patient clinical communication are administered. Students are assigned into groups of eight for more intensive opportunity to perform the procedures individually. Each group is assisted by a native speaker as an acting patient and a resource for cultural learning, a doctor in dealing with the medical procedures, and an English teacher for coping with difficulties in the target language skill. A health case is given for each session selected by the doctors. After each performance for 10-15 minutes, comments and input are given in accordance with the collaborators' assigned roles. Rubrics assess the students' performance and an evaluation sheet is provided for the students to keep. In this way, collaborators' subjectivity is minimized and each student's progress could be monitored. Another skill-lab class reviewing and elaborating these three stages ends the sessions.

Skill-lab sessions appear to be one of the most essential parts of this program. The students have to perform the procedures individually combining their medical savvy and language proficiency. Three collaborators assist them in terms of medical procedures, English performance, and culture appropriateness. They give comments and criticisms at the end of each performance. Personality styles of the collaborators sometimes affect their communication strategies. Moreover, different expectations and perceptions on the part of the collaborators in some aspects of the communication such as the linguistics correctness among groups of skill lab often bring the concern for the students. Peer pressure seems also affect some of the students' performance.

The students' communicative competence is assessed by their ability to perform the procedures they have practiced during the language review and skill-lab sessions. Performing tasks of history taking, physical examination, and giving diagnosis/education, each student has to fulfill three criteria: correct medical procedures covering accurate diagnosis of health problems to education, then appropriate use of the medical equipment, and appropriate use of the language functions. The first two criteria are assessed by the doctors using checklists, whereas the last one is for the ESP teachers to evaluate based on rubrics.



MULTIPLE INTELLIGENCE

Gardner (1983) proposes a theory of multiple intelligence (henceforth MI) which puts a foundation on the many ways human beings are intelligent, specifically how they process, learn, and remember information.

1. **Linguistic intelligence** is our ability to speak to each other in our daily conversation, or write a letter to someone, or perform any verbal activity.
2. **Logical-mathematical intelligence** is our ability to solve problems and meet new challenges. Examples of this type of intelligence is associated with scientific thinking or tied to counting, as when checking change after making a purchase, or planning something for the future.
3. **Musical intelligence** is our ability to sing a song or chant to the tune of a radio melody. We often use this type of intelligence to alleviate stress, but musical intelligence may also make some students more attuned to accent and pitch in language study.
4. **Intrapersonal intelligence** allows us to be independent, appreciate time alone, and be self-reflective. Intrapersonal intelligence involves knowledge about and awareness of the internal aspects of self, such as knowledge of feelings, thinking processes, self-reflection, etc.
5. **Interpersonal intelligence** is expressed in our human relationships where we cooperate with each other or agree or disagree with each other. The trait of interpersonal intelligence is the most common intelligence foreign language teachers use. These include, but are not limited to, caring for others, communicating with others, empathizing and sympathizing with others, leading and organizing groups, resolving conflicts, seeing from another's point of view, and working as a team member.
6. **Bodily-kinesthetic intelligence** requires physical movement such as shoveling snow, painting pictures, dancing to music, or performing sports. This intelligence involves our ability to use the body to express feelings or desires. The Total Physical Response (TPR) approach to language teaching relies on the use of bodily-kinesthetic intelligence.
7. **Spatial intelligence** involves visualization of things or ideas, through which we can retain memories for a longer period of time. Visual-spatial intelligence enables us to grasp meanings better when they are traced with visual images. Nelson (2006) suggests that students synthesize and create new meanings when they combine visual images and text in, for example, digital storytelling activities.

METHOD

Participants of this study were 80 students of a medical department taking a three week course of travelling Medicine. As they have passed general English, their level could be categorized pre- to post-intermediate assuming that they could demonstrate language functions for various communicative situations.

This study was conducted in some stages. Adapting from a coursebook of Medical English, textual and audiovisual materials to provide more language samples of doctor-patient clinical communication were presented. Facilitating learners' multimodal learning, listening passages are presented in the form of



videos displaying the script. Therefore, they practice listening while getting the exact language expressions spoken by the speakers. Video materials illustrating procedures of examining patients and providing lessons of dealing with specific health complaints was mainly adopted from streaming video sites.

In response to a finding of previous study that learners need more resources for language practice prior to skill-lab sessions (Widiatmoko, 2014) and to facilitate multimodal learning, a website containing the audiovisual material was designed. A free website maker providing various templates and uncomplicated development procedures was developed. The videos were hyperlinked to streaming sites consisting of three major topics of the course; initializing and history taking, doing physical examination, and diagnosing. Pictures 1 and 2 illustrate the interface of this online material.



Figure 1. Interface of online materials



Figure 2. Interface of tutorial videos

Addressing the objective of course, the practicing sessions were mainly divided into language review and skill lab practice making up on total twelve meetings. The former aims to activate and practice language expressions of communicating in clinical situations in three language functions mentioned earlier. The second one provides practical demonstrations of examining patients. These sessions were facilitated by collaborative works between English instructors, doctors, and native speakers.

A questionnaire was distributed to the learners examining firstly their multiple intelligence profiles. A self-assessment adapted from Howard Gardner's seven types of intelligence was administered. Then, attitude towards the program specifically on the program importance, language review, skill lab, online materials, and tutor collaborators was assessed. Then, an assessment towards the use of online material was performed, targeting on their perceived benefits and to what extent they had used it.

ANALYSIS OF MULTIPLE INTELLIGENCE USE

This study attempts to encourage multimodal learning maximizing potentials of MI. As can be inferred in the table, the language review session facilitated verbal, musical, visual, kinesthetic, and interpersonal intelligences. The skill lab session enabled learners to use their verbal, kinesthetic, interpersonal, and intrapersonal MIs. Finally the self-access learning material encouraged learners to apply their musical, visual, and verbal MIs.

Table 2. Course conducts and MI use

	Verbal	Visual	Kinesthetic	Interpersonal	Intrapersonal	Musical
Language review						
• Language review	✓					
• Media use		✓				✓
• Roleplay			✓			
• Pairwork/groupwork				✓		
Skill Lab						
• Language practice	✓					
• Role play			✓			
• Pairwork				✓		
• Students' Journal					✓	
• Feedback Session					✓	
Audiovisual Self learning						
• Listening practice						✓
• Video use		✓				

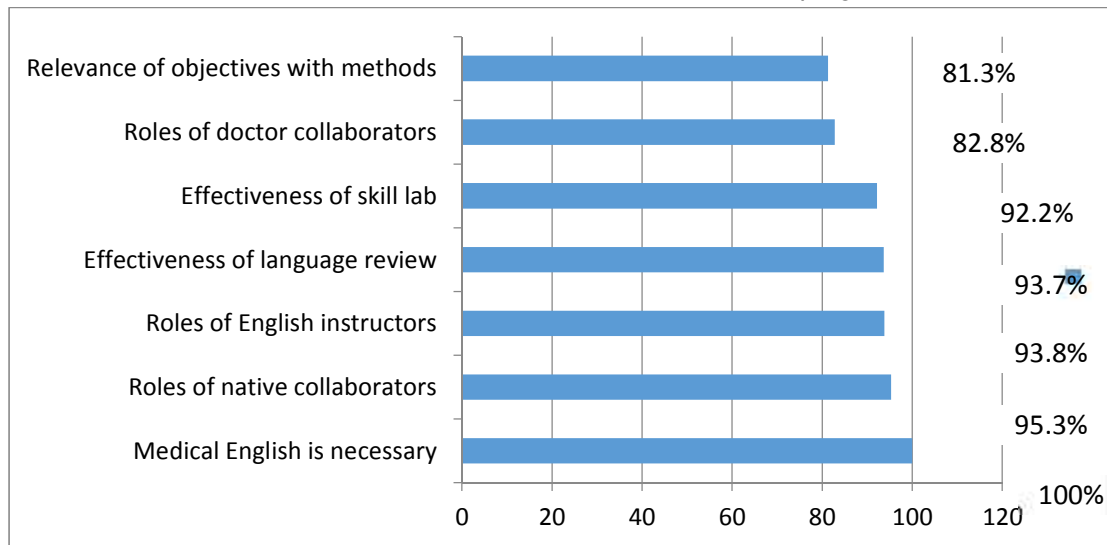
LEARNERS ATTITUDES TOWARDS THE PROGRAM

Learners' attitudes towards the program were evaluated against some criteria. First of all, in terms of the program importance, they all agreed that English lesson focusing on doctor-patient communication was required for their future career. Moreover, language review and skill lab sessions were considered relevant with the objective of this program by almost all of the students. Similarly, in relation with roles of



tutor collaborators, it was acknowledged that the native speakers and English instructors had met their roles to assist learning by almost all of the population. Doctor collaborators were claimed to have served their roles by 82.8% of the learners. Relevance between the program conduct and objective of this course was acknowledged by 81.3% of the learners. This results show consistency with previous studies exemplifying learners' positive admittance of relevance between the course and professional needs specifically in relation with objectives, material selections, teaching methods (Widiatmoko, 2014).

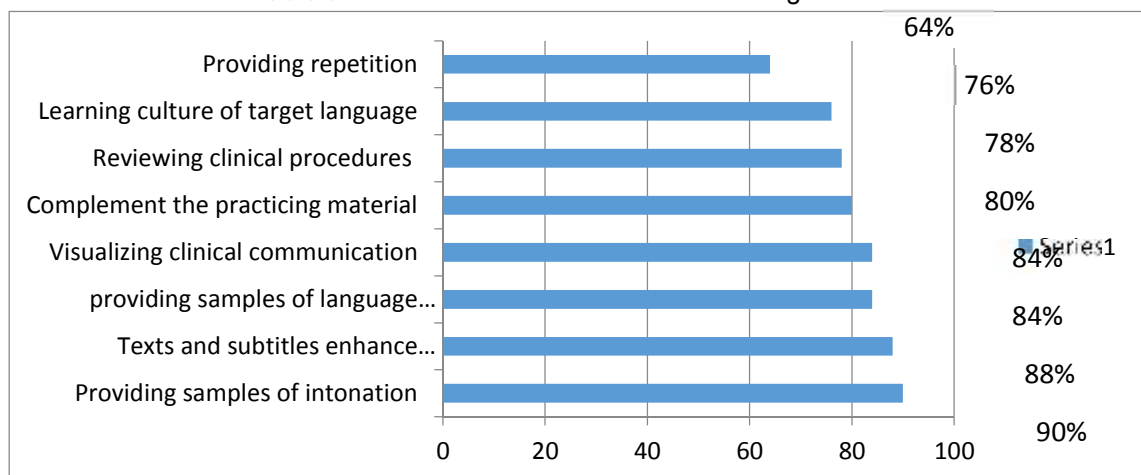
Table 2. Learners' attitudes towards the program



PERCEIVED BENEFITS OF THE SELF LEARNING MATERIAL

The learners admitted various benefits of accessing the online material. First, almost all of the respondents stated that they learn intonation, whereas 88% admitted that the text and subtitles helped them comprehend the listening passages. Moreover, 84% of the learners said that the material provides examples of language expressions and that the material visualized doctor-patient communication.

Table 3. Perceived benefits of the self-learning material





Affective assessment in this study revealed highly positive results exemplifying awareness of rationale of learning English for future career and realization that this goal is relevant with the pedagogic process. This could be observed from consistent findings on their perceived effectiveness of the class conducts and roles of the collaborator tutors. A study in an EFL setting for a matriculation program has revealed that learners' positive attitudes towards a language program are correlated with their positive motivation, positive attitude towards teaching methods, and their understanding towards objectives and rules of the program (Widiatmoko, 2013). These positive attitudes could provide a solid foundation for motivational boosting by teachers. Dörnyei (2001) prescribes that motivational strategies cannot be employed successfully in a 'motivational vacuum'. Certain preconditions must be in place before any further attempts to generate motivation can be effective. Those motivational conditions in particular are appropriate teacher behaviors and a good relationship with the students, a pleasant and supportive classroom atmosphere, and finally a cohesive learner group with appropriate group norms.

CONCLUSIONS AND SUGGESTIONS

As a part of Medical English, this course elaborates series of related courses on understanding knowledge and practices of how to handle health problems for travelers in a tropical country like Indonesia. This English program takes the nature of how doctors communicate with patients in procedures of clinical conversations, taking history conducting physical examinations, giving diagnoses, and educating patients. To achieve objectives of this program, elaboration of various modalities of learning combined with tutor collaboration appears to be well received by the students. Blended learning in language learning in this program originates from necessities for more efficient and flexible instructions as its benefits. It is, therefore, developing online materials accessible both for classroom practice and at learners' own pace and space appears to serve the needs for more extensive language exposure.

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THE EFFECTIVENESS OF MOVIE SCRIPTS IN TEACHING LISTENING

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Abstract: The present research aims at examining effectiveness of movie scripts in teaching listening. The population in this research was the second grade students of English Teaching Department IKIP PGRI Madiun enrolled in the academic year of 2014/2015. Random sampling was performed to get the sample that consists of 40 students which were then divided into two classes, II A consisting 20 students as the control class and II B consisting 20 students as the experimental class. The instrument used to collect the data was a listening test to get the score of listening skill. Prior to administration, the test was tried out to examine the validity and reliability of the instrument. The data were analyzed by using multi-factorial analysis 2x2, then followed by Tukey test. The findings in this research are summarized as follows: (1) Movie scripts is more effective than direct teaching for teaching listening; (2) the students having a high level of proficiency have better listening comprehension than those with a low level of proficiency; and (3) there is an interaction between teaching methods for teaching listening and the level of students' proficiency. Movie scripts are suitable for students having a high level of proficiency, and direct teaching is suitable for students having a low level of proficiency. The findings of this research indicate that the students taught using movie scripts have better listening comprehension than those taught using direct teaching.

Keywords: *Teaching listening, Movie Scripts, Locus of Control*

INTRODUCTION

English is an international language which has an important role in communication by people to interact with the other people in the world. Rost (1991 p. 6) states that "English is the international language. International English is the concept of the English language as a global means of communication in numerous dialects, and also the movement towards an international standard for the language". It means that English is used as an international medium which can be a global language with its various dialects and standard English.

There are four major skills which are important to be learned in learning English. They are listening, speaking, reading, and writing. Reading and listening are said to be passive or receptive skills, while writing and speaking are said to be active and productive skills. English is taught as first foreign language as one of the important subjects in Indonesia from the elementary to university levels.

Listening taught in universities becomes demanded skills which students have to possess. Listening is "...a vital in the language classroom because it provides input for the learner. Without understanding input at the right level, any learning simply cannot begin" (Rost in Richards and Renandya, 2002 pp. 238-239). The statement offers an idea that listening is supposed to be important in language teaching. Good listening skill leads to good input for the students.



Teaching listening is not a simple case. The reason is that the lecturer needs to build the receptive skill of students. According to Lems, et.al. (2010 p. 46) the teacher also needs to stimulate the students in order to have the ability to understand spoken sounds, phonological utterances, concept of word, stress patterns of words, intonation patterns of speakers, the meanings of gestures, body language, and facial expressions of speech.

Listening is different from hearing. Listening is always an active process in which listeners engage in the activity of constructing a message although they appear to be inactive while listening. Hearing on the other hand, is thought of as a passive condition. Underwood (1997 p.1) states that "listening is the activity of paying attention to and trying to get meaning from something we hear". In this process of listening, the listeners listen not only to the speakers' speech but also they should be able to find out the messages and purposes of that speech. The purpose of listening is to gain the message and information. The lecturer of listening must have a variety of methods. But, many lecturers still use the Direct Instruction Method to teach listening. The activity is teacher-centered and the students just become the followers and depend on the teacher during the teaching learning process.

It is different from the using of the interactive approach in listening comprehension. The advocates of the interactive model claims that there must be an amalgamation of bottom up and top down approaches in order to effectively and efficiently interpret the text. The model was put forth and developed most notably by Rumelhart (1975). According to Rumelhart (1975) whose theory was developed within the context of reading but which applies equally well to listening, language is processed simultaneously at different levels (Flowerdew and Miller, 2005). This means that knowledge of language components would work in tandem with prior knowledge and strategic use of language to lead the listener to interpret the verbal text which s/he encounters. The major advantage of the interactive model compared to the hierarchical models (bottom up or top down) as Flowerdew and Miller (2005) pointed out is that it allows individual variation in linguistic processing. In addition, 'from the pedagogical perspective this opens up the possibility of a model that is sensitive to individual learning styles'. Hence, the learners can take the advantage of one more than the other according to their learning styles and preferences. Movie scripts are one of examples of the interactive approach.

Movie scripts mean the words printed over a film either in a foreign or the same language to mention what is being said by the actor on a television screen to explain what the picture is showing. By movie scripts (or transcripts), we mean the written or printed copy of movie conversations or dialogs. The difference between using of the Direct method and movie scripts can be seen from the learning activities carried out in the listening class. The teacher, in the Direct Method has the main task to give stimulus to the students and the activities are teacher-centered. Meanwhile, in the using of movie scripts, the teacher is a facilitator and the activities are students-centered.

The other factors that can influence the students' listening skill come from other factors besides the teacher's method. It is the student's locus of control. Locus of control refers to an individual's perception about the underlying main causes of events in life. It is how an individual explains his/her successes and failures. Elliot et al., (1999 p.332) defines locus of control is the extent to which individuals believe that they can control events that affect them. Individuals with a high internal locus of control believe



that events result primarily from their own behavior and actions. Those with a high external locus of control believe that powerful others, fate, or chance primarily determine events. Those with a high internal locus of control have better control of their behavior and tend to exhibit more political behaviors than externals and are more likely to attempt to influence other people; they are more likely to assume that their efforts will be successful. The degree to which students believe that their academic success depends on their own efforts (internal locus of control) has been shown on many occasions to be the single personality variable most consistently related to high academic performance (Slavin, 1995 p.63). Elliot (1999 p.348) states that understanding the concept of locus of control provides another opportunity to improve your relationships with students. By getting to know and understand them, you can assess their self-concepts, then build on their strengths and work on their weakness. Nunn and Parish in Elliot, et al., (1999 p.347) discovered that students identified as externals were at a greater risk for academic failure. If students believe that success and rewards come from skills and not from luck, they then assume that they have control over their own destinies. On the other hand, if students believe that rewards come from luck and not from skills, they assume that they have little control over their own destinies. In general, as students mature and experience more success, they become more internal. The characteristics of orientations of locus of control mentioned by Shrestha (1999 p.348) are as follows:

(a) Internals are more likely to work for achievements, to tolerate delays in rewards and to plan for long-term goals, whereas externals are more likely to lower their goals. After failing a task, internals re-evaluate future performances and lower their expectations of success, whereas externals may raise their expectations. (b) Internal locus of control is associated with increased ability to delay gratification. (c) Internals are better able to resist coercion. (d) Internals are better at tolerating ambiguous situations. There is also a lot of evidence in clinical research that internality correlates negatively with anxiety, and that internals may be less prone to depression than externals, as well as being less prone to learned helplessness. (e) Externals are less willing to take risks, to work on self-improvement and to better themselves through remedial work than internals. (f) Internals derive greater benefits from social supports.

Mearns (2009) also identifies that people with an internal locus of control engage in activities that will improve their situation, emphasize striving for achievement, work hard to develop their knowledge, skills and abilities, are inquisitive, and try to figure out why things turned out the way they did, take note of information that they can use to create positive outcomes in the future, and to have a more participative management style.

From the theory described above, it can be concluded that locus of control refers to the extent to which individuals believe that they can control events that affect them. In this study, the two terms to identify the characteristics of locus of control are used. They are the students with a high locus of control and the students with a low locus of control. The students with a high locus of control refer to those who believe that success and rewards come from skills and not from luck. They then assume that they have control over their own destinies. The characteristics of the students with high locus of control are taking responsibility for their actions, ability to resist influence, achievement orientation, and high self-confidence in their abilities. On the other hand, the students with a low locus of control refers to the students who believe that rewards come from luck and not from skills. They assume that they have little control over



their own destinies. The characteristics of the students with a low locus of control are blaming outside circumstances for their mistakes, being influenced by peers, being less willing to take risks, low confidence in their abilities

METHOD

The population of the research was the second grade students of English Teaching Department of IKIP PGRI Madiun enrolled in the academic year 2014/2015. The sample, two classes which consisted of 60 students, was taken by using cluster random sampling. The sample was divided in two groups, experimental and control. The experimental group was taught using movie scripts, while the control group was taught using the Direct Method. A listening test and a locus of control questionnaire were employed. Before the instruments were used to collect the data, a tryout was carried out to know the validity and reliability of instruments. Descriptive and inferential analyses were used in this research. The descriptive analysis was used to know the mean, median, mode, and standard deviation of scores of the listening test. Meanwhile, the inferential analysis was used to test the research hypotheses. ANOVA and a Tukey Test were used to analyze the data. Before conducting ANOVA, normality and homogeneity tests were to check normality and homogeneity of the sample distribution.

FINDINGS AND DISCUSSION

Based on the result of the hypotheses testing, the research findings are as follows: (1) Movie scripts are more effective than direct method in teaching listening; (2) the students having a high locus of control have better listening comprehension than those having a low locus of control; and (3) there is an interaction between teaching methods and students' locus of control.

Based on the research findings, it can be said that Movie scripts are more effective than the Direct Method to teach listening comprehension. In the movie script, students not only learn and receive whatever the teacher teaches in the teaching learning process, but also learn from other students. In other words, the students are demanded to be more active in joining the learning process. Movie scripts require students to work actively.

On the other hand, direct method is less effective to improve students' listening skill since teacher less motivates students to involve in the teaching learning process. Students just become the followers and depend on the teacher during the teaching learning process. In conclusion, movie scripts are more effective than the Direct Method in teaching listening.

The students with a high locus of control refers to the students who believe that success and rewards come from skill and not from luck. They then assume that they have control over their own destinies. The students with a high locus of control are more active in seeking information and knowledge. Therefore, the students with a high locus of control are more motivated to achieve than students with low locus of control. Consequently, the students with high locus of control can get better achievement in listening than the students with low locus of control.

The students with a low locus of control refers to the students who believe that rewards come from luck and not from skills. They assume that they have little control over their own destinies. They depend on



the teacher's explanation mostly. The students with a low locus of control tend to be passive and even hardly participate in the class

After discussing the differences between both terms, it can be concluded that the students who have a high locus of control have better listening comprehension than those who have a low locus of control

There is an interaction effect between teaching methods and students' locus of control. The teaching method which is used by the teacher influences the success of the teaching and learning process. Movie scripts are more effective than the Direct Method to teach listening comprehension to the students who have a low locus of control.

CONCLUSIONS AND SUGGESTIONS

Based on the research findings, it can be concluded that the use of movie scripts are more effective than the Direct Method for teaching listening. The students having a high locus of control have better listening comprehension than those having a low locus of control and there is an interaction between teaching methods and students' locus of control for teaching listening. Movie scripts are suitable for students having a high locus of control and the Direct Method is suitable for students having a low locus of control. Therefore, it can be said that there is an interaction between teaching methods applied by teachers and students' locus of control in teaching listening. In other words, the effectiveness of teaching methods depends on the degree of students' locus of control.

Movie Script is an effective method to teach listening. Therefore, it is good to be applied in teaching listening, especially in the second semester students of English Teaching Department of IKIP PGRI Madiun. The lecturer who teaches listening should apply Movie scripts to provide challenges and opportunities to the students to develop their ability in listening.

Based on the research findings, the writer would like to propose some suggestions. For the teachers/lecturers can use Movie scripts to make students enjoy learning and improve their listening skill. Movie scripts give students chances to develop their ideas, and to be responsible for their own learning.

Second, students have to be more active in teaching learning process in order to improve their listening skill. The students having a low locus of control should encourage themselves and realize the importance of active involvement in teaching learning process. They need to study by themselves so that they become autonomous and active learners.

Third, despite the weaknesses of the present study, other researchers can use this result of the study as the starting point to continue the next study. Other researchers can look for the effect of movie scripts in teaching speaking, listening, or writing and other psychological aspect such as students' risk-taking, self-esteem, creativity, and others.

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TEACHER TALK: CORRECTIVE FEEDBACK USED BY LECTURERS ON UNIVERSITY STUDENTS' GRAMMATICAL ERRORS IN SPEAKING CLASSES

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Abstract: Classroom interaction plays a significant role in the process of second language learning. In fact, the considerable interest in the role of interaction in the context of learning became an important factor for the researchers of this field because it creates opportunities for the classroom community to develop knowledge and skills. It is possible for the students to make errors during their learning activity. This research discusses corrective feedback (CF) by a lecturer on students' errors committed in speaking. This study focuses on the corrective feedback used by the lecturer in the process of teaching and learning in a speaking class. It aims at describing the ways of how the lecturer works with the CF, the types of error which the lecturer tends to correct, and the appropriate time when the lecturer corrects the errors.

Keywords: Teacher talk, students' error, corrective feedback

INTRODUCTION

The understanding of the role of interaction in the classroom context in enhancing speaking skills comes from the understanding of its main types: teacher-learner interaction and learner-learner interaction. However, this research investigates teacher-learner interaction where negotiation of meaning and the provision of feedback are highlighted. Classroom interaction then involves the verbal exchanges between learners and a teacher. However, teachers should know that the learners need to do most of the talk to activate their speaking since this skill requires practice and experience to develop.

This study focuses on an English speaking class of international relations students with a view to corrective feedback used in this class. One class is selected to get deeper information about their interaction so a case study design considered in this research. This study focused on the lecturer's perspective about corrective feedback (henceforth CF) and the the follow-up activities on the students after they get corrective feedback from the lecturer. The research observes students' errors, lecturer's corrective feedback, and students' uptake to know the improvement that the students made.

LITERATURE REVIEW

Several researchers have undertaken investigations on CF. Russell & Spada (2006) have meta-analysis research on the effectiveness of the CF in grammar learning by using a descriptive and experimental



study. The subjects of the study were adult learners. The finding of this study provides support for the effectiveness CF on oral and written performance in L2 grammar learning.

Other research by Lyster & Ranta (1997) investigated kinds of CF and the students' uptake that has focused on the issue of error treatment in second language classrooms. This research summarized that students' repairs are important in language learning because the students indicate active engagement in the learning process. This active engagement occurs when there is negotiation of form, or when the students think and respond to the teacher's feedback in some ways and this negotiation form occurs when the teacher does not provide the correct form, instead by providing cues to help the students consider how to reformulate the incorrect language.

The usefulness of CF has also been studied by assessing students' incorporation of feedback that is also referred to as uptake which was not targeted at specific forms. In an experimental study, Mackey, Oliver & Leeman (2003) observed that 25% to 47% of the feedback provided led to modified input.

Error Categories

It is possible for the students to make errors during their learning activity. This research discusses the corrective feedback given by the lecturer for the students' errors in speaking. According to Dulay, Burt & Krashen (1982), the purposes of studying students' errors are numerous. Firstly, it is to provide the data related to nature of language in the learning process. Another purpose is for the teacher and the curriculum developer to know the difficulty of the students and error types that detract most in learning.

Before going further, it is important to know what kind of errors that might appear from the student, which will be analyzed in this research. Second language instruction can be divided into two broad categories: meaning-focused instruction and form-focused instruction (Long, Ellis in Loewen, 2007). Meaning-focused instruction is characterized by communicative language teaching and involves no direct, explicit attention to language form. The L2 can be seen as a tool for the students to express their ideas. In contrast, form-focused instruction generally treats language as an object to be studied through discrete lessons targeting specific grammatical structures and rules.

This study utilizes error types from research by Lyster & Ranta (1997), which consist of phonological, lexical, grammatical errors and multiple errors. Those types of errors will become the utterance for the researcher to know which type of errors that will be corrected or given feedback by the teachers.

Corrective Feedback

An important aspect of teacher talk is providing feedback to student responses. An increasing number of studies have also been investigating whether certain types of corrective feedback are more likely than others to help L2 students improve the accuracy of their skills. When this feedback is absent, students know that there must be something wrong or unsatisfactory with their answer (Tsui as quoted by Ribas, 2010). This is why teacher talk is much needed in the classroom. Some aims of teacher L2 talk are to provide rich input



that is comprehensible to the learners and, at the same time, to provide a model of key structures that can overtime be appropriated by the learner and will appear in learner L2 in the classroom interaction, to elicit longer and more extended L2 utterance from the learners, to facilitate longer multi-exchange interactions with the learners, to engender more spontaneous, personalized L2 use amongst learners, including more learner-initiated L2 utterance and to encourage more frequent use of learner L2 questions in the discourse (Hawkes, 2012).

Teacher attitude influences the learning process. Teachers also need to create positive attitudes to errors and a learning environment where learners feel comfortable to experiment with language (Jones et al. in Hawkes, 2012). Teachers can give feedback for the improvement of the students. Feedback-uptake sequence engages students more actively when there is negotiation of form (Lyster & Ranta 1997).

The kind of feedback that a teacher provides affects student learning as well; teachers' feedback which evaluates and provides information related to students' responses has many other functions (Hattie & Timperley, 2011). For instance, it can also be used to acknowledge information or provide personal comments on students' responses. Therefore, it is very important for teachers to define what an error is, whether it has to be corrected on the spot, who has to do the correction and, finally, what type of correction is suitable for learning purposes.

There are some types of feedbacks based on Lyster & Ranta (1997). They are explicit correction, metalinguistic feedback, elicitation, clarification requests, repetition, and recast. These types of feedback can be utterances used in this research to investigate the teachers' feedback used for the students in the speaking class.

The first type is explicit correction, which refers to the explicit provision of the correct form. As the teacher provides the correct form, he or she clearly indicates that what the students have said is incorrect. Consider the example that follows:

S : I go to zoo last Sunday

T : No! You should say "I went to a zoo last Sunday."

The second type of feedback is metalinguistic feedback, that contains comments, information, or questions related to the correctness of the student utterance, without explicitly providing the correct form, for instance:

S : John buy some fruits

T : No, not buy

Metalinguistic information can be given either as a grammatical description of the ill-formed utterance or a definition if there is lexical errors.

S : I go to zoo last Sunday

T : Use past tense!



The third type is elicitation, which refers to at least the techniques that teachers use to directly elicit the correct form from the students. The first technique is carried out by asking the student to complete some part of teacher's utterance, for example:

S : Tomorrow I bring the book.

T : No, tomorrow I ...

The second elicitation technique is performed by asking questions to the student in order to elicit correct utterances from the student, for instance:

S : I go to zoo last Sunday

T : How do we say 'go' in past tense?

The third elicitation technique is used when the teacher requests the student to reformulate her or his initial utterance, for instance:

S : I goed to zoo last Sunday

T : Goed?

The fourth type of corrective feedback is clarification requests, which is performed by indicating to students either that their utterance has been misunderstood by the teacher or that the utterance is incorrect in some way and that a repetition or a reformulation is required, for example:

S : Sunday I see movie

T : Could you repeat?

The fifth type is repetition, which refers to teachers' repetition of the students' erroneous utterance. This is the example:

T : What is the baby doing?

S : The baby is cry.

T : The baby is cry? (increase voice)

The last type of corrective feedback is recasts which involve the teacher's reformulation of all or part of a student utterance, minus the error. Consider the example that follows:

T : What is the baby doing?

S : The baby is cry

T: Yes, the baby is crying

Based on the explanation and the examples described above, the corrective feedback can be defined into two categories. They are implicit feedback and explicit feedback. The explicit feedback consists of explicit correction, metalinguistic feedback, and elicitation feedback. Meanwhile, the implicit feedback includes recast, repetition feedback, and clarification requests.

METHOD

This section describes research procedures employed in this present study



Research Design

This research aims to provide an in depth understanding of a case of provision CF in the speaking class. The role of the lecturers in using CF for the students in speaking class is described. Based on this purpose, the research design that is used in this study is a case study because the researcher tries to identify a case that involves several individuals within a particular activity (Cresswell, 2007).

Subjects and Setting of the Study

The subjects of the present study are an experienced lecturer and their students majoring in international relations of a speaking class. The researcher observed for two meetings in this class. The setting of the research is a private university in Malang located at Jl. Tlogomas 246, Malang.

Data and Sources of Data

The data collected in the present research is the lecturer's utterances when providing students with corrective feedback and the students' utterance and responses to lecturer's corrective feedback delivered during the classroom activity in the speaking class. The English utterances from the lecturer and the students were recorded in every meeting and then were transcribed for further data analyses. After the class observation was conducted, an interview with the lecturer was carried out. This interview helped the researcher to understand the lecturer's perspective on their having corrective feedback preferences.

FINDINGS AND DISCUSSION

The lecturer tried to minimize the interruption during interaction. As a result, there were only some sequences of utterances containing corrective feedback that can be found in the speaking class. All kinds of corrective feedback were used by the lecturer after the students committed errors. Based on the observation, the lecturer could give corrective feedback directly and indirectly depending on the activity in the class. Direct corrective feedback means the lecturer gives the correct utterance to the students after they committed an error in the sentence when speaking; while indirect corrective feedback means the lecturer gives the corrective feedback to the students after they committed errors in their presentation or other longer speaking activities. Sometimes the lecturer had to give corrective feedback twice or more when the students could not understand the lecturer's utterance.

In this study only some utterances which represented most corrective feedback used by the lecturer in one meeting are presented. These are the examples of the utterances from the lecturer and the students taken during the classroom observation.

Recast

S : This campus is very (\fery\) beautiful. (phonological error)

L : Yes, this is very (\'ve-rē\) beautiful.



S : Very beautiful.

The lecturer tried to give the right pronunciation of the word directly and the student was aware of his wrong pronunciation which is then followed with the right pronunciation.

Elicitation

S : It is more better for the students to learn English. (lexical error)

L : More better...?

S : Oh yes! (*remembered her error*). It is better for the students to learn English.

L : Yes. You can also replace as 'much better' if you still confused.

This example shows the student was aware her error because of the corrective feedback from the lecturer. She could remember the right form and she knew what she had done after the lecturer gave the clue.

In the end of the class, the lecturer gave the corrective feedback again before closing the class. He gave some corrective feedback in general based on his notes which contain the students' errors made during the speaking activity. Not all of the errors were corrected by him, but most errors made by the students were corrected. This is an example of corrective feedback given from the lecturer when the class was almost done.

L : Almost all of you said "It's mean ...". Do you think it is should be "It means" or "it means.."?

Ss : It means ...

L : Yes, "It means ...", don't use it's mean or it's means ..., because it has very different meaning, so just be careful.

This example shows that the lecturer tried to negotiate the correct utterance by using elicitation in the first utterance and explicit correction in the second utterance. By combining these two types of corrective feedback, the lecturer gave the students the time to remind and re-consider their own utterances so they might be able to identify their error and repair the error.

CONCLUSIONS AND SUGGESTIONS

This study aims to describe the way of corrective feedback given by the lecturer to the students. In this case, actually the lecturer employed all types of corrective feedback. The lecturer provided corrective feedback on some errors made by the students. In conclusion, the corrective feedback from the lecturer has a significant contribution to the students' L2 learning. This study has confirmed that corrective feedback is used by lecturers and it has positive influences on the students' learning during their speaking activities although they may have respond differently after they get corrective feedback.

The lecturer concludes that using corrective feedback is very important in the speaking class because it is better to correct by using their real errors. Besides, corrective feedback helps the students significantly realize their accuracy in speaking.



Lecturers should apply the varieties of corrective feedback because each student has different characteristics which also have different styles in their learning. They can get positive influence in their speaking after getting the corrective feedback.

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CORRECTIVE FEEDBACK TO MINIMISE PLAGIARISM IN STUDENTS' ACADEMIC WRITING

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Abstract: Writing has been a challenging skill to be covered by university students, particularly those who have just started to learn English for few semesters. Students definitely need some help in correcting or revising their writings in terms not only the English language but also the content or the development of their ideas. Meanwhile, there were still some problems which occurred outside the organisation of ideas and the use of English language; they were plagiarism. Students still copied the exact topic presented by the lecturer. Therefore, this research paper intended to explore how students perceive the use of corrective feedback for revising their written works and minimising plagiarism in their writing. The participants of the research were 24 English Education students at their third semester from one of private universities in Central Java Province. Questionnaires and interviews were used to collect the data of students' perceptions as well as their initial assignment to identify plagiarism, if any. The research results revealed that more than 80% of the students had positive responses towards the use of corrective feedback for in-class and out-class assignments. They also added that corrective feedback helped them focus on their mistakes and learn from them. In addition, the discussion of their written works helped them learn other styles of writing and mistakes from their classmates. In terms of plagiarism, the use of corrective feedback helped them be aware of the act of copying word-by-word, which must be avoided. In conclusion, the students reacted positively towards the use of corrective feedback in helping them rewrite their written works and be aware of plagiarism.

Keywords: *writing corrective feedback, plagiarism, perception, positive responses*

INTRODUCTION

Writing has been the most difficult skill to be covered by students at all levels. They need writing skills to complete their assignments from teachers or lecturers. Nevertheless, there are still problems faced by students and one of them is plagiarism. Plagiarism itself is taking one's work without acknowledging the original author's name (Novera, 2004; White, 1988). This kind of action is called an academic crime and has existed for years around the world. This academic crime has been done in several educational levels, from primary school students until university students (Thompson & Williams, 1995; Novera, 2004; White, 1998).

Some researchers have studied the main reason of plagiarism, in which they found students miscomprehend the content of what they have read since the language used is not their first language (Bamford & Sergiou, 2005; Pecorari, 2008). Therefore, it is also assumed that plagiarism cases happened



in Indonesia due to similar reason, *i.e.*, low English proficiency which causes misunderstanding the meaning of the texts they have read.

There have been several attempts to fight against plagiarism such as the declaration of anti-plagiarism by Indonesian Ministry of Education and Culture in May 2011. However, there are no further actions done as such in Western world, in which they use an anti-plagiarism software to detect plagiarism in students' assignments. One of well-known software is *Turnitin*, however, this program cannot be used in Indonesia since the database must be in English. In other words, it does not detect any plagiarism if the writing is in Indonesian.

Therefore, *corrective feedback* is used to help students to be aware of plagiarism as well as to help them write better in English. *Corrective Feedback* itself is a teaching technique to enhance students' writing skills by giving advices in their spoken and written form (Ferris, 2004; Storch, 2009; Truscott & Hsu, 2008). This paper would further explore students' perceptions on the use of corrective feedback to assist them to write better and free from plagiarism. *Corrective feedback* is then modified by asking students to learn to paraphrase original sources of their writing by using their own writing and English language.

METHOD

The research method used to collect the data was mixed method between quantitative and qualitative analyses (Neuman, 2006). The quantitative data was taken from pre- and post-questionnaire whereas the qualitative data was taken from pre- and post- interview.

The participants of the research were third semester students from English Education Department. Those students were taken as sample due to several reasons: (1) the use of quotation, citation and paraphrasing techniques which need good proficiency in both Indonesian and English and (2) most of references read and used for assignments by students were written in English. There were 120 students and 36 of them were taken as sample based on their agreement.

FINDINGS AND DISCUSSION

Findings

The research results from questionnaires were calculated using MS Excel and presented using bar graphs. The following graphs were from pre- and post- questionnaire.

Questionnaire Pre-test Results

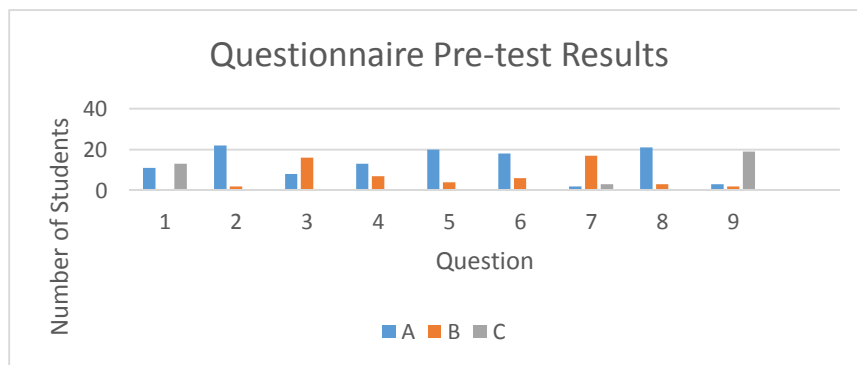


Figure 1: The results of the students' pre- questionnaires

This graph showed the results of questionnaire based on students' responses on 9 questions around writing and plagiarism. X axis indicated the questions and Y axis indicated number of students.

The first question asked the number of students using books, journals and internet as their sources to write their assignment. 10 students responded they used both books and internet and none of them chose journals. When students asked about plagiarism, over 20 of them said that they knew the meaning of it and only 2 of them admitted that they did not have any clue about it.

Interestingly, students were asked if they had ever plagiarised, only 10 students admitted honestly that they did it. Over 10 students also stated they plagiarised often and almost for every assignment, whereas the rest of them plagiarised only when it would effect their final grade. 20 students also said they were never caught plagiarising and only 3 of them said they were ever caught by lecturers several times.

Participants also responded that they would plagiarise if they knew they would fail in any subjects (15 students) and around 6 students said they would never plagiarize. Students were asked if they had ever faced a problem in which they forgot to put a reference and what they should do about it. Only 2 of them would say honestly to their lecturer, whereas over 15 students said they would go to the library and try to find similar reference even though the author was different. Sadly, two respondents said they would just make a fake reference.

When they were asked about feedback they got in the classroom, more than 20 students said it was only given in the oral form even though the skills learned were writing. Meanwhile, three of them commented that their lecturer gave feedback in the written form. Three students also said their lecturer focused on the content of their writing, 2 students said the emphasis of the feedback was their language, while over 15 students responded that the content and language of their writing was the focus of lecturer's feedback.

Questionnaire Post-test Results

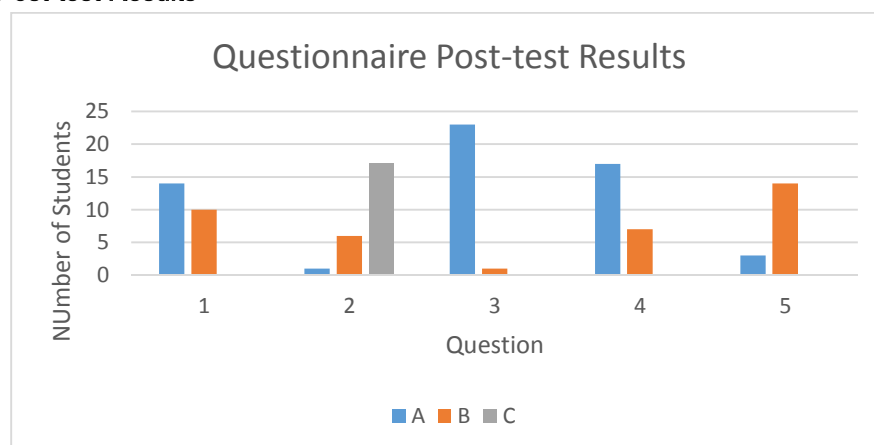


Figure 2: The results of the students' post- questionnaires

This graph showed the results of questionnaire based on students' responses on 5 questions around writing and plagiarism. X axis indicated the questions and Y axis indicated number of students.

There were 5 questions asked after they learned writing using *corrective feedback* Question no.1 revealed that more than 10 students focused more on their ideas than language when they wrote an



assignment, whereas 9 students said otherwise. More than 15 students said after they learned *corrective feedback*, they did not have any difficulties to write using their own words. Meanwhile, over 5 students said they tried hard to write using their own words but still faced some obstacles and 1 student said he did not know how to write using his own words.

When they were asked about plagiarism after learning *corrective feedback*, over 20 students said they understood the meaning of plagiarism in academic writing and only one respondent stated he did not understand. Over 15 students also stated they would still use other sources to finish their assignment and around 5 students they would not use any references. Those who said they would use other sources were then asked whether they would paraphrase and acknowledge the original author. Only 3 students said 'no' and more than 10 students stated they would change the sentences using their own words and they would also acknowledge the original author.

Pre-test Interview

Interview results were used to confirm the results of questionnaire. What had been analyzed in the questionnaire was not different from interview results. When students were asked the sources of their writing assignment, S1 stated *"I used internet to finish an assignment from my lecturer."* When they were asked the meaning of plagiarism, all of them responded in the same manner as what S3 indicated, *As far as I now, plagiarism is taking someone's works and saying those are mine."* Almost all of the students admitted they had plagiarised as what had been said by S4, *"I did because I wrote before the due date."* Most of them also said they would plagiarise if it was guaranteed that they passed the subject as what had been suggested by M8, *"I copied from internet, I took it and wrote my name as long as I got an A."*

What if students forgot to write a reference, S7 said, *"I submitted it and told my lecturer honestly."* whereas S2 argued, *"I would try my best to find it in the library, If I could not find it I just wrote a similar reference to what I had used ."* it was a different case for S5, *"I would just make it up as because my lecturer would not check it."*

When they were asked about type of feedback delivered in the classroom, S3 suggested, *"my writing lecturer gave more oral feedback than written feedback."* In addition, students were asked about the focus of feedback and they had different answers on this. S7 stated, *"My lecturer commented on the content of my writing."* However S4 said, *"I got a lot of feedback on grammar and vocabulary."* S9 added, *"My lecturer suggested to learn more about English grammar and vocabulary and she said the content of my writing needed a lot of revision."*

Post-test Interview

After *corrective feedback* was given, students were asked whether the techniques helped them write better English, S5 commented, *"Corrective feedback helped me to focus on my ideas"* whereas S8 stated, *"Corrective feedback pushed me to learn English grammar and vocabulary."* S3 also said, *"I started my writing using my own words."* While S9 stated, *"I did know how to write using my own words so I just wrote as I could."*



Students were further questioned on their understanding on plagiarism after getting *corrective feedback* in the classroom. S2 suggested, *"I knew that I had to put references carefully so that I would not plagiarise someone's works."* While S9 said differently, *"I knew that copying was plagiarism but I did not how to write using my own words."*

Students were also responded on the question of using other sources to write their assignment, S6 indicated, *"I would take other sources and rewrite it using my own words"* whereas S9 said, *"I just took someone's writing because I did not how to rewrite it."*

Discussion

Based on questionnaire and interview results, students have already known that taking one's works is plagiarism and it is an academic misconduct (Agustina & Khusnia, 2015; Agustina & Raharjo, 2015; Pecorari, 2008). The results indicated that passing a subject and getting a good grade (Maas, 2002), the easeness of getting other sources due to the existence of technology like internet might cause printed journals and books were left behind (Agustina & Khusnia, 2015; Agustina & Raharjo, 2015). Meanwhile, students' plagiarism was also caused by poor English competence as English was not their first (Chang, 2006; Novera, 2004; Pecorari, 2008; White, 1998).

Corrective feedback as a teaching technique was helpful in helping students to shape their ideas and to improve their English grammar and their vocabulary (Chang, 2006; Storch, 2009). Moreover, *corrective feedback* also helped students to learn how to write using paraphrasing techniques (Novera, 2004; Storch, 2009).

CONCLUSIONS AND SUGGESTIONS

There were several conclusions could be drawn from the findings and discussion; they are: plagiarism was caused by several reasons such as low English proficiency, the access to internet which made everyting available and easy to get. Another reason was passing a subject with a good grade was more important than efforts to avoid plagiarism. In addition, students' initial responses towards writing and plagiarism was low but after getting corrective feedback, they wrote better English in terms of developing their ideas, grammar and vocabulary. Based on these findings, it is suggested that the effectiveness of corrective feedback be measured and further and in-depth study need to be done when students write more complexed academic writing activities as their semester progresses. Also, number of participants should be increased.

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KNOWLEDGE ABOUT WRITING AS A PREDICTOR OF WRITING PERFORMANCE

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Abstract: Learning to write in a second or foreign language (L2/FL) involves mastering a wide range of knowledge and ability obtained through training and schooling. Knowledge about writing is proved as one of the predictors of writing performance. Various kinds of knowledge about writing such as process (metacognitive) knowledge and system (metalinguistic) knowledge are stored in long-term memory, and used by writers during writing process. If the knowledge is creatively utilized, it can enhance the fluency and quality of writing (Kellogg, 2008). Studies on the relation between knowledge about writing and writing performance have shown evidence that process knowledge, system knowledge, content knowledge, and genre knowledge positively related to writing performance. The findings suggest that knowledge about writing be taught to students explicitly through classroom activities. The aim of this paper is to review concepts and previous studies of knowledge about writing. At last, a comprehensive study of knowledge about writing as a predictor of writing performance is further elaborated.

Keywords: *knowledge about writing, predictor, writing performance, comprehensive study of knowledge about writing*

INTRODUCTION

The purpose of this paper is to discuss concepts and to review previous studies of knowledge about writing. Hyland's (2003) summary of the focus of writing instruction stresses five aspects of knowledge about writing that must be possessed by L2 learners. The aspects include process, system, content, genre, and context knowledge. They are considered as the most important elements of writing development and have been proved as predictors of writing performance. Knowledge about writing is stored in long-term memory and used by writers during writing process. It can enhance the fluency and quality of writing if it is accessible and creatively utilized by writers (Kellogg, 2008). The degree of possessing knowledge also influences the way of writing. Therefore, all aspects of knowledge about writing are used as the main references of discussing knowledge about writing in L2 in this paper.

This paper initially discusses concepts of L2 writing pertaining to some elements involved in writing. Then, it elaborates the aspects of knowledge about writing proposed by Hyland (2003). Next, previous studies on knowledge about writing and writing performance are reviewed based on the five aspects of knowledge categorized by Hyland. Finally, a comprehensive study on knowledge about writing and writing performance is elaborated.



Writing in L2

Learning to write is harder than learning other language skills. In order to write well, students need to master a wide range of knowledge and ability obtained through training and schooling. They also need to know writing purpose, audience, and strategies used during process of writing. Writing in L2 is even more challenging for ESL/EFL students because of their limited knowledge of topic, rhetoric, and linguistic in the target language (Wong Su Chu, 2012). In addition, they face a problem in expressing themselves in English appropriately if their L1 linguistic system is different from L2 linguistic system (Hyland, 2003). In academic writing, students are required to possess knowledge related to the elements of writing in order to develop their academic writing skills.

There are four elements involved in writing, i.e. L2 writers, L1 readers, L2 text/documents, and context for L2 writing (Silva, 1994). The L2 writers are the doers (the students) who express their personal knowledge, attitudes, cultural orientation, language proficiency, and motivation in their writing. The L1 readers refer to the primary audiences of academic context like teacher/lecturer and writer's classmates. The L2 text relates to genre, purposes, modes, discourse structures, syntax, lexis, and conventions. The context for L2 writing refers to the situation that informs the reader about why and how a text is written. It refers to the environment where the students learn (i.e. a college or a university). The four elements interact in a variety of authentic EFL/ESL settings.

Knowledge about Writing as a Predictor of Writing Performance

Writing as an activity of creating a written product is done with a recursive way, structured according to the demands and certain genre, expresses a purpose, and reflects a particular relationship (Hyland, 2003). In creating the written product, writers need to possess five aspects of knowledge; process, system, content, genre, and context knowledge (Hyland, 2003). Process knowledge plays an important role in activating students' metacognition which becomes the central element of doing writing tasks in a recursive way. It is also called metacognitive knowledge which is considered as the important component of self-regulated writing (Englert et al., 1992). It refers to declarative, procedural, and conditional knowledge (Surat et al., 2014). These three elements greatly contribute to students' way of producing good essays.

A system of rules is directed to writing as a formal text which is coherent and unified. System knowledge enables students to write compositions fluently and accurately. It is also called metalinguistic knowledge or language-related knowledge (Schoonen et al., 2003). The system knowledge is classified into vocabulary, grammar, and mechanics (Hyland, 2003). Vocabulary knowledge has been proved to be a predictor of writing performance. For example, vocabulary measures positively correlate with writing performance (Olinghouse & Wilson, 2013) and lexical richness shows significant correlation with writing performance (Laufer & Nation, 1995). Alderson (2005) even found strong positive relation between vocabulary knowledge and language skills, and writing obtained the greatest effect of vocabulary knowledge. Dealing with grammatical knowledge, writing researchers investigated the use of syntactic complexity pertaining to clauses



(Beers & Nagy, 2009), specific grammatical structures in terms of tenses (Javidnia & Mahmoodi, 2015), error correction and language analytic ability (Roehr, 2007), and Grammar Judgement Tests (GJTs) and explanation of ungrammatical sentences (Gutiérrez, 2012). The findings show that grammatical knowledge was a predictor of writing performance.

Content refers to topics or themes that students are demanded to write about (Hyland, 2003). It is the main point for developing a paragraph into a coherent idea. Content knowledge influences students in planning before writing. How well the students understand the topic or theme of the writing task affects the ways of organizing and translating ideas into text (Berry, 2001). He adds that during the writing process, the familiarity of topic knowledge influences the degree of students' awareness pertaining to revision. If the students are aware with the topic, their awareness of revising the draft increases. Therefore, familiar topics must be considered in designing writing instruction.

Common genre in writing is classification of texts based on communicative purpose. It is closely related to three contexts, i.e. contexts of situation, culture, and other genre (Devitt, 2004). Genre constructing context of situation can be described as a writer and a reader behave according to genre set. For example, students are assigned to write a letter to a magazine editor. The students have to act as citizens (not as students) who will write a letter concerning a current issue to the editor. Before writing the task, they "must determine their persona, their audience, (and) their purposes" (Devitt, 2004). Then, genre is constructed by context of culture which refers to rhetorical pattern of thought. Whatever writing genre is assigned to students, they tend to use writing rhetoric they experience when writing in their first language (L1). This is because language and culture are interrelated (Kaplan, 1966). Context of other genres refers to classifications of texts and forms existing and established in a society (Devitt, 2004). A typical example of genre constructed by other genre is that students are assigned to write a critical review, but they write narrative or personal experience essays that they have already known. A critical review is unfamiliar textual type/form while narrative and personal experience essays are familiar texts for them. As a result, they tend to write the unfamiliar text as the text they have experienced. This phenomenon shows that the genre known shapes the new genre learned (Devitt, 2004). Genre always exists in an individual life. It influences and is influenced by situation, culture, and other existing genre.

As a key for success in writing development, in establishing writing instructional syllabus, Hyland (2003) suggests to include both writing skills and all aspects of knowledge about writing in balance. It is acceptable because L2 writing instruction does not only focus on one aspect of knowledge about writing which is considered important like composing and revising, reading a text to get content and writing, or learning a set of a system of rules. Writing instruction is a unity; however, the portion of each aspect must be different. It depends on the teaching orientation. Hyland (2003) emphasizes that L2 writing is commonly taught by combining several teaching orientation and implementing more than one writing approach.

The importance of aspects of knowledge about writing has also become the attention of writing researchers. Many studies have been carried out in order to investigate the relation between some aspects of



knowledge about writing and students' performance in writing. The findings yield mixed results. Mostly the findings show that certain aspects of knowledge about writing positively predict writing performance, whereas some others reveal negative relation between knowledge about writing and writing performance. The followings are the reviews of those studies.

FINDINGS AND DISCUSSION

Studies on Knowledge about Writing and Writing Performance

A number of studies on the relation between knowledge about writing and writing performance have been carried out. Surat et al. (2014) and Gillespie et al. (2013) found that students' limited knowledge about writing process was a predictor of incomplete knowledge of text types affecting to low score of writing. Similarly, Lee (2006) and Yanyan (2010) found that students' different degrees of metacognitive knowledge about academic writing influenced the different nature of their activities during L2 writing process and the quality of their writing. These previous studies show evidence that teaching of process knowledge explicitly and implicitly is urgently needed in order to improve writing performance. With regard to the system knowledge, Olinghouse & Wilson (2013) analyzed vocabulary measures and text types. The students were assigned to write story, persuasive, and informative writing. They found evidence that implicit vocabulary knowledge predicted the quality of students' writing. Another study on the system knowledge concerning the relation between grammatical complexities and writing performance was carried out by Javidnia & Mahmoodi (2015). They found positive correlation between grammatical knowledge and writing performance. The more grammatical knowledge the students possessed, the better writing quality they performed. The study also proved that teaching grammar items can enhance EFL students' performance in L2 writing.

In relation to the content knowledge, Berry (2001) compared secondary students' essays written based on high and low content knowledge topics. His study revealed positive correlation between either high or low content knowledge topic and the organization and supporting detail of expository writing. Furthermore, content knowledge from reading greatly affects quality of writing. Esmaili (2000) discovered that the subjects with the thematically-related condition obtained significantly higher scores on their written compositions than with the thematically-unrelated condition. These two studies show the strong relation of content/topic and writing performance.

Dealing with genre knowledge, Gillespie et al. (2013) found that students' knowledge about characteristics of particular genres positively affected their writing performance. Genre knowledge is also closely related to grammatical knowledge. Each genre uses particular grammatical structures. For example, a recount text mainly uses a simple past tense whereas a descriptive text mainly uses a simple present tense. A study by Beers & Nagy (2011) found that students' grammatical knowledge positively related to their writing performance in different genres (i.e. narrative, descriptive, and persuasive). Furthermore, Xinghua (2010) investigated context, genre, and process knowledge and found positive correlation between the students' understanding of discourse conventions, writing process, and their relatively high writing score. The students



were aware of the importance of the audiences during writing process, knew the characteristics of good English argumentative writing, and did writing plans before doing writing task. She suggested that genre-approach and metacognitive knowledge instruction are recommended for an efficient writing pedagogy.

In Indonesian context, Sukyadi (2005) investigated the relation among grammatical knowledge, analytic skill, paraphrasing skill, and syntactical errors found in compositions. He found that the syntactic knowledge, analytic skill, and paraphrasing skill were not the predictors of syntactical errors. There was negative relation between system knowledge on grammar and writing performance. Similarly, Lutviana (2014) examined the relation between system knowledge in terms of lexical richness and argumentative writing performance and found no significant correlation between advanced vocabulary possessed by EFL undergraduate students and overall writing score. These findings contradict with the literature and previous research findings from other settings like from Malaysia, Korea, Iran, Spain, and China. The literature and previous research findings suggest that system knowledge on grammar positively relates to writing performance (Javidnia & Mahmoodi, 2015) and system knowledge on vocabulary greatly contributes to writing performance (Laufer & Nation, 1995; Olinghouse & Wilson, 2013). Yet, the studies in Indonesian context were limited only on the system knowledge and writing performance. Studies on other aspects of knowledge about writing (i.e. process, content, genre, and context) and writing performance need to be carried out.

Comprehensive Study of Knowledge about Writing

The previous studies have shown that process, content, system, genre, and context knowledge are strong predictors of writing performance. It indicates that students with more knowledge about writing display better writing performance compared to those with less knowledge about writing. However, the previous studies only examined one or two or three aspects of knowledge about writing and writing performance. Logically if a learner possesses more knowledge on one aspect of writing, he/she must also possess more knowledge on other aspects of writing. As an example of a study by Muñoz-Luna & Taillefer (2014), ESL students with sufficient system knowledge can produce appropriate complex sentences and a coherent text which shows great awareness of genre features. However, not all learners have equal knowledge on all aspects of writing. There might be a learner possessing more knowledge on one aspect of writing but less knowledge on other aspects of writing. For example, EFL undergraduate students possess advanced vocabulary, but they get low score of writing (Lutviana, 2014). Therefore, a comprehensive study on all aspects of knowledge about writing is urgently needed to be carried out.

A comprehensive study is intended to investigate the aspects of knowledge about writing as a whole and individually. It covers the investigation of the relation between the whole aspects of knowledge about writing and writing performance, each aspect of knowledge about writing and writing performance, and the whole aspects of knowledge about writing and essays written by EFL undergraduate students with different L2 writing proficiency (see Figure 1). By examining the whole aspects of knowledge about writing and writing performance, a general picture of the students' knowledge about writing as a predictor of writing performance



is known. Then, the examination of each aspect of knowledge about writing and writing performance yields a description of students' knowledge on each aspect of writing. It is intended to know whether each aspect significantly predicts writing performance. If there is less knowledge of a certain aspect possessed, it can be treated appropriately as the implementation of the study in further writing instruction. Lastly, the investigation of the whole aspects and essays written by EFL students with different writing proficiency (high and low) yields the same or different relation between high and low proficient writers. Therefore, the comprehensive study can be used to figure out complete information about the relation between knowledge about writing and writing performance.

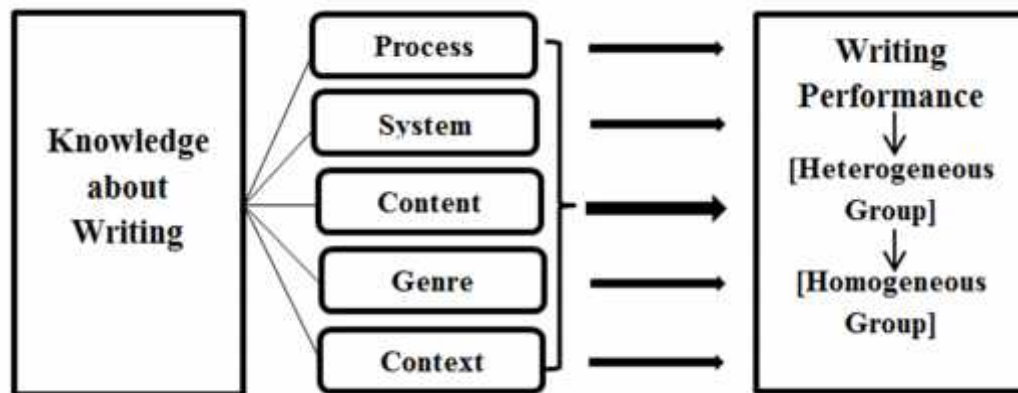


Figure 1 Relation of Knowledge about Writing and Writing Performance

CONCLUSIONS AND SUGGESTIONS

A piece of L2 writing is a result of interaction among four elements. They are L2 writers (students), L1 readers (teacher/lecturer and classmates), L2 text (comprising genre, purpose, and conventions), and context (situation). Knowledge about writing plays an important role to contribute to these elements. It is a key for the success of students' performance in writing; therefore, the students are required to possess this knowledge covering process, system, content, genre, and context knowledge. A number of studies have shown evidence that process, system, content, genre, and context knowledge are predictors of writing performance. Since the previous studies only investigated several aspects of knowledge about writing in one study in which the relation between the whole aspects and writing performance remains unclear, a comprehensive study is urgently needed to conduct. The results are useful as meaningful contribution to the body of knowledge and to the development of writing instruction as the implementation of the study.

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LOGICAL FLAWS IN INDONESIAN STUDENTS' ARGUMENTATIVE ESSAYS

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Abstract: Writing argumentative essays becomes a challenge for both teachers and students as it relates to various aspects. One of them is on the teaching and learning of critical thinking skills comprising the awareness to avoid logical flaws. The real reflection of critical thinking can be traced through students' ability to express their thought in the form of arguments which have no logical flaws. Good arguments must be supported by convincing claims and careful choice of wordings which is free from fallacious statements. This paper identifies the fallacious statements or logical flaws occurring in the argumentative writing of the students of an Islamic University in Indonesia. The findings show the faulty reasoning found in terms of the discussion on the topics, the flawed relations with the audience, and the relations with the characters involved in the arguments. The types of the logical flaws also concern the claims expressed. On claims of fact, the fallacies found include hasty generalization, irrelevancy, slippery slope, oversimplification and begging the question. Regarding pathos, the fallacy type covers ad populum, appeal to emotion premises and red herring. Meanwhile, the ethos fallacy occurs in straw man only. On claims of value, more faulty reasoning is found compared to the discussion on the topics which are considered less familiar. In the logos fallacy for instance, the whole types of fallacy are found. The pathos found involves appeal to emotion premises and red herring, while the ethos fallacy occurs in appeal to authority and ad hominem. On claims of policy, the similar tendency of ethos is also found while the pathos existing is in the form of appeal to emotion premises. Therefore, it is recommended that the students develop their critical thinking skills which involve constructing logical and flawless reasoning.

Keywords: *logical flaws, critical thinking, logos, ethos, pathos*

INTRODUCTION

Critical thinking has been defined in various ways. It is often used to describe competence applicable to teaching–learning in context but also to learning in many workplace contexts. Brookfield (2007) defines critical thinking as the skills to conduct conceptual and argument analyses, to recognize false inferences and logical fallacies, to be able to distinguish bias from fact, to differentiate between opinion and evidence, and so on. The quality of students' thinking to some extent reflects the quality of the education especially in the context of Islamic higher education. Thus, investigating Islamic higher education students' rhetorical pattern becomes significant to see the quality of their critical thinking.

Critical thinking is often related with the disposition such as open-mindedness, inquisitiveness, cognitive maturity, truth-seeking, analyticity, systematicity, and critical thinking self-confidence (Ernst & Monroe, 2004). These also belong to the attainment of literacy. Referring to the international benchmark of education, the 3R basic literacy (*r*eading, *w*riting, *a*rithmetic) seems to be insufficient today. It needs to be completed into 4R basic competences (*r*eading, *w*riting, *a*rithmetic, and *r*easoning), so that learners are



equipped with skills needed to support their current and future life economically, socially and culturally (Hayat & Yusuf, 2010; Depdiknas, 2004). The reasoning skill of students of Islamic higher education is the reflection of how the accumulative competence can bring them to academic productivity.

The academic productivity is measurable for instance by seeing the quantity as well as the quality of students' writing. In the higher education setting, writing is an investment not only for students' academic productivity but also for the academic reputation which requires a careful process. During the process, writing fluency is more broadly considered more important than accuracy, therefore being a productive writers needs more than a skill but also commitment to write continuously. In the context of academic writing for international publication, this process requires critical thinking skill in treating the information related to the issue to be developed into an essay (Craswell, 2005).

Writing involves the process of recalling for information for the purpose of reproducing knowledge. Expressing one's thought has become a crucial start to build critical thinkers (Emilia, 2010) which can be evaluated further to see whether the thought is sound or not (Dowden, 2010). The better critical thinking will result in the more creative, innovative, independent and self-confident the students are. It is in line with the crucial outcome of higher education as stated in the Indonesian Government Regulation (*Peraturan Pemerintah Republik Indonesia/PPRI*) No. 70/2010 section 84.2 on the aims of tertiary education. Therefore, incorporating the critical pedagogy belongs to one step reaching the better quality of Islamic higher education graduates.

To incorporate the critical pedagogy is possible through argumentative writing assignment as it belongs to the writing mode that best reflects students' critical thinking skills. This type of writing requires the skill of recognizing opposing argument and making counter argument. Because arguments deal with probabilities, they must be qualified to convince readers (Hillocks, 2011). Therefore, in this study argumentative writing is chosen to assess students' critical thinking skills.

Student's argumentative writing can be used to measure the critical thinking skills covering the elements namely argument, evidence, recognition of opposition, refutation, conclusion, references, and fallacies (Stapleton, 2001). *Argument* or writer's view point on a topic is presented in the form of claims supported by a reason. *Evidence* constitutes statements or assertions which serve to strengthen the argument. *Recognition of opposition* refers to the identification of statements that run counter or offering alternative interpretations to those expressed in the claim. *Refutation* deals with the statement that the opposing viewpoints are inadequate in some ways. A *conclusion* is a statement or series of statements in which a writer sets out what s/he wants the reader to believe. *References* are related to the use of citation to support the claim. *Fallacies* are errors in reasoning which do not support the claim. The last element becomes the central point of this study in which its recognition reflects the students' quality of critical thinking.

In this study, the main objective is to see the quality of student's critical thinking in terms of the existing fallacious statements made on global issues. It aims at identifying the fallacious statements related with the flawed relationship existing between the statements in an argument attempt (logos), between the argument and the character of those involved in the argument (ethos), and between what is argued and the audience (pathos).



METHOD

In this study the variety of fallacies of the given three types of flawed relationship becomes the basis to uncover what is specifically happening in the process students' reflecting critical thinking. The identification is geared to understanding 'to what extent' the students shape their critical thinking into either sound or unsound argument. Employing the design of descriptive qualitative, the study can result in a more comprehensive interpretation on the phenomenon on the dynamic of students' critical thinking skills through the fallacies made. The data needed for revealing the pattern of fallacies in their critical writing are in the form of the sentences written in the students' argumentative writing. The source of the data is the essays written by English department students of UIN Maulana Malik Ibrahim Malang with the prompt on writing about global issues.

FINDINGS

The students wrote on several issues, despite the instruction on the global issues. Some of the non-related global issues, such as the teenage issue like wearing uniform to campus, the importance of vocabulary lesson and others, were not analyzed in this study. Meanwhile, the global issues the students wrote cover the world environment issue, the issue on information technology and social networking, drug prohibition, prostitution, and others as summarized in the following table.

Topic	Argument	Evidence	Opposition	Refutation	Conclusion	Total
Forestation	4	3	4	4	3	18
Religious right	4	4	4	4	4	20
Information Tech	4	4	4	4	4	20
Global culture	3	4	4	4	3	18
Air pollution	4	3	4	4	3	18
Drugs	4	3	1	1	1	10
Prostitution	4	4	4	4	4	20
Pornography	4	3	4	4	3	18
Education trend	5	5	5	5	5	25
Social network	4	4	4	4	4	20
Social right	3	4	4	3	4	18
Future education	4	4	4	4	4	20

The assessment of critical thinking comprises the five aspects as shown in the above table, namely argument, evidence, opposition, refutation and conclusion. The scoring of each aspect ranges 1-5. The maximum total score is 25 gained by the argument on education trend. The second rank exists in the topics of religious right, information technology, prostitution, social network. The moderate score exist in the discussion on forestation, global culture, air pollution, pornography and social right. The lowest score is on the issue of drugs prohibition.



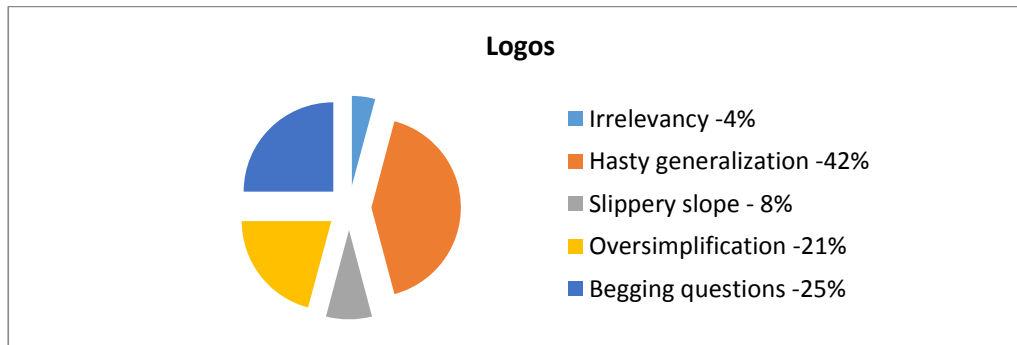
Based on the choice of global issue made by the students, it can be inferred that the critical thinking is related with the familiar topic. The topic on drug seemed unfamiliar therefore the critical thinking score is the lowest one. Meanwhile, the proportion of the critical thinking aspect is as shown below.



The balance of the aspects above is obvious, therefore to assure the quality of the critical thinking the analysis is done on the flawed reasoning. Based on the data, there are 30 fallacies found. The type of the fallacies is given below

Topic	Logos	Ethos	Pathos	Total
Forestation	7	0	0	7
Religious right	1	0	1	2
Information Tehnology	2	0	1	3
Global culture	1	0	1	2
Air pollution	2	0	0	2
Drugs	3	0	0	3
Prostitution	2	0	0	2
Pornography	1	0	1	2
Education trend	0	0	1	1
Social network	3	0	0	3
Social right	1	0	1	2
Future education	1	0	0	1
Sum	24	0	6	30

As seen in the table, logos fallacy becomes the dominant type, followed by pathos. Flawed relationship between the argument and the character in the argument or ethos does not occur on global issues. The proportion of logos is summarized below.



Meanwhile on pathos, the proportion is 50% on emotional appeals and 50% ad populum.

Discussion

Based on the analysis, the logos dominate the flawed reasoning especially on *hasty generalization*. As the example is *Nowadays we always watch television to know the information about the world*. The quality of critical thinking is flawed here as the conclusion is jumping to generalization. In this case the writer believes that the general fact will be exactly the same as what s/he has assumed through his/her claims.

As shown in the analysis more faulty reasoning is found in the issues which are not new or those considered more familiar to the students. Thus, there is tendency of leaping the premises to come to the direct conclusion. This finding is in line with the way Japanese students made flawed reasoning in their argumentative essays as found by Stapleton (2001). In addition, the more familiar the students with the topic, the more number of fallacies found (Indah, 2013).

Regarding pathos, flawed relationships can also exist between what is argued and the audience. These flawed arguments, called fallacies of pathos in the data include, appealing to stirring symbols (such as nationalistic values), provincialism and appealing to emotional premises. Pathos is found on the issue of religious right, IT, education and social issues where the tendency to influence the audience becomes apparent. This is as a result of the inability to explore more on a more logical reasoning so that to complete the ideas the students include their overestimating on their own claim. As the argument is written on a piece of paper, students believe that the result of their critical thinking only reached limited audience. Accordingly they want to affect the readers through exaggerating argument which then becomes fallacious. In this case, the more awareness of the larger audience will improve the students' carefulness to avoid more pathos fallacy.

CONCLUSIONS AND SUGGESTIONS

Understanding the phenomenon on the types of fallacies in students' claim of value brings some pedagogical implications. Since the result shows the various types of logos fallacy found, writing teachers should model how to make inference based on logical reasoning. Influencing readers to believe the same value justification should not be made merely by involving emotion and adding irrelevant details. This is because these two types of pathos fallacy is also proven to be dominant in the students' argument. In



addition, it is recommended for syllabus developer to enrich the students' knowledge with the type of fallacies to avoid in argumentative writing as a way to assure the quality of students' critical thinking.

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THE USE OF INDONESIAN CULTURAL TRADITIONS IN TEACHING READING FOR INDONESIAN STUDENTS

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Abstract: Culture is a way of life. Culture is important in the learning of a foreign language since a language is a part of a culture. Thus, teaching English also means teaching a complex system of cultural customs, values, and ways of thinking, feeling and acting as well. This study is aimed at describing the implementation of teaching reading by using the materials of Indonesian cultural traditions. It describes the use of Contextual Teaching and Learning (CTL) approach in teaching reading for Indonesian students. This study uses Descriptive study. The writer tries to describe the implementation of teaching reading by using three texts of Indonesian cultural traditions from the book "Teaching English by Using Culture Contents" which was written by Bambang Yudi Cahyono. The result of this study shows that teaching reading by using CTL approach can give significant effects for Indonesian students in inculcating the values and knowledge of Indonesian cultural traditions. In addition, using CTL approach in teaching reading shows that Indonesian students are able to study the language based on realities that happen around them. From these explanations, the writer concludes that teaching foreign language through local culture is not merely aimed at enhancing student's language competence, but also at empowering student's cultural identity.

Keywords: *teaching Reading, Contextual Teaching and Learning, Indonesian culture, language competence.*

INTRODUCTION

Learning a language cannot be separated from learning the culture of the native speakers. They are like two sides of a coin. This is due to the fact that language and culture are interrelated (e.g., Hinkel, 1999 and Kramsch, 1998). In addition, Kramsch (1998) states that when language is used in contexts of communication, it is bound up with culture in multiple and complex ways. She adds that language expresses, embodies and symbolizes cultural reality (Kramsch, 1998).

From these explanations, it shows that culture is important in learning second language since language is a part of culture, and culture, in particular ways, is reflected in language. Moreover, Brown (2001) states that language and culture are intricately intertwined. It means whenever someone learns a language, he or she is also learning a complex system of cultural customs, values, ways of thinking, feeling and also acting. Besides, language is not simply a combination of sounds but also a series of structures that has triggered an interest in a societal language study (Indrawan, 2010). Learning language should be based more on the view that human experiences are basically plural. Additionally, every different language and its varieties reflects natural and cultural diversities. Therefore, successful language learners are those who can integrate the target language with their local culture.



In Indonesia, 2006 English Curriculum mentions that the teaching of English in Indonesia is intended: (1) to develop the student's ability to communicate in written and spoken forms to attain functional level of literacy, (2) to increase students' understanding on the importance of English to provide competitive ability in the global society, and (3) to develop students' knowledge of interrelated language and culture (Depdiknas, 2006). From the objectives above, it is concluded that the purposes of English language teaching in Indonesia is not only to develop students' ability in using English language but also to develop their knowledge about culture in linguistic context.

To achieve these English curriculum goals, especially the third goal, English teachers should use particular approach to their students in order to create a good connection and elaboration between teaching culture and teaching foreign language to introduce, preserve, and maintain the existence of Indonesian culture. It is called Contextual Teaching and Learning approach. CTL is an educational process that aims at helping students see meaning in the materials they are studying by connecting academic subjects with the context of their daily lives (Christensen, 2008). Therefore, both the target culture and the local culture should be included in the materials or lesson plan of English, in particular. Ideally, all of the English skills (Reading, Writing, Listening, and Speaking) should include sociolinguistic competence in their materials.

The importance of CTL in English teaching is supported by many findings. First, a research was conducted by Suparman entitled "The Effect of Contextual Teaching and Learning Approach and Achievement Motivation upon Students' Writing Competency for the Tenth Grade Students of SMAN 1 Keruak in the Academic Year 2012-1013, 2013". This research found that students who were taught using contextual teaching and learning approach can significantly achieve better in writing than those who were taught using conventional approach.

Second, a research was conducted by Annisa (2015) entitled "Teaching Speaking in English Using Contextual Teaching and Learning". The findings showed that the mean post-test score of the experimental class at 74 was significantly higher than that of the controlled class at 60.9. Furthermore, the result of the t-test showed that the scores of the experimental class were higher than that of the control class ($11.51 > 4.06$). The data showed that the students taught using CTL achieved significantly better scores in speaking than those taught using the conventional method.

Then, a research was conducted by Marsella () entitled "The Effect of the Application of Contextual Teaching and Learning (CTL) on the Students' Vocabulary Mastery at Grade Seven of SMP Gajah Mada bandar Lampung in Academic Year 2013-2014". The researcher concluded that the implementation of Contextual Teaching and Learning (CTL) was more effective than other techniques without any special treatments. It can be concluded that teaching vocabulary through Contextual Teaching Learning (CTL) is quite successful.

From the abovementioned explanations, the writer of this present paper is interested in conducting a descriptive study related to the use of Indonesian cultural traditions in teaching *Reading* for Indonesian students. The purpose of this study is to describe the implementation of CTL approach in teaching *Reading* by using local culture contents

METHOD

This study uses descriptive method. According to Christensen (2008), descriptive research focuses on providing an accurate description or picture of the status or characteristic of a situation or phenomenon. From these definitions, it can be concluded that descriptive study is a research which describes a happening phenomenon and event. Descriptive study focuses on actual problems that happen in a research.

In this study, the writer describes the implementation of CTL approach in the teaching *Reading*. The writer is going to describe an inculcated of Indonesian cultural traditions using a text taken from book "Teaching English by Using Culture Contents" which was edited by Cahyono (2013). The writer describes the implementation of teaching Reading based on the principles of CTL. The object of this study is a text entitled *Sungkeman on Lebaran day* by Hartatik (Cahyono, 2013).

Based on Christensen's (2008) statement, the primary purpose of descriptive research is to provide an accurate description or picture of the status or characteristics of a situation or a phenomenon. The focus is not on how to ferret out cause and effect relationship but rather on describing the variables that exist in a given situation, and sometimes, on how to describe the relationship that exists among those variables. Thus, this paper is not only aimed at describing the happening event but also at describing the relationship between the text and CTL approach to enhance the student's language competence.

FINDINGS AND DISCUSSION

The writer describes one text about Indonesian cultural traditions under a title *Sungkeman on Lebaran day*.

Sungkeman on Lebaran Day

written by Sri Fatmaning Hartatik

The term Sungkeman is Javanese word which means the activities of kneeling down, holding, and kissing elder people's hand done by the younger ones. While Lebaran, Javanese translation for Eid-ul-Fitr, is one of holy days in Islam which comes after one-month fasting during Islamic month of Ramadhan. To Javanese people, Sungkeman on Lebaran day is not merely ceremonial but it has deep meaning as below:

- a. To ask for forgiveness. Although younger can ask an apology any time, Muslims believe that asking forgiveness on Lebaran day will set them free from any kinds of sin they have done so far.*
- b. To ask elder's blessing. Another belief regarding Sungkeman on Lebaran day is that elders (especially parents) play an important role in helping younger people (children) to make their wish come true. Allah, Muslims' God, will make anyone's dream come true if their parents bless them.*
- c. To show how the younger thanks to elders. Elders have raised younger by making some efforts. They have sacrificed their dreams for the sake of their children, or younger brothers and sisters. It symbolizes that parents' sacrifice cannot be paid by anything.*
- d. To show how much younger love and respect elders. Kneeling down symbolizes that younger admit that they are nothing without elders.*



- e. *To show how priceless elder's love is. A long prayer that is made by elders shows that they want their children to have a perfect life. Elders expect younger to experience only good things in their life and be taken away from any bad things.*

Teaching Procedures

The procedures in teaching descriptive text by introducing the culture of *Sungkeman* on *Lebaran* day are explained in the following:

Phase	Activities
Opening	<ol style="list-style-type: none"> 1. Greeting 2. Praying 3. Checking attendant list
Pre-teaching	<ol style="list-style-type: none"> 1. Providing some pictures or a short video of <i>Sungkeman</i> on <i>Lebaran</i> day. 2. Doing brainstorming activities including asking the students about what the people do in the pictures or in the video, in what occasion <i>Sungkeman</i> takes place; why they do it and asking the students whether they have experienced this moment or not 3. Distributing the worksheet that is text about <i>Sungkeman</i> on <i>Lebaran</i> day. 4. Dividing the students into some groups (one group consists of four students). 5. Asking the students within each group to count one to four.
Whilst-teaching	<ol style="list-style-type: none"> 1. Assigning each member of the group to read a different paragraph; students number one read the 1st paragraph; students number 2 read the 2nd paragraph; students number 3 read the 3rd paragraph; and students number 4 read the 4th paragraph. It takes 10 to 15 minutes. 2. After the students read, ask each student within the group are to present the main idea of the paragraph that he or she has read to the other members of the group. Confirming the other students (within the group) about whether they have a question to the member of the same group who presents the paragraph. While the students are discussing, teacher moves around to provide direct responses and feedbacks. 3. Leading students to discuss the main idea of each paragraph and present them in front of the classroom. 4. Assigning the students to answer the questions on their worksheet.
Post-teaching	<ol style="list-style-type: none"> 1. Giving feedback to the students' work and asking them to give comments about the class activities. 2. Reviewing the materials.
Closing	<ol style="list-style-type: none"> 1. Closing statement 2. Praying



From the aforementioned procedures, it can be concluded that the implementation of teaching Reading contains principles of contextual teaching and learning. They are:

The first is *Constructivism*. According to Nurhadi (2004), constructivism is the philosophy of contextual teaching and learning approach. Teachers transfer knowledge to students, then students construct their own knowledge to find deeper understanding through meaningful learning experience. It can be described that in the pre-teaching step, the teacher provides some pictures or short video to transfer the information about *Sungkeman*, and then students construct their own knowledge using brainstorming. The text about *Sungkeman* on *Lebaran* Day is the material full of meaningful experience for the students since it happens around them. The constructivism principle is also in whilst-teaching phase. In this phase, students have to explore their knowledge to find out the main idea of the text. To inculcate the constructivism aspect, the teacher needs to encourage students to actively get involved in learning process and use the student's idea and experiences to conduct the learning and whole learning unit.

The second principle is *Inquiry*. Inquiry is defined as seeking for truth, information or knowledge, seeking information by questioning (Hornby, 1980). In this step, teachers present the reading material (e.g. in the form of pictures or visual aid showing and describing some activities) in which the students need to analyze it by themselves. Teachers should challenge the students with their own ideas and conceptions to interpret it. They have to allow them to present their own idea and encourage them to apply their own ideas, experience and interest to direct learning process showed by watching the video or some pictures about the text. After watching the video or some pictures, students should analyze and explore their critical thinking based on the questions given by the teacher. This principle is also described in the whilst-teaching step. The activities are finding and discussing the main idea of the text, and then finally presenting the result.

The third principle is *Questioning*. Questioning is the key point of contextual teaching and learning, the beginning of knowledge, the heart of knowledge and the important aspect of learning (Nurhadi, 2004). The implementation of this principle is how teachers ask students some issues before, during and after the lesson. Some other times, they are posed effectively by students to focus on their own lesson, kept them engaged and helped them monitor their understanding of what was learned. In a productive teaching learning, questioning activity is useful for checking students comprehension, solving problem faced by students, stimulating responses to students, measuring students' curiosity, focusing on students' attention, and refreshing students prior knowledge. The teachers also allow the students to ask about something related to the material after the discussion and presentation session finished. It will give them more understanding on the material discussed.

The fourth principle is *Learning Community*. It means that the result of learning can be gotten from sharing with friends and other groups. Actually, learning community means: 1). Learning group to share idea and experience, 2). Working together to solve problems, and 3) The responsibility of each member of learning group (Sanjaya, 2009). In the teaching procedures above, this principle focuses on the whilst-teaching step. The activities are dividing groups, reading a text, discussing the main idea of each paragraph, working together and sharing information. This principle will help student improve



their leadership and cooperation among the student.

The fifth principle is *Modeling*. According to Sanjaya (2009), modeling is verbalization of ideas that teachers demonstrate to students to study and act as what the teachers demand from students to implement. Modeling activity can be summarized by demonstrating the teacher's opinion and demonstrating what the teacher wants the students to learn. Here, it is conducted in the pre-teaching and whilst-teaching steps. The teacher demonstrates what the students should do in class such as brainstorming, giving direction using video or pictures and asking to do their work.

The sixth principle is *Reflection*. According to Sanjaya (2009), reflection is the act of pinpointing what the students have learned and have done in the past. Reflection is figuration of activity and knowledge that have just received. Teachers need to do reflection activity in the end of teaching and learning process. In the end of teaching learning process, teachers spend a little time and ask student to do the reflection. The realization of reflection can be done by giving direct statement about the information required within particular lesson, some notes or journal on student book, some impression and suggestion from students about the teaching and learning process. These activities are in the post-teaching step. It is useful for the students since the learning process will give them many benefits in their real life.

The seventh principle is *Authentic Assessment*. This is implemented to measure students' knowledge about the text through class presentation of main idea of the text, giving the contextual learning by using the relevant video or some pictures about *Sungkeman* on *Lebaran* day, and then asking the students to share their experience about *Sungkeman* tradition that they experienced. The last assessment is giving the meaningful worksheet related to the text. Meanwhile, authentic assessment has some characteristics (Nurhadi, 2004), which are: (1) involving real world experience; (2) allowing access to information; (3) encouraging the use of computer, dictionary and human resources; (4) engaging students by relevance; (5) using open-ended format; (6) including self-assessment and reflection; (7) warranting efforts and practices; (8) identifying strength to enable students to show what they can do; and (9) making assessment criterions clearer to students.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Based on the discussions above, the followings come to be the withdrawn conclusions:

(1) Teaching Reading by using contextual teaching and learning approach allows teachers to give the meaningful texts close to the students' daily lives such a descriptive text about *Sungkeman* on *Lebaran* day, (2) The procedures of teaching Reading through contextual teaching and learning approach are: opening, pre-teaching, whilst-teaching, post-teaching, and closing. And (3) The implementation of teaching Reading by using culture contents should have the principles of contextual teaching and learning. They are: (1) constructivism, (2) inquiry, (3) questioning, (4) learning community, (5) modelling, (6) reflection, and (7) authentic assessment.



Suggestions

1. For other researchers:
 - a. Since this paper is a conceptual frame work, it is needed to do the real research about the implementation of contextual teaching and learning in teaching Reading using Indonesian cultural traditions.
 - b. In order to achieve the whole knowledge about the implementation of contextual teaching and learning in teaching Reading, the description and the explanation are not only about the principles but also the characteristics and strategies of CTL.
 - c. To make the paper accurate and effective, it attaches the appendixes related to the lesson plan in order the teachers can see and know the examples of worksheet of teaching Reading using CTL.
2. For English teachers:
 - a. This paper can be a reference in teaching Reading using CTL approach.
 - b. This paper can be a reference in teaching Reading to get meaningful values for students.

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CLIL AND ENGLISH TEACHERS' COMPETENCIES IMPROVEMENT

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Abstract: Content language integrated learning (henceforth CLIL) is widely considered as an innovative approach in the present and future foreign language learning (English). CLIL is the integration of language with the content in learning environment which increases students' competence, motivation, and intercultural awareness. In many studies, CLIL is explained based on the advantages and limitation toward students learning process. However, only few studies examine the implication of CLIL toward teachers' competence in the classroom. Therefore, this paper aims to fill the gap by examining how CLIL has implications to improve English teacher competencies in EFL context. This paper addresses CLIL in the framework of definition and rationale, CLIL dimension and methodology, the advantages of CLIL, and the implications of CLIL toward teachers' professional competencies. In line with the implications, this paper mainly focuses on personal reflection, content and language awareness, methodology, classroom management, assessment and evaluation. Additionally, in the methodology, it points at building learners' competence, co-operating with other teachers, improving strategies, and building focus and meaningful learning. Last, this paper presents conclusions and suggestions for potential CLIL teachers.

Keywords: *CLIL, Teachers Competencies Improvement.*

INTRODUCTION

Content Language Integrated Learning (CLIL) has become central issue in the field of foreign language teaching and learning (EFL). CLIL is the platform for an innovative approach of far broader scope than language teaching (Eurydice, 2006). CLIL shares certain features that many experts found to be beneficial for content and language learning in particular. The concept is to create an "umbrella" in which covers different ways of using foreign language (EFL) as the medium of learning instruction. The use of CLIL and the ability to teach it are also investment for English teachers in particular. An understanding of how to teach a broader range of curricular subjects could be the key to greater career opportunities (Bicakua, 2011). Although CLIL has been widely used in Europe, in Asia it is a new paradigm shift in the field of language teaching and learning. Meanwhile, many studies explained CLIL in the framework of foreign language teaching, the influence to student-centered, limitations and possibilities, etc, (Klimova, 2012; Kashiwagia K, & Tomecsek, J, 2015; Harrop, 2012). Therefore, this paper tries to address the effects of implemented CLIL approach to the improvement of teachers' competencies in Indonesia and how English teachers in Indonesia could improve their professional competences through implemented CLIL approach in language classroom.



CLIL: DEFINITION AND RATIONALE

Content Language Integrated Learning (CLIL) is a learning approach that becomes widely used since 1990. The term CLIL firstly proposed as the dual-focused situation where subject/ content are taught through foreign language, namely the learning of content and language simultaneously. It is an approach for learning content which foreign or second language is used for both teaching the content and the language. The aim is to develop proficiency in both, by teaching the content not *in*, but *with* and *through* the foreign language (Eurydice, 2006). CLIL provides learners with more natural environment that reinforces the process of language learning or acquisition that leads to the improvement of students' proficiency level (Lyster, 2007; & Lightbown and Spada, 2006). Next, with the integration of learning content and language, CLIL offers more authentic communicative classroom (Greenfell, 2002). It can be stated that the combination of content and language disciplinary in CLIL could create more meaningful context in the classroom.

Based on linguistic perspective, CLIL is the natural consequence of true contextualization in L2 classrooms, coming as a result of a necessary evolution in foreign language teaching (Munoz & Luna, 2014). In sum, when CLIL is implemented, both language and content are simultaneously given attention and they are both essential in the learning process. The language is used as a tool to learn the content of the subject, and the content is used as a meaningful medium to learn and use the language communicatively (Bonces, 2012). To be re-highlighted, the recent process of globalization has made CLIL as a solution for governments concerned with developing the linguistic proficiency of the citizens as a pre-requisite for economic success (Harrop, 2012). As a consequence, more integrated approach in teaching both language and content requires teachers to devote special thought not only about how language should be taught, but also about the educational process in general. The aforementioned definitions clearly show how CLIL not only implies the teaching of Content through English but remarks the importance of language when teaching content.

CLIL: DIMENSION AND METHODOLOGY

There are five dimensions on the implementation of CLIL, those are language, context, environment, learning and culture (Marsh, Maljers & Hartiala, 2001). Further, Ball (2006) states that these five dimensions are the basis for CLIL and provide a framework for the approach. First, culture dimension contributes to the growth of intercultural knowledge resulting in most of the cases in cultural understanding (Ball, 2006). CLIL is used to encourage students' understanding and awareness in learning through innovative language approach.

The second is the environment. Students with good preparation in studies or work that involves different languages will ready to face any culture with all the necessary skills in which leads to their proficiency level improvement. Being able to communicate academically and socially opens new borders and encourages students to explore and travel around the world (Ball, 2006).

Third, the content, CLIL is valued to provide chances to learn the content with different perspectives. CLIL enables learners to learn through these different perspectives that can lead to



achieving a deeper understanding of the subject matter (Ball, 2006). CLIL is suitable for all levels of education, from elementary to graduate level or vocational to professional level of education.

Fourth, Marsh (2001) affirms that in terms of learning dimension, CLIL complements individual learning strategies. CLIL is specifically geared to learner-centered methodologies that attempt to improve learning by giving attention to individuals' needs in terms of social and thinking skills (Ball, 2006). Similarly, this learning dimension asserts that CLIL could increase students' motivation which is important in their learning process.

Lastly, language dimension, in CLIL, students experience the learning through the integration of language and non-language teaching. In the same way, this language dimension proposes that the practicing of oral skills can be done in a 'utilitarian' way that is to provide opportunities to use the language as a tool to communicate (Ball, 2006). Finally, these five dimensions could improve students' proficiency level by being competent in the foreign language (EFL).

As for the methodology, one of the most common opportunities in implementing CLIL approach is through reading texts. Through reading, CLIL addresses on the lexical approach and encourages students to notice the language while reading the content. According to the (Coyle 1999), a successful CLIL lesson should combine elements of the following:

- Content - focusing in knowledge, skills and understanding related to the material.
- Communication - using language to learn whilst learning to use language.
- Cognition - developing thinking skills, understanding, and language.
- Culture – exploring the alternative perspectives and sharing understandings

In a CLIL lesson, all four language skills should be combined (Bicakua, 2011). Listening as normal input activity and reading as the main source of input which is important for language learning. Meanwhile, speaking focuses on fluency with minor important on the accuracy and writing as a series of lexical activities in which content, organization, grammar, vocabulary, and mechanics are formulated.

THE ADVANTAGES OF CLIL

The growing number of CLIL implemented in the classroom shows many advantages to the CLIL approach. The first is motivation. The integration of language and non-language content can boost motivation by providing a legitimate and authentic context for language use (Harrop, 2012). In CLIL, the language becomes the means rather than the end in itself and this leads to a significant reduction in the amount of anxiety expressed by learners (Lasagabaster, 2009). In CLIL approach, the content subject allows the students to engage with the learning process at more creative and challenging level and push the students with the foreign language (EFL) without noticing it.

The second is language learning. Through CLIL, language practice and study is multiplied with the number of subjects it is integrated with (Bicakua, 2011). According to Klimova (2012), CLIL in teaching has benefits to improve language knowledge and communication skills; makes students learn the same way as native speakers do; and deepens awareness of both mother tongue and target language.

The next advantage is related to meaningful contexts in CLIL. Students can concentrate on the content, while language is acquired unconsciously and naturally which provides a better chance to be



stored in the long term memory (Bicakua, 2011). Real context effect in CLIL creates more relaxed learning environment; and improve both the emotional states and the affective filters of the students (Klimova, 2012). The meaningful context in CLIL may lead to better working environment in school.

The last benefit is time saving. CLIL approach gives chance to more exposure to foreign language (EFL) as the medium of communication (Bicakua, 2011). Better results are expected in less time learning compared to the traditional language class.

CLIL: IMPLICATIONS TO TEACHERS' COMPETENCIES

The implementation of CLIL could also be beneficial toward the foreign language (EFL) teachers' competencies since one of the most important abilities from the CLIL teacher is the language competence. Andrews (1999) states that the foreign language teacher also needs to reflect upon that knowledge and ability and upon his/her knowledge of the underlying systems of the language, in order to ensure that the learners receive maximally useful input for learning.

Teachers' knowledge and skills are necessary to be refreshed and updated since science and technology are growing so fast and there is the needs of high competitiveness to live in modern society. Students' engagement in learning will provide them with hard and soft skill to compete in social life. In this part, the paper addresses the implications of CLIL toward EFL teachers' personal reflection; content and language awareness; methodology and assessment; research and evaluation; learning resources and environment; and classroom management.

1. Personal Reflection

Through the implementation of CLIL, teachers might improve their commitment to one's own cognitive, social and affective development. It is fundamental for supporting the cognitive, social and affective development of students (Marsh et.al., 2009).

CLIL teachers are able to:

- explore and develop their own understanding of, and attitudes towards, generally accepted principles of teaching and learning; content and language learning; and professional teachers
- explore ways of working with students to jointly identify teacher and student socio-cultural, personal and vocational learning needs
- explore the necessity to cooperate with other teachers and stakeholders, and describe mechanisms for cooperation

2. Content and Language Awareness

In CLIL, the interdependence of content and language is undeniable to facilitate both content and language learning: enhanced language learning is dependent on content learning vice versa (Marsh et.al., 2009).

CLIL teachers are able to:

- identify the appropriate content to be taught and obstacles to content learning , and view content through different cultural perspectives



- optimize strategies to support language learning in content classes and reinforce content learning in language classes
- apply strategies for fostering students critical thinking about content and language; and linking new learning with their personal experience
- draw on knowledge and theories from language learning fields such as SLA to propose instructional and learning strategies

3. Methodology and Assessment

Due to the challenges of learning through an additional language, many aspects of good pedagogy require enhanced and detailed scaffolding (Marsh et.al., 2009). In CLIL approach, teachers could improve their competence in methodology and assessment to create meaningful and supportive learning experiences for the students.

Building learner capacity

CLIL teachers are able to:

- support students in building their capacity
- self-motivate; self-assess so that they can become more reflective and autonomous
- cooperate with other teachers as to reflect on, and improve learning

Co-operating with other teachers

CLIL teachers are able to:

- nurture cooperation with colleagues and have a repertoire of cooperation strategies and skills
- cooperate with other teachers so as to reflect on and improve learning

Building direction and focus

CLIL teachers are able to:

- design CLIL modules and lessons within the context of a given curriculum
- set outcomes together with students regarding language, content and learning skills
- build on prior language and content knowledge, skills, attitudes and experiences of students

Building safe and meaningful learning experiences

CLIL teachers are able to:

- support students in managing the affective side of learning through an additional language
- create authentic and meaningful learning environments and experiences for students (e.g., group work, peer teaching and work placement)

Assessing

CLIL teachers are able:

- define assessment needs and goals, and to develop and implement related assessment (self-assessment and peer-assessment to support students in taking greater responsibility for their learning)
- guide students' reflection on previously agreed upon content, language and learning skills, goals/outcomes, achievements



- use formative and summative assessment strategies and benchmarking to support content, language and learning skills development

4. Research and Evaluation

Dynamic teacher is the one who follows a personal path of enquiry, reflection, and evaluation to develop the ways and means of learning through research and evaluation (Marsh et.al., 2009).

CLIL teachers are able to:

- conduct action research in collaboration with other teachers and other stakeholders, including students
- do research relevant to CLIL and learning in general (e.g., SLA research, psychology of knowledge and evidence-based teaching)
- critically analyze research articles on CLIL; interpret research and evaluation results
- use self, peer and student evaluation to improve their own practice and student learning

5. Learning Resources and Environments

CLIL requires specific learning resources, and enriched learning environments (Marsh et.al., 2009). These might help teachers enhance scaffolding and other support systems. At the same time students experiment with language, content, and the management of their own learning.

CLIL teachers are able to:

- design and use cognitively and linguistically appropriate learning materials
- assess learning resources and environments and to identify potential difficulties and solutions to overcome these define techniques for developing cooperative networks aimed at choosing, creating, adapting and accessing materials or developing learning resources and accessing learning environments

CONCLUSIONS AND SUGGESTIONS

This paper has approached Content and Language Integrated Learning focusing as an educational approach that share the basic principle that integrates language and content teaching. CLIL not only imply the teaching of content through English but remarks the importance of language when teaching the content. Moreover, CLIL is potential to lead to greater intercultural awareness compared to the traditional content or language teaching. This paper has also shown that there are five dimension of CLIL that could improve students' proficiency level by being competent in foreign language (EFL). Further, CLIL also could improve language and communication skills; create more relaxing learning environment; and provide chance to more exposure to foreign language (EFL) as the medium of communication. This paper has also focused specifically on the implications of CLIL implementation to teachers' competencies improvement. It is clear that language teacher as the ones who implement CLIL in the classroom, at the same time they could improve their competencies level since CLIL requires teachers to improve their personal competence, content and language awareness, methodology and assessment, research and evaluation, and learning resources and environment. Thus, by mastering all the requirements, it is hoped



that teachers in CLIL, especially the language teacher could be more professional as they already update or improve their competencies.

In light of the results of the study, EFL teachers are encouraged to implement CLIL approach in the classroom to leads to higher level of linguistic proficiency and heightened students' motivation during the learning process. Teachers are also suggested to develop the theoretical and methodological competences required for effective CLIL teaching and learning. It is very important for teachers to refresh or update their knowledge and skills so that they can attract students to engage in learning and provide them with hard and soft skills to compete in social life.

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POLITE INTERACTION AS SOCIO-CULTURAL MANIFESTATION INSIDE THE CLASSROOM: A STUDY ON STUDENTS' PERCEPTION

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Abstract: The language and the society in which it is used are closely related. One can affect the other. In Asia with its Eastern cultures, the use of language becomes very considered in social life. Asian people are stereotyped as supremely polite, especially in verbal communication. This generalization is preserved from the habits of Asians for not speaking directly to their interlocutors. It is believed that Asians tend to generate indirect expressions to avoid conflicts with other people. Practically, this kind of courtesy is expected to be seen in the use of foreign languages, for example in English. English origins from Western cultures which is known for its directness. Although Asians have a different culture regarding the directness and indirectness in conversation, it is certainly good to show that Asians are valuing and exalting human relationships by managing their interaction. It is important to take the indirectness not as a weakness but a language variety. Looking at this issue, English teachers in Asia as the facilitators of second language learning need to teach how the choice of words can affect the whole interaction. If the teachers are required to teach the cross-cultural values of Western and Asian society behind the use of polite language, how do the students themselves view this phenomenon? This paper presents the students' perception on the teacher's language in the classroom and the uniformity on the use of polite language. Several ways for English teachers to teach polite language by integrating it into the teaching materials are also proposed. This paper aims at raising the awareness of the English teachers in Asia to preserve the Asian identity by introducing mannered English during the classroom interaction and to create effective communication using global language to take a hand in globalization.

Keywords: *politeness, interaction, socio-culture, classroom*

INTRODUCTION

A lot of topics about language use in society have been discussed by many linguists for years. One of the most exposed topics is the use of politeness. Grundy (2000) says that politeness principles have been considered for having wide descriptive power in regards to language use, to be major determinants of linguistic behavior, and to have universal status. In respect to language, politeness corresponds to the use of indirect speech acts, addressing others using respectful tone, or utilizing polite utterances such as *please, sorry, or thank you* (Watts, 2003).

Some researchers refer politeness in language as 'preserving face' (Brown & Levinson, 1987; Arndt & Janney, 1992). It is prescribed that individuals possess self-esteem which has to be credited and recognized by other people. Based on this concept, linguists categorize speech into two patterns: offending someone's 'face' or defending it.



Brown and Levinson's (1987) definition of face is "the public self-image that every member wants to claim for himself". 'Face' is differentiated from two types of esteem: positive and negative. The terms are viewed as two things which have two different understandings. The positive face refers to human's desire to be well thought, admired, respected, and considered as a good person. On the other side, the negative face refers to human's desire to be free from any burden. Regarding the concept of 'face', Yule (2010) considers politeness as a way to show awareness and consideration of another's person's face. Thus, every individual is described to have positive and negative face that interlocutors should recognize.

When an individual tries to do and say things which lead to other individual's face losing, Yule (2010) and Song (2012) call the action as face-threatening acts (FTAs). Whenever an individual performs positive or negative face-threatening, he or she will be considered impolite. It is almost impossible to avoid the acts of face-threatening. Accordingly, people can get the benefit from speech acts which are less threatening. The effort to minimize face loss hereinafter refers to face-saving acts (Yule, 2010). Face-saving acts also cover both positive and negative face. When an attempt is carried out to minimize the loss of positive face, it is called as positive face-saving act. Otherwise, negative face-saving act is an attempt to minimize the loss of negative face.

In regard to the study of politeness, Asian people are easily stereotyped as a social group which is very polite. Kádár & Mills (2011) even describe Asians overly polite than seems necessary. The reason is mostly because of the frequent use of indirect speech acts in verbal communication conducted by most Asians. The use of indirect speech act, better known as indirectness, in politeness refers to a way of conveying message implicitly. This indirectness is then attached to Asian people generally. Western people, who are known to be very direct, even consider the indirectness by most Asians as a cultural thing. Unfortunately, this indirectness leads Asian people to be misjudged. They are sometimes misunderstood as insincere, liars or hypocritical. In fact, indirectness should be seen as a communicative skill to maintain a harmonious interpersonal relationship (Zhang & You, 2009). Lakoff (1973, as cited in Song, 2012) also clarifies that by neglecting the needs of conveying clear messages, it is better to use indirect polite speech acts to avoid friction with other people in the society.

The prior study about politeness and power relation in EFL classroom interactions conducted by the researcher shows how most participated lecturers generated face-saving utterances more frequent than face-threatening utterances. It indicates that lecturers have already practiced politeness during the interaction with their students. The face-saving utterances describe how lecturers were showing awareness and consideration to the students in the classroom through the form of indirectness (lengthening the utterances using declarative and interrogative structures instead of direct imperative structure) and polite markers. Specifically, the lecturers made use of particular expressions (e.g. *you know, you mean, right?*), modality (e.g. *would you, could you*), appreciative expression (e.g. *thank you, good*), mentioning the students' name, and polite markers (e.g. *please, excuse me*).

Inside the classroom, students are encouraged to participate. As students are engaged in activities, the role of a teacher is facilitating, controlling, director managing, and resourcing the students to participate in the activities (Bishop & Glynn, 1999; Brown, 2007). Dörnyei & Murphey (2003) then emphasize that crucial classroom achievement depends on the attainment of teacher-student interaction in



classroom. It is inevitable that every action and expression produced by teachers inside the classroom involves linguistic substance (Bloome, Carter, Christian, Otto & Stuart-Faris, 2005). In teacher-student case, language plays important role in class management and the acquisition process of students. It describes that classroom language determines the success of teaching and learning activities as well as the medium to enhance students' knowledge acquisition in the classroom (Nunan, 1991, as cited in Peng, Xie & Cai, 2014). Accordingly, as a main source of learning inside the classroom, teachers should notice that students need to learn pragmatic competence autonomously from their teachers. Polite language generated by teachers or lecturers in classroom will lead students to communicate in English more appropriately.

Acknowledging the polite interaction as a socio-cultural manifestation inside the classroom, the researcher is encouraged to do a survey about the students' perception toward their lecturers' expressions during the classroom interaction

METHOD

This survey was conducted as a part of a classroom interaction study, which focused on the speech acts generated by the lecturers implying face-threatening acts and face-saving acts, and correlating them to five bases of power proposed by French and Raven (1968). The current data from the survey were taken from the questionnaire result. Since all of data were in the form of words and explained descriptively, qualitative approach was used in the current study (Fraenkel & Wallen, 2006).

Participants

This study was conducted in Universitas Negeri Malang, Indonesia. The participants included 97 (ninety-seven) students from various classes taught by six different lecturers. The needs to observe the students were to see how those students responded to their lecturers' interactive utterances and viewed the relationship between the utterances with the power held by the lecturers in the classroom.

Procedures

In the current study, the researcher attended the intended classes and distributed the questionnaires for the participant students. The questionnaire consisted of 25 Likert-scale questions related to the lecturers' utterances production and power in the classroom. This questionnaire was aimed at seeing how the students perceive their lecturers' speech act during the teaching and learning process.

In analyzing the data, the researcher read the numerical scores from the students' questionnaire. The researcher, then, interpreted the numbers and frequency of the response. In informing the readers of the questionnaire results, the researcher formulated the number and frequency into a well-arranged explanation for better understanding

FINDINGS AND DISCUSSION

This part presents the data obtained from the students' questionnaire. After collecting the data, the questionnaire's scores of all students are measured. It is a way to find out the students' perception toward



their lecturers' utterances. The findings are presented into some sub-parts, regarding the indicator of a group of statements. The scale 1 to 5 tells the degree of strongly disagree, disagree, undecided, agree, and strongly agree. The result of questionnaire in regard to the first indicator, language influences in many aspects of classroom, is shown in Table 1.1.

Table 1.1 The Students' Perception on the Influence of Language in Some Aspects of Classroom

Item	Statement	Scale				
		1	2	3	4	5
1	The utterances generated by my lecturers influence my class' atmosphere.	1.03%	2.06%	5.15%	48.45%	43.30%
2	The utterances generated by my lecturers influence my academic achievement	2.06%	7.22%	21.65%	58.76%	10.31%
3	The utterances generated by my lecturers influence my self-esteem and self-confidence	1.03%	2.06%	15.46%	62.89%	18.56%

The result of questionnaire in regard to the second indicator, the practice of face-threatening acts and face-saving acts in the classroom, is shown in Table 1.2.

Table 1.2 The Students' Perception on the Practice of Face-threatening Acts and face-saving acts in the classroom

Item	Statement	Scale				
		1	2	3	4	5
4	The utterances generated by my lecturers should not be offensive and humiliating.	2.06%	3.09%	16.49%	30.93%	46.39%
5	I feel uncomfortable when my lecturers ask me bluntly to do something in the classroom.	6.19%	15.46%	36.08%	29.90%	10.31%
6	I feel more comfortable if my lecturers give me an instruction using polite expression like " <i>please</i> " rather than without it.	2.06%	3.09%	16.49%	47.42%	30.93%
7	I feel more comfortable if my lecturers give me an instruction using indirect utterances such as " <i>can you...?</i> " or " <i>would you...?</i> " rather than direct utterances.	1.03%	6.19%	11.34%	63.92%	17.53%
8	I feel appreciated if my lecturers say " <i>thank you</i> " every time I finish doing their instructions.	0.00%	1.03%	3.09%	41.24%	53.61%
9	I feel uncomfortable when my lecturers interrupt my sentences during the discussion.	3.09%	23.71%	22.68%	42.27%	8.25%
10	I feel more comfortable if my lecturers interrupt my sentences using polite expressions such as " <i>sorry</i> " or " <i>excuse me</i> ".	0.00%	6.19%	12.37%	54.64%	26.80%
11	I feel uncomfortable when my lecturers could not remember my name.	8.25%	18.56%	35.05%	25.77%	10.31%



12	I feel more comfortable if my lecturers can mention my name before giving me an instruction.	1.03%	4.12%	12.37%	56.70%	24.74%
13	I feel uncomfortable when my lecturers frequently say “no” or “you are wrong” to respond to my answers/comments during the discussion.	6.19%	10.31%	19.59%	40.21%	23.71%
14	I feel more comfortable if my lecturers give positive feedbacks to respond to my answers/comments during the discussion.	1.03%	0.00%	4.12%	52.58%	42.27%

The result of questionnaire in regard to the third indicator, factors influencing the lecturers’ utterances, is shown in Table 1.3.

Table 1.3 The Students’ Perception on Factors Influencing the Lecturers’ Utterances

Item	Statement	Scale				
		1	2	3	4	5
15	The utterances generated by my lecturers are affected by their gender.	3.09%	27.84%	36.08%	28.87%	4.12%
16	The utterances generated by my lecturers are affected by their teaching experiences.	1.03%	5.15%	20.62%	50.52%	22.68%
17	The utterances generated by my lecturers are affected by their educational background.	2.06%	6.19%	23.71%	45.36%	22.68%

The result of questionnaire in regard to the fourth indicator, the exercise of lecturers’ power in the classroom, is as shown in Table 1.4.

Table 1.4 The Students’ Perception on The Exercise of Power in the Classroom

Item	Statement	Scale				
		1	2	3	4	5
18	Generating clear and explicit utterances show that the lecturers have more power in the classroom.	0.00%	7.22%	29.90%	48.45%	14.43%
19	Generating polite utterances such as “please”, “sorry”, or “would you...?” shows that the lecturers do not have power in the classroom.	38.14%	44.33%	11.34%	4.12%	2.06%
20	Lecturers who frequently use polite utterances build more positive relationship with students.	1.03%	5.15%	7.22%	45.36%	40.21%



The result of questionnaire in regard to the fifth indicator, how students fulfil their obligation to their lecturers, is shown in Table 1.5.

Table 1.5 The Students' Perception on How Students Fulfil Their Obligation to Their Lecturers

Item	Statements	Scale				
		1	2	3	4	5
21	I obey my lecturers' instructions because of their role as teachers in the classroom.	2.06%	8.25%	19.59%	51.55%	17.53%
22	I obey my lecturers' instructions because I want to please them.	7.22%	13.40%	34.02%	40.21%	5.15%
23	I obey my lecturers' instructions because they are the most competent and knowledgeable persons in the classroom.	1.03%	9.28%	27.84%	49.48%	12.37%
24	I obey my lecturers' instructions because they will reward me with good scores.	5.15%	32.99%	28.87%	22.68%	10.31%
25	I obey my lecturers' instructions because I am afraid of punishment if disobeying them.	10.31%	29.90%	29.90%	19.59%	9.28%

After analyzing the percentage, the students' perception on each indicator of the questionnaire can be referred. According to the result of the questionnaire for students on their perception toward the lecturers' utterances, first of all, most students believe that the utterances generated by their lecturers are influencing some aspects in the classroom. More than a half of the respondents believe that the utterances generated by their lecturers are influencing their class atmosphere, academic achievement, and students' self-esteem and self-confidence.

Second, most students agree that lecturers should be polite in delivering the instructions or feedbacks for students and may use some polite strategies to lessen the effect of 'threat' to students. 46.39% students agreed on the statement "The utterances generated by my lecturers should not be offensive and humiliating" (Item 4). It means that the students expect polite words from their lecturers, and the result said that expressing *please*, *sorry*, and *thank you* are more favorable and make the students feel comfortable and appreciated. It supports Watts's (2003) statement that in order to be polite, people can utilize utterances such as *please*, *sorry*, or *thank you*. Moreover, 63.92% students agreed on the statement "I feel more comfortable if my lecturers give me an instruction using indirect utterances such as "can you...?" or "would you...?" rather than direct utterances" (Item 7). It shows that students also expect their lecturers to generate more indirect utterances to deliver the instructions, because according to Searle (1975, as cited in Song, 2012), "in order to be polite in ordinary conversations, people must avoid flat, imperative sentences or explicit performatives".

Third, the majority of the students were confident that the utterances generated by lecturers are affected by the teaching experience and educational background. The result was rather different from the previous study because the current researcher did not include aspects suggested by the previous researcher. The previous researcher, Senowarsito (2013) suggested social distance, age difference,



institutional setting, and power to contribute to the politeness strategy. However, another researcher, Xiaogui (2006) included gender as one factor that may affect power. In fact, 36.08% of representative Indonesian EFL students were undecided to say that the influence of gender is significant, although the finding said that different gender was proven to be distinct in generating utterances.

As a matter lecturers' power exercise in the classroom, most students are in agreement that lecturers who generate direct utterances are more powerful. However, most students were also certain that generating polite utterances does not correlate with being powerless. They also agreed on the idea that lecturers who frequently use polite utterances build more positive relationship with the students.

Eventually, regarding to the reason of students in obeying their lecturers, most students said that they obey their lecturers because of their role as teachers inside the classroom. The second popular reason is because the lecturers are the most competent and knowledgeable persons in the classroom. Surprisingly, the positive and negative reinforcement abide were not the reason why many students should obey their lecturers.

CONCLUSIONS AND SUGGESTIONS

In conclusion to the results of analysis, some expressions generated by lecturers in the classroom are possibly implying threatening acts which may impose the students' esteem. Thus, EFL teachers and lecturers should be aware of using such expressions and should find more polite expressions to deliver instructions, requests, or orders. Many students agree that their lecturers should generate polite utterances and may utilize some strategies to make them feel more comfortable and appreciated inside the classroom. Students also believe that by generating polite utterances, lecturers can manage their power inside the classroom. Positively, politeness inside the classroom can lead to a better lecturer-student relationship.

Some suggestions in regard to this study are expected to give linguistic and pedagogical inputs for teachers or lecturers and future researchers. For teachers, it will broaden the pragmatic knowledge of EFL teachers and may be beneficial for a reference to teach pragmatics issues around the classroom environment, particularly politeness in English as a foreign language. For future researchers who are willing to conduct the similar research, they need to include a larger amount and variety of data so that generalization can be made more reliable. The future studies are also expected to manage more research subjects, in this case the lecturers, with more various backgrounds for comparison to figure out how far actually the different backgrounds of the interlocutors can affect their language.

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SOCIAL CONSTRUCTION ON CULTURAL MULTICULTURALISM

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Abstract: This paper aims to disseminate the results of the study and get feedback about the "Social construction on Multiculturalism". Five years ago, Ahimsa Putra (2011) stated that Indonesia adopted pluralism without multiculturalism. Until now the issue of multiculturalism has become something that must be kept alive in an attempt to minimize the incidence of national disintegration. Winter (2015) tried to rethink multiculturalism by taking a lesson from Canada, where the people experienced setbacks in implementing the work program of multiculturalism. While Pakulski (2014) considered the implementation of multiculturalism policy program in Australia as a blur, Scuzzarello (2015), optimistically invited to care about multiculturalism and re power sharing on different communities. Gozdecka et al. (2014), in recent years after multiculturalism was declared, stated that it was a failure both in Europe and in Anglophone West. This study was conducted in Blitar, using a qualitative approach to data collection methods and also interviews with ten informants. The result showed that the community was concerned with the existence of multiculturalism; they considered themselves as 'brother'. In addition, they described that: (a) asserting one's cultural identity, studying and assessing the cultural heritage of a person is important; (b) respecting and having a desire to understand and learn about (and from) other cultures is useful; (c) being always delighted with the presence of different cultures in the community, and considering it as a positive thing to be respected and maintained is crucial. The harmony was found in everyday lives, especially in the Religious and National holidays, for example Eid Al-Fitr, Vesak, Christmas, and other religious holidays. Also, it could be seen during the Commemoration of National Holiday such as the Independence Day and the Youth Pledge Day.

Keywords: *social construction, pluralism, multiculturalism, Indonesia.*

INTRODUCTION

Five points (aspects) from reality typically can be summarized in terms of God, Nature, Logic, People and Always. The first is manifestation of religion, second is manifestation of science, reason, universalism and eternalism. The five points, by Zerubavel (2015), are regarded as five pillars in social construction a la Bergerian and Lukmannian. Partially, the phenomenon can be traced in society life as follow. Currently the society life and citizenship is slightly in chaos. There are groups of the citizens which fight against each other. A group of teenagers attack another one. In fact, the phenomenon resulted in miserable effects ranging from life victims, physical wound, agonized or psychological trauma and other effects.

A long time before regional head elections, there were conflicts caused by ethnicity, religion, race and parties. The fact is that the effect of president election in 2014 still can be felt till nowadays. Another



example is led Mubarak in Tolikara, Papua has been disturbed with turmoil which caused a man/woman died, and several victims injured because of shooting; also tens kiosks and a *musholla* in the area were burnt. So far, there is news from many sources which part of it seems in need of verification. Yet, unfortunately, because of lacking of information, it has “fired” the news to do provocation further and to drive the issue to become a conflict, which resulted in violence between Christian and Moslem – it is not only in Tolikara, but also Papua. Moreover its scope is widening to Indonesia, and maybe it also widened to discussion within Moslem-Christian in the world! Furthermore, the theorists call attentions to the need of being always resurrecting multicultural spirit. From this, the need to see and to resurrect the nature and the attitude of multiculturalism is significantly important. One effort to cultivate and to resurrect it is by doing a study on Society Construction on Multiculturalism Culture. The study roadmap has been specially shown in the method of the study.

In a brief explanation, Pierre L, van de Berghe (1969) showed that the characteristics of basic natures of the plural society (multicultural) are: 1) there is segmentation in the form of groups which often have different subculture from one another; 2) it has a social structure divided into non complementary institutions; 3) there is less developing consensus between the members toward basic values; 4) relatively, there are often conflicts between groups; 5) relatively, social integration grows on coercion and interdependent in economy; also 6) there is political domination by a group toward other groups (Nasikum, 2005: 40-41). How the reality of those characters manifested in society life becomes the focus of the present study.

Ghozdecka et al pointed out (2014) in his writing “From multiculturalism to post multiculturalism: Trends and paradoxes”. In the current years after multiculturalism was declared, it fails to carry out in Europe or in West Anglophone. This diagnose will be in line with the focus of cultural practice that culturally the society is varied, for instance: divorce, respecting murderer; the growth of political activity for anti-immigration and adopting stricter law regulation on immigration regions and the citizenship. This article is aimed to describe legally the social and political response on the failure of multiculturalism under postculturalism charter. In the longterm studies, it was also identified the general (major) form and the characteristics of multiculturalism and its implication was also discussed specifically on citizenship in Europe and its surrounding. Especially, it also analyzes the new form in current areas in immigrant rights or migration law and many disputes on citizenship policy in Europe that occurs in various societies and seems has enriched multiculturalism. This description is also directed through literature of neoliberal government. On the other hand, this article also shows paradox from post-multiculturalism and its implication on different culture.

Winter (2015) in “Rethinking Multiculturalism After its “Retreat: Lessons from Canada” said that since the beginning of the 21st century, in several countries until 1990, the implementation of multiculturalism policy declined. Winter also shows how multiculturalism as an idea and also normative framework is, how the immigration integration in Canada is, a country which initiates multiculturalism.



METHOD

The embryo of this writing had been initiated and dug in the many form of studies respectively: a study by Quarrel on the border of Blitar regency and Kediri regency (Sukamto, 2013), the identification of multiculturalism potency in Garum district, Blitar regency (Sukamto, 2014), the society social construction in Ngaringan village on Multiculturalism in Ngaringan, Gandusari Blitar regency (Sukamto, 2015), a Study on Social Construction of Multicultural in Blitar Regency and a society in the southern slope of Kelud Mountain ((Sukamto, Nyoman Ruja and Agus Purnomo (2016-2018)).

The chosen paradigm of the study is phenomenology with a descriptivequalitative approach. The data are obtained in several ways: observation, conventional interview and depth interview and documentation. Meanwhile, data analysis was conducted by manifesting four stages: data collection, data presentation, data reduction or interpretation and verification or deduction. As an attempt to strengthen the validity, triangulation is conducted in terms of the source, the theory and context and also by lengthening the participation in and within informants.

FINDINGS AND DISCUSSION

In the hemisphere, multiculturalism goes through various tidal situations. Winter (2015) presented the rethinking on multiculturalism after declining and get lesson from Canada. Meanwhile, Laegaard (2015) questioned the contextuality and multiculturalism, on how it is relevant with political theory. As he made his reference to Carens, Bikhu Parekh, James Tully describe contextual theories.

AhimSYa Putra (2011), said that Indonesia is a country with plural society, yet it is not multicultural. Afterward, Putra also stated that this reality should always be maintained and resurrected in every opportunities so that the society realizes how important to grow and maintain multiculturalism.

Pakulski (2014) in "Confusions about Multiculturalism" explains about multiculturalism of Australia, as the integrative strategic policy which is aimed to manage cultural difference – as adopted by Australian government in 1970s. This is originally; Australian multiculturalism contains classic, integrative, reciprocal, egalitarian and respectful social theory in majority. Somehow, it's confused with ethnic plurality and intermixture (meltingpot) simulation approach, while this confusion is clear in European and domestic critic lately. Pakulski explain the framework and multiculturalism principles of Australian, identify foundation theory, and it's clearly such popular confusions on meaning, focus, and objective.

Scuzzarello, Sarah. 2015. "Caring Multiculturalism: Power and Transformation in Diverse Societies". In her article, she explained or gave alternative approach on multiculturalism theory which she called as "Caring multiculturalism" or multiculturalism care. Her reason was that without good intention, reproduction rhetoric of multicultural theory constructed by a group as a main entity (substantive) that live in a small house and accommodating the change of power relation. Multiculturalism care describes ethic care; it is critic of phenomism group on multiculturalism and social psychology in discursive, except advocate group contextualization which claim the difference and country practice on multiculturalism.

As in discursive psychological framework, multiculturalism care is referred to individual identity or group as a relation, in political and negotiation, and it is not totally bias and it simply changed. In the same manner as feminism on multiculturalism which tries to analyze the change of gender power in full



asymmetric in intra and relation between groups through advocacy with full attention and responsive approach on the need and claim from minority group and individual in it. Scuzzarello was also framing main points on multiculturalism care through illustration from multicultural practice in three cities in Europe lands.

If this tendency cannot be controlled, it would cause not only disintegration of further social-cultural realms, but also political disintegration. As stated above, it is an undeniable reality that Indonesian state-nation consists of the huge numbers of ethnical groups, cultures, and religions, as summary, so Indonesian state-nation is simply regarded as “multicultural” society. Indonesian reality is suitable with Parekh (1997:167) definition that “just as society with several religions or languages is multi religious or multi lingual, a society containing several cultures is multicultural. Therefore, once more, as formulated by Parekh that multicultural society is the one that includes several cultural communities with their overlapping, but none the less distinct conceptions of the world, systems of meaning, values, forms of social organizations, histories, customs and practices. “

The definition of “multiculturalism” given by experts is diverse. As describe previously and also below, “multiculturalism” basically is world’s view that then can be translated in several cultural policies – that emphasize on the acceptance toward diversity reality, plurality, and multicultural reality in society life. Multiculturalism can also be understood as world view which acknowledge existing cultural existence, apart from the huge and the small; this view is then called as politics of recognition.

With variety of description and tendency in concept growth and multiculturalism practice, Parekh (1997:183-185) differentiate five kinds of multiculturalism. Of course, the division of these five multiculturalism forms is not “waterproof” (watertight), on the contrary, it can overlap in current sides.

Kind of “isolationism multiculturalism” refers to society where several cultural groups run autonomy life and involved in minimum interaction in each other. Examples of this group are like society in “millet” system in Turki Usmani or Amish society in US. This group accepts the diversity but in the same time tries to maintain their culture separately from other society, generally.

“Accommodative multiculturalism” model is plural society who has dominant culture which makes adjustment and current accommodation for cultural need of minority. Accommodative multiculturalism society formulates and implements regulations, law and sensitive stipulations in cultural, and give freedom to minority for maintaining and developing their culture; on the contrary, minority is not challenging dominant culture. This accommodative multiculturalism can be found in England, France, and several other Europe countries.

There is also “autonomic multiculturalism”, it is plural society where main cultural groups try to realize equality with dominant culture and desired an autonomy life in political framework which collectively can be accepted. Main concern of this last cultural group is to maintain their life which has the same right with dominant group; they challenge dominant cultural group and try to create a society where a group can be existed as equal partners. This kind of multiculturalism is supported, for instance, by Quebecois group in Canada, and immigrant Moslem groups in Europe which demanded to be able to implement syari’ah, educate their children in Islamic school and so on.



The variant of “critical” or “interactive multiculturalism” is plural society where cultural groups are not really concerned with autonomy of cultural life; yet, they are more demanding of collective cultural realization which reflects and confirms their distinctive perspectives. Dominant cultural groups, of course, tend to reject it. And moreover, they try hard to implement their dominant culture by sacrificing culture from minority groups. Therefore, minority groups challenge the dominant culture group, intellectually or politically in order to create a conducive climate for simultaneous creation of a new egalitarian collective culture genuinely. This kind of multiculturalism, for example, is hard fought by the Black in United States, England and others.

The last is “cosmopolitan multiculturalism”, who try to eliminate cultural borders for creating a society where each individual is not bound and committed to current culture and, on the contrary, independently involved in some intercultural experiments and also develop each cultural life. The supporter of this multiculturalism, mostly, is diaspora intellectual and liberal groups which has tendency of postmodernist that look at all cultures as resources can be chosen and taken freely.

CONCLUSIONS AND SUGGESTIONS

Construction of society on multiculturalism shows that society, in the southern slope of Kelud Mountain until those who live in mountains, shows high solidarity and harmony than those who live in lands. In fact, the tentative conclusion said that more they live to the mountains, the more solid and harmonious life they have, while the more they live to the lands, the less solid and indicated less harmony of life as the effect of more individuality life.

Events that can increase solidarity and harmony are their activities, for example those ritual of sanitizing village, some activities to celebrate the Independence Day, holidays of religions, led Mubarak, Christmas, Galungan and Kuningan and others. Solidarity and harmony need to be developed continuously, with an expectation that it can increase not only plural reality but also multiculturalism culture. There is interesting phenomenon that they also appreciate and respect what is known as the true brotherhood between society member that relatively different from religion, race or even culture.

A place where art and culture can grow and develop well also indicate that society that lived there can have high tolerance on plurality or multiculturalism. It means that ancient arts are needed to be managed and maybe it is needed to be developed.

The important suggestion is the political spark and or political interest ought to be minimized. From the premises, it is time to avoid the use of ethnic, religion, race and parties issues for the sake of fighting over political area and or political power.

Properly, elites in local platform always try to develop multicultural life. It is not only developed the plural reality but also multicultural reality should be developed.

It is needed to give facilities to resurrect art culture that nowadays has been dying, apparent death or has no supporters. Jaranan, reog, Human Puppet (*Wayang Orang*), puppet (*wayang kulit*) are necessarily needs to be developed.



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POWER IN CROSS-CULTURAL ENCOUNTERS: PROBLEMS IN COMPREHENDING BAHASA INDONESIA LECTURES BY FOREIGN STUDENTS

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Abstract: Lecturers belong to the party called by Fairclough (1989: 63-64) the owner of the power to determine his will in the lecture. The attitudes of the lecturers are thus driven by the belief in himself that he is "especially the most powerful subject positions constituted in their practices." In his position, lecturers maintain what is termed by Fairclough as the "myth of freedom of speech", so he is 'free' to say what he likes, and the conviction was unusually strong, so comes the speech in an amount that exceeds the needs of participants in lectures with different cultural settings that might result in obstacles in accessing various lectures with oral language, writing papers, and also understanding written lecture material. The consequence is the emergence of obstacles for foreign participants with cultural differences in university classes, in terms of difficulty understanding the course materials that are mostly delivered orally. Among the difficulties faced by foreign students (Thailand and Myanmar) in understanding the lectures are the things mentioned by Chance (1986), Walker (2006), Hassaoubah (2007), and Ghazali (2012) in critical thinking when following the lecture, that is:(1) making a decision on what to do or not to do;(2) distinguishing the credibility of the source, that is, not being able to distinguish relevant and irrelevant points;(3) identifying the evidence or data to learn the language brought to them;(4) developing the concept, and applying, analyzing, synthesizing, and evaluating a variety of information related to the lecture material, final project, or field observation reports; and (5) making comparisons and drawing conclusions through the use of a strong argument that can be understood.

INTRODUCTION

This paper was written based on my personal experience when observing the difficulties of students from Thailand, Myanmar, and Korea when taking Advance Psycholinguistics courses. The main focus of this paper is that the difficulties faced by those foreign students when noting the results of the lecture, commenting on the statement, problems, and tasks given in the classroom or outside the classroom, in writing or orally. This paper is the result of a study of the problems they faced in the classroom which systematically excavated towards structured tasks, review on the source book chapters they read, and the projects they were working at, at the end of the semester.

Studying in a foreign country requires the learner to be able to speak the foreign languages used in lectures. In some aspects, the statement is true even though there are some things that need to be questioned, because the main issue is that before improving the speaking ability, they must first improve the ability to listen as much as possible. This is consistent with the definition Chastain (1971) which states that the listening comprehension to conversation aimed at understanding native speakers who speak at normal speed in a spontaneous condition. Listening comprehension is a rational phenomenon when a



listener trying to construct meaning when he obtained information from sources (Goss, 1982). In line with the two previous opinions, Steinberg (2007) explains that the listening process is "an individual's ability to understand other people through the senses of hearing, understand the message and assign meaning to information as he heard it". Furthermore, Nunan (1998) stated that listening is a basic skill in language learning. Without listening skills, students would never learn to communicate effectively. Students spend 50% of his time to be dedicated to listening activities in a foreign language.

Listening has an important role in everyday communication. Listening spends about 40-50% of our time; speaking, 25-30%; reading, 11-16%; and write, about 9% (Mendelsohn, 1994). Listening takes more part of everyday communication time than other forms of oral communication inside and outside the classroom (Wolvin and Coakley 1988). Listening involves hearing, transform, absorb, collect and retrieve data from the information heard (Grunkemeyer, 1992).

Some experts in language learning found that listening is more important than reading, speaking and writing, especially in lectures at universities. "In fact, without effective listening, learning equals to waste the opportunity" (Swanson, 1996, p.3)."

Listening activities can differ greatly from each other depending on the situation (airports, hotels, theaters, convenience stores), topics (weather, shopping, food, politics), participants (friends, strangers, service providers, children) and genre / type the text (public announcements, news, lectures, conversations, songs). Spoken language has many different characteristics of written texts, such as the use of the reduced form, begin words stopped halfway, doubts, and repetition. Understanding of the spoken text involves elements of linguistic and non-linguistic, including schemata / script either in the form of textual schemata or material schemata material. Contextual cues or visual may be used but in limited levels or even none at all, as happens in situations of non-interactive such as radio programs and announcements in the railway station. Evidence from the study shows that the vast differences between the situation of listening comprehension with each other due to the way the listener to process verbal input, how they use the schemata and contextual cues and how the teacher presents tasks to listen. Listeners were not successful tend to rely on the strategy of bottom-to-top when they do not have the relevant schemata. Teachers can help learners to develop listening tasks which have a specific purpose and a way to connect events with the ability to listen to another language.

Process of understanding the spoken language in various situations involve several aspects such as the anticipation of a material that is listened to and having clear goals of activities scrutinize it (Ur 1984), when the listener to pay attention actively and actively tried anyway to digest the meaning of aural stimuli he heard (Coakley and Wolvin 1984) and the listeners skilfully "using a wide range of knowledge – i.e knowledge of phonological, lexical and semantic" (Byrnes 1984: 322). Richards (1983) showed that most of the knowledge of the world around us that we have is organized into several "script", sometimes also referred to by terms such as "frames" or "schemata". These scripts allow each person to make educated guesses and interpretations through events or situations that someone already knew well. The script consists of "some predetermined action sequences, and stereotyped" (Schank and Abelson 1977: 41). With its script someone will be helped to understand the situations that commonly occurs when the received incomplete information about the situation.



Listeners will use this script as "eating at a fast food restaurant", "go to the dentist" or "rent an apartment", each situation has its own script in the individual mind. There are some specific situations where the second language will facilitate the understanding of this script, especially if the script that occurs in the first language culture in harmony with the existing scenario in the culture of the learner. On the other hand, sometimes guess the learner can go wrong in this script. For example, a script generally accepted in the United States for "dinner at a friend's house" will be different from the script that applies in Indonesia will be different from the script that applies in Indonesia when someone invited to a banquet on the evening prior to the reception of the bride.

Script of the texts and materials used in certain situations is also very important to help understanding (Anderson, Pichert and Shierly 1979). The term "textual schemata" is used to refer to the knowledge of the conventions of culture at the level of discourse in a text, which means that apply in certain cultures in organizing the text, structure information or to sort the information in each text type (eg sequences in news reports, structures used in short story writing, habits in making an appointment with a doctor). The term "content schemata" refers to the knowledge acquired in each individual from the experiences in her life such as: habits that he knew while attending a marriage ceremony, party, funeral, habits when going to school, when grocery shopping, when buy furniture, when buying clothes, habits when going away by car, by bus, by train, habits when going to museums, festivals, or to the cinema. What is the role of a schemata or scripts in a particular schema or other scripts in a process of understanding is a difficult thing to measure because "schemata / scripts are most important at any given moment" will largely depend on the situation (Long 1989: 33).

STUDIES ON LISTENING PROBLEMS

Studies on the problems to understand the content of the information that is heard indicates that in listening comprehension requires a kind of cognitive processes vary depending on the type of text at hand. Lee and Musumeci (1988), for example, has created a framework for understanding the relationship between performance level (proficiency scale ranges from 0 to 5), the type of text, the purpose of reading and listening, listening to the strategy used. If the activities carried out are to read the street names and signs, the skills required are skills in distinguishing elements that exist in information stored in the memory. If the activities are carried out is to follow the instructions that have been given, then the skill required is an understanding of facts and sequence of events. Further cognitive strategies such as inference, hypothesis-making and analysis will be needed if the activities undertaken are evaluative listening text (like a movie review or editorial editor in the paper) and projective (such as research reports and monographs). It seems listener efficiently perform ongoing reconstruction of the speakers of the language used (Lundsteen, 1979); The reconstruction is done on the basis of considerations of textual and extra-textual. Act of listening involves many types of linguistic competence and knowledge systems and cognitive strategies. Therefore, the ability to listen, either spontaneous or listen to a text prepared beforehand, heavily influenced by the level of familiarity of the listener to the topic, scripts prevailing culture, and the purpose of listening activities. When expressed about the relationship between conversational skills by listening, Ramirez (1995: 174) asserts that, "... students must first develop the ability to comprehend and process oral



language before being asked to speak. Oral language input activates the individual's internal mental processes, which in turn, lead to creation of a learner's system reflected in spontaneous utterances. "

In his study on the listening problems faced by Arabic students in learning English, Hamuoda (2013:117) mentioned:

During the process of listening comprehension, various factors may affect learner listening ability. Lists of general factors have been identified (Hayati, 2010; Flowerdew and Miller, 1992) while the role of specific factors has also been examined. Some factors that have been the focus of research include speech rate (Conrad, 1989; Blau, 1990; Griffiths, 1992; Zhao, 1997), lexis (Rost, 1992), phonological features and background knowledge (Long, 1990; Chiang and Dunkel, 1992). Other issues have also been related to listener difficulties. These range from text structure and syntax to personal factors such as insufficient exposure to the target language, and a lack of interest and motivation.

In summary, the major findings of the studies that reviewed by Ramirez (1995: 180), he shows the following listening problems:

1. Learners who have reached a high level relies more on semantic cues level rather than the characteristics of syntactic or phonological of the spoken text.
2. Some learners are able to use strategies top-to-bottom and bottom-to-top at once.
3. Learners who do not succeed more often rely on the strategy of bottom-to-top, so they are remembered on linguistic forms than the meaning of the text they listen
4. Listeners will be more use strategies bottom-up when they do not have schemata / relevant script
5. Visual cues facilitates understanding of the context in listening, especially for the beginner level students
6. Pre-listening tasks can activate self-learner top-to-bottom processing strategy;
7. Success in mastering the skills of understanding requires both meta-cognitive strategies and cognitive strategies;
8. Teachers can help students so that students understand what strategies they may use in listening

METHOD

This research was conducted by structured observation to the learning outcomes of foreign students (Thailand, Myanmar and Korea) who took my Psycholinguistics course. This research data sourced from student notebooks, the response to the problems they send via e-mail, or questions that they send via SMS. Things that scrutiny is the mastery of language learning concepts, theories related to language skills: listening, speaking, reading, and writing, as well as Indonesian or other languages that they use to answer questions given to them. The data were analyzed qualitatively.

FINDINGS AND DISCUSSION

Advanced Psycholinguistics subject is given without preconditions that the participants should have good command in Indonesian both orally and in writing. In the absence of this requirement, the lecturer of the course in the extreme to speak and give tasks without considering the students difficulties when they understand the language of the lecturer, especially when they understand spoken language of the lecturers. Of course, this attitude is not correct, because the professor has done domination against his

client. Lecture which almost 80% are delivered orally to realize the dominance of lecturers to students, and this dominance has led some difficulty in understanding the concepts of linguistic and concepts to learn and understand the language like the following.

As mentioned by Chance (1986), Walker (2006), Hassaoubah (2007), and Ghazali (2012), among the difficulties faced by foreign students (Thailand, Myanmar and Korea) in understanding the lectures are the things when following the lecture are as follows.

(1) unable to make a decision on what to do or not to do

When discussed about the sounds produced by normal baby, it was explained that the baby gradually produce vowel sounds such as / a /, / i /, / u /, / o / and / ə / and voiceless and voiced consonants. In the Students' records found records as follows:

(a) Student X writes as follows:

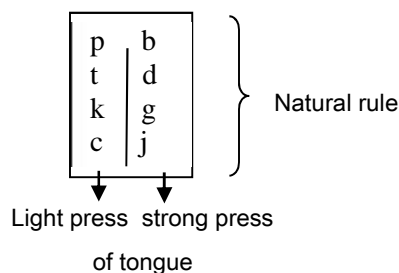
/ i / phonem has many phone:

/ i / in front position: /ikan/ = fish

/ I / in the closed position: /sakit/ = pain

/ i / in final open position **terbuka*: /sikat/ = brush

(b) Student Y wrote as follows:



(C) Student Z wrote in his jotter book that there are two kinds of bilabial / p / and / b /

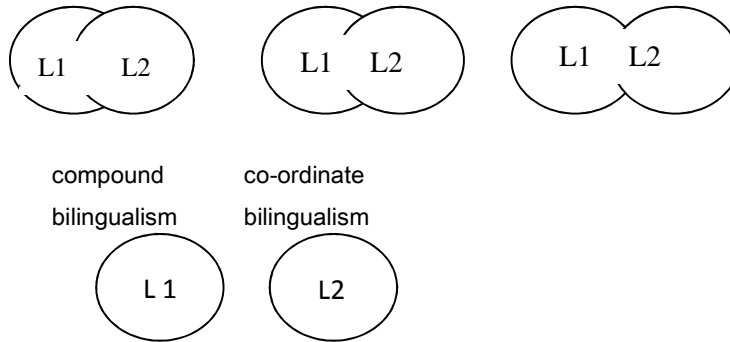
Sound p, t, k, c → voiceless

Sound b, d, g, j → voice sound

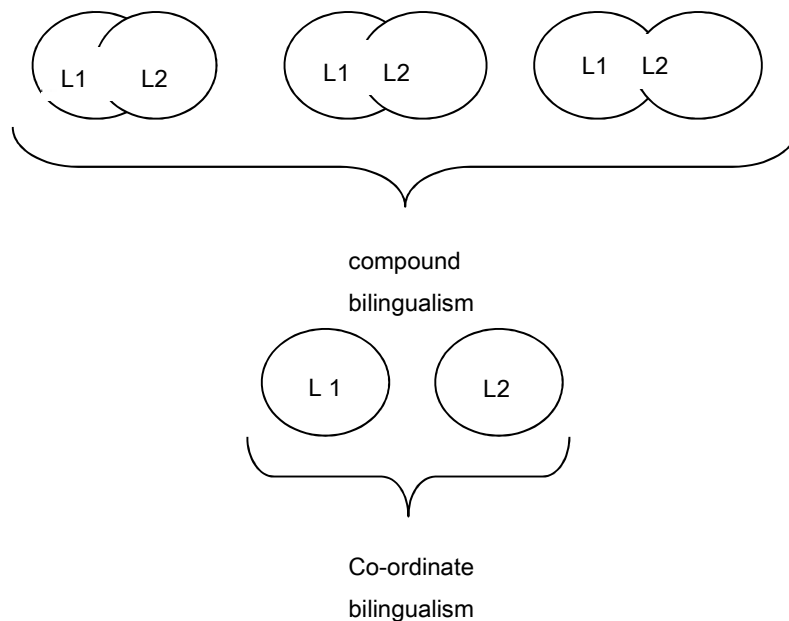
Students' writing on the three examples above was found in their records, and the record was made based on notes written by the lecturer on the board. Conceptually it can be said that the note had been recorded theory of sound produced by the baby. The issue is whether students understand the concept of a voice – voiceless sound. Questions about this arise because in the Thai language the sound of a voic is not known, so that all voiced sounds spoken into voiceless sounds. The problem was even bigger when they were given words ended with /s/ like /lulus/ or /putus/, or words with /r/ in middle position like /terus/ and /harus/ because those words will be pronounced into /telut/ and /halut/.



(2) Developing the concept, applying, analyzing, synthesizing, evaluating a variety of information related to the lecture material, final project, or report field observation. At the time it was explained about the concept of bilingualism from Pit Corder. Corder divides bilingualism into two kinds, namely co-ordinate bilingualism and compound bilingualism. The concept of bilingualism was Student visualized as follows:



Visualization given above will show a less clear concept of bilingualism to the students. The vagueness of the concept is not in the picture, but on information that exists between the two images. How to put a precise description of poor picture makes students cannot tell which is the compound bilingualism and which co-ordinate bilingualism. The concept of bilingualism will become clear if the description of compound bilingualism is placed in the midst of the first set, and co-ordinate bilingualism put under an existing image in the second set as below



The second picture above can describe more clearly the concept of bilingualism. The image was clear that L1 and L2 will be a compound bilingualism if they still coalesced. However, in line with the growth of children's language, L1 and L2 are gradually away from each other, and eventually split into two stand-alone language.

(3) Cannot identify the evidence or data to learn the language brought to them;

While discussing about how the brain works when reading, the lecturer explained the theory about the workings of the brain that when reading a long sentence, the brain ruled eye for shredding sentence. The more mature a reader, the longer his fixation is. In his notebook, she writes a resume about the theory of reading in English, "The more major the reader, the longer the fixation is." The summary seems correct at a glance. However, if we observed carefully there was an error of wording. It should not be "major", but "mature", so the better resume that really should have been: "The more mature the reader, the longer the fixation is." With that mistake, then the accuracy of student understanding can be questioned. Although she translates her understanding into English that she control better than Indonesian, but she made a mistake in choosing the appropriate term. This is called by Abdullaah and Rashid (2015) as the "semantic lost" which is caused by the difference in meaning between the mother language and the target language. Both languages of different cultures that lead to a phenomenon are known as convergence and divergence.

(4) Unable to make comparisons and draw conclusions through the use of a strong argument.

In his notebook one of my students wrote his understanding on the Skinnerian theory of language learning as follows.

Clark and Clark → penguatan tidak benar. Sebenarnya itu terkait dengan *testing hypothesis*. Kita orang tua tidak boleh mengatakan bahwa koreksi tidak ada gunanya. Anak membutuhkan waktu. Ketika anak mengucapkan kalimat, "*Tidak ada yang tidak menyukai saya*" → anak tersebut sudah menguasai kalimat majemuk. Anak terlatih menggunakan struktur pertama. Pada waktu itu anak tidak peduli koreksi dari orang tuanya.

Chomsky → penguatan struktur dapat diulang-ulang berkali-kali sampai mampu mengulangnya tanpa kesalahan. Tapi teori ini tidak dapat terjadi pada anak karena anak-anak tidak bisa mengulangi secara persis apa yang dikatakan orang dewasa.

Clark dan Clark → Pengulangan dan peniruan tidak terjadi pada anak-anak. Jika anak belum menguasai struktur tersebut, meskipun diulangi berkali-kali, anak tidak mampu mengulangi dengan tepat.

In the excerpt taken from student records, it can be seen that he drew the wrong conclusion when he formulated the difference between Skinner and Chomsky's theory of language learning. In the second paragraph, the students stated that according to Chomsky reinforcement structure can be repeated many times until the child is able to repeat without error. In fact, it's actually the opinion of Skinner. Students have exchange between the two. Chomsky's opinion is right there in the third paragraph which he labeled as opinions Clark and Clark, that repetition and imitation does not occur in children, because, according to Chomsky, although a specific sentence drilled repeatedly to the child, if the child has not reached the "mental syllabus", the child will not be able to produce the sentence in question. It can be concluded that



the students failed to draw conclusions about the difference between the second language learning theory by Skinner and by Chomsky.

CONCLUSIONS AND SUGGESTIONS

From the discussion above, it can be concluded that

1. In order to take efficient notes, the student is forced to listen carefully and critically to what is being said. Especially for foreigners, they will find it difficult to understand certain concepts and words that they never know before.
2. Lecture notes should represent a concise and complete outline of the most important points and ideas, especially those considered most important by the professor.
3. Taking notes, if it is done carefully and neatly, will aids comprehension and retention. Personal notes in one's own writing are easier to understand and remember than textbook material. In fact, it is not easy to take note when the students struggle with two things at the same time: to understand the language of the subject and to understand the concept and the content of the course.

In order to lessen the students' burden, I propose some suggestions:

1. It will be helpfull if the professor gives the general overview of main ideas, secondary points, and important concepts before lectures begin.
2. It will easier for the foreigner if the professor help them to identify familiar terms and related concepts which can be found in the references mentioned and agreed before.

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DOES SUPPORT MAKE A DIFFERENCE? INVESTIGATING THE POSSIBILITY OF TEACHERS' EDUCATIONAL CULTURE CHANGE IN A SUPPORTIVE INDONESIAN CLASSROOM ENVIRONMENT

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Abstract: The innovation of Indonesian ELT (English Language Teaching) curriculum that brings consequences and challenges for teachers to move from what generally can be said a fully grammar teaching approach towards a more meaning-focused teaching approach is not successfully implemented because of the insufficient support for teachers (Musthafa, 2001; Adi, 2011; Sholihah, 2012; Yulia, 2014). In a completely different environment, the same expectation of change is put on the teachers in a private English school in eastern Java, Indonesia, where all the elements in it are designed to support the change. Provided with support, this study focuses on exploring whether the teachers are able to change the way they teach. Moreover, any findings from this study will be relevant to a wider Indonesian curriculum change context in a way that it may suggest the kinds of support needed to improve the teaching and learning process.

Keywords: *curriculum change, educational culture change, ELT, Indonesia*

INTRODUCTION

As early as in the 1980's, Indonesian government has mandated changes in English Language Teaching (ELT) curriculum which is "... influenced by global pedagogical theory and research" (Young, 2010, p.46). Unfortunately, along the years, implementation gap has been identified. Observation shows many classrooms still apply memorization and rote learning, methods where teacher-centred approach remains the nature (Musthafa, 2001; Adi, 2011; Sholihah, 2012; Yulia, 2014; Ministry of Education and Culture, 2013; OECD/Asian Development Bank, 2015). The causes of the unsuccessful implementation seem to be the poor setting, insufficient support for teachers, and cultural constraint.

In a different context, English teachers who work in private English school sectors also try to achieve the same goal, aiming to enable learners to use English actively and applying a more meaningful teaching approach. Fortunately, these private English school teachers work in a more favourable setting with better resources and much more support. One of these private schools is an English school in East Java, where I spent 3 years working and which is the focus in this research, is a perfect example.

There are similarities between this private English school context and the wider Indonesian schools context. Other than having native Indonesians as teachers and using generally similar teaching and learning approach, the school also shares the same centralised system among others by employing Kurikulum 2013, the newest curriculum, which provides textbooks to schools. The provision of textbooks indicates that Indonesian education practice has moved back to a more centralised curriculum



(OECD/Asian Development Bank, 2015). Similarly, the private English school also provides lesson plans and materials for every lesson; however, they can make changes using “different approach, new ideas of presenting, practicing and assessing the same topic” (Sinaga, 2015, pers. comm., 3 August).

In regard to the explanation of the Indonesian context and the private English school context briefly, this study aims to find out whether teachers in a more supportive environment can change their way of teaching. To help answer the questions, it is important to find out factors that influence teachers' behaviour in the class. This will be analysed through the role of teachers' belief and cultural dimension (Wedell and Malderez, 2013) and therefore, will be related in the next chapters.

METHOD

Sampling and Participants

For the purpose of ensuring confidentiality, I refer all the names regarding the school and the participants in this study pseudonymously. Hence, the name 'Fun English' refers to the school. The participants were teachers who work at Fun English for more than one year with an assumption they had altered their beliefs after experiencing some behavioural change (Fullan, 1991) when they had to teach according to the lesson plans and materials. In addition, they were regarded as having more courage, flexibility, and ideas to make changes to the lesson plans and materials. Another measure was that they had to teach adult pre-intermediate or intermediate level. This concern was related with the facility to get students' consent and with the expectation that students would be confident to converse with their teachers in English, as it was the rule at Fun English. In this way, the teacher-student interaction was investigated and analysed. There were only three teachers who fit all the categories, and they all agreed to participate in the study.

Table 1: Participants

Name of participants	Length of teaching at Fun English	Educational Qualification	Class observed	Number of students in the class observed
Bagus	3 years	BA (English Education)	Pre-Intermediate 2	10
Lia	3 years	BA (English Literature)	Pre-Intermediate 2	5
Doni	8 years	BA (English Education)	Intermediate 2	6

Data collection

This study used the mixture of semi-structured interview and observation. The semi-structured interview was done twice for every teacher, i.e. before and after the observation. The data were gathered using *whatsapp*, email, *skype* and video recording.

The pre-observation interview schedule was adopted from Borg's (2006) interview schedule. The questions were designed to help analyse teachers' beliefs and the cultural dimension which might influence teachers' behavioural change. The post-observation interview was designed as a means for



clarification and for more information regarding the pre-observation interview and observation data. All the interviews were conducted using *skype* and *whatsapp* call and were audio and/or video-recorded.

The observation was conducted once for every teacher and last for the whole one-hour lesson. To get good quality data, a professional videography and editing service was used. To record each observation, two Go-Pro cameras were attached on the wall at different angles in order to capture a wider scene and, in turn, a better investigation. For a clear audio-data of both the teachers and the students, a clip-on recorder was attached onto the teachers' collar and a small boomic was attached on the wall. The observation data were not edited to get the original classroom interaction.

Data Analysis

The interviews were transcribed and then color-coded according to the categories set in the interview's questions. Patterns and themes were sought from the interview and the observation data and were matched with the literature review.

FINDINGS AND DISCUSSION

Pre-observation interview

The data show that all teachers learned English at school using memorization and rote learning method. The teachers had different views about teaching and learning English at Fun English. For Bagus and Lia, basically teaching and learning English is to transfer knowledge to students and in return, to get students to apply it. The significant difference between Bagus and Lia was the degree of obsession with accuracy. Bagus believed that the knowledge given to students has to be correct and students have to produce correct English. On the other hand, Lia accepted mistakes although her aim—for the students to produce correct English, which was similar with Bagus' belief.

For Lia, retention of knowledge was important, and this could be achieved if the lesson plans and materials were more relevant to students' daily life. Adaptation was necessary as they were too complicated and did not match students' characteristics. Lia explained that there were quiet students who preferred to have written practices and there were more lively students who preferred to have oral practices. While for Bagus, his consideration to adapt the lesson plans and materials was due to his concern of time. If the time was not enough to accommodate the stages in the lesson plans, he would shorten the presentation steps.

Doni, on the other hand, had different views from Bagus and Lia. Doni's view about teaching and learning English was to get the students to practice the target language. For Doni, it was important to build students' confidence first and so, he accepted mistakes. He believed that students would eventually improve over time. He also expected that students actively practice their English in his class. Lesson plans and materials adaptation was necessary if the presentation was too complicated for the students. Doni said that he planned the lesson beforehand, although considering flexibility depending on the mood of the students in the class. His biggest influence in teaching was the Japanese manga Great Teacher Onizuka (GTO), which taught him the importance to know the students as individuals and treated them like friends.



From the data above, it can be concluded that Bagus existing beliefs were mostly unhelpful for applying a more meaningful approach. Lia, on the other hand, started to see language as something expressing meanings. Out of the three teachers, Doni's beliefs seems to be the most helpful to implement a more meaningful approach. In addition, Bagus and Lia's beliefs of the obsession with accuracy reflect Asian psyche that "... 'correct' answers always exist and are to be found in books or from authorities" (Shaw, 1999, p.23, cited in Walker, 2007, p.260). Being the authority in the class, teachers hold the correct answers and control what students produce. It is therefore difficult to expect that teachers will facilitate students' genuine self-expression so that the lesson becomes more relevant and meaningful for them.

Moreover, Bagus' concern about time shows that he may concern less about students' needs. If lesson plans and materials are shortened on the basis of his concern of time, there is a danger that the lesson will have less impact to students' improvement. Students may do the practice for the sake of teachers' order but do not really understand what the practice is about. Bagus consideration may be related to Indonesian philosophy, *manut-lan-miturut* meaning 'the good behaviour of children is to obey their parents' (Dardjowidjodjo, 2001). Meanwhile, Doni seems to break away from the cultural constraint with the help of the Japanese manga GTO.

Post-observation interview

In the post-observation interview, Bagus explained that he did not make any changes to the lesson plan because he was comfortable using it. Bagus also explained that he needed to cover everything in the lesson plan, including the two practices because he thought that the presentation went well and the students seemed to master the target language. Therefore, he could give the students all of the practices. If the students need more time to master the target language in the presentation stage, Bagus would only give one practice. Although this explanation could mean that Bagus adjusted his teaching tempo to meet students' capacity in absorbing the lesson, the observation data shows that the two practices were end up rather abruptly while students were still doing their work. Therefore, it seems to make sense to argue that Bagus is less concern about students' needs compared to his concern about following the regulation, which is to finish the lesson plan within the given time.

In her post-observation interview, Lia explained why she added more exercises which she took from the workbook. When she planned the lesson, Lia thought that the lesson plan was rather of 'old style' and that the materials and the lesson plan provided were too easy; therefore, she might had much time left and so, she used the workbook. Furthermore, she chose the *fill in the blanks* exercises because they would suit her students' characteristics since they were quiet and did not prefer oral practice. Although Lia's decision could mean that she did that for the sake of the students, later on in the interview, Lia implied that she used the same kind of exercise for students who were livelier and did not seem to mind oral practices. Therefore, her decision seems to be affected by something else, which most likely related to her lack of confidence and for her own security. That is why, when I asked why did not she made her own practices, she answered that she was not capable yet and that her previous try were less successful.

Doni's post-observation interview revealed different findings. Doni made changes to the lesson plans and materials because he thought that they were old and boring. Doni tried to keep away the



students from boredom by making them write their own questions and asked them to their classmates. This way, Doni could check students' understanding and decided whether he should review the presentation again or not. Furthermore, the practice would make the students have fun and made them produce 'real questions'. In the interview, Doni related his attitude with the Japanese manga GTO again. Learning from the manga, he tried less controlling the students and preferred to be their friends.

Implications

Bagus seemed to be quite successful in implementing a more meaningful approach, the change can be said rather superficial because he seemed to follow the regulation uncritically. Moreover, there is a chance that this attitude stems from the Indonesian value, i.e. the philosophy of *manut-lan-miturut*. However, being obedient affects teachers' attitude, motivation and efficacy negatively (Galton, 2000; Day, 2007). The fact that Kurikulum 2013 implements a more centralised system, where textbooks are provided by the government, the same effect should be concerned. In Lia's case, it can be concluded that Lia consciously behaved in a more fully grammar teaching attitude because she was lack of confidence and also because of her own security. This implies that implementing a more meaningful approach demands different skills from the teachers and that it is a huge challenge. It is easier to teach in a fully grammar way where teachers control students and have all the answers; therefore, they do not need to be flexible and able to elicit learner's responses or opinions.

The lessons from Bagus and Lia's cases imply that only providing teachers' with 'visible' support (Wedell and Malderez, 2013) such as a small class size and facilities will not help teachers to change their beliefs and behaviour. Since it demands massive challenge for teachers, it will be difficult to expect that innovation will be successfully implemented with a top-down approach. The pressure needs to be harnessed (Fullan, 2000) because teachers also need a bottom-up approach that concern about their opinion, commitment, agency and efficacy. However, implementing a bottom-up approach will also face challenges because the high power-distance level, which is exemplified by the *manut-lan-miturut* philosophy, will not make teachers open easily and engage in decision-making (Walker, 2007). Moreover, considering the findings that reveal cultural dimension that challenge the implementation of meaningful approach, it is important to note that it is difficult to expect teachers into behaving in ways that is culturally uncomfortable for them. Therefore, it is best not to adopt an innovation, but to adapt them to the context where it is implemented.

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IMPROVING EFL STUDENTS' SPEAKING SKILLS BY USING DISCOURSE COMPLETION TASK AT ENGLISH CENTER UIN MALANG

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Abstract: This study was aimed at improving the speaking skills of the fourth semester of Arabic Language and Letters students at English Center, Maulana Malik Ibrahim State Islamic University, Malang. The research design used in this study was collaborative Classroom Action Research. The collaboration was done with the other English teacher of English Center Maulana Malik Ibrahim State Islamic University, Malang in designing the lesson plan, setting the criteria of success, implementing the action, observing the action, and conducting reflection. In addition, the subjects of this study were 25 students of the fourth semester of Arabic Language and Letters Department at Maulana Malik Ibrahim State Islamic University, Malang. The result of the study showed that the use of DCT in speaking about conversational routines improve the students' speaking skills. It covers politeness strategy, vocabulary, comprehensibility, fluency, and pronunciation. Thus, it was suggested that other lecturers and/or teachers apply this approach in their EFL classes.

Keywords: *discourse completion task, speaking skills*

INTRODUCTION

This study focuses on the students' poor expressions of conversational routines related to thanking, apologizing, and requesting expressions. In this study, the teacher-researcher of the English Intensive class, decided to use a form of speaking instruction that is Discourse Completion Tasks (hereafter DCT). DCT is a pragmatic instrument that was first researched for its potential in English language assessment (Levinson in Blum-Kulka: 1982: 201). It requires students to read a written description of a situation and decide what would be best to say in that situation from a set of choices (Brown, 2001). Therefore, the DCT is considered to be effectively used to the fourth semester students of Islamic Law students because it could guide the students to speak by giving them some situations. The situations could influence them, especially students who have poor vocabulary, to speak. Moreover, DCT could get the students to engage with the expressions of thanking, apologizing, and requesting.

Some research on the application of DCT has been conducted. A research by Setoguchi (2008) suggests that a pragmatic proficiency construct plays a role in determining item difficulty on MDCTs, bringing into question the construct validity of MDCTs as a listening language proficiency measurement. Another previous piece of research was done by Chang in 2001. He investigated Korean EFL students' communicative competence through Discourse Completion Task analysis. It consisted of ten items for request and apology, respectively. The result revealed that Korean learners used very limited variations of thanking and requesting expressions. Non-native participants tended to use a single supportive move or



none. They did not speak more when their native speaker counterparts increased the length of their utterances. The structure of non-native speaker subjects' requests was minimal.

The difference between this study and the previous studies is described as follows. Setoguchi's study used Multiple-choice discourse completion tasks practiced in teaching listening while this study use written discourse completion tasks in teaching speaking. Written DCT requires students to read a written description of situation and then asks them to write what they would say in that situation (Blum-Kulka, 1982 in Parvaresh, 2009: 366). After the students write their expressions related to the situation given, they are asked to play particular role with their partner in that situation. This step applies of Discourse Role-Play Task (DRPT). Therefore the present study considers being better than others because it combines the two forms of DCT, oral DCT and Discourse Role-Play Task (DRPT) which are able to lead beginner level students to speak. However, both this study and Chang's are done in order to develop students' communicative competences.

METHOD

Discourse Completion Task is used to teach speaking and the general procedures of its implementation are as follows. First, the teacher asks the students to make a simple form of request strategy related to the condition in the class for example "Would you mind turning on the lamp, please." This step aims at guiding the students to consider the meaning and form of request and show gratitude strategy from the example.

Second, the teacher shows certain expressions to thank, ask for apology, and ask for request then ask them to practice by using speaking prompt. This step is useful to get students engaged with the expressions they are going to learn further.

Third, the teacher shows a video about formal expressions (thanking, apology and request strategies). This step is a way to enrich students' knowledge and expose them to the target language. The video provides drilling on the expressions of thanking, apologizing, and requesting which are spoken by natives using American English. It is useful to allow them recognize the spoken form of the target language.

Fourth, the teacher asks the students to identify the strategies used especially apology, gratitude and request strategy to different people (friends, teacher or parents) by doing gap fill dialogue. This step aims at letting the students practice the spoken language with their peers.

Fifth, the teacher asks students to work in pair to practice the expressions in different situations given by using DCT. The goal of this step is to give the students further practice speaking the target language with other verbs.

Sixth, the teacher asks the students to switch the partner. Then they have to criticize their friends' errors in using the terms of strategies, especially in term of politeness and varieties of expressions.

Seventh, the teacher clarifies the sample of appropriate expressions by discussing together. It gives students chance to enrich their creativity and appropriateness in practicing the expressions.

Eighth, being the last step, the teacher evaluates the students' use of expressions by asking them to create a short drama related to thanking, apology and request strategies. In this video making, they



have to play 8 situations given by the teacher. In this step, the teacher assesses the students' creativity in practicing various kinds of thanking, apologizing, and requesting expressions. Therefore it will measure their comprehensibility of both formal and informal situations.

Beside comprehensibility, the teacher also assesses their vocabulary, content, fluency and pronunciation within the dialog. In addition, the use of 3 forms of expressions for each thanking, apologizing, and requesting strategies as the limitation made by the teacher in order to influence their creativity in applying the strategies they have learnt.

In designing the lesson plan, first of all, some activities are prepared. These activities are intended to plan and prepare the strategies needed in implementing the action in order to reach the goal of this study. The strategy that is going to be used in this study is implementation of Discourse Completion Task. The stages in implementing the DCT are (1) showing a model of gratitude, request, and apologizing strategies, (2) asking some questions concerning on those three expressions, (3) drilling the students by using written DCT and Discourse role-play task, (4) checking the students' understanding by asking them to make a short drama for each groups related to those three expressions.

The Criteria of Success is needed to determine whether the cycle is successful or not. It will emphasize on the teaching and learning process and the products of the students' speaking performance. Those criteria are determined as follow:

Table 1. Criteria of Success

The Criteria of Success	Data Source	Instrument for Data Collection
<i>The product:</i> At least 80% of the students pass the minimum passing score (60)	The result of student's dialogue	Observation sheet
<i>The process:</i> At least 80% of the students are actively involved during the action	The students' attitude (enthusiasm) during the implementation of DCT in Speaking class	Observation sheet
	The strength and weakness of the DCT in improving students' speaking skill in oral communication about conversational routines.	Field Notes
	The situation of the class in terms of student-student interaction.	
	The students' activity in doing the process of speaking conversational routines.	Observation sheet
<i>Students' responses:</i> At least 80% of the students	The students' attitude (opinion) toward the implementation of DCT	Questionnaire



give positive response in speaking class.
toward the application of
DCT in teaching speaking.

The implementation of the action is conducted in one cycle that is performed in four meetings. One meeting lasts for 150 minutes. There is one meeting in a week for Intensive English course. It means that four weeks is needed to finish the cycle. The teaching and learning activities cover warm-up activities, pre-speaking activities, whilst-speaking activities, post-speaking activities, and follow-up activities.

FINDINGS AND DISCUSSION

The implementation of Discourse Completion Task strategy to help the students of Arabic Language and Letters at English Center UIN Malang to improve their speaking skills in this study was conducted in one cycle because the result of this cycle achieved the criteria of success.

After Discourse Completion Task was implemented in the speaking class, the students' speaking score, which covered the aspects of politeness within their content of speaking, vocabulary, comprehensibility, fluency, and pronunciation, increased. The improvement of their content of speaking was gained through their appropriateness in using expressions for different situations. They also revealed politeness strategy in their content of speaking since it was stated in the DCT that their interlocutor was younger or older than themselves. Meanwhile, the improvement of their vocabulary was obtained from their activities in identifying the expressions within the video and the difficult words in the situations within the DCT. Then the improvement of their comprehensibility in speaking was derived from their activities of practicing speaking using DCT in second and fourth meetings and also their activities in listening to the native speakers in the video shown to introduce the DCT. Through those activities, the students could maintain conversation in normal rate of speech with their friends.

Then the students' improvement in terms of fluency was gained from their abilities to handle the conversation with confidence. In addition, their fluency was drilled through the existence of social situations within the DCT. Therefore, they were able to speak fluently with the guidance of ideas from the situations given. Moreover, the improvement of students' pronunciation was obtained from the drilling of pronunciation practice in which they also learnt how to stress the words in English.

The result of this study reflects that Discourse Completion Task can be an effective teaching media in a speaking class with pre-intermediate level of students. The situations given within the DCT do not only guide the students' to understand the situations, but also inspire the students to gain vocabularies related to the situations they are going to talk about. Therefore they have the ideas to start speaking. It is considered to be an effective way to increase their confidence in maintaining their confidence.

Furthermore, the use of DCT which were inspiring and enjoyable made the students enthusiastic, kept focused, relaxed, pleased, and motivated during the teaching and learning process. In this regard Kasbollah and Latief (1993: 34) state that a pleasant teaching style or strategy in the classroom can increase the students' motivation to learn. If the classroom is enjoyable, interesting, and inspiring, the students will learn English preferably.



The result of the use of DCT in speaking process in this study showed that the students' speaking skill had improved in terms of vocabulary, comprehensibility, fluency, and pronunciation. The students' active participation also determined the success of this study in which the students were motivated to speak and ask for the unclear explanation during the teaching and learning process.

CONCLUSIONS AND SUGGESTIONS

The implementation of Discourse Completion Task in a speaking class follows a procedure involving the stages which include (1) pre-teaching activity—done in the first meeting during which the students were stimulated by identifying the expressions in the video related to showing gratitude, apology, and request expressions, (2) whilst-teaching activity—done when introducing the DCT in second meeting—during which the students were asked to practice creating conversation related to thanking, apologizing, and request strategy expressions, (3) the post-teaching activity was done in the fourth meeting by doing practice to create conversation under the theme request strategy, then the students were asked to create a final project in speaking that was video making related to showing gratitude, asking for apology, and expressing request in group.

Furthermore, the implementation of DCT helped teacher and the students in teaching and learning process in speaking class, proved by the results of the observation sheets, field notes, questionnaires, and 21 students out of 25 students (84%) achieved score above predetermined minimum passing grade or *KKM* in final project of speaking. The finding shows that the implementation of DCT improved the students' speaking skill in expressions of showing gratitude, asking for apology, and expressing request strategy.

Referring to the conclusion, the following suggestions are addressed to other English teachers and future researchers. Discourse Completion Task could be an alternative media to teach speaking. They are also expected to socialize this strategy through teachers' forum such as this roundtable discussion or seminars. Meanwhile, for the future researchers, the results of this study are intended to be useful as an input to conduct future research dealing with the similar or the same strategy. Since the application of DCT still needed to be developed and modified in order to come to the most effective, efficient, applicable strategy in all level of learners, however it should be in different research design in order to enrich the language studies.

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THE DEBATE OF WRITTEN CORRECTIVE FEEDBACK: WHAT TO DO AND WHERE TO GO

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Abstract: This article presents the debate of written direct CF (WCF) stated by the previous studies. Being a controversial issue leads written CF into two different positions: that written CF is plausible for ESL and EFL learners (Bitchener et al, 2005; Bitchener, 2008; Bitchener & Knoch, 2008, 2009, 2010; Bruton, 2007, 2009; Chandler, 2003; Lee, 2008a, 2008b, 2008c; Montgomery & Baker, 2007; Lundstrom & Baker, 2009; Vasquez & Harvey, 2010; Evans et al., 2010) or that it does not contribute significantly for ESL and EFL learners (Truscott & Hsu, 2008; Bruton, 2007). Through the debate, there are two queries revealed: what to do and where to go. Finally, it can be concluded that an effort to assist learners in improving their accuracy of ESL and EFL writing has to be conducted by a teacher, and CF is one of the alternative techniques among others to make the learning outcome better. Moreover, both local and global aspects are to be checked and treated proportionally meaning the written CF should not only concern local aspects but also global aspects. Later, it would be better to evaluate the long term effect of providing WCF on other occasions (a month or a semester after WCF is given).

Keywords: *Written Direct CF, Indirect CF*

INTRODUCTION

Many researchers have investigated EFL issues to facilitate English learners to be good at EFL writing due to the fact that EFL writing is difficult for most EFL learners. They are demanded to comprehend not only the form but also the content. Here, the form represented by local aspects which consist of vocabulary, grammar, and mechanics while the content represented by global aspects is regarded as ideas, content, and organization (see Montgomery & Baker, 2007).

Writing is not only difficult for most people but also for some successful writers (Taylor, 2009). In addition, Warburton (2006) argues that writing is a strange activity. Definitely, using a foreign language like English in the context of EFL writing is more difficult than writing in L1 for most people where English is not the official language.

For students in English Department, EFL writing is one of compulsory course. To support the academic achievement, a good skill in writing essay is needed by, particularly, those who are involved in higher level of education (Shiach, 2009; Warburton, 2006; Weigle, 2002; McMillan & Weyers, 2010; Greetham, 2001). However, many EFL writers in the university level have many problems in the local aspects and global aspects to produce a good essay. Sometimes, they are good at using the local aspects but are poor at using global aspects or vice-versa.



On the part of the teacher, an aspect needs considering is consistency in giving feedback, i.e. CF (CF) to help students overcome their problems with both local and global aspects. Teachers of L2 have to be alert that applying CF won't be very beneficial to students' L2 improvement if it is prepared, planned and implement consistently.

Looking insight EFL writing and error treatment, CF on local and global aspects of writing is certainly plausible. EFL writers are not aware that they have made errors in their writing due to their low proficiency level. This clearly occurs since there are some different local aspects (vocabulary, grammar, and mechanics) but also global aspects (content, and organization) between L1 and a foreign language (English). The query is raised on how the errors have to be corrected. To answer this, it is necessary to examine the previous studies on providing CF in ESL/ EFL writing.

FINDINGS AND DISCUSSION

Since 1980's CF has been a controversial issue as it contributes positive or negative effects to EFL learners and ESL learners. It leads to a positive effect because it can improve the language gains (Bitchener et al, 2005; Bitchener, 2008; Bitchener & Knoch, 2008, 2009, 2010; Chandler, 2003; Lee, 2008a, 2008b, 2009; Montgomery & Baker, 2007; Lundstrom & Baker, 2009; Vasquez & Harvey, 2010; Evans et al., 2010). On the other hand, it is not good if it only emphasizes on grammar errors, even though it can be given by selecting some certain types of grammar targets (Truscott, 2001).

Similar studies state that CF does not improve L2 learners' competence. The improvement during revision in the first draft is not guarantee that L2 learner will do the better on the subsequent writing. It is not very fair to focus on error to see the quality of L2 learners' writing (see Truscott & Hsu, 2008; Bruton, 2007). Yet, Truscott & Hsu (2008) argue that improvements made during revision are not evidence on the effectiveness of correction for improving learners' writing ability.

Moreover, Bruton (2007) warns us that "a focus purely on errors is misleading as it does not reveal language gains". Bruton (2007) reports there are no relations between the second errors and the errors corrected in the first writing made by the learner. It is concluded that the effect of correction on subsequent writing is not proved since the errors in the second draft are not related to the errors corrected in the first draft.

Written CF (WCF) examining the effectiveness, fluency and accuracy on L2 learners' writing have been carried out (Bitchener et al, 2005; Bitchener, 2008; Bitchener & Knoch, 2008, 2009, 2010; Bruton, 2007, 2009; Chandler, 2003; Lee, 2008a, 2008b, 2008c; Montgomery & Baker, 2007; Lundstrom & Baker, 2009; Vasquez & Harvey, 2010; Evans et al., 2010). The previous studies also report that by having WCF, L2 learners not only gain the accuracy on one writing occasion but they can keep the accuracy on the other similar occasion (Beuningen et al.,2013; Bitchener et al, 2005; Bitchener, 2008; Bitchener & Knoch, 2008, 2009, 2010).

Types of CF such as selective error correction (Truscott, 2001), errors underlined CF, uncoded CF (Truscott and Hsu, 2008), and oral form-focused instruction (Bitchener and Knoch, 2008) have been investigated in study of L2 writing.



Some CFs such as direct CF, meta-linguistic CF, and oral form-focused instruction CF have been used in study of L2 writing (Chandler,2003; Bruton, 2007; Beuningen, 2012, Bitchener et al.2005; Bitchener,2008; Bitchener and Knoch,2008; Bitchener and Knoch, 2010) while indirect CF has been also applied in L2 writing. (Bitchener and Knoch, 2010; Beuningen, 2012; Ferris et.al.2013)

It does not matter what level of proficiency, CF is beneficial not only for the high proficiency L2 learners but also for low proficiency L2 learners in their writing (Chandler,2003; Bruton, 2007; Beuningen, 2012, Bitchener et al.2005; Bitchener,2008; Bitchener and Knoch,2008; Bitchener and Knoch, 2010; Ferris et.al.2013).

Investigating grammatical and lexical errors, Chandler (2003) found that the direct CF on direct correction and simple underlining of errors are significantly superior to describing the type of error. Direct correction is best for producing accurate revisions, and students prefer it because it is the fastest and easiest way for them as well as the fastest way for teachers over several drafts. Then, Chandler (2003) concludes that students feel that they learn more from self-correction, and simple underlining of errors takes less teacher time on the first draft.

Teachers think that CF is very important to improve L2 learners' competence and students suggest that they need not only CF but also more comments from the teachers about their writing (see Lee, 2008a, 2008b, 2008c; Montgomery & Baker, 2007; Lundstrom & Baker, 2009; Vasquez & Harvey, 2010; Evans et al., 2010).

Other studies examine students' response and teachers' beliefs of WCF. It is revealed that teachers' beliefs are very prominent in conducting WCF (Lee, 2008a, 2008b). However, there are still some gaps between teachers' beliefs and written feedback practice. For example, teachers mark errors comprehensively although selective marking is preferred (see Lee, 2008).

Furthermore, teachers' self-assessment and students' perception about WCF can't be separated. The relationship between teachers' self-assessment and student perceptions of teacher-written feedback is very strong (Montgomery & Baker, 2007). The problem is that most teachers are not totally aware of local and global issues (Montgomery & Baker, 2007; Lee, 2007). In short, many people focus to give CF on local aspects (language use, vocabulary, and mechanic) while global aspects (content and organization) do not get much attention.

The role of CF is not only prominent in determining whether someone passes the writing course or not, but also in contributing to the learners language gains. Without a concern to the role CF given by the teachers or lecturers, the function of CF is only used to pass writing examination. In investigating the role of CF in writing thesis, Kumar and Stracke (2011) remind the crucial role of feedback in postgraduate thesis examination practice. Kumar and Stracke (2011) state that "without feedback, there is no little impetus for the candidate to progress, to close the gap between current and desired performance, and to attain the level needed to become a member of the scholarly community".

Relating to selecting error categories, some studies use focused CF; simple past tense and the definite article (Bitchener et al.2005; Bitchener and Knoch, 2008a , 2008b; Bitchener and Knoch, 2010). It is called focused WCF because there is only one or two linguistic features investigated. Unfocused WCF, on the other hand, is applied by Chandler (2003) in which there is twenty three types of errors (see Table



2.4 Error Category). L2 writing teachers should be alert what linguistic features that are more treatable but less teachable (Xu, 2009) since there will be more effective to give the CF which relate L2 learners' prior knowledge. For example, giving CF on the use of articles in writing for elementary students is less teachable. This is done to ensure the effectiveness of WCF which contribute the language gains for L2 learners.

Selecting errors category usually relies on the characteristics of participants indicating the L1 and L2 owned by participants. The participants from the previous studies may come from the same L1 background (Bruton, 2007; Lee, 2008a, 2008b, 2008c) or different L1 background (Bitchener et al, 2005; Bitchener, 2008; Bitchener & Knoch, 2008, 2009, 2010; Chandler, 2003; Evans et al., 2010; Ferris et al., 2013). The participants from the same L1 background generally make the same error categories e.g. the use of tenses, article, countable and uncountable nouns, etc. Therefore, the researcher could determine what error categories should be provided by WCF. On the other hand, having participants from the different L1 background needs some consideration because of the varied of L1 background.

As proposed by Ellis (2009), there are two important components of doing written CF: (1) strategies, and (2) students' responses. Strategies deal with direct, indirect or meta-linguistic feedback while students' responses relate to revision required, and attention to correction only required. However, it is worth noting that there is no ideal method in executing CF (There is a weakness and strength of any WCF). In this regard, Guenette (2007) states that there is no CF recipe. In addition, he also argues that the success of conducting CF relies on classroom situation, kinds of error learners produce, levels of proficiency, kind of writing, and accumulation of other unknown variable. CF would be more valuable if there is an improvement in both language fluency and accuracy.

CONCLUSIONS AND SUGGESTIONS

Due to its becoming the controversial issue, finding conflicting results, and raising different point of views, WCF emerges as a challenging and relevant topic to discuss in ESL writing. Accordingly, there are still few gaps which must be investigated to come to the conclusive proposition. It is believed that the main goal of CF is to improve students' quality of EFL writing for future achievement or long-term effect even though some studies only have investigated the short-term effect.

However, it is not wise to allow learners make error in L2 and EFL writing without any strategies to help them. EFL writers commonly make errors, but allowing the students to make errors is something weird for a teacher. Abandoning to give error correction is not a wise solution, but finding the way to correct the errors is the most relevant issue.

In short, those previous studies showing the significant effect of WCF can be classified into three different targets of using WCF; 1) examining the accuracy, 2) investigating the teachers' and students' perception, and 3) the other aspects of writing. Most of the previous studies focus on the local aspects (linguistic accuracy) as the target of providing WCF while global aspect have not been investigated a lot.

Assisting learners to improve their accuracy of L2 writing has to be conducted by a teacher, and CF is one of the alternative techniques among others to make the learning outcome better. What is to



remember is that CF helps ESL/EFL learners to improve L2 writing quality since CF is not only giving learners the correct local aspects but it also expects the learners to use the appropriate global aspects.

It is definitely believed that the debate between two contradictory ideas “To correct or not to correct” arrives to the more appropriate statement saying what to correct and how to correct” (Guenette, 2007). The first answer is both the local and global aspects are to be corrected. The second answer is the local and global aspects must be treated proportionally, meaning the written CF not only concerns with local aspects but also with global aspects as well. In local aspects, a teacher selects the errors (the use of articles, verb tense, spelling etc) that will be corrected because it will be very hard for the teachers to correct every error in L2 writing. Moreover, L2 learners will be very frustrated because there are many errors shown by their teachers. The teachers spend much time only for correcting errors they do not consider the improvement of other aspects of L2 writing such as content and organization. Consequently, selecting error that will be corrected is needed to give teachers time to consider the other aspects in EFL writing (content and organization).

The effectiveness of providing CF might be seen from the sustainability of how long the study is conducted and how long the ESL/EFL learners can retain the writing quality after CF given. In short, the length of WCF studies is very varied based on the consideration of investigating the effect; short or long term effect. One interesting goal from the previous study is that how long learners can keep the linguistic targeted if experimental study is used. In experimental study, the short term effect as objective is more appropriate than long term effect. The effect will be seen directly after the treatment (WCF). Later, it would be better to evaluate long term effect of providing WCF on other occasions (a month, semester after WCF given). The effect of WCF might be seen directly after WCF is given on subsequent student writing. Further, the effect of WCF might also be seen overtime in the future (e.g. in the end of the semester or in the end of the year) after CF is given. The effects of learning outcome are more popular with so-called “short-term effect “and “long-term effect”.

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THE USE OF AUTHENTIC MATERIALS IN IMPROVING WRITING SKILL OF THE EIGHT GRADERS OF MTs NEGERI MODEL PALU

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Abstract: This research aims to investigate whether the use of authentic material is effective in improving the writing skill of the eighth graders of MTs Negeri Model Palu. This research applied pre-experimental research intact group design using two different classes. The research population was the eighth graders of MTs Negeri Model Palu. The sample of this research was selected by using purposive sampling and the number of students selected was 62 students. The treatment was the use of authentic materials (brochures) as the media to improve students' writing Skill. The treatment was conducted in the experimental group, while the control group did not receive the treatment. The data of the research were collected through a posttest given to the students in two different classes. The data was computed statistically in order to measure the exact difference of the result between the two different classes. The result of data analysis shows that there was a significant difference between the posttest results of the two classes. By applying two-tailed test at 0.05 level of significance with 60 degree of freedom (df) or $62-2=60$, It was found that the t-counted (3.65) was greater than t-table (2.02). It could be concluded that the research hypothesis was accepted. In short, the use of authentic materials was effective in improving writing skill, particularly in writing English descriptive paragraph of the eighth graders of MTs Negeri Model Palu.

Keywords: *Authentic Materials, Descriptive Paragraph, Writing Skill*

INTRODUCTION

Writing is a process of transferring abstract ideas into a real one on the paper. In other words, it is the process of arranging a group of words into meaningful sentences. With reference to these statements, Wilson (1981:1) states " writing is a sequence of sentence arranged in a particular order and linked together in certain ways". It is one of language skills that must be acquired by the students in the process of teaching and learning a language. Schupbasch (2008:123) categorizes it as one of difficult productive skill. It is the ability to develop an idea into good sentences and organize these sentences into a good paragraph.

According to the curriculum—Kurikulum 2013, the basic competence of the eighth graders is they must deal with some kinds of a paragraph such as descriptive and narrative paragraph. Each kind of paragraph has different features of language use. For a narrative paragraph, the type of language use is simple past tense while for descriptive paragraph, simple present tense. In addition, a paragraph is also assessed in terms of writing components: Format, Punctuation, Mechanic, Content, Organization, Grammar and Sentence structure (Oshima and Hogue, 2007:196).



With reference to the result of preliminary research it was found that the eighth graders of MTs Negeri Model Palu still got difficulties in writing a descriptive paragraph. The students had no idea in organizing the word into a sentence as well as descriptive paragraph, in using grammar correctly, punctuation and capitalization properly. These are the primary points of writing a good paragraph. Hence, in order to master writing skill as stated in 2013 Curriculum the students need to improve their ability in mastering the primary components of writing.

However, teaching writing is not an easy task to deal with because it has a more complicated way to learn. Nowadays, there has been a greater pressure on the authenticity in language learning and teaching. It is the activity involved in language learning which connected to real-world in terms of language use. Therefore, the students need to be motivated by providing a new material that can be used in teaching writing. The material is called authentic materials which was proposed by Gebbard (1996:103). The material can be categorized in several different forms as follows: 1) Authentic Listening (view materials) like TV commercials, quiz shows, cartoons, film, radio, audio-taped short stories as well as song, 2) Authentic Visual Materials: slides, photograph, painting, picture from magazines, and postcard picture, 3) Authentic Printed Materials include newspapers, maps, restaurant menus, invitation cards, shopping lists, as well as a description of places in tourism brochures, or an autobiography of a famous person, 4) Realia (real world object) used in EFL and ESL classroom are coins, folded paper, wall clock, phones, and dolls. All of these are the kinds of materials that can be selected by the teacher. Nunan (1999:32) defines authentic materials as spoken or written language data that have been produced in the course of genuine communication, and it is not specifically written for purposes of language teaching". It is different from Roger and Medley (1988:467) who state that authentic materials as 'appropriate' and 'quality' in terms of goal, objectives, learner 'needs' and 'interest' and 'natural' in terms of real life and meaningful communication. This means that, authentic materials are not made for the instructional purposes, but it can be used to make the teaching and learning process different from the conventional one which only applies teacher center learning and uses textbook as the instructional material. By improving the eight graders' writing skill through authentic materials, they directly experience a real-world context in language learning as well as they genuinely listen and read the materials which do not only encourage them, but also stimulate their curiosity in learning the materials.

In regards to the previous statement, Howard and Major (2004:101-102) state that there are some advantages that the teacher gets from using authentic materials in the classroom. They are 1) Contextualization—the teacher can create their own teaching material based on the condition and environment in which they live, 2) Individual needs—the teachers are able to choose the material based on the characteristic in terms of the level of students, 3) Personalisation—the teacher can add a personal touch by considering students' interest and students' learning style, so the authentic materials become an interesting and motivating materials for students to learn, 4) Timeliness—the teacher can design their own materials by finding out up-to-date news and source whether by local, national, or international events and topics. By taking it into consideration, it is used authentic materials as media to solve the problems which had been faced by the eight graders of MTs Negeri Model Palu.



In relation to the problems stated above, the research question as follows: *Does the use of Authentic Materials improve the ability of the eighth graders of MTs Negeri Model Palu in writing English descriptive paragraph?*

METHOD

This research applied pre-experimental intact group research design proposed by Hatch and Farhady (1982:55), Creswell (2009:60), Cohen, Manion, and Morrison (2011:323), Tuckman (1999:160), as well as Setyosari (2010:177) as follows:

$$\frac{G1 \quad X \quad T1}{G2 \quad \quad T1}$$

Where: G1 : Experimental group
 G2 : Control group
 X : Treatment
 T1 : Posttest

The population in this research was the eighth graders of MTs Negeri Model Palu. It had eight parallel classes A, B, C, D, E, F, G, H and for each class consists of 35 up to 42 students. Referring to the number of population was quite large, it was necessary to choose the sample through purposive sampling technique. By first consulting with the English teacher at the school in terms of the students' characteristics which related to the level of their class and English proficiency that they had, it was found that they had the same level of ability. Therefore, it was chosen VIII A and VIII D class to be the sample of the research.

This research used two kinds of variable. They were dependent variable and independent variable. Based on the title of the research, the independent variable was improving writing skill of the eight graders of MTs Negeri Model Palu through authentic materials, while the dependent variable was the achievement of the eight graders of Mts Negeri Model Palu. In collecting the data, it is used two kinds of the instrument: test and non-test. Test instruments cover posttest while non-test instruments cover observation. The posttest was given to both groups in order to find the effectiveness of the treatment. It was the application of authentic materials (brochures) in the teaching and learning process. The kinds of brochure are traveling brochure, restaurant brochure, and hotel brochure.

To know the ability of the students, the student's individual score was firstly counted by applying formula proposed by Arikunto (2006:276)

$$= \frac{x}{N} \times 100$$

Where :
 Σ = standard Score
 x = sum of correct answer
 N = maximum score
 100 = fixed score

Then, calculating the mean score of students in each group by using a formula proposed by Hatch and Farhady (1982:55) as follows:



$$\bar{X} = \frac{\sum x}{N}$$

Where:

- \bar{X} = mean score
- $\sum x$ = the total score of deviation.
- N = number of students

Then, deviation of individual's score was calculated by using formula proposed by Hatch and Farhady (1982: 59) as follows:

$$x = X - \bar{X}$$

Where:

- x = the sum of squared deviation
- X = individual score
- \bar{X} = mean score

To know whether the results of posttest between the students in experimental group and control group have a significant difference, researchers apply formula proposed by Hatch and Farhady (1982:59):

$$s = \sqrt{\frac{\sum x^2}{N - 1}}$$

Where :

- s = standard deviation
- x^2 = sum of individual deviation squared
- N = number of students

In order to get the t-value , then, it is calculated the standard error by using the formula proposed by Hatch and Farhady (1982:112):

$$S\bar{x}_y - \bar{x}_x = \sqrt{\left(\frac{S_e}{n_1}\right)^2 + \left(\frac{S_c}{n_2}\right)^2}$$

Where:

- $S\bar{x}_y - \bar{x}_x$ = standard error of differences between means
- S_e = standard deviation of experimental class
- S_c = standard deviation of control class
- n_1 = total students of experimental class
- n_2 = total students of control class

The last step is to compute the t-value by using the formula proposed by Hatch and Farhady (1982:111):

$$t_{obs} = \frac{\bar{X}_e - \bar{X}_c}{S(\bar{X}_e - \bar{X}_c)}$$

Where :

- t_{obs} = significant result between experimental and control class
- \bar{X}_e = mean score of experimental group



\bar{X}_c = mean score of control group
 $S_{\bar{X}_e - \bar{X}_c}$ = standard error of differences between means

FINDINGS AND DISCUSSION

This research used two classes as the sample. They were experimental class and control class. The treatment was conducted in six meetings. The research began on October 16th, 2015 until November 19th, 2015. This research aimed at finding out the influence of authentic material to the achievement of the eighth grade students of MTs Negeri Model Palu. The treatment was applied to the experimental group in order to find a comparison on the use of authentic material (brochure). The posttest was administered at the end of the observation in order to get the data. By analyzing the data, It was found that the use of the authentic material was effective and efficient in improving students' proficiency in English, especially in writing English descriptive paragraph. To complete or support the data of this research, researcher also provided the observation sheet in order to find out the data related to students behaviour in terms of helping to each other, listening to each other's idea, exchange of ideas (defend and rethink), interaction (discuss and pose), respect, sharing (report their finding), efficiency (efficient incorporating during the class, and complete the task as required. The observation had been done to find the differences of their behavior inside the classroom when this authentic material was applied. The result of posttest of both groups can be seen in the following table:

Table 1 Students' Score on Posttest in Control Group and Experimental Group

No	Initials	Raw Score of Control Group					Initials	Raw Score of Experimental Group				
		Mechanic	vocabulary	grammar	Organization	Standard		Mechanic	vocabulary	grammar	organization	Standard
1	ANS	20	20	15	20	75	SKA	18	18	22	28	86
2	MDN	24	15	17	20	67	NAM	18	20	25	25	88
3	NYP	17	18	20	15	70	NNI	18	18	23	26	85
4	MAD	20	20	20	20	80	CRP	18	18	24	24	84
5	NAF	22	23	15	20	80	DDS	17	18	25	24	84
6	AES	15	20	20	20	75	DKR	19	18	25	26	88
7	ANM	20	20	15	20	75	DSA	20	20	26	24	90
8	MIR	18	15	15	12	60	MRA	20	20	26	24	90
9	ZKL	20	22	15	23	80	ASN	20	18	24	24	86
10	FDL	15	17	15	20	67	ASI	20	20	24	24	88
11	NSP	18	15	15	20	68	RLY	20	20	22	28	90
12	FTA	20	21	20	20	81	ZSK	20	20	23	27	90
13	SEN	20	20	20	20	80	TRA	18	20	22	26	86
14	NAG	20	22	15	23	80	RMT	16	18	24	28	86
15	MRZ	15	15	15	15	60	RNP	20	18	24	26	88
16	MSL	15	10	15	15	55	IMP	20	20	22	26	88
17	SPS	15	20	20	20	75	ZLF	20	20	22	26	88
18	SRM	23	22	15	20	80	AND	20	20	23	27	90
19	AHJ	20	21	20	20	81	RNA	18	20	24	26	88
20	SKD	21	21	20	20	82	STM	20	20	27	27	94



21	NRF	21	22	20	20	83	ASK	20	20	25	25	90
22	ANA	20	20	18	20	78	SRA	20	20	24	24	88
23	ILF	20	20	15	20	75	INS	20	20	24	28	92
24	RVD	20	23	15	20	78	UMH	18	18	22	28	86
25	MAJ	20	23	20	15	78	MGF	20	20	23	27	90
26	ABD	20	20	20	20	80	ARA	20	20	24	26	90
27	MFH	20	20	15	20	75	MFL	18	18	24	28	88
28	GFR	15	15	15	15	60	ASB	20	20	22	28	90
29	SYF	20	20	15	20	75	LII	20	20	24	24	88
30							DLV	20	20	24	24	88
31							KRR	20	20	22	26	88
32							ANH	20	20	20	24	84
33							SCN	20	20	24	26	90

Total Score

$\bar{x} = 2153$

$\bar{x} = 2909$

By looking at the findings of both groups, there is an explicit difference between the mean score of the students in the control group and the students in the experimental group. The mean score of the students in the control group was 74.42 and the mean score of the students in experimental group was 88.15. The difference has sharply shown that the mean score of the experimental group was higher. In conclusion, the treatment conducted in the experimental group was effective in giving the students better achievement.

To compute the students' mean score of the experimental and control group on posttest, it was used the following formula:

Mean Score of Control Group

$$X = \frac{\sum x}{N} = \frac{2392}{27} = 74,24$$

Mean Score of Experimental Group

$$X = \frac{\sum x}{N} = \frac{2153}{29} = 88.15$$

Then, The result of students' deviation posttest of experimental and control group are presented in the following table:

Table 2 The Students' Score Deviation Posttest of Experimental and Control Groups

No	Experimental Group					Control Group				
	Initials	Post Test (X_x)	Mean Score (\bar{X})	Deviation (X_y)	Square Deviation (x^2)	Initials	Post Test (X_x)	Mean Score (\bar{X})	Deviation (X_y)	Square Deviation (x^2)
1	SKA	86	88.15	2.15	4.6225	ANS	75	74.24	0.76	0.5776
2	NAM	88	88.15	0.15	0.0225	MDN	67	74.24	-7.24	52.4176
3	NNI	85	88.15	3.15	9.9225	NYP	70	74.24	-4.24	17.9776
4	CRP	84	88.15	4.15	17.2225	MAD	80	74.24	5.76	33.1776



5	DDS	84	88.15	4.15	17.2225	NAF	80	74.24	5.76	33.1776
6	DKR	88	88.15	0.15	0.0225	AES	75	74.24	0.76	0.5776
7	DSA	90	88.15	-1.85	3.4225	ANM	75	74.24	0.76	0.5776
8	MRA	90	88.15	-1.85	3.4225	MIR	60	74.24	-14.24	202.7776
9	ASN	86	88.15	2.15	4.6225	ZKL	80	74.24	5.76	33.1776
10	ASI	88	88.15	0.15	0.0225	FDL	67	74.24	-7.24	52.4176
11	RLY	90	88.15	-1.85	3.4225	NSP	68	74.24	-6.24	38.9376
12	ZSK	90	88.15	-1.85	3.4225	FTA	81	74.24	6.76	45.6976
13	TRA	86	88.15	2.15	4.6225	SEN	80	74.24	5.76	33.1776
14	RMT	86	88.15	2.15	4.6225	NAG	80	74.24	5.76	33.1776
15	RNP	88	88.15	0.15	0.0225	MRZ	60	74.24	-14.24	202.7776
16	IMP	88	88.15	0.15	0.0225	MSL	55	74.24	-19.24	370.1776
17	ZLF	88	88.15	0.15	0.0225	SPS	75	74.24	0.76	0.5776
18	AND	90	88.15	-1.85	3.4225	SRM	80	74.24	5.76	33.1776
19	RNA	88	88.15	0.15	0.0225	AHJ	81	74.24	6.76	45.6976
20	STM	94	88.15	-5.85	34.2225	SKD	82	74.24	7.76	60.2176
21	ASK	90	88.15	-1.85	3.4225	NRF	83	74.24	8.76	76.7376
22	SRA	88	88.15	0.15	0.0225	ANA	78	74.24	3.76	14.1376
23	INS	92	88.15	-3.85	14.8225	ILF	75	74.24	0.76	0.5776
24	UMH	86	88.15	2.15	4.6225	RVD	78	74.24	3.76	14.1376
25	MGF	90	88.15	-1.85	3.4225	MAJ	78	74.24	3.76	14.1376
26	ARA	90	88.15	-1.85	3.4225	ABD	80	74.24	5.76	33.1776
27	MFL	88	88.15	0.15	0.0225	MFH	75	74.24	0.76	0.5776
28	ASB	90	88.15	-1.85	3.4225	GFR	60	74.24	-14.24	202.7776
29	LII	88	88.15	0.15	0.0225	SYF	75	74.24	0.76	0.5776
30	DLV	88	88.15	0.15	0.0225					
31	KRR	88	88.15	0.15	0.0225					
32	ANH	84	88.15	4.15	17.2225					
33	SCN	90	88.15	-1.85	3.4225					

Total	0.05	$\Sigma x^2 = 168.2425$	0.04	$\Sigma x^2 =$
			1647.31	

Deviation scores of posttest were computed by using this formula:

Deviation score of Control Group

Deviation Score of Experimental Group

$$\begin{aligned}
 S &= \sqrt{\frac{\Sigma x^2}{N-1}} \\
 &= \sqrt{\frac{168.2425}{33-1}} \\
 &= \sqrt{\frac{168.2425}{32}} \\
 &= \sqrt{5.2575781} \\
 &= 2.29
 \end{aligned}$$

$$\begin{aligned}
 S &= \sqrt{\frac{\Sigma x^2}{N-1}} \\
 &= \sqrt{\frac{1647.31}{29-1}} \\
 &= \sqrt{\frac{1647.31}{28}} \\
 &= \sqrt{58.8325} \\
 &= 7.67
 \end{aligned}$$



To analyze the standard error of difference means scores in both groups by using the formula presented as follows:

$$\begin{aligned}
 S\bar{x}_e - \bar{x}_c &= \sqrt{\left(\frac{S_e}{n_1}\right)^2 + \left(\frac{S_c}{n_2}\right)^2} \\
 &= \sqrt{\left(\frac{2.29}{33}\right)^2 + \left(\frac{7.67}{29}\right)^2} \\
 &= \sqrt{\left(\frac{10.19}{5.74}\right)^2 + \left(\frac{17.88}{5.38}\right)^2} \\
 &= \sqrt{(1.77)^2 + (3.32)^2} \\
 &= \sqrt{3.13 + 11.02} \\
 &= \sqrt{14.15} \\
 &= 3.76
 \end{aligned}$$

Finally, the researcher calculated the data so that the difference between the posttest results in both groups could be taken into account. The formula is shown below:

$$\begin{aligned}
 t_{obs} &= \frac{\bar{x}_e - \bar{x}_c}{S(\bar{x}_e - \bar{x}_c)} \\
 &= \frac{88.15 - 74.42}{3.76} \\
 &= \frac{13.73}{3.76} \\
 &= 3.65
 \end{aligned}$$

In the process of observation, the authentic material was used in the treatment as the media to improve the students' achievement in writing English Narrative Paragraph. In implementing the media in the treatment, the teaching and learning process started with the introduction of the material that will be learned by the students. After that, the students worked in groups and did the exercise together by using authentic material, in this case, brochures. The observation was conducted in six meetings. In all meetings, the students were given various brochures such as traveling brochures, restaurant brochures, and hotel brochures. In each meeting, the students learned a different kind of brochures. In the first and second meeting, the students did not directly write a descriptive paragraph. They only made a simple sentence using simple present tense. Writing a descriptive paragraph started at the third meeting. In learning descriptive paragraph, the students were asked to analyze the example of descriptive paragraph which was included in the brochure. After analyzing the example of the descriptive paragraph in the brochure, the students were asked to write the descriptive paragraph using their own words based on their own understanding.

The treatment was conducted only to the experimental group. In the end of the process of conducting the research, the students in both the control group and the experimental group had a posttest. By analyzing the posttest result scores of the two groups, it was found that there was a significant difference of the result (13.91). The control group got a lower mean score of the posttest which indicated that the students in the control group were still confused about writing descriptive paragraph. The result of the posttest also asserted that the students in the control group were not really interested in learning



writing because they tended to be bored. Therefore, by analyzing the difference of the posttest result between the two groups, it is believed that the students in the control group still get difficulties in writing descriptive paragraphs and need to improve their writing skill.

Unlike the control group, the students in the experimental group did well in writing English descriptive paragraph by showing a better performance in doing the posttest. The data showed that the students in the experimental group averagely got higher score than the ones in the control group. Some of the students in experimental group successfully got the score of 90 and even more. Meanwhile, not even a single student got score 90 in the control group. Moreover, it was actually clear at the first place, when doing the observation, the behavior of the students between the two groups was slightly different. The students in the experimental group which learned the lesson through authentic material seem more enthusiastic and focused rather than the students in the control group.

As Rogers and Medley (1988:467) define, "authentic materials as 'appropriate' and 'quality' in terms of goals, objectives, learner needs and interest and 'natural' in terms of real life and meaningful communication". It means that, authentic material is way more captivating to be used in the teaching and learning process. Regarding the positive impact of the authentic material, the students in the experimental group were motivated by the use of authentic material during in instructional process. The part of brochure that facilitates the improvement of the students in an experimental group is the design of the brochure itself that is interesting enough to be used as a media in instructional process. Unlike textbook, brochure has various pictures which are connected to the real-life context. So, that is why learning through brochure can make the students easily engage with the material. On the other words, the use of authentic material is effective in helping the students to learn in a more interesting way and at the same time could make them easily understand the material. Thus, authentic material could be categorized as the efficient media, especially in teaching writing skill.

CONCLUSIONS AND SUGGESTIONS

Referring to the result of the posttest in which the experimental group had better achievement compared to control group, it can be concluded that the use of authentic material improves the ability of the students in writing English descriptive paragraph. Therefore the use of authentic material can give excellent impact to the eight graders of MTs Negeri Model Palu in writing skill. Not only has the media helped the students to understand materials easily but also motivated them to be active in teaching and learning process. It could happen because authentic materials introduce a real-life context in which the students would learn the material in a more contextual way. Based on the findings of this research, researchers suggest several points as follows:

Firstly, the use of authentic material is quite tricky as it reflects the real-life context. Therefore, the teacher needs to pay more attention in filtering the authentic material which would be used in the teaching and learning process. The teacher should give suitable wordings in the authentic material itself.

Secondly, the teacher also needs to be creative to give an efficient authentic material that can literally help the students understand the lesson. The authentic material should reflect students' daily-life



context which can be easily recognized by the students so it will not take much time to introduce the topics.

Lastly, for other researchers, it is expected that this research can encourage them to conduct other research studies by using authentic materials, not only to teach writing, but also other English skills, such as listening, speaking and reading as well as other language components or other subjects.

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THE TEACHING OF SEMANTIC FIELD IN IMPROVING BUGINESE LEARNERS' ENGLISH VOCABULARY: AN EXPERIMENTAL STUDY

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Abstract: This research is aimed at finding out the teaching of semantic field that can improve English vocabulary mastery of Buginese learners at English Education Program of FKIP UMPAR. Related to the aims of the research, a quasi-experimental method was carried out. The population was the students of English Education Program at FKIP UMPAR. Meanwhile, the samples were determined based on simple random sampling in which every Buginese learner in the population had an equal chance to be chosen as a sample. The instrument for collecting the data is a vocabulary test. Based on the result of the data analysis, the students' vocabulary mastery of the experimental group improved more than that of the control group. It can be concluded that (1) semantic field strategy could increase students' vocabulary mastery and more effective than conventional way, and (2) the students' vocabulary mastery in the experimental group was higher than those in the control group and the difference is very significant. Therefore, the use of semantic field strategy is recommended in improving learners' vocabulary.

Keywords: *semantic field strategy, Buginese Learners, English vocabulary*

INTRODUCTION

According to Hornby (1995), vocabulary is a total number of words which (with rules of combining them) make up a language. Al Kufaishi (1998) states that vocabulary is a vehicle of thought, self-expression, interpretation and communication. In using English, one needs to have a great amount of vocabulary so that she/he could easily express her/his thoughts in communication. In addition, Wilkins (1972) cited in Thornbury (2002) states that "without grammar very little can be conveyed, without vocabulary nothing can be conveyed."

One of the major challenges in teaching a foreign language is that of teaching new vocabulary words and of expanding the vocabulary base of second language (L2) learners. In fact, there is no substitute for extensive real world experience for enlarging and enriching the learner's knowledge of words in his or her second language (Krashen 1982). Yet, the classroom teaching of foreign language vocabulary is an essential part of the curriculum of many schools and will remain so for the foreseeable future. As a result, it is important for researchers to investigate ways to improve the direct instruction of foreign language vocabulary. Until the last decade or so, it was the common practice to consider the teaching of vocabulary as an afterthought or an "appendage" to the more important tasks of teaching the grammar and pronunciation of the language (Behaydt 1987).



In general, the teaching of vocabulary, until the last decade, has been done mainly through the use of glossaries and dictionaries. However, the results of studies in many disciplines have enlarged the understanding of what is truly involved in the learning of a second language. The 1980s were notable for the emphasis that researchers/ theorists placed on the need to teach Vocabulary using an approach that was fundamentally “associative” in nature. As a result, teachers throughout the country began using methods that stressed context, that is, their methods had as their goal of getting students to relate their prior knowledge to the new words they were learning (Omaggio 1986). Among these new approaches was semantic field.

According to Cristal (1986), the first thing is to drop the focus on frequency, and to replace it by a notion of the quality of vocabulary. But dropping the frequency focus is not easy, as it has been around for a very long time. Most teachers and therapists, I think, have been brought up to believe that size of vocabulary is the critical factor, and that their job is to increase the number of words. Many test and teaching procedures are restricted to this point, and judgments tend to be phrased in quantitative terms. ‘He has a vocabulary of about 20 words...100 words...’ such observations are commonplace, but their only value is in the context of screening. When it comes to the question of what words to teach next, numbers alone are not enough. To have established that a child has 50 words does not answer the question ‘Which word will we teach as number 51’ and to established that two children both have vocabularies of 50 words does not mean that they are at the same level, in terms of semantic development. One child may be using the words in a simple labeling way, each word referring to one object; whereas the other may be using (the same) words in a creative way, each word referring to a range of objects and ideas. For the first child, *cold* might mean only certain kind of weather; for the second, it might be used to refer to weather, water, ice-cream, and even to a grim face. It is the senses which are important in vocabulary learning, not the words alone.

The first step in determining the quality of a child’s vocabulary is to see how far the words group themselves into sets, or fields, and begin to define each other. The notion of a semantic field is very important. The words *apple*, *banana*, and *orange* belong to the semantic field of fruit. *Brother*, *uncle*, and *father* belong to family. *Red*, *green*, and *blue* belong to color. It is not always easy to decide which field a word belongs to, and you have to look carefully at the context. A *hospital*, for example, is in one sense a building (and thus belongs to the field of building, along with *church*, *factory* and *house*); on the other hand, it is a place where you get treatment (and thus belongs to the field of health, along with *ward*, *consultant*, and *nurse*). The context is usually clear enough, when a child uses the word; where it is not clear, of course, it may not be possible to reach a decision. (A fuller account of semantic fields is given in Crystal (1981), and a procedure which can plot children’s developing use of fields is outlined in Crystal (1982).)

The important thing to appreciate about vocabulary learning is that, after the very initial stages, words are not learned ‘one at a time’, as the frequency models suggest. A new word has to find its place in relation to the other words already acquired. As its meaning comes to be appreciated, the meaning of the other words is made to alter. For example, an 18-month-old may have the word *dog* in his vocabulary, but he uses it to refer to all animals (the phenomenon of overextension). However, as soon as he picks up the



word *cat*, the meaning of *dog* changes. *Dog* and *cat* now divide up the semantic field of animals. If *cow* comes along next, the field is divided yet again. A great deal of debate has taken place as to the way in which this is done – which features of meaning the child pays particular attention to, the order in which these features are acquired, and how long it takes to complete the process, so that words like *dog* and *cat* end up with their adult meaning (see Clark and Clark, 1977). With some fields, the process of sorting out all the semantic features which distinguish words can take several years – even for a field such as family (where even at age seven or eight children may still be unclear about the reciprocal meaning of some words – if one has a brother, one is a brother – or not know the meaning of such words as *cousin*). In fact, family is a good example of a field which continues causing problems even in adult life. Evidence? How many readers are totally clear about the difference between *second cousin* and *cousin once removed*?

What is going on, when a semantic field is being learned? All kinds of cognitive and social learning, of course, but for the present paper my focus is on the purely linguistic issue involved – which is that words are being used to help learn other words. Very little vocabulary learning is carried out by having the word refer directly to the object in the real world. At the very beginning, these processes (of ostensive naming) take place, of course, as parents point to objects and label them. But this stage does not take very long. As interests widen, and mobility increases, it becomes increasingly impracticable to define by pointing. A child who hears the word *giraffe* and asks ‘What’s a ‘raffe?’ is told something like ‘It’s an animal with a very long neck’. It would be somewhat abnormal to reply, ‘I’ll show you when we next see one!’ and of course for the vast majority of notions, there is nothing obvious to point at anyway. How would you point at *think*, or *color*, or *angry*? Or, for that matter, *red* (pointing to a red object does not necessary help, as, from the child’s point of view, you might be pointing at its shape, or its size, or even suggesting that the object itself is called a ‘red’).

Words define words. *Giraffe*, in the above example, is defined with references to *animal* and *long neck* (one of its distinguishing semantic features). And so it is, with the whole vocabulary. A dictionary is a book in which all the words of the language are defined by using – the words in the language. Occasionally, it proves easier to see an object than to define it (as with the classic conundrum of how to describe the word *spiral* without using your hands), and dictionaries then rely on supplementary pictures. But in the vast majority of cases, the words are enough. And it is the same when we are asked to define words ourselves, in everyday life. We give a definition, as best we can, using the same procedures as illustrated in dictionaries. We rely on the sense-relations which exist between words—the relationships of meaning which we sense intuitively to be present, so that we ‘know’ that two words ‘have the same meaning’ (are synonyms), ‘have opposite meanings’ (are antonyms), ‘have one meaning included in the other’ (are hyponyms), or ‘can’t be both things at once’ (are incompatible). Here are examples of each category, illustrated from parent reactions to child questions:

- synonymy : “*oto* means *car*”
- antonymy : ‘*maja*’ means *not very pretty*’
- hyponymy : ‘*bandike* is a kind of *fruit*’



These four kinds of relationship between words are the essential ones for developing a qualitative approach to vocabulary teaching and learning. (For other categories, and for further examples of the above, see Crystal (1981).) It is these relationships which help to define the structure of the semantic fields of the language, and they provide the main means where by teachers and therapists can extend a child's vocabulary in a structured and systematic way.

From the statement above, the researcher is interested in the teaching of semantic field in improving learners' vocabulary: an experimental study.

METHOD

The method used in this research is a quasi-experimental method, using non-equivalent group pretest and posttest design consisting of one class experimental and one as control. It used a pre- test and post-test class design. Moreover, the variable of this research is any characteristic that is not always the same-that is any characteristic that varies (Wallen and Fraenkel, 1991). Variable can be classified in several ways, one way is to distinguish between variable which is measured and which is categorical. Measured variable is the variable that can be measured. Categorical variable is the qualitative variable that explains the kind and shape of variable. Two other types of variables are dependent and independent variables. Independent variable is a variable that affects (presumed to affect) the dependent variable under the study. Dependent variable is the variable that can be influenced by other variables.

The variables of this study are Buginese learners' English vocabulary improvement and semantic field. Buginese learners' English vocabulary improvement is the dependent variable and semantic field is the independent variable. The dependent variable is the capability of Buginese learners' at English Department of FKIP UMPAR to use vocabulary or words related to various themes based on the given curriculum. Meanwhile, the independent variable is the implementation of teaching strategy through semantic field to teach vocabulary to students in various themes, i.e. recycling, ghost, Baltic States, snowboarding and single-parent families. The themes were selected based on some considerations, i.e., the availability of the texts, the types of words used, and the frequency of the words usage. The types of the words were selected based on the parts of speech (noun, verb, adjective, and adverb). Those words were taken from some selected passages on particular topics.

Wallen and Fraenkel (1991) state that the population is the group to which the researcher would like the result of a study to be generalized. It includes all individuals with certain characteristics. The population of this research is Buginese learners' at the fourth semester of English Department of FKIP UMPAR. It consists of 4 parallel classes; each class consists of 37-40 students. The total number of population is 158 students. In addition, Wallen and Fraenkel (1991) state that the sample refers to any group on which information obtained. The researcher applied a cluster random sampling technique in this research. Two classes became the sample of this research, one class for experimental and one for control class. The number of the sample is 40 students for the experimental class and 40 students for the control class.



Postlethwaite (2005) states that instrument is a construction of operation definition of key variables and selection/preparation of instruments (tests, questionnaires, observation schedules, etc.) to be employed in the measurement of these variables.

The instrument used in this research is vocabulary test that is administrated both in the pretest and posttest. The kinds of vocabulary test are in the form of multiple choice tests and matching. The number of test items for each test is 15 numbers for each test, so the total number of test items is 30 items.

According to Nunan and Bailey (2009), collecting data is the procedures of gathering data during actual language lessons or tutorial sessions, primarily by watching, listening, and recording (rather than by asking). In this research, the procedure of collecting data is presented; before doing a treatment, the researcher gave a pretest. It aims at identifying the students' vocabulary ability. After doing the treatment, the researcher gave a posttest to the students to know their vocabulary improvement after being treated. The result of the posttest was scored to prove the hypothesis.

FINDINGS AND DISCUSSION

The researcher sets out the result of the study. It is divided into three parts: description of the data, prerequisite testing and the discussion of the study result. The researcher gave different treatments to the groups. As stated before, in teaching English vocabulary, the first group as the experimental one was taught using semantic field while the latter as the control one using a conventional way by listing or incidental reading alone.

Based on the analysis of pretest, it indicates that the Buginese learners' vocabulary mastery in the experimental group and control group fall into undesired classification. The data in control group show that none of the students got very good classification, 1 (2.5%) of students got good classification, 19 (47.5%) of students got average classification, 7 (17.5%) of students got poor and 13 (32.5%) of students got very poor classification. The data in experimental group, however, shows that the students' writing competence also falls into undesired classification. None of the students got very good classification, 3 (7.5%) of the students got good classification, 10 (25%) of students got average, 13 (32.5%) of students got poor and 14 (35%) of students got very poor classification. It means that the result of pre-test was low before the students were treated with the semantic field.

However, the data analysis of posttest indicates that the Buginese learners' vocabulary mastery in the experimental group falls into desired classification. It shows that 15 (37.5%) of students got very good classification, 19 (47.5%) of students got good classification, 5 (12.5%) of students got average, 1 (2.5%) of students got poor classification and no students is classified very poor. In contrast, the control group shows that the Buginese learners' vocabulary mastery falls into undesired classification. It shows that 1 (2.5%) of the students got very good classification, 10 (25%) of the students got good classification, 14 (35%) of students got average classification, 7 (17.5%) of students got poor and 8 (20%) of students got very poor classification. It means that the result of post-test was improved after the Buginese learners' were treated with the semantic field.



Besides, the mean score obtained by the Buginese learners in the experimental group was 51.125, lower than the control group, 51.225. It means that the mean scores of the pretest obtained by the Buginese learners' in both groups are different.

In order to know whether or not there is a significant difference of Buginese learners' vocabulary achievement that were taught by semantic field and those were taught by a conventional way after the treatment, both groups are statistically significant at the level of significant 0.05, degree of freedom 78. The result of the calculation is shown in t-test statistical analysis of independent sample in which the t-table was 1.671 by probability sig. (one tailed) 0.05 and t-test was -0.0295. It means that t-test is lower than t-table or the probability is lower than 1,671 as the level of significance for one tailed test, $-0.0295 < 1,671$. There was no significance and in other words, both of them have the same ability before treatment. The data of pre-test indicate that the statistical hypothesis of H_0 was accepted and statistical of H_1 is rejected.

On the contrary, after calculating the result of the Buginese learners' scores on post-test, the mean score obtained by the Buginese learners' in the experimental class, 79.925, is higher than the control group, 59.400. It means that the mean scores of the post-test obtained by the Buginese learners' in both groups are different.

The researcher used t-test to know the different mean score of both groups. The researcher used t-test at the level of significant 0,05 degrees of freedom 78. The t-test table shows that the t-test was 2.82 by probability sig. (one tailed) was 1.671 or t-test is higher than 1.671 as the level of significance for one tailed test, $2.82 > 1.671$. This means there was a significant difference among them. In other words, the experimental group has different competence after treatment. The data of post-test indicate that the statistical hypothesis of H_0 is rejected and statistical of H_1 is accepted.

Based on the results of the study, some discussions are presented here. First, the results show that there was significant difference on the Buginese learners' vocabulary achievement between the experimental and control group. It means that the achievement of those who were taught through semantic field is better than those who were not taught through semantic field strategy. In other words, both groups had the same achievement in the vocabulary test. This study revealed that the improvement of the Buginese learners' vocabulary was very significant. The experimental group had 51.125 as the mean score which improved to 79.925. To compare with the control group, the group had 51.225 which improved to 59.400.

Second, the Buginese learners' can concentrate for a surprisingly long time if they are interested. During the treatment through semantic field strategy, the researcher found that the situation in the class was not boring. The students seemed interested in creating the field. When the researcher asked them to create the field together on the whiteboard, most of them raised their hands to complete it. It proves that semantic filed strategy creates a secure teaching and learning atmosphere and makes the Buginese learners' involve in it.

Besides, this strategy enables them to be independent learners. When they found new vocabulary, they related them to their previous knowledge. However, some students found difficulty in developing the field by themselves. It might be due to their very limited vocabulary. The researcher encouraged them to work in pairs so that they could connect the central word with its relations by helping each other.



Furthermore, this study can support the study carried out by Saedi (2010) and Maryani (2006). Both studied the application of the semantic mapping. Both Saedi and Maryani also found that this way could improve the students' ability in vocabulary. On the other side, this study does not support some other studies, e.g., the study carried out by Gita (2012). This is probably because the population of her study was the elementary students. However, another study should be carried out to discover this phenomenon.

Finally, the writer interprets that the semantic field strategy gave a positive influence to the Buginese learners' achievement even though the students' achievement through semantic field strategy was very significant between the achievements of those who were not taught through semantic field strategy.

CONCLUSIONS AND SUGGESTIONS

The conclusions are drawn from this study. Semantic field strategy could improve Buginese learners' vocabulary mastery. The data in paired sample t-test indicated that there was an improvement on the vocabulary mastery of the Buginese learners who were taught through semantic field strategy. There was significant difference between the vocabulary mastery of those who were taught by using semantic field strategy and that of those who were not. The researcher found that the Buginese learners' vocabulary mastery in the experimental group was higher than those in the control group and the difference was very significant. The data of post-test indicated that the statistical hypothesis of H_0 was rejected and statistical of H_1 is accepted. The condition above may be due to factors that influence students' achievement such as internal factor (attention) and external factor (natural condition).

In conclusion, teaching vocabulary by the semantic field strategy under discussed item is efficient as well as necessary. However, vocabulary is not an easy subject to deal with. The present study could not possibly embrace all the factors concerned. One limitation of the study was that writing composition was not the best way to measure the efficiency of vocabulary mastery. At the same time, other aspects of vocabulary mastery remain to be investigated.

Some suggestions are offered in this study. First, varying the strategy to be applied in the classroom is a must for teachers, especially in teaching English class. It is done to avoid boredom in the teaching and learning process. Semantic field strategy can be used as one of alternative strategies in teaching vocabulary to students. Next, in using this strategy to teach, it is better to choose the central word which is not too wide or too narrow because if the words are too wide or too narrow it will be difficult for the students to develop or connect the word. Finally, using this strategy is better for the students to correlate the central word to find as possible as words so that it will be more useful for them.

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STRATEGIES TO OVERCOME PROBLEMS AND DIFFICULTIES IN TEACHING AND LEARNING ENGLISH LISTENING COMPREHENSION

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Abstract: Listening is an important skill when learning English as a foreign language. However, there is a tendency to neglect its importance. Some schools do not emphasize on learning listening as they emphasize on speaking and reading. Moreover, most of the students encounter a lot of problems and difficulties when doing listening comprehension. Many studies have been done to identify the students' problems and difficulties in listening comprehension especially in the Asian context. These difficulties and problems might hinder the students from developing and improving their listening ability. This paper presents and suggests the strategies to help overcome the students' problems and difficulties in listening comprehension. It begins with brief explanation on listening and listening comprehension, the definition and the significance of listening. It reviews the problems and difficulties faced by the students in listening comprehension. Then, the paper analyzes the strategies that can be used to overcome or minimize these problems and difficulties. These strategies can be implemented by the teachers when teaching listening comprehension or the students themselves when learning listening comprehension.

Keywords: *Listening Comprehension, Problems and Difficulties, Strategie*

INTRODUCTION

"The teaching of listening comprehension has long been "somewhat neglected and poorly taught aspect of English in many EFL programs" (Mendelson, 1994) in (Gilakjani & Ahmadi, 2011). However, listening is now regarded as much more important in both EFL classrooms and SLA research. In spite of its importance, L2 learners often regard listening as the most difficult language skill to learn (Kurita, 2012). Students are not taught how to learn listening effectively. To respond to such problems, the writer thinks of some strategies and solutions to overcome such problems.

In this article, the writer begins to discuss the definition of listening and listening comprehension and the significance and importance of listening comprehension. Then the writer analyzes the problems and difficulties faced by teachers and students in listening comprehension. This is based on results and findings of many studies conducted to investigate the problems and difficulties in teaching and learning listening comprehension. Finally, the most important section of this article is reviewing and analyzing the strategies that can be used to overcome such problems and difficulties encountered by the teachers and students in listening comprehension.



LISTENING AND LISTENING COMPREHENSION

Listening is a fundamental language skill. Its importance is pointed out by Hansan (2000) that “listening comprehension provides the right conditions for language acquisition and development of other language skills” (p.138). Rost (2002) in Hamouda (2013) defined listening comprehension as a complex and interactive process in which listeners are involved in dynamic construction of meaning. Listeners understand the oral input from sound discrimination, prior knowledge of vocabulary, grammatical structures, stress and intonation, as well as other uses of linguistic, paralinguistic, or even non-linguistic clues in contextual utterance.

Listening comprehension is regarded theoretically as an active process in which individuals concentrate on selected aspects of aural input, from meaning, from passages, and associate what they hear with existing knowledge (Gilakjani & Ahmadi, 2011). Another explanation about listening comprehension quoted by Gilakjani and Ahmadi (2011) who is quoted from (Richards, Platt & Platt, 2000) that listening comprehension is the process of understanding speech in a second or foreign language. The study of listening comprehension processes in second or foreign language learning focuses on the role of individual linguistic units (e.g. phonemes, words, grammatical structures) as well as the role of the listener’s expectations, the situation and context, background knowledge and the topic.

THE SIGNIFICANCE AND IMPORTANCE OF LISTENING COMPREHENSION

Among the four language skills, listening had hardly got the attention of education. Rost in his book about teaching and learning said: “Teaching methods emphasized on productive skill, and the relationship between receptive and productive skill was poorly understood. Until recently, the nature of listening in the second language was ignored by linguists and it was often assumed that listening skills could be acquired through exposure but not really taught. He also pointed out that listening is vital to language classroom because it provides input for the learner. Without understanding input at the right level, any level cannot simply begin (Rost, 1994, p. 14) “Listening plays an important role in communication as it is said that, of the total time spent on communicating, listening takes up 40-50%; speaking, 25-30%; reading, 11-16%; and writing about 9% (Mendelson, 1994) in (Gilakjani & Ahmadi, 2011).

PROBLEMS AND DIFFICULTIES IN LISTENING COMPREHENSION

In this section, the writer presents the problems and difficulties in listening comprehension. As stated by Gilakjani and Ahmadi (2011) in their online article, “EFL English language learners have limited listening comprehension. Listening levels of learners are different from each other, because listening is affected by crucial factors. The most important factors that should be emphasized are: the significance of listening, the study of listening, teaching theory and use of the most advanced listening teaching methods. Gilakjani and Ahmadi (2011) quoted from Underwood (1989) who states seven causes of obstacles to efficient listening comprehension. First, listeners cannot control the speed of delivery. He says, “Many English language learners believe that the greatest difficulty with listening comprehension is that the listener cannot control how quickly a speaker speaks”. Second, listening cannot always have words



repeated. This is a serious situation in learning situations. In the classroom, the decision as to whether or not to replay a recording or a section of a recording is not in the hands of students. Teachers decide what and when to repeat listening passages; however, it is hard for the teacher to judge whether or not the students have understood any particular section of what they have heard.

Third, listeners have a limited vocabulary. Listeners sometimes encounter an unknown word which may cause them to stop and think about the meaning of that word and thus cause them to miss the next part of the speech. Fourth, listeners may fail to recognize the signals which indicate that the speaker is moving from one point to another, giving an example, or repeating a point. Discourse markers used in formal situations or lectures such as “secondly”, or “then” are comparatively evident to listeners. In informal situations or spontaneous conversations, signals are vaguer as in pauses, gestures, increased loudness, a clear change of pitch, or different intonation patterns. These signals can be missed especially by less proficient listeners. Fifth, listeners may lack contextual knowledge. Sharing mutual knowledge and common content makes communication easier. Even if listeners can understand the surface meaning of the text, they may have considerable difficulties in comprehending the whole meaning of the passage unless they are familiar with the context.

Sixth, it can be difficult for listeners to concentrate in a foreign language. In listening comprehension, even the shortest break in attention can seriously impair comprehension. Conversation is easier when students find the topic of the listening passage interesting; however, students sometimes feel listening is very tiring even if they are interested because it requires an enormous amount of effort to follow the meaning. Seventh, students may have established certain learning habits such as a wish to understand every word. Teachers want students to understand every word they hear by repeating and pronouncing words carefully, by grading the language to suit their level, by speaking slowly and so on. As a result, they tend to become worried if they fail to understand a particular word or phrase and they will be discouraged by the failure. It is necessary for students to tolerate vagueness and incompleteness of understanding (Underwood, 1989).

Buck (2001) in Kurita (2012) also analyzed the difficulties faced in listening comprehension. Buck stated that there numerous difficulties to be encountered in listening comprehension tasks, such as unknown vocabulary, unfamiliar topics, fast speech rates, and unfamiliar accents. Kurita (2012) further quoted Elkhafai's study who explained that foreign language learning anxiety and stressful classroom environment can cause problems in listening comprehension. There are four main reasons for students' listening anxiety (Chang & Read, 2008 in Kurita, 2012). Firstly, most people reported listening only once. Secondly, concern about the mark they would obtain. The third reason is worrying that the test would be very difficult for them as compared to other students in the class. The fourth reason is lack of confidence.

Renukadevi (2014) in his article summarized the problems in listening explained by Yagang (1994). Yagang (2014) explained that the problems in listening were accompanied with the four following factors: the message, the speaker, the listener and the physical setting. The problems were believed to cause by the speech rate, vocabulary and pronunciation. Renukadevi (2014) also quoted from Flowerdew and Miller (1996) who assumed that the problems of the students were for the speed of delivery, new



terminology and concept, difficulty in focusing and the physical environment. The main reasons why the learners feel listening difficult are:

1. Lack of effort to understand each and every word while listening. Especially in L2 acquisition they are unable to transfer their L1 skill easily to a second language.
2. Failure or laziness to build up their vocabulary gradually and this greatly reflects in their listening and keeps them low spirited in acquiring the language skills.
3. Listeners problem with different pronunciation, accents as they stick to one particular articulation.
4. Listener's concentration power or listening stamina greatly influences their listening skills, which is not so in the case of acquiring the other language skills (reading, speaking and writing) even when they are carried for a longer period of time.
5. Distraction by the physical setting or the environment in which listening is to be carried out. This becomes an added challenge for an average learner and a main confront even for good listeners.

In another online journal article entitled "Listening Comprehension Difficulties Encountered by Students in Second Language Learning Class" Bingol et.al. (2014) analyzes several potential problems which may appear during or before listening. Their analysis is presented as follows:

1. Quality of recorded material. The writers argue there are still some classrooms which do not have computer and multimedia systems and so on. The quality of sound system affects understanding of listening.
2. Cultural differences. Being unfamiliar with cultural knowledge of language plays a great role in understanding the context. The topic may contain completely different cultural matter than the students have.
3. Accent. Munro and Derwing (1998) in Binglo et. al (2014) claimed that too many genres of accented speech would result in a significant reduction in comprehension. Fan (1993) pointed out that usually ESL/EFL listeners are used to "their teacher's accent or to the standard variety of British or American English".
4. Unfamiliar vocabulary. This is the usual problem faced by the students. If the listening passage has many words that have more than one meaning and if their less common usage students get confused.
5. Length and speed of the listening. The level of students play a great role when listening long parts and keeping all the information in the mind. It is not easy for the lower level students to listen more than three minutes long listening then completing the desired activities. Another reason that makes listening text difficult is the speed. If the speakers speak faster than normal listeners, they may have difficulties to catch target words. Underwood states that on the contrary of reading comprehension the listener cannot control speed of the speaker and this causes the greatest difficulty with listening comprehension (Underwood, 1989).
6. Physical conditions. Sometimes inconvenience of classrooms affects students listening comprehension. In the large classrooms students who are sitting on the back rows may not hear the recording as students sit in front. Students who prefer to stay next to the windows are also



affected by the noise that comes from outside. The size of the classroom also makes difficult for teachers to manage all class in group activities or to get feedback from students. The temperature of class can be counted as a factor that makes listening comprehension difficult. The class that does not have air conditioner or heater may be too hot in summer or too cold in winter.

7. Lack of concentration. It is difficult for students maintaining the concentration in a foreign language learning classroom. In listening comprehension, even the smallest pause in attention may considerably spoil comprehension.

The writer of this article herself conducted research on the students' problems in listening comprehension (2014). Based on the result of the research, it was found that the students face various kinds of problems. The ten most frequent problems faced by the students are (1) difficulty to concentrate with noises around (83.94%), (2) unclear sounds as a result of poor acoustic conditions of the classrooms (81.47%), (3) difficulty to understand fast speakers (79.76%), (4) difficulty to understand listening texts with too many unfamiliar words (78.56%), (5) losing concentration if the recording is in poor quality (75.89%), (6) unclear sounds as a result of poor-quality CD player (75.3%), (7) unclear sounds resulting from poor equipment such as headsets (71.59%), (8) difficulty to understand the meaning of words which are not pronounced clearly (71.42%), (9) difficulty to understand the listening text if the teacher does not pre teach vocabulary words (65.47%), and (10) difficulty to follow the spoken text when the sentences are too long and complex (62.64%).

Based on the previous literature on difficulties in listening comprehension, the writer summarizes the following listening difficulties: (1) problems related to the process of listening, which includes the problems in listening to new vocabulary and understanding the listening text, (2) problems related to the content of listening texts, which includes the length of the listening text, (3) problems related to linguistic features of the listening text, which includes the accent and pronunciation, (4) problems related to failure to concentrate, (5) problems related to anxiety, (6) problems related to the speaker, and (7) problems related to physical settings.

In the next section of this article, the writer presents the strategies to overcome the problems and difficulties as explained before.

STRATEGIES TO OVERCOME PROBLEMS AND DIFFICULTIES IN LISTENING COMPREHENSION

As stated earlier, in this part, the writer presents the strategies that the teacher and learner can use in order to overcome such problems and difficulties encountered in listening comprehension. The writer gives a strategy and solution to each of the problems stated above.

Problem 1:

The first problem is related to the process of learning. Usually, listening activities are subcategorized as pre-listening, while listening, and post-listening activities. Karakas (2002) in Gilakjani and Ahmadi (2001) states that "listening activities try to prevent failure so that they can support the learner's interpretation of the text." The pre-listening activities are the most effective. Teachers can teach



cultural key concepts. They may select certain words, difficult grammatical structure and expressions to be explained through the discussion about the topic, and may also ask students to predict the content or what speakers are going to say, based on the information they have already got. Karakas further explained that pre-listening activities usually have two primary goals: (a) to help to activate students' prior knowledge, build up their expectations for the coming information; and (b) to provide the necessary context for the specific listening task.

Medley (1977) in Gilakjani and Ahmadi (2011) divided pre-listening activities into "readiness activities" and "guidance activities". Reading activities aim at activating students' prior knowledge by reading the title, new words of the text, sometimes by looking at the pictures given before the exercises in textbooks, and also by asking provocative questions or introducing some background knowledge. Guidance activities are intended to guide students' attention to specific aspects of language input by letting them bear certain purposes in mind in advance, that is to say, letting students know what task or tasks they are going to do with the text.

Problem 2:

The second problem is related to the content of listening text. This includes the length of the listening text. It is not easy for the lower level students to listen more than three minutes long listening then completing the desired activities. Thus, "short listening texts facilitate listening comprehension and diminish boredom, keep learners concentration alive" (Atkins et. al., 1995 in Bingol (2014)).

Problem 3:

The third problem is related to linguistic features of the listening text. This includes accents and pronunciation. In order to overcome cultural differences, instructors should give prior knowledge about the topic beforehand. Related to problem in accent, teachers have to familiarize the students with both British and American accents. Not only that, the teacher can introduce varieties of accents besides British and Americans. This can help students to be accustomed to foreign accents.

Problem 4:

The fourth problem is related to failure to concentrate. Teachers can help students gain concentration if students find the topic of the listening text interesting and comprehending (Bingol, 2014). This might be related to the length of the listening text. If the teachers play shorter listening texts, it can motivate the students to concentrate.

Problem 5:

The fifth problem is the problem related to learning anxiety. Based on Elkhafaifi's (2005) study in Kurita (2012), it is suggested that reducing students' anxiety and providing a less stressful classroom environment might help students improve both their listening comprehension proficiency as well as their overall course performance.



Problem 6:

The sixth problem is related to the speaker. This includes the speed of the listening. It is clear for most language learners and teachers that a slower speech speed would facilitate beginner learners' listening comprehension (Bingol et. al, 2014)

Problem 7:

The seventh problem in listening comprehension is related to the physical settings. This is related to qualities of computers and CDs, and also related to the quality of other equipment and the condition of the classroom. The teacher can check the quality of the sounds before playing the CD. The choice of good room for listening will also affect.

CONCLUSIONS AND SUGGESTIONS

This article aims to discuss that to overcome listening problems faced by students, teachers or learners can use certain strategies for more effective listening. This article started explaining about listening and listening comprehension, the significance and importance of listening, the problems faced by students in listening, and the last section explained about the strategies to overcome such problems and difficulties in listening comprehension. All in all, it is important for the teacher to provide numerous opportunities for students to practice listening skills and to become actively engaged in the listening process.

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COMMUNICATIVE LANGUAGE TEACHING AND ITS ACHIEVEMENTS: A STUDY OF IN-COUNTRY PROGRAM IN INDONESIA FROM 2013-2015

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Abstract: This paper aims to discuss the result of the study on the implementation of communicative language teaching and its impact on the language achievements of the students. In this study, the data is collected from classroom observation, interview, and examination of various Indonesian curricula, syllabi, and teaching materials. The subjects of the study are students, peer tutors, and instructors involving in the CLS Malang programs in the summers of 2013–2015 at Indonesian for foreign speakers (or locally known as *Bahasa Indonesia bagi Penutur Asing* (BIPA)), State University of Malang. The result of the study shows that the implementation of communicative language teaching approach is very effective when it is combined with extracurricular activities. The combination of these two can significantly increase students' skills in Indonesian language as the students are able to use it effectively and meaningfully in "real-world" contexts afterwards. Moreover, based on the results of OPI (Oral Proficiency Interview), this approach enables students to practice Indonesian language through real-life interactions. Higher levels of students' achievement are predicted to result from this approach because the OPI interviews emphasize oral proficiency based on communicative and cultural skills in real-life settings. The limitation and suggestion for further research will also be discussed.

Keywords: *communicative language teaching, achievement, Bahasa Indonesia, in-country program, Indonesia*

INTRODUCTION

Communicative language teaching (CLT) is widely used in the field of a foreign language teaching around the world. CLT theory was promoted in the 1960s in Britain as a response to the earlier structural methods, like grammar translation method (GTM) and audiolingual method (ALM). The CLT theory starts growing up with the support of the theories of American sociolinguists, such as Hymes, Gumperz and Labov and the writings of Austin and Searle on speech acts that said "current standard structural theories of language were incapable of accounting for the basic characteristics of language creativity and uniqueness of sentences".

The emergence of communicative language teaching in the 1980s had changed views of syllabuses and methodology, which are continuing to shape approaches to teaching speaking skills today. Fluency becomes a goal for speaking courses and this could be developed through the use of information-gap and other tasks that require learners to experience real communication, despite limited proficiency in English. In line with this, Ur (1995) considers speaking as the most important skill because people who know a language are referred to as speakers of that language, and this indicates that using a language is



more important than just knowing about it because there is no point knowing a lot about language if they cannot use it (Schrivener, 2005). Nonetheless, Zhang (2009) argues that speaking remains the most difficult skill to master for the majority of English learners as they are still incompetent in communicating orally in English.

As argued by Hymes (1972) that the goal of communicative language teaching is “communicative competence,” and being “communicative” here does not necessarily mean to focus only on the speaking ability, instead it refers to how the students can use the language correctly and appropriately. This is in line with what has been discussed by Canale and Swain (1980: 160). In relation to the communicative competence, they propose four dimensions, namely grammatical competence, sociolinguistics competence, strategic competence, and discourse competence as can be seen in Figure 1.



Figure 1. Communicative Competence

Grammatical competence means that the students know how to use grammar, syntax, and vocabulary of a language, while *sociolinguistics competence* means that the students know how to use and respond to language appropriately, given the setting, the topic, and the relationships among the people who communicate.

Strategic competence, in addition, means that the students know how to recognize and repair communication breakdowns, how to work around gaps in one’s knowledge of the language, and how to learn more about the language and in the context. Finally, *discourse competence* means that the students know how to interpret the larger context and how to construct longer stretches of language so that the parts will be coherent.

There are some other dimensions of communicative competence as proposed by a number of experts. Faerch, et al. (1984), for instance, argue that communicative competence consists of phonology/orthography, vocabulary, grammar, pragmatic, discourse, strategies to communicate, and fluency. On the other hand, Bachman (1990) proposes that there are only two dimensions of communicative competence, i.e., organizational competence (covering the grammar) and textual competence (covering any kinds of sub-skills of a language).

Related to the above-mentioned explanation, this paper will focus on the teaching Indonesian which implementing CLT and its effects on the learners’ achievement in communicative competence, as shown in the Oral Proficiency Interview (OPI) test results. OPI by LTI is a 30-minute oral exam conducted via phone between trained OPI examiners and the learners; these two are engaged in a live conversation. OPI measures oral communicative competence in a language that is rated based on the oral proficiency levels described in the guidelines of the American Council on the Teaching of Foreign Languages (ACTFL) to



determine the students' ability to effectively and appropriately use the language in real-life situations, regardless of how proficient they are.

This approach is, then, implemented in an in-country program in which it is an Indonesian intensive summer program. Within this program, there is a program named Critical Language Scholarship (CLS) that is sponsored and funded by the United States Department and administered by the American Councils for International Education (ACIE). This program is carried out and implemented in BIPA Program at the State University of Malang (UM), Indonesia. The program runs for eight weeks from mid-June through mid-August. The students participating in this program have to live with host families, have extra-curricular activities, and participate in experiential visits or excursions during the weekends. Besides having regular five-hour-a-day classes, the students have to spend time with staff members, Indonesian friends, as well as peer-tutors, and/or take cultural classes, so that the goal to enable the students to communicate in Indonesian as the way Indonesian do can be achieved. This is also the one that make CLS different with other Indonesian abroad program since the students spend practically the whole day every day engaging in formal and/or informal learning communicative activities with native speakers of Indonesian language.

METHOD

In this study, the data is collected from classroom observation, interview, and examination of various Indonesian curricula, syllabi, and teaching materials. The subjects of the study are students, peer tutors, and instructors during the CLS Malang programs in the summers of 2013–2015 at Indonesian for foreign speakers, known as *Bahasa Indonesia bagi Penutur Asing (BIPA)*, in State University of Malang.

FINDINGS AND DISCUSSION

The implementation of CLT for CLS program in Indonesia

As discussed earlier, the general objective of the implementation of CLT is that to make the students communicative, and to make it happens – of course – the teaching and learning activities should focus on the students' need. In line with this, as proposed by Wilkins (1976), the syllabus used is the notional and functional syllabus. Simply defined, notion refers to the one that the students might use; while function refers to the one that the students might need in using the language. In other words, it can be stated that a notional-functional syllabus is one "in which the language content is arranged according to the meanings a learner needs to express through language and the functions the learner will use the language for..."

Related to this, the teaching and learning activities should make the students actively engaged in communication, and the teacher might become a facilitator, a resource person, a guide, as well as a researcher. Moreover, the material is structurally organized and built on themes, tasks, situations, or stimulus which can trigger the students to actively communicate in Indonesian language. Theoretically, there is no standard way of implementing CLT, but there are common procedures that are used in CLT; they are oral practice, question and answer (either based on dialogue or based on students' personal experience), meaning clarification, learning discovery, and of course oral production.



In relation to this, the implementation of CLT in CLS program can be described as follows. The students participating in this program will have 5-hour classes from Monday-Friday. In addition, while in Indonesia, they have to stay with host family in Indonesia, so that they are accustomed on how Indonesian people communicate and behave in their everyday lives. In one classes, there are 4 instructors with additional 2 tutors for each student. These activities intend to make them immersed in learning Indonesian language. Besides having 5-hour classes, living with the host family, and interacting with instructors as well as peers, they are required to take 1 or 2 practical elective courses, like traditional dance, batik, and Indonesian culinary. The visitation on a number of local industries is also put within the agenda. So far, they have visited some places, like food industry, traditional medicine, and ceramics industry. They also have guest speakers during the weekdays and cultural excursion during the weekends. As the final stage, the students have to make a final presentation, and to make this happens there are lots of staffs that are ready to assist the students whenever they have problems, especially in using Indonesian language.

The following is the curriculum that is used during CLS program from 2013 to 2015. Basically, there are four different levels: beginning, advanced beginning, intermediate, and advanced. Further explanation can be seen in Table 1.

Table 1. Curriculum used in CLS Program from 2013 to 2015

Subject: Indonesian Language

1) Beginning Level

INDO 111 Beginning Indonesian I (1.0 Unit)

This course is designed for students who have had little or no previous study of *Bahasa Indonesia*. The goal of the course is to teach students to be able to use *Bahasa Indonesia* to communicate in their daily activities, focusing on speaking abilities. The skills of listening, reading, writing, and grammar will be oriented to support the speaking abilities. Focus areas include but are not limited to: Indonesian alphabet, numbers, spelling and pronunciation rules; pronouns and other terms of address; question words (both formal and informal); Indonesian word order and basic grammar; time and place indicators; negation. At the end of the course, students will be able to understand (through speech and reading) and communicate (orally and in written form) in most situations related to work, school, and social life.

INDO 112 Beginning Indonesian II (1.0 Unit)

This course is designed for students who have had some initial (beginning-level) study of or exposure to *Bahasa Indonesia*. The goal of the course is to teach students to be able to use *Bahasa Indonesia* to communicate in their daily activities, as well as discuss personal interests, education, work and job-related interests, future goals, and other related topics. The focus is on speaking abilities, which will be integrated with listening, reading, and writing skills, and basic grammar. At the end of the course, students will be able to: understand key words, true aural cognates, and formulaic expressions that are highly contextualized and highly predictable, such as those found in introductions and basic courtesies; express ideas and thoughts as coherent entities and support opinions; and demonstrate good grammatical control and clear pronunciation and intonation.

2) Advanced Beginning Level

INDO 211 Advanced Beginning Indonesian I (1.0 Unit)

This Novice High/Advanced Beginning sublevel is designed for students who have had significant study (usually, but not always, the equivalent of one year of college study) of Bahasa Indonesia. The goal of this course is to



teach students to be able to understand and synthesize written and oral texts with some contextual support, and to summarize that information effectively, albeit basically, in oral and written form. Focus areas include but are not limited to food and nutrition, Indonesian myths, legends, and folktales, and Indonesian traditions (e.g., *mudik*) regarding topics such as family, pastimes, hobbies, etc. The tasks also include finding specific locations while asking for and giving directions, relaying experiences and events, dreams, hopes, and ambitions; and primary-level discussions of current events. At the end of the course, students will be able to understand (through speech and reading) standardized expressions of personal meaning by combining and recombining what is known with what they hear from their interlocutors into short statements and discrete sentences.

INDO 212 Advanced Beginning Indonesian II (1.0 Unit)

This course is designed for students who have had significant study (typically, but not always, more than the equivalent of one year of college study) of Bahasa Indonesia. The goal of the course is to teach students to use Indonesian for concrete topics such as self, family, occupation, travel, school, leisure activities, including discussion of their fields of academic specialty or interest. The course continues to develop the productive skills of speaking and writing at the Novice High level, using understood—but not necessarily internalized—grammatical skills. At the end of this course, students will be able to use more complex topics and communicate orally and in written form with some degree of fluidity. They will communicate spontaneously and with increasing levels of intelligibility in regular interactions with native speakers. Students will produce clear, detailed texts on a wide range of straightforward subjects explaining their basic viewpoints on an issue, or listing the advantages and disadvantages of various options. The course emphasizes open dialogue and discussion with native speakers, interviewing people and reporting on the interview activities, and presentations stressing oral proficiency in situations such as promotion for selling goods, or reporting on situations. Students will develop writing skills reflecting practical situations do develop greater control of basic Indonesian sentence structure and verb forms.

3) Intermediate Level

INDO 311 Intermediate Indonesian I (1.0 Unit)

This course is designed for students who have had significant study (usually but not always the equivalent of one year of college study) of *Bahasa Indonesia*. The goal of the course is to teach students to be able to listen to and/or read about topics and synthesize and summarize that information effectively in oral and written form. They will also speak and write about common topics such as relating experiences and events, dreams, hopes and ambitions, etc., including expressing their opinions about such experiences. Focus areas include but are not limited to: food and nutrition, Indonesian myths, legends, and folktales; Indonesian traditions (e.g., *mudik*) with regard to family, pastimes, hobbies, etc.; finding specific locations and asking for and giving directions, relating experiences and events, dreams, hopes, and ambitions; discussion of current events. At the end of the course, students will be able to: understand (through speech and reading) and communicate (orally and in written form) personal meaning by combining and recombining what they know and what they hear from their interlocutors into short statements and discrete sentences.

INDO 312 Intermediate Indonesian II (1.0 Unit)

This course is designed to teach students to be able to use *Bahasa Indonesia* to communicate effectively areas of concrete topics such as self, family, occupation, travel, school, leisure activities, including discussions in their fields of academic specialty or interest. At the end of the course, students will be able to understand (through both speech and reading) more complex topics and communicate (orally and in written form) seamlessly and spontaneously in regular interactions with native speakers. Students will produce clear, detailed text on a wide range of subjects and explain their viewpoints on an issue, explaining the advantages and disadvantages of various options. The course



emphasizes open dialogue and discussion with native speakers, interviewing people and reporting on the interview activities, and presentations stressing oral proficiency in situations such as promotion for selling goods, or reporting on situations. Students will be able to meet a number of practical writing needs, showing evidence of control of basic sentence structure and verb forms. Writers at this level can be readily understood by native speakers used to the writing of non-native speakers.

4) Advanced Level

INDO 411 Advanced Indonesian I (1.0 Unit)

This course is designed to teach students to be able to understand a wide range of longer, more challenging subjects and vocabulary, and to recognize implicit meanings in *Bahasa Indonesia*. They will be able to express themselves fluently and spontaneously without searching for words. Speakers at the advanced low level demonstrate emerging ability to describe and narrate. Focus areas include but are not limited to: concrete topics such as personal and social contexts, but also more abstract topics such as social problems, economic issues, development, politics, etc. These topics will include those suggested by the students themselves. At the end of the course, students will be able to use Indonesian rather flexibly and effectively for social, academic, and professional purposes, and produce writing that is clear, structured, and provides details about complex subjects. They will have incorporated some communicative strategies such as asking for clarification. They are able to make more complete comparisons and utilize a wider variety of connectors.

INDO 412 Advanced Indonesian II (1.0 Unit)

This course is designed to teach students to use Indonesian communicatively, interactively and effectively focusing on all aspects of language (listening, speaking, reading, and writing). The course flow will be adjusted and guided to fulfill the need of students based upon their specific needs and/or requests. Students will be able to comprehend fluently what they hear or read. They will be able to summarise information from different spoken and written sources, reconstructing arguments with a cohesive presentation. They will be able to express themselves spontaneously, very fluently and accurately, knowing the difference in meaning even in complex situations.

At the end of the course, students will be able to follow most lectures, discussions and debates with relative ease, understanding spoken language even when it is not clearly structured and when ideas and thoughts are not expressed in an explicit or simple way. They will be active and equal conversational participants demonstrating some emerging skill at tailoring language registers to the sociolinguistic setting although they generally use the standard language. They will be able to write about complex subjects in an essay or a report, underlining the most important points, and write different kinds of texts in a confident and personal style that is appropriate to the reader in mind, maintaining good grammatical control and a wide range of vocabulary.

The increasing significance of global communication, which necessitates foreign language learning, and a strong interest in learning Indonesian have encouraged many institutions in Indonesia and abroad to offer Indonesian classes. Using different approaches, curricula, methods, and materials with creative activities, most of these institutions claim to have successful language programs. As explained previously that the most commonly agreed-upon and promoted method is Communicative Language Teaching (CLT), which emphasizes communicative competence using a notional-functional syllabus and authentic materials (Lee & Van Patten, 1995). CLT, furthermore, has led to creative and communicative learning activities using task-based, text-based, and content-based methods (Richards, 2006). However, dealing with assessment, they have different standards and methods of assessment to determine success.



In CLS program which is conducted in Malang, the standards and methods used are OPI and CLT. The students' achievement in using Indonesian language can be seen further as follows. Table 2 shows the students' achievement in 2013. Table 3 and Table 4 show the students' achievement in 2014 and 2015 respectively.

Table 2. The Students' Achievement in 2013

Proficiency Levels	Pre-program		Post-program	
	Number of Students	Percentage of Students	Number of Students	Percentage of Students
Novice Low	12	42	0	0
Novice-Mid	3	10	0	0
Novice-High	0	0	0	0
Intermediate-Low	5	17	0	0
Intermediate-Mid	2	7	0	0
Intermediate-High	6	21	12	42
Advanced-Low	0	0	1	3
Advanced-Mid	1	3	6	20
Advanced-High	0	0	9	32
Superior	0	0	0	0
Total	29	100	28	97

Table 3. The Students' Achievement in 2014.

Proficiency Levels	Pre-program		Post-program	
	Number of Students	Percentage of Students	Number of Students	Percentage of Students
Novice Low	4	15	0	0
Novice-Mid	9	33	0	0
Novice-High	4	15	0	0
Intermediate-Low	0	0	1	4
Intermediate-Mid	4	15	1	4
Intermediate-High	6	22	15	56
Advanced-Low	0	0	3	11
Advanced-Mid	0	0	5	18
Advanced-High	0	0	2	7
Superior	0	0	0	0
Total	27	100	27	100



Table 4. The Students' Achievement in 2015.

Proficiency Levels	Pre-program		Post-program	
	Number of Students	Percent age of Students	Number of Students	Percent age of Students
Novice Low	9	36	0	0
Novice-Mid	1	4	0	0
Novice-High	0	0	0	0
Intermediate-Low	0	0	1	4
Intermediate-Mid	8	32	2	7
Intermediate-High	4	16	10	40
Advanced-Low	1	4	8	32
Advanced-Mid	0	0	2	7
Advanced-High	1	4	2	7
Superior	1	4	0	0
Total	25	100	25	100

The result of the study shows that the implementation of communicative language teaching approach is very effective when it is combined with extracurricular activities. It can significantly increase students' Indonesian language skills and use it effectively and meaningfully in "real-world" contexts. The results of this study, confirms that the use of CLT approach can be implemented in the teaching and learning a foreign language for an in-country program. Providing the best trained staffs, instructors, peer tutors, leaders and host families to actively encourage the students' enthusiastic participation in the program are the other factors.

All in all, to supports Suwarno (2013) that there are four things that contributed to the learners' success in learning Indonesian language. First, the kind of students who participated in the program contributed greatly to the success of the program. Secondly,

is that the host institution was highly dedicated to making the program successful, by providing the best trained staffs, instructors, peer tutors, leaders and host families to actively encourage the students' enthusiastic participation in the program. The staff, instructors, and peer tutors are employed full-time during the summer program with above-average salaries, so that they can focus their time and energy on facilitating the program activities and the students' success. Third, all those involved were expected to expand and maximize learners' input and output activities, using CLT creatively and providing as much real-life communication as possible. For productive CLT to be successfully implemented in and outside of class, intensive training was conducted for the instructors and peer tutors throughout the year in order for them to cooperate with each other in the development of the curriculum, materials and syllabi for coherent goal-oriented activities. The last but not the least, CLS Malang is also committed to implementing an immersion program with a language pledge taken by students, as required by ACIE. Among a few agreements that the students must sign to be selected for this scholarship program is a signed language



pledge that stipulates that students are required to use the target language throughout the duration of the program.

CONCLUSIONS AND SUGGESTIONS

The result of the study shows that the implementation of communicative language teaching approach is very effective when it is combined with extracurricular activities. It can significantly increase students' Indonesian language skills, and use it effectively and meaningfully in "real-world" contexts afterwards. Moreover, based on the results of OPI, this approach enables students to practice Indonesian language via real-life interactions. Higher levels of students' achievement are predicted to result from this approach because the OPI interviews emphasize oral proficiency based on communicative and cultural skills in real-life settings.

The implementation of CLS is caused by the selection of the best students with the highest potential for success, the highly dedicated institutions including the well-trained staff, peer-tutors, instructors, and host families, the implementation of CLT that emphasizes real-life communicative skills, the immersion program with the language pledge, and the teaching of descriptive language. It has been acknowledged that other Indonesian abroad programs might have implemented similar principles, although based on my observations, not to the same degree as CLS Malang has done. To better understand the reasons behind the success of CLS Malang as shown by ACIE, other factors need to be considered and extensive studies comparing in-country programs need to be conducted

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PROBLEM IDENTIFICATION OF GENRE-BASED TEACHING OF WRITING USING MONOMODAL TEACHING MATERIALS

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Abstract: Teaching material, in the teaching of writing, is one of the factors that may determine the success of teaching and learning process. Good teaching materials of writing are expected to give good results not only in the process of teaching and learning but also in the quality of the students' writings. This paper is aimed at identifying the problems occurred in genre-based teaching of writing using monomodal teaching materials. Monomodal teaching material is the one that only uses a single mode that is written texts. This study is a preliminary stage of a research and development aiming at developing multimodal teaching materials for the teaching of genre-based writing. The techniques used in collecting the data are observation and interview. The observation was done to get some information about the current teaching materials. The interview was conducted to the lecturers and the students to identify the problems during the teaching and learning process using monomodal teaching materials. The result showed that the current teaching material used in genre-based teaching of writing is the one using single mode, that is, written text. The problems faced during the teaching and learning process using this monomodal material is that this material still confused the students in understanding the texts especially in the social function, schematic structures and language features of the texts. Monomodal teaching materials do not stimulate students to learn creatively. The research finding is expected to give contribution to the development of the current teaching materials of the genre-based teaching of writing, that is, multimodal teaching materials.

Keywords: *Genre-based teaching, monomodal teaching materials, research and development, writing.*

INTRODUCTION

Teaching writing should be viewed in both cognitive and humanistic perspectives, as Foong (1999) points out. In the cognitive perspective, writing is thought of as a process of forming concepts and forging the new structure of ideas on the basis of certain purpose, audience, and language use (Kirszner & Mandell, 2000). In this sense, writing is considered as the process of writing, involving such activities as pre-writing, drafting, revising, and editing in which the activities are reflective and recursive. In the humanistic view, writing is seen as an expressive mode through which student writers use writing as a means of exploring and discovering meaning by themselves and develop their own voices. In this regard, the students are encouraged to generate their own ideas by writing freely so that they can express their ideas without interruption in which a teacher acts as a facilitator whose task is to promote a supportive learning atmosphere, which provides students opportunities to write about their own ideas and discover their voices rather than acts as a judge whose task is to identify students' errors. In this regard, EFL



teachers should not consider writing as a product in which they greatly emphasize grammatical and lexical accuracy in students' compositions, but they are required to allow students to focus on their ideas and then encourage the students to work on that accuracy in the revision stage. There are several factors that determine the success of the teaching of writing. One of them is teaching materials.

Teaching materials are the resources a teacher uses to deliver instruction. Each teacher requires a range of tools to draw upon in order to assist and support student learning. These materials play a large role in making knowledge accessible to a learner and can encourage a student to engage with knowledge in different ways. Teaching materials include handouts, unit outlines, websites, textbooks, visual aids, lecture recordings and any materials which you provide to your students to help them learn. They may be more usefully considered as *learning resources*. The quality and the accessibility of these resources are equally important. The quality of learning resources is determined by whether they support students in achieving the expected learning outcomes. The accessibility of the learning resources may include the timeliness and ease of access, as well as the usability for students with special needs.

Allwright (1990) argues that teaching materials should teach students to learn, that they should be resource books for ideas and activities for instruction/learning, and that they should give teachers rationales for what they do. From Allwright's point of view, textbooks are too inflexible to be used directly as instructional material. O'Neill (1990), in contrast, argues that materials may be suitable for students' needs, even if they are not designed specifically for them, that textbooks make it possible for students to review and prepare their lessons; that textbooks are efficient in terms of time and money, and that textbooks can and should allow for adaptation and improvization.

Allwright emphasizes that materials control learning and teaching. O'Neill emphasizes that they help learning and teaching. It is true that in many cases teachers and students rely heavily on textbooks, and textbooks determine the components and methods of learning, that is, they control the content, methods, and procedures of learning. Students learn what is presented in the textbook, and the way the textbook presents material is the way students learn it. The educational philosophy of the textbook will influence the class and the learning process. Therefore, in many cases, materials are the center of instruction and one of the most important influences on what goes on in the classroom.

In teaching writing, especially in genre-based writing, the students are asked to write texts in certain genre. In this case the students are not only to write texts they want, but they have to consider the texts' social function, schematic structures, and their lexicogrammatical features. Genre-based teaching of writing is concerned with what learners do when they write. An understanding of the concept allows writing teachers to identify the kinds of text that students will have to write in their target occupational, academic, or social contexts and to organize their courses to meet these needs. Curriculum materials and activities are therefore devised to support learners by drawing on texts and tasks directly related to the skills they need to participate effectively in the world outside the ESL classroom.

For writing teachers, genre pedagogies promise very real benefits. The concept of genres enables teachers to look beyond context, composing processes, and textual form to see writing as an attempt to communicate with readers – to better understand the ways that language patterns are used to accomplish a coherent and purposeful text. For writing teachers, therefore, genre is a useful concept because it pulls



together language, content, and contexts, offering teachers a means of presenting students with explicit and systematic explanation of the ways writing works to communicate. In genre-based teaching of writing, the students study in contexts where English is taught as a second or foreign language and they learn to write for different purposes and in different genres.

In this teaching, the materials used for the teaching and learning process only use a single mode: written texts. This condition may make the students feel confused on how to create a good text. They need other modes that will support them in understanding and producing several text types. In other words, the teaching materials should be multimodal. Multimodal materials are the ones that use more than one mode: written texts, pictures or videos.

METHOD

Gall, and Borg (2003: 569) state that “Educational Research and Development (Educational R & D) is an industry-based development model in which the findings of the research are used to design new products and procedures, which then are systematically field-tested, evaluated, and refined until they meet specified criteria of effectiveness, quality, or similar standard”. The statement shows that educational research and development is a process to develop new products. The researcher used Educational Research and Development (R & D) as type of the research which consists of three phases: introduction or exploration phase, model development phase, and model testing or validating phase.

This study was conducted at one state university, and three private universities in Semarang city. They are Semarang State University (Unnes), Dian Nuswantoro University (Udinus), Unisbank, and PGRI University (Upgris). The reason of choosing those four universities is because those universities use genre-based approach in teaching writing.

This study is a preliminary stage of an educational research and development aiming at developing the multimodal teaching materials for the teaching of genre-based writing. This stage is describing and reviewing the existing teaching materials of genre-based teaching and identifying the problems faced by the lecturers and students using those materials. The techniques used in collecting the data are observation and interview. The observation was done to get some information about the existing teaching materials. The interview was conducted to the lecturers and the students to identify the problems during the teaching and learning process using monomodal teaching materials.

FINDINGS AND DISCUSSION

This part discusses two problems, they are the problems faced in teaching writing using monomodal teaching materials, and the proposed model of multimodal teaching materials of Genre-Based Writing.

The Problems Faced in Teaching Writing Using Monomodal Teaching Materials.

The existing teaching materials used to teach genre-based writing in several universities in Semarang are the ones that only use a single mode or it is called monomodal teaching material. One of them is a book entitled “Exploring How Texts Work” written by Beverly Derewianka (1990). This book



consists of seven chapters; they are a functional approach to language, recounts, instructions, narratives, information reports, explanations, and arguments. The first chapter takes a quick look at some of the ideas about language theory and classroom practice underlying this book. All the later chapters employ the same format. Each looks at a particular genre and at how knowledge about the genre and its typical language features might be used in the classroom. The teaching of genre-based writing applies four stages, they are building knowledge of the field, modelling, joint construction, and independent construction. In modelling stage, the models of the text given are in the form of written text. One of the examples of chapters presented in this book is narrative text. Figure 1 (from Derewianka (1990: 41) shows an example of a typical narrative.

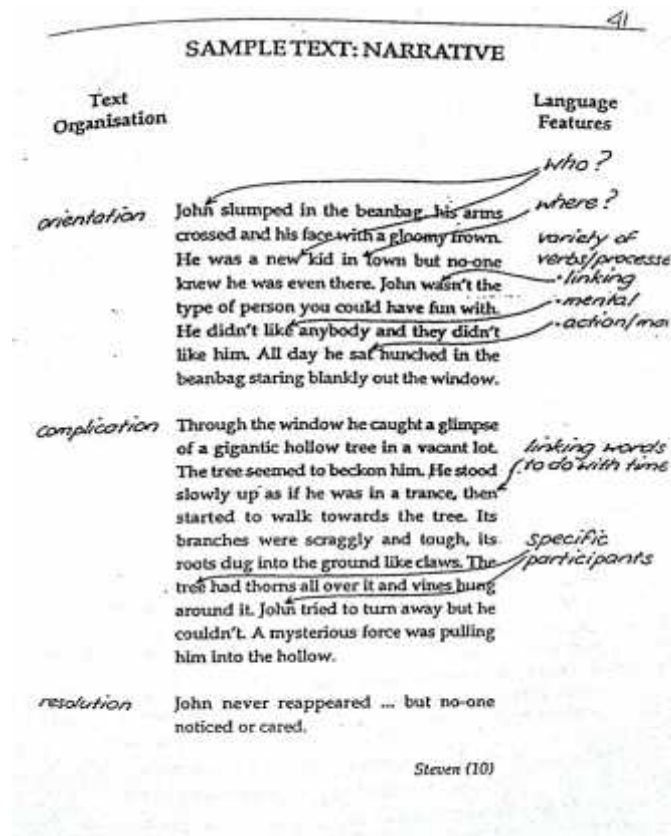


Figure 1. Narrative Text

Figure 1 indicates that the teaching material above is monomodal. It means that it only uses one mode of presentation; that is a written text. It also shows the text organization and language features of the text. The text organization is orientation, complication and the resolution. Since the text is given in a single mode, the problem faced during the teaching and learning process using this material is that it still makes the students confused in understanding the texts especially in the social function, schematic structures and language features of the texts. Monomodal teaching material is not interesting and does not stimulate students to learn creatively. In our interview, a student said that:

The materials used in teaching writing is not interesting. It is only full of text, text and text. It doesn't motivate our study, and sometimes it makes us sleepy. I hope that the teaching materials



for writing is more interesting, and easy to understand because writing for me is the most difficult skill.

This quotation implies that the students need the teaching materials that can stimulate their study and enhance their creativity. The students also need the teaching material that is interesting so that it does not make them get bored.

The Proposed Multimodal Teaching Materials of Genre-Based Writing

The teaching material of genre-based writing proposed in this study is the one that is multimodal. Multimodal teaching material is the one that uses more than one mode in its presentation. They are several previous studies that present the benefits of the multimodal materials. They are Jewitt (2005) and Ajayi (2012).

In his paper Jewitt (2005) discusses the “new” modal configurations and explore how they impact on students’ text production and reading in English schools. He looked at the changing role of writing on screen, in particular how the visual character of writing and the increasingly dominant role of image unsettle and decenter the predominance of word. Through illustrative examples of ICT applications and students’ interaction with these in school English and science (and games in a home context), he explores how they seem to promote image over writing. More generally, he discusses what all of this means for literacy and how readers of school age interpret multimodal texts.

Ajayi (2012), in his study, draws on semiotics to argue that multimodal textbooks encode specific knowledge that offers teachers and learners new possibilities for the design of teaching and learning of English language. Drawing on Halliday’s theory of systemic-functional linguistics, this paper examines how two teachers deployed multimodal resources of textbooks for English as a second language (ESL) instruction. Data were collected through classroom observations, field notes, interviews, and textbook analysis. The tentative findings suggest an important exploration of how two teachers deployed multimodal resources of textbooks to support ELL in their classrooms.

The two previous studies show that teaching English using multimodal materials has several benefits. It enhances the students’ creativity, and also improves the students’ multimodal literacy. This material really supported the teaching and learning process in the English language classroom.

The multimodal material used in teaching genre-based writing course proposed in this study consists of written texts, pictures, and audio visuals. This multimodal material is given in four stages of the teaching process. They are building knowledge of the field, modeling of text, dependent construction of the text, and independent construction of the text.

In the stage of Building Knowledge of the Field, the materials used in the teaching process are only in the form of written texts. The students are invited to explore cultural similarities and differences related to the topic or text type, practice grammatical patterns relevant to the topic or text type, and build up and extend vocabulary relevant to the topic or text type.

In modelling of the text, the materials used are in the form of written texts, pictures, and also audio visuals. Written texts are used to give a model of a certain genre, for example, a procedure text, or recount



text. Pictures are used to give the additional materials so that the students may understand the text well. Audio visual is also used to make the class more interesting by presenting a video showing the schematic structure of the text. For example, in the procedure text, the students are given a video that shows how to accomplish something.

In dependent construction, the students are expected to work in group and present certain text type together with the picture or the audio visual and they should explain to the other students about the social function of the text, the schematic structure of the text, and the language features of the text. In the last stage, the independent construction of the text, the students have to write a certain multimodal text type. It includes the written text and the picture or the audio visual. It is expected that this material may improve the students' competence in writing texts, and stimulate their creativity.

CONCLUSIONS AND SUGGESTIONS

Based on the discussion above, it can be concluded that teaching material, in the teaching of writing, is one of the factors that may determines the success of teaching and learning process. A good teaching material of writing is expected to give a good result not only in the process of teaching and learning but also in the quality of the students' writings.

The teaching materials for the teaching of genre-based writing used in several universities in Semarang city are the ones that only use one mode that is written text. This material creates some students confusion since it only uses a written text in its presentation. It does not enhance the students' creativity.

The multimodal material proposed in this study is not only in the form of written text, but also pictures and audio visuals. It is expected that multimodal materials used in this teaching not only enhance the students' awareness in understanding several text types (genres) but also promote their multimodal literacies such as understanding and creating multimodal texts.

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MAKING THEIR VOICES HEARD: INTRODUCING THE JOY OF POETRY WRITING IN FOREIGN LANGUAGE CLASSROOM

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Abstract: The use of poetry in the classroom is not an uncommon phenomenon in foreign language teaching. Many teachers believe that poetry writing can help students improve their language fluency and provide meaningful literacy. However, some language teachers are quite skeptical of the idea, by referring to the fact that students' limited linguistic resources will prevent them from performing the challenging task. This paper tries to show how poetry writing can be applied in EFL classroom, not only as a means to develop students' language competence, but also as a medium to create meaningful dialogue among students. Previously designed as an additional activity in a formal academic writing class, the poetry writing has become one of the favorite sections in the students' activities. By adding small but interesting features to the technique, poetry writing can in fact turn into an activity many students look forward to. During the process, the students are engaged in a meaningful exchange with their fellow learners, with language learning also happens along the way, sometimes quite unconsciously. Such process may help students to appreciate various forms of literary work, to improve the language fluency, and most importantly, to provide a sense of audience to students who want to make their voices heard.

Keywords: poetry writing, EFL, peer analysis

INTRODUCTION

Poetic Function of Language in Jakobson's Framework

Discussing Jakobson's poetic function of language has never been this challenging: with all the complexities of modern world, the increasingly fast pace of life and the popularity of instant culture, do we still have the time to sit quietly in the tranquility of the nature, weaving all the words and phrases into a good poem that will touch the heart of many readers? And can we, as readers, appreciate the beauty of those lines the way our previous generation did?

While poetry is not the only manifestation of the poetic function of language (Jakobson, 1960), it is obvious that poetry provides the richest instances of the beauty (and the complexity) of verbal art. It is therefore not surprising when poetry is also perceived as the most creative use of language. This essay will attempt to discuss poetry, especially in relation to its possibility as a tool for language learning.



There are at least three reasons why poetry is interesting to discuss. The first reason is related to the definition of poetry itself. When can we label something as “a poem” and the others as “a collection of ordinary sentences”? Second, it is quite obvious that today, poetry is much less popular than any other literary work. The last reason is the fact that teachers seem to avoid the use of poetry in their classroom, possibly because of the wrong assumption about poetry or the lack of knowledge on how to actually use this work of art for their teaching.

Poetry: The Most Creative Use of Language?

The claim made by Jakobson which says that the most creative use of language can be found in poetry is very interesting, since one can analyze the statement internally and externally. Internal analysis deals with the definition of “poetry” that we have. External analysis, on the hand, has something to do with the position of poetry in relation to other forms of literary works. The strengths as well as the weaknesses of the view that poetry is the most creative use of language are derived from this different point of analysis.

Encarta Dictionary defines poetry as “literary works written in verse, in particular the verse with high quality, great beauty, emotional sincerity or intensity, or profound insight”. By such definition, it should be clear why only those who have advanced level of linguistic competence are capable of creating a good poem. A good poet is someone who is good at creating fresh metaphor, choosing the right words to represent the right expression, and moving skillfully and creatively at all linguistic levels. Therefore, the claim that it is in poetry that one can find the most creative use of language is undeniably true.

Interestingly, the different definition of poetry proposed by different people has become the source of the “weaknesses” of such claim. Brindley (1980, in Finch, 2004) nicely presents the debate on this matter by comparing two different definitions that finally lead to different attitudes towards poetry and later towards the use of poetry in EFL classroom. On the one hand, poems are often perceived as having geographical or social settings alien to the students' experience. From this perspective, the greatest barrier to understanding poetry is therefore its elliptical, metaphorical, and highly allusive language, a combination that makes poetry “has little to offer the EFL classroom”. On the other hand, there is also another definition of poetry which is much broader than the previous, that “a poem is a piece of writing in which the words are chosen for their beauty and sound and are carefully arranged, often in short lines which rhyme” (Collins, 2001). Using this definition, a simple nursery rhyme consisting of a few lines about something totally nonsense can also be called “poetry”. The different definition therefore leads to the question regarding whether or not someone is being “creative” when s/he is writing his/her own “version” of poetry.

The next “weakness” of the claim that the most sophisticated and creative use of language is the one found in poetry can also be challenged by the fact that other forms of literary works, for example prose, requires nothing less than equal level of creativity from the part of the author. As with all works of arts, we are also aware that there are good poems and bad poems, good novels and bad ones. In addition, the fact that poetic function of language is also present in other literary genres makes it almost impossible for us to claim that poetry is the work of verbal art which displays the highest level of linguistic creativity.



The Use of Poetry In Efl Classroom

Hişmanoğlu (2005) believes that involving poems in EFL classroom might bring about some benefits for the students. When studying poems by components, for example, students can learn to appreciate the writer's composition process. Poems are also good to help students develop their sensitivity for words, a skill that may later lead into a deeper interest on language and better analytical competence. Given sufficient exposure to quality poems, the students might in turn develop an ability to produce their own piece of poems.

My experience with poetry in the EFL classroom was more of an incident than a planned lesson. One day, I asked my students in the Writing Class to write a poem in their journal book to be commented by a friend from a different class. Journal book is a special book containing students' personal writings on various topics. The entries students wrote in their journal book would be responded by either the lecturer or their friends in terms of the contents. However, it would not be checked in terms of the grammar: the journal is merely used as a tool to improve students' fluency. To add to the fun of the "no-grammar-correction" rule for the journal book, last year I asked all students to invent an English name instead of their real name to be displayed in the journal book. I was the only person who had the record of who's who.

The idea to ask the students to write a poem as one of the journal entries came quite spontaneously, without an awareness of the existence of the so-called poetic function of language that needs to be introduced to the students. I just felt that students need to be exposed to many different forms of written language so that they have enough confidence in using different languages for different purposes. For poem in particular, I think this is an area rarely touched in the teaching of writing. It is an unfortunate fact that these days, it is hard to find people who can appreciate poems. Modern people seem to see poems as the product of "oversensitivity" or even "oversentimentality" towards the harsh world. Like instant food that has replaced home-made cooking, the deep, beautiful words in poetry have been replaced by plain, simple and to-the-point statement, something that does not take too much time to decipher. The fast pace of life in modern world has taken its toll.

Their immediate response to the assignment was an "Oh no... I can't write a poem." However what I got from their facial expressions -especially the boys- were more like as if they were saying "A poem? But I'm not that sentimental, fragile, flamboyant, or hyperbolic kind of person!"

When I got the journal submitted the following week, I was quite surprised to find out some really good lines they created. Among some stolen lines from the internet and a couple of familiar poems about teenage love, I found some poems that attracted my attention.

Below is one of the student's poems which were successful in catching my attention. The Poem was written by "Alexander" (a pseudonym)

The Best and the Worst

A common frame on the night

Standing alone all along

Full of chain ensnared around



*And drives her into a maze
 Waiting for a good boy, good boys
 Just surviving for another dime
 "Is it okay to serve yours?"
 Yes, nothing can be worthy
 Money, a lot of money
 They said, "She grasps a life with a rotten palm,
 "Through a ditch with a broken maze"
 She hears and is still alive
 Try to break a riddle of life
 She doesn't let her breath fall into the blackest hole
 Yet, thinking to blend the black and white of all*

A comment by Alice (another pseudonym, a female student from a different class)

Hi Alexander,

Your poem is so beautiful. It's hard to decipher the meaning inside. Lemme try with this:

*A good girl lost in a dark maze
 Forced to be there with no other choice
 She's too poor to get out
 Too weak to get away
 Yet, she's too white to be in that black maze
 In the middle of her confusion
 She's thinking of mixing her whiteness and the blackness of that maze*

I don't think it's a good idea to mix black and white, because it will end up in gray. Being gray has never been good I think. Gray is for someone who's not sure about his/her true identity. Gray is for someone who can't choose to be in the right or left. Gray is for someone who tries to be in the middle just because s/he is too afraid to take the risk of choosing one side.

Hey, I'm still not so sure about my interpretation of your poem though... I think there is one word that can best symbolize that girl. I'm not so sure though. This subject is quite sensitive. I don't think I can write that word, that's too risky...

A week later, Alexander replied:

I think your analysis is quite deep, but there are some meanings that you missed.

I said "she grasps a life with rotten palm, through a ditch with the broken maze" to symbolize how bad "they" blame her for her "job". But "they" don't know how difficult her life is. And "they" don't care. Amazingly, she faces the blame wisely, and still walks to break the worst thing to be the worthy one. "She doesn't let her breath fall", she doesn't give up but she faces this condition by seeing the black and the white side of her life. But I used the word "blend" in my poem. It means people cannot judge only from the black side, but they must consider the other side wisely.

Those sentences above are maybe enough to interpret my poem. I guess you will say "whore", right? That's what I mean when describing "the girl"



It is quite amazing to follow the “conversation” in the students’ dialogue journal. Considering the fact that the students in that class had just finished their first semester, the poem was way beyond my expectation. Alexander’s choice of words was brave and bold –and sometimes vulgar- and the topic was also quite deep though not unusual. What surprised me the most was the fact that “Alexander” was struggling in his Paragraph Writing course. He had a problem in organizing his ideas and following the logical order. Reading his poem gave me a chance to see him from a different point of view. Knowing that somebody like “Alexander” was capable of creating the poem has left me thinking that some people might be born with that “artistic” sense, while others might be capable of writing a piece of scientific article but in a dull, boring language.

(I’ve tried to *google* the poem for possible case of plagiarism, but so far there has been no proof that the poem had been taken from somewhere else. While such possibility remains an issue that should not hinder language teachers to provide students with the opportunity to play with the language in a meaningful way)

CONCLUSIONS AND SUGGESTIONS

Using the right method and approach, poetry writing (and poetry “reading”, or analysis) can be made fun and challenging for EFL students. The presence of the “mystery reader” in the dialogue journal approach has proven effective to help students express themselves in poetry. Students were challenged to write to the best of their ability since they are aware that their work will be read and commented by some real audience (there was one student who seemed to be quite embarrassed when her reader found out that the “poem” she wrote was taken from a song). Meanwhile, the anonymity will greatly help the more shy writers to do their task without feeling intimidated.

Introducing poetic function of language to the EFL learners can also help them to be better equipped in terms of their linguistic style. This can be achieved by involving both reading and writing poetry, since each supports the other. Reading poetry, especially those written by native speakers, will help learner to get the “right” sense of the advanced and sophisticated language. Imitating the way native speaker play with words in poetry is one step a learner need to do before they are able to produce their own piece of writings.

Finally, separating the discussion between “poetic function of language” and “poetry” is also necessary as to avoid the confusion and unnecessary debate. While the domain of poetics is relatively clear, the definition of “poetry” is somehow debatable, though one might safely assume that the element of poetics –no matter how small- should be present in a verse before we can call it “a poem”.

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LEARNING THE LANGUAGE OR THE SUBSTANCE?: A CASE IN RESEARCH STATISTICS COURSE

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Abstract: As one of the content courses in English study program in Indonesia, Research Statistics has double functions. First, it is the course from which students can dig up substantive knowledge concerning statistics. Through this course, students learn concepts and skills related to statistical concepts and how to apply them in numerical data analysis. Besides, by taking the course, students can learn and practice how to use the target language, both passively and actively, because the curriculum recommends the courses to be fully delivered in English when it is under English study program. The main problem in this case is prioritizing which one should be weighted in favor of another. Statistical concepts such as central tendency, standard deviation, critical region, level of significance, and many others are not quite easy for students of language department. Fully use of English as the medium of instruction as suggested by the curriculum might hamper students' comprehension of the statistical concepts. In consequence, comprehensive understanding of the statistical concepts cannot be reached. The solution to such problems is the use of the students' mother tongue. It, however, does not facilitate students to maximally learn the target language. Whichever option we choose, there will be advantages and disadvantages.

Keywords: *statistics, English, content course*

INTRODUCTION

Curriculum of English study program in Indonesia requires that English is used as the medium of instruction. With the exception of the general courses or *Matakuliah Dasar Umum (MKDU)*, courses in English study program are delivered in English. The rationale behind the regulation is that the use of English in almost all courses might push learners to learn the target language in real situation both passively and actively. Through content courses such as research, linguistics, literature, TEFL, and many others, learners learn not only the content of the courses but also the English language of the disciplines. As such, content courses can be a good means of learning the target language since they do not only provide the language but also the context in which the language is used. This approach or teaching language is technically known as content-based Instruction (CBI). Warrington (2008) defines CBI as a mode of teaching that prioritizes the learning of content over language. Slightly different from that of Warrington, Crandall and Tucker as cited in Suharso (2008), define CBI as an approach to language instruction that integrates the presentation of topics or tasks from subject matter classes (e.g., math, social studies) within the context of teaching a second or foreign language. They further mention that there are two types of CBI: content-driven model and language-driven model. The former focuses on the content mastery, and the latter emphasizes that language is weighted in favor of the content.



Research Statistics (RS) as one of the compulsory courses in the curriculum of English study program in colleges and universities in Indonesia, including that of State Islamic Institute of Tulungagung (SIIT) is taught using CBI. The decision is made on the consideration that statistical concepts and skills are used in almost all fields of human endeavor. In educational research, for example, a researcher needs to be able to collect data concerning students' achievement, and how to process those numeric data in order to be ready to be analyzed. As the data are organized, the researcher needs to analyze them using an appropriate statistical formula, from which a conclusion can be drawn.

In general, statistics is concerned with numerical data that so many people consider it identical with mathematics. Cobb and Moore, cited in Bond, Perkins, and Ramirez, (2012), however, mention that statistics is more than mathematical activities. Bluman (1998: 3) defines statistics as the science of conducting studies to collect, organize, summarize, analyze, and draw conclusions from data. Relying on this, it can be deduced that learning statistics is not merely learning how to calculate numerical data, but it involves understanding some aspects in research such as data collection methods, data presentation, and conclusion drawing. In addition, learning statistics may also deal with learning computer program since the data analysis using statistical formula can be completed through a computer program such as SPSS. In regard to the complexity of statistics, DeVaux and Velleman in Bond et al, (2012) note that the challenge in teaching statistics is that we have a wide variety of skills to teach, and most of them require judgment in addition to mathematical population. The complexity of statistics appears to rise when a foreign language such as English is used as the medium of instruction.

This paper tries to present some difficulties encountered in the teaching and learning of Research Statistics at State Islamic Institute of Tulungagung as one of the subjects taught using CBI. It proceeds from the difficulties faced by learners, and is followed by the ones encountered by the teacher. Suggestions for the improvement of the teaching and learning close this writing.

METHOD

This is a basic qualitative research intended to describe the teacher's and students' difficulties encountered in the teaching and learning process of Research Statistics class in the English study program of State Islamic Institute of Tulungagung. The data of this study are verbal descriptions concerning the students' and the teachers' difficulties in the teaching and learning process which were obtained by using participant observation technique. The technique was applied in this study since the researcher is the teacher herself. Data were analyzed through reduction, classification, and finally conclusion.

FINDINGS AND DISCUSSION

English in Research Statistics Course

As touched on earlier, Research Statistics (RS) is one of compulsory courses in State Islamic Institute of Tulungagung, East Java, Indonesia. This two-credit course is to equip the fifth-semester students with knowledge and skills related to statistics.

The class is conducted using English as the medium of instruction. This is in line with that required by the curriculum. The use of English as a medium of instruction, however, appears to be problematic.



Many students get problem in understanding the statistical concepts such as *central tendency, standard deviation, critical region, normality, hypothesis testing*. Out of 134 students 91% confirmed that statistics get more difficult because of the English language. To overcome the problem it is suggested that Research Statistics is to be taught bilingually using English and Indonesian. Though it may sacrifice the learning of English, it has to be done if the mastery of statistical concept is the main concerned.

Other problems which seem to be dominant in the students' written works are spelling. Students frequently make spelling mistakes in writing statistical terms such as *diskrit, intack, signifikan, hipotesis*, etc., which should be written as *discrete, intact, significant, and hypothesis* respectively. These problems are often confusing. They force the teacher to decide what actually the students intent to say with the spelling. The dilemma following the problems is should the spelling mistakes be tolerated for the sake of content learning or should they be corrected for the sake of accuracy for language learning. This is really another problem that should be considered in Research Statistics class.

The two problems presented earlier confirm that content-driven model of CBI may raise problems in its implementation in the teaching of Research Statistics. In such a teaching mode, although the main objective is the mastery towards the content course, the mastery of language or language element should also be given sufficient attention. Even though, the syllabus is developed on the basis of topics in the content course and the objective of the course is the students' being able to understand statistical concepts and apply statistical skills in dealing with quantitative data analysis in their undergraduate thesis should not really mean that the mastery of the target language is of secondary importance. The merit of, CBI in second language learning is that the content may be used to provide context of the language use so that the learning process be natural and contextual (Wesche&Skehan, 2002).

In the era of communicative language teaching CBI is one of the recommended modes of second or foreign language teaching. CBI such as the one implemented in the teaching of research statistics if done properly provides the language learners with the really context of language use. In the real context language is use to communicate message. In research statistics class English, the language being learned, is used to communicate the message of statistical concepts within the context of research statistics class. Such a class should be handled either by teachers how knows both the principles of language teaching and statistics, or by a team of language teacher and statistics one. This should be an ideal class where the language learners should get a fair treatment on both the language and the content being learned.

CONCLUSIONS AND SUGGESTIONS

To sum up, this writing attempts to reveal some difficulties in implementing Research Statistics class taught using CBI. The one major difficulty is concerned with what deems to get the first priority form the teacher: the language of the content. Literature studies have indicated that first, an equal and fair treatment must be given to both language and the statistic concepts being learned by the students. Second, CBI is one of the recommended teaching modes in the today's era of communicative approach in language teaching. It provides the learners with the real context of language use which is necessary for the students in order to develop their language sense. Third, in order to conduct the class appropriately the



teachers should be ideally expert in both language teaching and statistics, or instead a team teachers of language teacher and statistics teacher is needed. In this way an equal and fair treatment for both the language and the content being learned could obtained.

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IN LIEU OF THAT: MULTIPLE STAY – STRAY PRESENTATIONS FOR MORE INTENSIVE LEARNING

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Abstract: In an attempt to move away from teacher-centered way of teaching, lecturers frequently ask students do presentations. In this situation, a group of students will usually become the presenters and the others the audience. Though this way has reduced the teacher-centeredness, the number of students taking part in the discussion and being engaged in the learning process is still limited to the presenters and the audience giving comments about the presented topic, and the learning engagement of the rest of the audience is mysterious. Considering the pivotal role of the learning engagement and participation for the achievement of the instructional objectives, lecturers can use Repetitive Stay-Stray presentation as a teaching strategy that involves meaningful repetition of presenting and listening activities, and multiple traffic of communication, and students' reflection. These activities make learning engagement and participation a logical consequence.

Keywords: *learning engagement, instructional objectives, students' reflection, multiple stay-stray presentation*

When teaching is viewed as transmission of information, it is usually characterized with one way traffic of communication dominated by instructors giving lengthy lectures. In such classes, it is common to see students committing off-task behaviors that indicate low learning engagement, such as day dreaming, scribbling and doodling, playing with gadgets, sleeping, frequent yawning, giggling, occasional listening, irrelevant chitchat, and so forth. We can have a long list of off-task behaviors that range from passive class-detached behaviors to the disruptive ones like prevalent noisy chitchats which can make the lecturer's voice inaudible. Thus, the class can be very noisy or very quiet because only few pay attention to what the lecturer is explaining. These all indicate low learning engagement and boredom. Impatient lecturers would quickly blame the students for the negative behaviors.

However, such behaviors should not be surprising because concentration span is not long. A study by Stuart, J. & Rutherford, R. J. (1978), whose data were collected using 1353 questionnaires, reveals that concentration increases during the first 10 to 15 minutes of a lecture then declines for the rest of the hour.

In a language class, a lecturer-centered class slows down the development of students' productive language skills, especially speaking. When a lecturer dominates, the greater part of the opportunity for refining the students speaking skills is taken, and if that happens on daily basis, the institution is actually unfair to the students in providing the learning opportunity.

The disadvantage of the teaching strategy for the students also comes in the students' low retention of information delivered. Dale (1960) theorized that students can retain information better when



they are actively involved in learning activities. Dale's Cone of Experience charts the average retention rates for the teaching methods used. The retention of information from what the students read from a book or listen to lectures only is lower compared to when students actively do some actions in learning activities. The top of the cone describes the weakness of ineffective teaching methods that rely on verbal symbols and the bottom describes methods that can boost retention of information. When lecturers go down further the cone adopting teaching method that involves direct, purposeful learning is closer to reality, the rate of retention increases.



Dale's Cone of Experience

The Cone suggests that if lecturers want to increase the retention of information, they should apply teaching methods or strategies that can engage students in active learning activities. Active learning instructional strategies include a wide range of activities that share the common element of –involving students in doing things and thinking about the things they are doingll (Bonwell & Eison 1991). Active learning instructional strategies can be created to engage students in thinking critically and creatively, communicate with their working partners / classmates, designing and doing presentation, giving and receiving feedback, and reflecting upon their learning.

In moving away from the lecturer-centered classes, the format commonly used is assigning students to do presentation. A student or a group of students are in charge of explaining certain concepts or issues. Dale's Cone describes that when students explain (say or write) the rate of retention increases up to 70% and can go higher when they design or perform a presentation. When group work is used, interactions among the members of the groups increase learning as well. Kagan (2009) theorized that brains are more engaged during social interaction than when listening to a lecture or doing solo learning activities. Cooperative learning includes social interaction over content, and so literally the brains in cooperative learning classroom are more engaged. This greater engagement leads to greater retention.



However, a closer look at a class in which students do presentation will reveal that the good news is actually enjoyed mostly by the presenting students. The presenting students are active but not all the audience take part in question and answer session following the presentation. The number of students participating in the discussion is many times not satisfactory. If this is the case, then this teaching strategy may replicate the situation in lecturer-centered class, except that the speakers now are students.

This paper suggests a modification of one-way presentation into multiple ways of presentations which can be called as Multiple Stay – Stray Presentations. This strategy can increase students' participation and learning intensity because all students can possibly be involved in the learning interactions. The word *multiple* indicates repetition in the presentations; and repetitions – if well designed – are very effective in supporting learning (Thalheimer, W. (2006).

In using Multiple Stay-Stray Presentations, first, divide the class into even number of groups. Each group should have even number of members (The ideal number is 4 students). Even number of groups and members of groups will ease the management of the traffic of student movements. Second, assign topics of discussion or chapters of a textbook to all groups. Each topic should be presented by two groups simultaneously. Therefore, each group should work to prepare a wall chart to explain the topics they are in charge of. LCD cannot be used here because in a classroom there is usually only one LCD.

In the presentation session, two groups separately and simultaneously present the topic; so there will be two rounds of presentations. Because there are two presenters, the rest of the students should also be divided into two groups of audience. Each group of audience take turns attending the presentation of each group. In that way they will listen to two presentations (in round one and round two) about the same topic and be involved in the discussions about the same topic twice.

Regarding the presenter groups, each presenter group consists of 4 students. In the presentation round 1, two students in each group stay and present their topic. The other two, go (stray) to the opposite group to listen to their presentation about the same topic. In round two, the 'straying' students return to their base and the presenting students get their turns to listen to the presentation of the other group's presentation. All groups, in the end of the semester, will finally get their chance to be presenters and audience.

This strategy is also good to increase students' participation in a big class. When the class is big, hold 4 simultaneous presentations (or more) with double (or triple) presentations about the same topic (e.g. Group A & B present topic 1, group C & D present topic 2, and so forth). Arrange the traffic ensuring that each group of student comes to all presentation and that the movement in the class is not chaotic. Be careful, the management of the students' movement to each presentation with this many simultaneous presentations can be complicated. Start with a simpler one as described in the previous paragraph.

To help students make quality wall charts, the lecturer can provide a simple rubric based on which the students can evaluate their wall charts prior to the presentation. Audience can also be assigned to evaluate the communicativeness and the correctness of the information presented using the rubric. After the presentation, the lecturer can hold question and answer session to check the students' understanding, clarify misunderstanding, and impose students' learning accountability.



Now, what actually happens during the presentations and discussions? Students read and discuss the topic/chapter they are in charge of (compared to when they only listen to lectures). Students also build communication skill, such explaining, clarifying, negotiating, questioning, confirming, etc more intensively (in preparation and presentation phases). Students build the four language skills and use their grammar and vocabulary. They read the textbook, write wall charts, speak to present them, and listen to their classmates' presentation.

The repeated or multiple presentations allow students to listen to the presentation repeatedly and enable them to make comparison about the information delivered in presentation 1 and 2 (3, 4, and so forth). When two presentations present the same topic differently, both the presenters and audience are triggered to think which one is correct; when they are the same reinforcement of ideas take place. In this way, logically the retention of information can increase.

Multiple Stay-Stray Presentations divide the class into smaller groups. Each group, then, surround the presenters creating closer physical proximity compared to when the presentation is done in front of the class, distancing the presenters from the audience. The discussion in small groups and the closer proximity create friendly and informal atmosphere that reduces students' speaking anxiety. A study by Zhiping (2013) found that shyness, fear of being in public, fear of negative evaluation, and fear of speaking inaccurately can trigger the occurrence of speaking anxiety. This strategy puts students in small groups so that the anxiety can be reduced to minimum because students feel the comfort of being in small groups knowing that not many people will witness any errors or mistakes incurred during the discussions.

The proximity with the presenters also stimulates intensive interactions between the presenters and the audience. Some audience can even come forward and use the presenters' chart to explain and clarify their opinion.

In Multiple Stay-Stray Presentations, students also move from one presentation to another. It is the lecturer who signals the students' movement from one group to another in round one and two. This movement prevents the prevalent boredom commonly taking place in lecturer-centered class. This movement, in fact, can serve as a refreshing ice breaker.

The following are some comments from some students who have been involved in the implementation of the strategy:

- I really like the teaching technique because students can have their presentation and discussion more effectively in small groups. This technique is very interesting because we have chance to be the presenter and also the audience. It helps us understand the materials easily.
- By using this technique we had to speak and therefore master our topic to be presented. As the presenter we can also improve our understanding toward one topic by knowing other group' presentation. We can take a lesson from our observation to make our presentation better.
- This technique teaches the students to speak in front of people. So we can develop our confidence without being ashamed of giving our opinion, ask about some materials which haven't been understood yet, and explain our topic because we already discussed with our friends in small group.

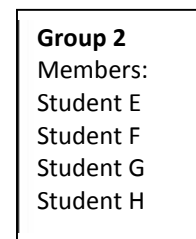
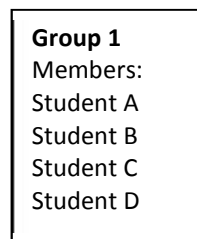
- This technique also helps develop our creativity in making the wall charts or flowchart to make good presentation so that all of the audience and also the presenters themselves can understand and they will always remember the material.

Considering the benefits, in lieu of the conventional presentation format, try to use this strategy and see what will happen in your class.

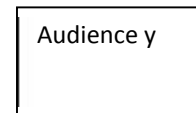
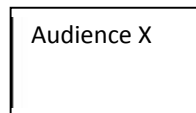
The following is the graphic representation of the learning activity flow of the Multiple Stay-Stray Presentations.

- The class is divided into presenter groups and audience group.

The presenters:

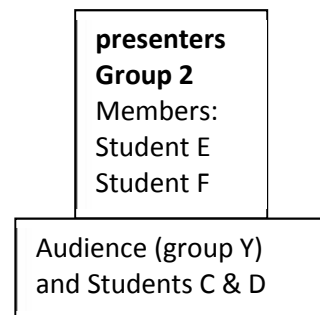
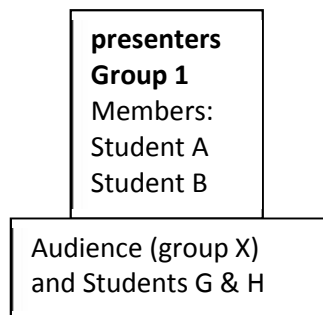


The audience:

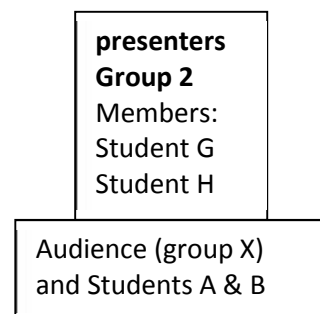
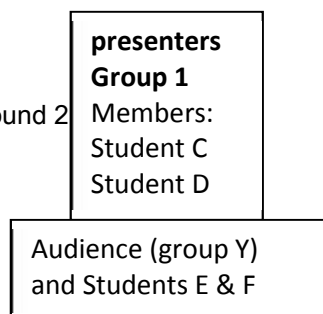


- The flow of the activities

Round 1



Round 2





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IMMERSION PROGRAM IN TEACHING INDONESIAN LANGUAGE AND CULTURE FOR THAILAND STUDENTS AT SANGGAR KAMPUNG INDONESIA, TULUNGAGUNG

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Abstract: This study is intended to explain the implementation of the immersion program in teaching Indonesian language for Thai learners at Sanggar Kampung Indonesia Tulungagung specifically focused on what kind of immersion program and activities are implemented and What Indonesian cultures are introduced as well as how they are to the Thai students learning Indonesian at the Sanggar. The data were obtained from 25 subjects using participation observation, interview, and documentation, and analysed qualitatively following steps of data reduction; identification, classification and coding, data display, and data verification and conclusion. The finding showed that. First, immersion in teaching Indonesian language for Thai students at Sanggar Kampung Indonesia is classified as adult immersion, total immersion, and two-way immersion. In addition to that various teaching and learning activities were implemented in the Sanggar including among others socio-drama, interviews with village officials, visiting schools and universities, and language travelling. Second, the teaching of Indonesian culture for Thai students encompasses both cultural values and cultural products in the form of artistic works.

Keywords: *immersion, Indonesian, language, culture*

INTRODUCTION

The large area of the country, the abundant islands and natural resources, big number of people, and various ethnic groups and cultures, makes Indonesia have a strategic position among ASEAN countries and other countries in the world. This strategic position of Indonesia, according to Sammeng (in Suyitno, 2010) brings into increasing number of people who learn Indonesian and culture. More and more foreigners are interested in learning Indonesian and culture in order to be able to communicate better with the officials, colleagues, employees, and the Indonesia people in general. Therefore, Indonesian Foreign Language Teaching methodology is highly needed.

The Indonesian language belongs to the family of the Malay language. Collins (2014), a Professor of Ethnic Study, states that the Malay language is an international language since it is spoken by a large number of people from Kalimantan, Sumatera, Semenanjung Malaya, Java, Filipina, Brunei Darussalam, Singapore, Malaysia, and Indonesia. Badudu (1988) and Moeliono (1989) states that Indonesian language is originally a Malay language with adoption of some local languages and foreign languages. It is not fair to say that Indonesian language is different from Malay language. In fact, according to Susanto and Rofiuddin (2014) Indonesian language is learned in 13 universities in USA and 30 universities in Australia. ASEAN countries, namely, Korea, Thailand, Singapore, Japan, and China also teach Indonesian language



at their schools. This could be an indication according to Susanto and Rofiuddin (2014) that Indonesian language would soon be used as an official language of ASEAN countries in the ASEAN Community.

Many teachers argue that the most practical and effective foreign language learning is to come and live in the countries where the people speak the target language in their daily life. To be able to speak English, learners ought to live in the English-speaking countries. To be able to speak Indonesian language, learners ought to stay in Indonesia for some period of time. Several studies have shown that learning a foreign language from native speakers by hearing and direct practice is more effective than to start by learning grammar.

Language is culturally bound. Language and culture are intertwined to such extent one may not survive without the other. It is impossible for a teacher to teach language without teaching culture. The relation between language and culture is deeply rooted (Leveridge, 2008). Language is rooted in culture and culture is reflected and passed on by using language from generation to the next. Therefore, learning a language involves the learning of its culture. In other words, teaching a language is also teaching the culture of the language.

Immersion is a method of learning a second or foreign language (L2) where the target language becomes a medium of learning process in the classroom. Since initially the program is for language learning, this program is also known as *language immersion*. This program, was first applied in Canada in 1960's. Then, adopted widely in America since 1980's. There are some reasons why America adopted language immersion; the competition of global economic, the rising number of second language learners, and the success of the prior program in Canada. Now, language immersion is widely adopted around the world. Immersion is classified based on the age of learners, the use of target language, and learners first language (L1) (Anonim, 2010). Based on the age of learners, immersion is classified into (1) early immersion, between the ages of 5-6 years; (2) middle immersion, between the ages of 9-10 years; (3) late immersion, between the age of 11-14 years; and (4) adult immersion; between the age of 17 upwards. Based on the use of target language, immersion varies from (1) total immersion, (2) partial immersion, (3) content-based foreign languages in elementary schools (FLES), and (5) Foreign Language Experience (FLEX). Viewed from learners first language, immersion is classified into (1) submersion and (2) two-way immersion.

Sanggar Kampung Indonesia Tulungagung ran an immersion program for students from Thailand. In 2015, there were 14 students participating in the program. Language immersion at Sanggar Kampung Indonesia Tulungagung was carried out by placing two learners in a foster family for three weeks. This paper is intended to explain the implementation of the immersion program in teaching Indonesian language for Thai learners at Sanggar Kampung Indonesia Tulungagung specifically focused on what kind of immersion program is implemented including the activities designed for the program. What and how the Indonesian cultures are introduced to the Thai students learning Indonesian at Sanggar Kampung Indonesia.



Language Teaching in Indonesia

In Indonesia, English is the first foreign language and taught as a compulsory subject in secondary and tertiary education with the main objective to provide the students with the ability to read English textbooks on their related fields or not engaged directly to the real communication (Suharmanto, 2003: Broughton, 1978). However, Schmidt (1995), stated that language first needs to be noticed then to be acquired. In other words, when language learners have noticed something, they are more likely to acquire it if they meet it again. There is support in the literature for the hypothesis that attention is required for all learning. Learners need to pay attention to input and pay particular attention to whatever aspect of the input (phonology, morphology, pragmatics, discourse, etc.) that learners are concerned to learn (Schmidt, 1995).

As a result of this point of view, the different Educational Departments have decided to establish, as the main purpose of the EFL teaching, the development of the four skills covering listening, speaking, reading and writing. However, the implementation of this approach has not been trouble-free as many teachers insist on asking their children to understand every single word they listen to or read, or expect their pupils to write or speak without making the mistakes normally found in the process of acquiring any language (Cabrera, 2002).

METHOD

This study is a case study intended to describe the phenomena of learning Indonesian at Sanggar Kampung Indonesia Tulungagung. The subjects of the study included the lecturers, the learners, and the foster family reaching the total of 25 persons. The data collected using participation observation, interview, and documentation were analyzed qualitatively under the following steps: data reduction; identification, classification and coding, data display, and data verification and conclusion.

FINDINGS AND DISCUSSION

Language Immersion was implemented in the teaching of Indonesian at Sanggar Kampung Indonesia Tulungagung. In an interview, the president of Sanggar Kampung Indonesia, stated:

"...teaching language and culture at Sanggar Kampung Indonesia is language immersion program... He convinced: ..."language immersion program is by far the best and the fastest way to learn foreign language. Therefore, I design this immersion program in teaching Indonesian language and culture to Thai learners."

The language immersion implemented at Sanggar Kampung Indonesia is adult immersion since the participants of the program were the students at the age of 21-25 years old. The fact that the students lived with their foster families during the program clearly indicates that Sanggar Kampung Indonesia used the so call complete immersion or total immersion. During the program Indonesian was used as the medium of communication in the learning process. This situation was further emphasized by the fact that no one in the program spoke Thai, the native language of the learners, except the learners themselves. This situation imposed learners to try to understand the target language used by native speakers. In such a way, a complete immersion makes learners easily master the target language in a relatively short period of time (Anonymous, 2010).



In addition to the total immersion program the study also found that various activities were designed in the teaching learning process including socio-drama, interviews with village officials, visiting schools and universities, and language travelling. Watono, the coordinator of language program, said:

"...this is the third year of teaching Indonesian language to Walailak students. We conduct some language activities such as socio-drama, interviews with village officials, visiting schools, and visiting some places of interests."

These activities were the same as what was reported by Jazeri and Susanto (2013) in their research. These various learning activities were intended to provide the students with the language exposure with the language and culture so that they can have maximum experience in using the language in the real cultural context.

Teaching Culture at Sanggar Kampung Indonesia

Learning Cultures at Sanggar Kampung Indonesia Tulungagung included two categories, namely cultural values and cultural works of art. Culture in the form of values at Kampung Indonesia was introduced in the first meeting as well as integrated into the learning of language skills. As usual, all learners and all lecturers and peer tutors met together in the main hall of Sanggar Kampung Indonesia for introduction. In this meeting, the president of Sanggar Kampung Indonesia explain the agenda of the program related to the learning Indonesian language and the culture. In this meeting, the president also explained some cultural values of what is allowed and what is not allowed (dos and don'ts) to be carried out in Indonesia, especially in the village where they live. In the occasion, president stated:

"...teaching language should be accompanied by teaching culture since language is culturally bound."

What he said was in line with Seelye (1994), Hertiningsih (2007), Leveridge (2008), and Suyitno (2010) that teaching language and culture should be integrally designed. Learning a new language is also learning a new culture. Thus, a teacher of language is also a teacher of culture. Soli, one of foster families, said:

"...during their stay in his family, Haleemah (Supansa Thawaetean) and Najma (Nootjna Yanai) learned some table manners"

While Watono informed:

"...within three weeks program, learners join Jaranan dance performance and visit Barong Gung to learn how to make batik."

In addition, Maya (Pennapa Ekapun) in the farewell party stated:

" ...Terima kasih yang tulus juga kami sampaikan kepada Bapak dan Ibu dosen yang mengasuh kami di Sanggar Kampung Indonesia. Banyak ilmu dan pengalaman yang sudah (di) berikan selama kami di Sanggar Kampung Indonesia. Selain belajar bahasa Indonesia, Kami diajak (meng) kunjungi kantor desa, sekolah, dan tempat-tempat wisata. Kami diajak bermain Jaranan dan (mem) buat batik. Kami juga diajak (meng) kunjungi Gunung Wilis, Taman Mangrove, Pantai Prigi, dan Goa Lawa. Kami semua sangat senang sekali. Kami tidak akan (me) lupakan kenangan indah selama tiga minggu di Sanggar Kampung Indonesia. Sekali lagi kami ucap (kan) terima kasih."



The above presented quotations seem to indicate that there were two kinds of cultural values, namely (1) the values prevailing in a foster family and (2) values prevailing in rural communities introduced to the Indonesian learners at the Sanggar. Values prevailing in a foster family were politeness and table manners. While values of rural communities were respect to older people, greeting, working together, friendship, and good manners in speaking and acting. While cultural works of art taught and trained to Thai learners at Sanggar Kampung Indonesia were *Jaranan dance* and *batik*. *Jaranan dance* is one of popular traditional arts in Tulungagung. *Jaranan dance* reflects two blended human characters: the good and the evil (Revina, 2015). Besides *Jaranan dance*, Thai learners were also trained to make *batik*, a traditional cloth painting of Indonesia.

CONCLUSIONS AND SUGGESTIONS

Based on the findings, it is concluded that, first, teaching Indonesian language at Sanggar Kampung Indonesia for Thai learners is a mature and full immersion. Second, to teach Indonesian language and culture, Sanggar Kampung Indonesia implement some language activities such as socio-drama, interviews with village officials, visiting schools and universities, and language traveling. Third, Indonesian culture, both in the form of values and works of art, has become an integral part of teaching Indonesian language at Sanggar Kampung Indonesia.

Based on the above conclusions, the author suggests that in order to master Indonesian language and culture in a short period of time, teaching Indonesian as a foreign language should be designed as full immersion program and that language and culture should be learned in an integrated way. Learning Indonesian language is also learning Indonesian culture. Therefore, teaching Indonesian language to foreigners, should involve teaching of Indonesian culture as well.

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THE INFLUENCE OF L1 AND L2 IN ENGLISH STRESS SHIFT PRODUCTION OF THE EFL LEARNERS IN INDONESIA

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Abstract: EFL learners in Indonesia are varied in terms of their age, gender, and origin (places to live). They eagerly learn English productively by speaking although, most of the time, most of them mispronounce some words. Even worse, they still mispronounce a word after having given or heard the correct pronunciation. If this happens to learners whose major is not English, it is perhaps not a big problem; however, it should be a problem that should be immediately fixed by the lecturers if it happens to learners whose major is English. Many of the learners of English Language Teaching still frequently make mistakes in pronouncing English words, especially in giving stress in each word. It may happen due to the influence of their L1 and L2, the lack of knowledge in giving stress, or both. The participants of this study will be the freshmen of English Language Teaching of the Department of English Language and Literature of Universitas Negeri Malang attending Basic Reading Class. The design of this research is descriptive in which questionnaire and recording will be used as the instruments in the data collection. The result of this study is expected to answer whether or not L1 and L2 influence English stress shift production of the EFL learners in Indonesia.

Keywords: *Stress shifts, pronunciation, EFL learners in Indonesia*

INTRODUCTION

Teaching speaking seems always be an important productive skill to be taught in English classes, either in English Department or in other non-English Departments. It is due to its goal that is to make people able to communicate or share or deliver or express their opinions directly through spoken form. However, there are only few English teachers or lecturers or even researchers think pronunciation, stress, or intonation less important to be taught to the students. Gilbert (1994:38) stated that pronunciation has been something of an orphan in English programs around the world. It means that the teaching of pronunciation is a bit left behind if we compare it with the teaching of any other language components such as grammar or vocabulary. Especially in Indonesian context, pronunciation seems to have a little concern to be taught in any levels of education, possibly except in some higher level of education especially English Department.

In fact, since pronunciation also plays important role in communication, its importance should be as same as the teaching speaking itself. Gilbert (1994:39) argued that pronunciation links to the speech clarity and listening comprehension. This is because if someone makes wrong pronunciation or wrong stress on an English word, the same English second or foreign language speakers perhaps still understand him, but the native speakers will have different perception. They might not understand of what he says if he does not produce the correct pronunciation. In extreme way, it can be stated that there will be



a communication breaks down only because of the stress shifts made by the non-native speakers of English. This is in line with some other researches saying that mispronunciation affected comprehensibility since it could make misinterpretation between interlocutors (Schairer (1992) and Gynan (1985a) in Agostinelli, 2012)

Only few teachers or lecturers teach pronunciation, particularly word stress, due to many reasons. The fewer existence of researches or information about teaching pronunciation, particularly word stress, rather than researches in speaking focusing on the teaching strategies/techniques used in speaking class or assessment/evaluation applied in speaking can also be one factor affecting the teaching pronunciation, especially in Indonesia. This is also supported by Goodwin et al (1994:5) stating that the issue of assessment is mostly focused on the content, teaching strategies, and materials, but not on the pronunciation.

In Indonesia, there is at least one research on pronunciation, particularly word stress conducted by Weda in 2012. He wrote his article with the intention of identifying what stress shifts made by the students and what the frequent stress shifts made by students were (in what syllabic word the students made the most mistress shift). The subjects of his research were the first semester students of English Department of State University of Makassar attending English Phonology class in 2010. In his research, he specified his research on identifying the stress position for the 3 to 7 syllable words. Despite the result of his research that was not really convincing since he only asked the students' to mark (') some words while he wanted to know the stress shifts made by the students, his research on this topic is worthwhile since there is still few research on pronunciation.

By knowing this fact, there are possibly a lot of chances to conduct a similar research or another research on pronunciation as it is suggested by Weda (2012: 31) such as identifying problems in stress shifts. Thus, in this study, the researcher conducted a mini research on the influence of L1 and L2 in English stress shift production of the EFL learners in Indonesia.

METHOD

A descriptive qualitative research design was used in this mini empirical research to make sure whether the L1 and L2 of Indonesian EFL learners influence the English stress shift production.

The participants of this study were 33 students of Monday–Wednesday Basic Reading class academic year 2015/2016 who were asked to fill a set of online questionnaire and to be recorded by using a recorder, 22 females and 8 males. In addition, the teaching activity of the class includes the reading a loud in order to check the students' pronunciation, stressing of the words, and intonation.

The instruments used in this research are a set of questionnaire, a recorder, and an adapted (shorten) reading text. A set of questionnaire was developed consisted of three parts, identity, English background, and English pronunciation problem. The questionnaire was sent through the participants' emails; however, there were only 30 out of 33 participants completing and sending back the questionnaire.

The adapted (shorten) 365–word text given to the participants to be read aloud is taken from the textbook used in the Basic reading class.



To ensure that the participants face any problems in pronunciation, the researcher recorded their pronunciation shift. The participants, one by one, were asked to read aloud the given text, while the researcher recorded them. However, there were only 26 out of 33 participants taking part in this recording part due to the absence of 6 participants during the two-day of recording.

FINDINGS AND DISCUSSION

Participants' Identity and Their English Background

Looking at the results of the questionnaire, it can be said that the position of English is as one of foreign countries that the participants learn. In their daily life, many of the participants tend to speak in their local languages. There are 20 participants (66.7%) speak local languages as their L1 in which most of them are Javanese, while the other 10 participants (33.3%) having Indonesian as their L1. Indonesian local languages are many and varied in their accents and dialects in every different region. This makes the 20 participants who speak on their local languages have distinctive way of speaking in Indonesia or English in term of their accents and dialects that are hard to change in a second.

The participants, based on the questionnaire results, have never gone or lived in any of English speaking countries. It could be another factor related to the lack exposure (references) of native English speakers pronouncing words clearly. Teoh (2011 in Essays 2013) stated that the students' English level are not as good as the previous days since they tend to use their local language instead of English in their daily life.

Having good receptive language skill is not enough since if a person learns a new language, he should also be able to produce the language, either through written or spoken form. It is aimed to measure how far his receptive skill goes. It is in line with Torky (2006) who said speaking is the most frequent skill to be used. In addition to that, in productive skill, namely writing and speaking, there are many language aspects included in such as in speaking, there are fluency, lexical, grammatical, and pronunciation; while in pronunciation, one of the aspect is the stress shift in which can cause problems for the native speakers when a non-native speaker misplaces the stress. Schairer (1992, in Agostinelli 2012) said that mispronunciation changes the meaning of a message being delivered.

English Department students, especially those who have graduated and want to be English teachers, lecturers, or any English instructors, should have better pronunciation, stress shift, and intonation in producing words or sounds clearly and smoothly. It does not mean that they have to be a native like, such as imitating and producing the same accent as the natives, because it is considered less possible because the students do not study within the immersion atmosphere, or with more English native speakers. Otherwise, EFL learners in Indonesia are taught by more natives of Indonesia who have graduated from English Department who, in the daily life, still sometimes speak Bahasa Indonesia and when they speak English, they sometimes speak within their L1 and L2 accent, dialect, and inappropriate stress shift. Schoonmaker-Gates (2012) nonnative language learners who experience better exposure to close native pronunciation will have better pronunciation closer to native than those who do not. English teachers, since they are the direct role model in the classroom whom students imitate anything they perform in this case pronunciation, should be able to place the correct stress on each English word. The



future students will keep pronouncing an English word incorrectly and/or misplacing the stress unless, the teachers give the right way of pronouncing a word.

There are only 4 participants (13.3%) speaking English every day, while others do not. Though the 4 participants say that every day they speak English, it does not mean the whole day they speak 100% English, but mixing it with any other languages they use, either their L1 or L2. There are 29 participants (96.7%) saying that their surrounding helps and motivates them to speak fluently and appropriately. Even more, 27 participants (90%) say that their surrounding also gives feedback by giving correction if they make mistakes in choosing or pronouncing the correct words. This is a good atmosphere to improve the participants' English performance, especially in speaking within appropriate pronunciation and stress shift, since it could make the participants aware of their mispronunciation and so later they are expected to be able to produce and use the correct pronunciation that they are not fossilized by the incorrect pronunciation.

English Pronunciation Problem and the Influence of Participants' L1 and L2

Based on the result of the questionnaire, the participants' pronunciation is questionable. This can be proved by the results about how often the participants make mispronunciation; there are only 4 participants (13.3%) who rarely make mistakes in their pronunciation. In addition to that, the next question asking how often the participants pronounce English words the same way as pronouncing their L1 and L2 words, there are only 3 of them (10%) who never pronounce the words the same way as the L1/L2. This results show that the participants' pronunciation is not good and urgently needs to be improved. By looking at their answers about their ability in pronunciation that is not good, it can be stated that their stress shift of each word is also less proper.

Next, the answers for questions about whether they know if there are rules in English pronunciation and whether they know that different syllabic words have different syllable stress, are quite surprising if they are compared to the participants' previous perspective of their ability in pronunciation; all participants do not know that there are rules in English pronunciation. In line with it, there are 28 participants (93.3%) who do not know that the different syllabic words have different way of pronouncing them and different syllable stress. These answers are in line with the results that 7 participants (23.3%) and 18 of them (60%) often and sometimes pronounce and put the stress of those different syllabic words the same way.

This result is supported by the next questions about the easiness of pronouncing different syllabic words. There are 24 participants (80%) and 18 participants (60%) answering that the 2-syllable and 3-syllable words are easy to be pronounced; while 22 participants (73.3%) and 28 participants (80%) answering that the 4-syllable and more than 4-syllable words are not easy to be pronounced. The result of the questionnaire about the participants' difficulty in pronouncing (placing the stress) of the different syllabic words are supported by the results of the recording. Based on the results of the recording, the average score of correct pronunciation (stress shift) for the 2-syllable words is 30.9 out of 43 words; for 3-syllable words, the average is 11.07 out of 19 words; for 4-syllable words, the average score is 1.83 out of 7 words; while the average score for more than 4-syllable words is 0.39 out of 2 words.



There are 19 participants (63.3%) and 8 participants (26.7%) mentioning their teachers/lectures always and sometimes correct their mispronunciation as well as the misplacing the stress shift. It is contrast to the fact that 27 participants (90%) actually understand that making some mispronunciation and misplacing the stress shift may lead to miscommunication.

Seeing the results of the participants' pronunciation based on both the questionnaire and recording results, the absence of knowing the rules of pronunciation and stressing can be because of some reasons such as the participants are still freshmen of the Department of English Language and Literature and have not got a chance to experience the English life in any of English speaking countries yet.

Nevertheless, if we refer back to the length of time that the participants have had in learning English, approximately 12 years is such a long time that they should have been able to pronounce each word correctly within good pronunciation as well as the stress shift. Then, the participants' L1 and L2 could also be taken into account in this case. There are 25 out of 5 participants agree that their L1 and L2 influence the way they pronounce English words. Celce-Murcia (1996) stated that among other factors affecting pronunciation, native language can be the most influential one. Native language here means the L1 and or L2 of the learners. If the learner has a "thick" L1 or L2 within their local accents, this will affect the learner's second language/foreign language pronunciation, but in this case is the foreign language since English are used as a foreign language in Indonesian context.

In responding the rank of mispronunciation causes, especially stress shifts, there are 13 of participants (43.3%) state that was due to fossilization. The participants' pronunciation fossilization can be due to the previous instructors or surrounding who kept them pronouncing the wrong way and the lack of correct pronunciation treatment/drilling done by the previous English instructors. There are 10 of them (33.3%) state that was due to the different rules from those of their L1 and L2. Since the participants are still in the first year of studying in this department, the knowledge that they have about different way of pronunciation and word stress shift is mostly given by their lecturers in the form of direct correction, while the exact rules of pronunciation underneath the Phonology subject are usually scheduled to be taken by the sophomores or juniors. Fortunately, despite the less capability of producing appropriate pronunciation and stress shift, none of the participants said they do not need any improvement in their pronunciation.

CONCLUSIONS AND SUGGESTIONS

In conclusion, pronunciation including the stress shift is actually as important as the message that is trying to be delivered. However, the difficulty of English pronunciation, which involves the stress shift, happened on the EFL learners of Indonesia is not only caused by the absence of knowing the existing rules of pronunciation for the 2-syllable word, the 3-syllable word, the 4-syllable words, or more than 4-syllable words, but it also caused by the L1 and L2 of the learners. The inexistence of special stress shifts in the learners' L1 and L2 also makes them difficult in learning and applying the appropriate stress shift in the learners' pronunciation.



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DESIGNING ARABIC BY NEWSPAPER: CONGRATULATIONS, CONDOLENCES AND ADVERTISEMENTS FOR THE STUDY PROGRAM OF ARABIC TEACHING, STATE UNIVERSITY OF MALANG

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Abstract: Reading courses at the Study Program of Arabic Teaching, State University of Malang can be divided into intensive and extensive reading. Various reading sources have been used but none of them using authentic materials with graded levels. Therefore, when Directorate General of Higher Education of Indonesia launched a Program for Academic Recharging in 2009, the author applied for writing a book entitled "Arabic by Newspaper: Congratulations, Condolences and Advertisements" at Ohio State University, United States of America from October 24, 2009 until January 30, 2010. The book consists of ten chapters with 100 texts picked up from Arabic Newspapers e.g. *Jaridah Al Riyadh*, *Al Syarq al-Awsat*, *Al-Meezan Newspaper*, and *Arab Times*. Each text was followed by 2 reading comprehension questions, vocabulary and expressions in each chapter as well as writing exercise and answer key.

Keywords: *Arabic by Newspaper, vocabulary, comprehension questions, reading courses*

INTRODUCTION

Reading means different things to different people, for some it is recognizing written words, while for others it is an opportunity to teach pronunciation and practice speaking. However, reading always has a purpose. It is something that we do every day as it is an integral part of our daily lives, taken very much for granted and generally assumed to be something that everyone can do. The reason for reading depends very much on the purpose for reading (Berardo, 2006).

Graded readers (also called 'readers') are books especially written for language learners. These readers help learners to read systematically by introducing them to easy language before they move up to more difficult language. Graded readers are a bridge to the eventual reading of authentic reading materials. Graded readers are graded through tight control of the plot, vocabulary, and grammar. Visual support is provided through carefully chosen pictures. Books for beginning learners are written with the easiest, most frequent and most useful words (<http://www.er-central.com/graded-reader-series/>).

The use of authentic materials in the classroom is discussed with the student benefiting from the exposure to real language being used in a real context. Other aspects which prove positive when using authentic materials are that they are highly motivating, giving a sense of achievement when understood and encourage further reading. One of the main reason for using authentic materials in the classroom is once outside the "safe", controlled language learning environment, the learner will not encounter the artificial language of the classroom but the real world and language how it is really used. The role of the teacher is not to delude the language learner but to prepare him, giving the awareness and necessary skills (Berardo, 2006).



Finding, choosing and developing or adapting materials is a very important component of education as well as a key element for the success of the whole learning process. A language teacher is also a material developer in which its process should aim at ensuring that local needs and wants do not dictate decisions and that important learning principles are not forgotten (Sevilla-Pavón, et al. 2011).

Reading courses at the Study Program of Arabic Teaching, State University of Malang can be divided into intensive and extensive reading. Various reading sources have been used but none of them using authentic materials with graded levels. Therefore, when the author's eyes caught a book entitled "English by Newspaper" he brushed it up and found it interesting to improve reading skill using authentic materials. The book begins to offer a shortest passage to the longer ones in various topics and followed by 5WH questions as well as key answer in the end of the book. Since his major is teaching Arabic as a foreign language in Indonesia, he intended to write "Arabic by Newspaper" and started collecting advertisements for writing in 1996 while conducting Ph.D. program at University of Indonesia but could not finish the book.

When Directorate General of Higher Education of Indonesia launched a Program for Academic Recharging in 2009, he applied for writing the intended book "Arabic by Newspaper: Congratulations, Condolences and Advertisements" at Ohio State University, School of Teaching and Learning 1945 N. High St. Columbus, OH 43210 United States of America from October 24, 2009 until January 30, 2010.

This book is devoted to the acquisition and activation of vocabulary and expressions of Arabic Newspaper. Therefore, students of Islamic High School, students of Study Program of Arabic Education as well as teachers of Arabic will find this book insightful. Thus, they will learn a lot from it. In other words, this project is worth conducting since it will fill the gap of unavailability of the book in the market across Indonesia.

METHOD

Principles of Materials Development by Tomlinson were implemented in this material development and action research design was used.

Principles of Materials Development

1. Make sure that the materials contain a lot of spoken and written texts which provide extensive experience of language being used in order to achieve outcomes in a variety of text types and genres in relation to topics, themes, events, locations etc. likely to be meaningful to the target learners. In this case spoken materials were omitted for this study.
2. Make sure that the language the learners are exposed to is authentic in the sense that it represents how the language is typically used. If the language is inauthentic because it has been written or reduced to exemplify a particular language feature then the learners will not acquire the ability to use the language typically or effectively. Much has been written on the issue of authenticity and some experts consider that it is useful to focus attention on a feature of a language by removing distracting difficulties and complexities from sample texts. My position is that such contrived focus might be of some values as an additional aid to help the learner to focus on salient features but that prior and subsequent exposure to those features in authentic use is essential.

3. Make sure that the language input is contextualized. Language use is determined and interpreted in relation to its context of use. De-contextualized examples do not contain enough information about the user, the addressee(s), the relationships between the interactants, the setting, the intentions or the outcomes for them to be of value to the language learner. I can, for example, think of at least three different interpretations of, "Give him the keys. Let him drive it." But I do not know what it really means nor why the speaker has used the imperative until I know who is saying it, who they are saying it to, what the relationship between them is, where they are, what has happened before and what the objectives of the conversation are. Only extended samples of language in contextualized use can provide learners with the 'information' they need to develop awareness of how the target language is actually used.
4. Make sure that the learners are exposed to sufficient samples of language in authentic use to provide natural re-cycling of language items and features which might be useful for the learners to acquire.

Research Design

This study was conducted using action research design which is thought to be appropriate to be applied to design a book on Arabic by newspaper. The design has four steps; they are planning, implementing, observing, and reflecting, as depicted in the following figure.



Figure 1: The four steps in doing Action Research

Planning

In order to design a book on Arabic by newspaper, some activities had been conducted:

- a. Selecting 4 daily newspapers as authentic reading material

Authentic text is a text which is not written or spoken for language-teaching purposes. Newspaper articles, rock songs, novels, radio interviews, instructions on how to play a game and traditional fairy stories are examples of authentic texts. A story written to exemplify the use of reported speech, a dialogue scripted to exemplify ways of inviting and a linguistically simplified version of a novel would be authentic texts (Tomlinson, 1998). Therefore, four printed daily newspapers in Arabic were used as authentic reading materials for designing "Arabic by Newspaper: Congratulations, Condolences and Advertisements". They are: *Jaridah Al Riyadh*, *Asharq Al-Awsat*, *Al-Meezan Newspaper*, and Arab Times.



Jaridah Al Riyadh

Al Riyadh is the first daily newspaper that was published in Arabic in Riyadh. Its first issue was published on 11 May 1965 with a limited number of pages. Later, it became a daily publication with 52 pages, 32 pages of which were colored pages. Its current issues are with 80-100 pages. The paper is published in broadsheet format. *Al Riyadh* is also pioneer in other aspects. It is the first Saudi paper that included caricatures which were drawn by Ali Kharjy, a then-leading caricaturist. It is argued that *Al Riyadh* gained popularity among the public due to these caricatures at the end of the 1960s. *Al Riyadh* is also the first Saudi newspaper to open a women's bureau. *Al Riyadh* is owned and published by Al Yamamah Press Establishment. The company is also the publisher of weekly magazine *Al Yamamah*.

Al Riyadh is officially independent because it is being published by a private company. However, the World Association of Newspapers considered the paper to be under the direct influence of the then Crown Prince Salman. The association also regards *Al Riyadh* as a semi-official newspaper. It is further argued that the paper presents relatively conservative attitude and praises House of Saud as many of the other Saudi daily papers. Although *Al Riyadh* is usually regarded as a pro-government newspaper, it expresses relatively liberal views. Additionally, it publishes very influential editorials, if one wants to have good insight into what the Saudi official view on different matters.

Al Riyadh employs the following news feeds: AFP Arabic, AFP Sports, AP, DPA Arabic, GPA Arabic, Kuwait News Agency Arabic, MENA Arabic, QNA Arabic, Saudi Press Agency Arabic, Reuters Arabic, Reuters Photos, Reuters Graphics, RSS news, and full-body feeds from PR Newswire, GNN Network and CCN Matthews. The paper heavily covers the news regarding political, social, religious, economic and cultural events. It also provides its readers with sports news.

Asharq Al-Awsat

Asharq Al-Awsat (Arabic: الشرق الاوسط, meaning "The Middle East") is an Arabic international newspaper headquartered in London. A pioneer of the "off-shore" model in the Arabic press, the paper is often noted for its distinctive green-tinted pages. The *New York Times* in 2005 called *Asharq Al-Awsat* "one of the oldest and most influential in the region". Although published under the name of a private company, the Saudi Research and Marketing Group, the paper was founded with the approval of the Saudi royal family and government ministers, and is noted for its support of the Saudi government. The newspaper is owned by Faisal bin Salman, a member of the Saudi royal family.

Launched in London in 1978, and printed on four continents in 14 cities. The paper is often billed as "the leading Arab daily newspaper", and calls itself "the premier pan-Arab daily newspaper" based on the fact that past estimates of its circulation have given it the largest circulation of the off-shore Pan-Arab dailies, a category including its chief competitor *Al-Hayat*. However, reliable estimates are available only from the early 2000s, before rival *Al-Hayat* launched a massive effort to increase circulation in Saudi Arabia.

Asharq Al-Awsat covers events through a network of bureaus and correspondents throughout the Arab World, Europe, United States, and Asia. The paper also has copyright syndications with the



Washington Post, *Los Angeles Times*, *New York Times*, and *Global Viewpoint*, permitting it to publish Arabic translations of columnists like Thomas Friedman and David Ignatius.

Al-Meezan Newspaper

Al-Meezan is a political, social, and cultural bi-weekly newspaper in North America. It was established to give an Islamic perspective to reporting news about Palestine and the World. Al-Meezan's sections are a variety of news reporting, opinions and editorials, and some entertaining information and articles.

Arab Times

The *Arab Times* newspaper was founded by Dr. Osama Fawzi in Houston, Texas and first published in print form in 1986. In its present form, the newspaper is published by Arab Times Company. In 1997, *Arab Times* launched an online site that complements its print version of the newspaper and an English version appeared later. The *Arab Times* focuses on political personalities and events in the Middle East. The newspaper mainly concentrates on ruling elites, their power struggles and antics in both the Arab world and the Western world. In addition to political news in the Middle East, the publication also covers issues and events that affect the Arabic population in Europe and the United States.

Arab Times' print version is published in Houston, Texas, and is distributed to at least 35 other states in the US. The newspaper is distributed around the world in the United Kingdom, France, Germany, Denmark, Sweden and Canada. The online version is available to subscribers in the U.S., Canada, Europe and the Middle East. Through its website, the newspaper offers to send the printed edition to any reader worldwide for an additional fee. Both the print and online versions of *Arab Times* are written mainly in the Arabic language. However, the online version has a small English language section.

Arab Times' web version can be freely accessed worldwide. However, it is worth noting that most Arab governments block access to its website. Therefore, readers from those countries usually use special web proxies to bypass governmental block of the website. The newspaper is known to experience constant problems with Middle Eastern governments; a well-known case of this lies in the story of Jordan's first female Member of Parliament, Toujan al-Faisal. *Arab Times* newspaper claims to be the only newspaper banned from distribution in all Arab countries.

The newspaper only publishes a small amount of its print articles on its website. The website has a number of freelance articles contributed by readers and journalists alike, in addition to editorials by the newspaper editors. Much of the material published on the newspaper's website is representative of the writers' opinions and not the editorial staff of the *Arab Times* editorial team. However, the newspaper states on the site that they agree to take responsibility for publishing those articles. The newspaper's website is not meant to be a substitute for the print version, but a complement to it.

- b. Drafting the book: 10 chapters, 10 texts each chapter, 2 comprehension questions after each text, vocabulary and expressions in each chapter as well as writing exercise and answer key.



- c. Selecting texts from Arabic Newspapers and grading them, writing comprehension questions, vocabulary and expressions in each chapter as well as writing exercise and answer key.
- d. Reviewing the draft by two experts i.e. Leslie C. Moore Ph.D. Assistant Professor at School of Teaching and Learning College of Education and Human Ecology, the Ohio State University and Professor Dr. Imam Asrori, M.Pd. from State University of Malang.
- e. Revising the draft due to the feedback from the two experts.

Implementation

The implementation stage was conducted in real teaching by using the book and was intended to improve the quality of it. Thirty students who joined Arabic by Newspaper course were chosen as research subjects.

Observation

After the implementation of the teaching learning process using the book was portrayed. The result will be then analyzed and reflected.

Reflection

Reflection was intended to discuss the findings of the observation in order to improve the quality of the book.

FINDINGS AND DISCUSSION

The book consists of ten chapters in which 100 texts were picked up from Arabic Newspapers e.g. *Jaridah Al Riyadh*, *Al Syarq al-Awsat*, *Al-Meezan Newspaper*, and *Arab Times*. Each text was followed by two reading comprehension questions, vocabulary and expressions in each chapter as well as writing exercise and answer key. The printed book uses Arabic and Indonesian but due to make participants of the conference understand, the author uses English.

ARABIC BY NEWSPAPER

CONGRATULATIONS, CONDOLENCES AND ADVERTISEMENTS

لغة الجرائد : التهاني و التعازي و شتى الإعلانات

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2009-2010

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CONCLUSIONS AND SUGGESTIONS

The implementation stage was conducted in real teaching by using the book and was intended to improve the quality of it. Thirty students who joined Arabic by Newspaper course were chosen as research subjects. The result was analyzed and reflected. Some mistakes were found in the book and some vocabulary should be added and grouped in each chapter. Since this book is intended to be used for extensive reading, exercises in writing can be neglected in real teaching.



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PROBLEM SOLVING BASED ASSESSMENT

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Abstract: College graduates are required to have the ability to solve problems creatively in order to face the global market of this decade. To evaluate the problem-solving skills of the graduates, there is a need to develop problem solving based assessment. This study aims to produce a problem solving based assessment to test the competence of the Department of Indonesian language and literature education graduates. The design of the study is research and development using the Delphi method; the steps of which are: (1) establishing a team of panelists from a collaborative team to share the graduates standard assessment blueprint (2) discussing the assessment blueprint in terms forms and types (3) formulating the findings, (4) developing the product in the form of assessment packages, and (5) validating the product. The results of experts validation claim that this research has produced a problem solving based assessment to test the competence of the Department of Indonesian language and literature education graduates. The test has various forms and is suitable to measure high level competence. Due to the wide and deep coverage of the materials, the assessment is appropriate to measure the general competence of pre-service teacher candidates.

Keywords: test, competence test, graduates, problem solving

INTRODUCTION

Various attempts were made to increase the quality of university graduates in order to exceed the standard of graduates that have been implemented. Teacher Training Institution should also be upgraded so that the graduates, i.e. pre-service teachers, are truly those who adequately qualify as teachers. The Regulation on Teachers and Lecturers, Act 14 of 2005, Article 8, states that teachers are required to have academic qualifications, competence, teaching certificate, physically and mentally healthy, and have the ability to carry out the goal of national education (Depdiknas, 2005).

Academic qualifications referred to in Article 8 can be obtained through higher education degree (bachelor degree) or diploma four program, while the teacher's competence, as stated in Article 8, consists of pedagogical, professional, personal, and social competences obtained through professional education (Regulation No.14 of 2005 Article 9 and 10).

Academic qualifications for graduates, especially for Indonesian Language and Literature Education graduates as specified in the graduates standards and are formulated in the learning achievement of Indonesian Language and Literature Education Program (bachelor degree), is as beginner teachers having the following competencies: (1) master theoretical concepts of Indonesian linguistics and literature in order to support the profession as educators, (2) have adequate skills in Indonesian language and literature, (3) apply the knowledge of Indonesian language and literature to appropriately solve teaching



and learning problems in primary and secondary education, and (4) analyze problems in the field of Indonesian language and literature as well as its teaching and learning process to make accurate and appropriate class-room decisions (JSI, 2013).

The possession of academic qualifications as described above is one of the determining factors for the accomplishment of the implemented teaching and learning process. Therefore, to ensure that Indonesian Language and Literature Education graduates have achieved academic qualifications that are stated in the graduate standard, it is necessary to create a competency test, which serves as an achievement test to guarantee that the standard graduate has been achieved. Such tests should be able to measure and evaluate the academic qualifications of Indonesian Language and Literature Education graduates. The test is expected to be just as important as English test for graduates (TOEFL), for the graduate of EFL program.

Currently, *Badan Pengembangan dan Pembinaan Bahasa* Board of Language Planning and Development, the Ministry of Education and Culture has developed Indonesian language tests called *Uji Keterampilan Bahasa Indonesia (UKBI)* or Indonesian Language Proficiency Test (ILPT). Officially, the test is a language proficiency test intended to evaluate one's proficiency in the Indonesian language, both written and spoken (UKBI, 2012). In spite of the fact that the test includes the four language skills: listening, speaking, reading, and writing (UKBI, 2012), it is not, however, fit for teacher candidates.

A study by Rahmawati, et al. (2014), stated that the rules in ILPT/UKBI's responding rule skills are less relevant to the theory of pragmatics and communicative assessment. The material being tested allows for diversity of capabilities based on the background of the test participants. The multiple choice questions in ILPT/UKBI is one of the weaknesses of this test instrument.

ILPT/UKBI developed by Board of Language Planning and Development, the Ministry of Education and Culture is only concerned with language proficiency without any pedagogical aspects of the Indonesian Language and Literature. Thus, it can be stated that the national standardized test that can be used to test the competence (qualification) of the graduates of the Indonesian Language and Literature Education Program (ILLEP) who are then designed to be teacher candidate is, at present, still not available. Therefore, this research is intended to develop a test to assess the competence of Indonesian Language and Literature Education graduates in accordance with graduate standard.

Aside from ILPT/UKBI, the Government has also launched *Uji Kompetensi Guru (UKG)* or Teacher Competency Test (TCT) to measure the teachers' competencies as the basis for ongoing professional development as well as map out the teachers' competence on the implementation of all standards of competence. The teachers whose TCT/UKG score have yet to meet the minimum standards must continue to learn through a variety of training to achieve the required standard of TCT/UKG.

From the above description, it seems clear that the test of competence of Indonesian Language and Literature Education graduates has different characteristics and purposes from the Teacher Competency Test (TCT/UKG) that has usually been used. This test serves as an achievement test to measure the achievement of graduate standard. The test will be developed to assess and evaluate academic qualifications of Indonesian Language and Literature Education graduates.



The development of Indonesian Language and Literature Education graduate competency test, at the early stages, is done in collaboration with the Indonesia Language and Literature Studies Program, State University of Surabaya. By involving language and literature education program from other universities, the product of this research is expected to be thoroughly tested and efficient and can help in producing graduates who are nationally and globally competitive.

The competency test is one of the tools used to measure the competence of Indonesian Language and Literature Program graduates. This test will be used as a graduation requirement for all students of Indonesian Language and Literature Program. With this requirement, the quality of graduates will be standardized and they will be ready to work according to their competence. To develop a standardized test is not easy. Therefore, the role/involvement of all specialists in Indonesian Language and Literature Education is indispensable in the development of this product. This product will become a source of reference in improving the quality of the graduates as assets of the nation to build and create national competitiveness.

The competency test for Indonesian Language and Literature Education graduates is developed to test their literacy skills. The ability to solve problems or achieve goals in the real world is attained by using text as the main tool (Puskur, 2007). The use of the text as the main tool is one of the reasons why literacy is often interpreted as discourse proficiency and the main focus of which is on the ability to think critically. Baynham (1995) states that literacy is an integration of listening, speaking, writing, reading, and critical thinking skills. Alwasilah (2008), who used the term critical literacy, states that critical literacy is critical and analytical skills necessary to understand and interpret texts and written speech, which can be used to solve the problems of life in the community, both academically and socially.

The ability to reason critically – to understand and interpret texts, both spoken and written, used to solve problems in life – is the essence of literacy skills. Literacy skill has become the center of attention; it even has become a crucial issue for the literacy skills that is associated with the development of future human resources (PIRLS, 2012). This is due to the fact that literacy is the key to a successful study in school and the key to be successful in active participation in the workforce, society, and politics (Braunger and Lewis, 2005).

The product developed is also problem-solving based. Product that promotes higher-level thinking skills is expected to be used to creatively respond to new situations that keep on changing and evolving. The global market of this decade requires young people to have the ability to solve problems creatively. Young people who do not have high-level thinking skills to solve problems creatively will face difficulties in getting a good job when he grows up (PISA 2012). Those who get difficulty to adapt to the unfamiliar new situation would have difficulty in getting 'better' jobs amid the current global economic development and technology.

The main products developed in this study is a problem-solving based competence test for Indonesian Language and Literature Education graduates; one of the assessment tools commonly used to measure the competence of the university graduates including the Indonesian Language and Literature Education.



METHOD

In accordance to the research objective, which is described above, this research is of research and development design. To develop products, agreement with the collaborative team is essential. The agreement consists of these following aspects: (1) agreement on Graduates Standards of Indonesian Language and Literature Program in Indonesia, (2) agreement on test's blueprint in accordance to the graduate standard, (3) agreement on the form and type of test, (4) agreement on the model and form of the test. Due to the above condition the method used in the study is adapted from the development of the Delphi method (Facione, 1990).

Delphi method requires that the development of products is made with the interaction between experts in a panel discussion (interactive panel of experts). The research team will invite some experts from the Indonesian Language and Literature Program from State University of Malang and State University of Surabaya (UNESA). They will be asked to share their thoughts related to the four consensuses: standard graduate, test blueprint, forms and types of tests, model and form of the test. They will have to present a paper containing opinions and responses to the questions posed by teams of researchers.

Based on the thoughts, opinions, and comments in a panel discussion, a team of researchers will formulate a draft consensus/recommendation related to the graduate standards, tests blueprint, forms and types of tests, model and form of the test. Since This is because the purpose of the panel discussion is to obtain a broad insight from different viewpoints about the project developed by the research team, there no obligation for the attendants of a team of panelists and participants of the panel discussion to agree to the consensus/recommendation made by the research team.

The research data is in the form of qualitative data in the forms of comments, criticisms, suggestions, and assessment made by a team of experts, practitioners and prospective users of the product. Researcher acts as the key instrument in the collection, analysis, and interpretation of data supported by research instruments, such as field notes, product study guides, and questionnaires. Data analysis was executed gradually, starting from data analysis of product's tryout to the data analysis of expert/practitioner. The results of data analysis are used to upgrade the product.

FINDINGS AND DISCUSSION

The product developed in this research is the problem-solving based Standardized Competence Test for Indonesian Language and Literature Education graduates. The test intended to measure the competence of Indonesian Language and Literature Education graduates.

There are 60 test items in the competence test for the graduates with different degree of difficulty ranging from medium to difficult. It employs a taxonomy developed by PISA 2012, namely: (1) explore and understand, (2) represent and formulate, (3) design and implement, and (4) monitor and reflect.

Each of the above mentioned taxonomy is further developed into sub competences: *explore and understand* covers problem-solving ability which includes observing, interacting, searching for information, finding obstacles, and demonstrating and understanding findings; *represent and formulate* involves the ability to use tables, graphic symbols or words to describe the problem, formulate hypothetical conclusions



based on the factors relevant to the problem or situation; *design and implement* which is the ability to design a strategy to be implemented to solve the problem covering the competences of clarifying objectives and designing the sub-sub-objectives; and finally *monitor and reflect* involves the ability to monitor progress, to react, to provide feedback, and to reflect appropriate solutions to the problem or the chosen strategy.

The test items have been validated and discussed by two experts, of the related field coming from the Indonesian Language and Literature Education Program, Faculty of Letters, Universitas Negeri Malang (UM) and the Indonesian Language and Literature Education Program, Faculty of Language and Arts, Universitas Negeri Surabaya (UNESA).

The results of expert validation are used as references to revise the developed products. This means that the input from an expert team is used to revise the blueprint item and test items. The revisions cover: first, the addition of test items related to the use of practical Indonesian so that learners can solve language problems that occur; second, revision is made to test items that are not clear on what are being asked, for example, students were asked to rate or just make a choice; third, revision is made to improve the answer choices to make the distracters more effective; last but not least is the revision of diction, spelling, and punctuation.

The competence test for Indonesian Language and Literature Education Program (ILLEP) graduate is problem-solving based. As such, the focus of the test is to measure the ability of learners to solve problems of the language in the context of real communication. Problem solving skills in literary and language problems is important for the ILLEP graduates since they are ultimately designed to become language teachers as well as the model of correct and appropriate Indonesian language users. They may even be problem-solving agents related to the use and development of the Indonesian language and literature.

Problem is a situation which needs solution, to find a solution requires high level thinking skills. These high-level thinking skills, among others, involve the ability to understand the problem well, then using the knowledge to find ideas to solve problems, and conduct experiments to try out the most appropriate solution.

The competence test for PBSI graduates is developed based on the graduate standard of the LLE program. The coverage of the standard embraces all basic competencies and indicators necessary to fulfill the general competence of pre-service Indonesian teachers namely: (1) mastering the theoretical concepts of the field of linguistics (phonology, morphology, syntax, semantics, pragmatics/discourse), (2) having the language skills (listening, reading, writing, and speaking), (3) mastering the theoretical concepts of literature (poetry, prose fiction, drama), (4) having the skills to compose (appreciation, history, and literary criticism), (5) applying the field of language and solving problems in language learning (planning, implementation, and evaluation of language learning), (6) applying the field of literature and solve problems in literature learning (planning, implementation, and evaluation of literature learning), (7) analyzing problems of language, language learning (research in the field of language and learning), and (8) analyzing the problems in Indonesian literature and their learning problems (research in field of literature and its learning).



The competence test for ILLEP graduates is designed to accommodate a large number of participants, and in the next stage, the scoring process will be computer-based. Therefore, the test will be in the form of multiple choice, true-false, and short answer. This kinds of tests are possible to be checked with the help of a computer, so that the test results can be seen quickly.

CONCLUSIONS AND SUGGESTIONS

This output product of the research is a problem-solving based competence test for Indonesian Language and Literature Education graduates. The product has several advantages, including problem-solving based ability to measure the high level of competence although still limited to the cognitive aspect, various test forms, appropriately deep and wide coverage of the materials, and the ability to measure the general competence of pre-service teachers. However, this product has not been tested to the potential subjects that the product is intended for. Therefore, this study should be continued with a try out stage to prospective intended subjects to see the reliability and other validity such as construct validity in order to guarantee the characteristics of a good test. In addition, this product should be made into computer-based test that can be used to test the competence of graduates in large numbers with rapid processing.

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TO DEVELOP COMPREHENSION IN READING THROUGH SELF QUESTIONING

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Abstract: For their daily reading activities, people usually do reading for clear reasons. Consequently, they will apply suitable reading strategies on their own choice to meet their reading goals. Anyhow, these typical people are usually already considered as matured and experienced in reading for their life thirst. The case would be different from students who are given a text and requested to read in their reading class. Students are usually at risk in reading a text which they don't expect to. As they have no prior reasons to read the text, they may go to a situation which could make them get a high chance of academic failure in their program. They don't know what to do to understand the text well. They have lack the skills to connect with the text, limited background knowledge, and do not know how to deal with difficult words and read with a good reason. This paper offers a solution how to develop comprehension through self- questioning techniques. This technique requires the students to also develop their skimming ability in reading. This means students should justify which information is considered important and which one is not. More importantly, this paper also offers how to generate more contextual self-questions for an appropriate text comprehension. By having good skills in generating contextual self-questions, students are expected to have good reasons to understand the text better.

Keywords: *comprehension, self-questioning, skimming ability, contextual*

INTRODUCTION

To most educated and experienced people, reading is an activity which they usually do naturally and daily with certain measures clear enough to get things they should do as planned. Usually we read something that we like most, or something, which is important to read. We read selectively. We probably buy a newspaper but we do not read all of the content of the paper. We only read one particular point, such as; economics, sports, news, etc. Our reading activity is also supported by purposes such as; reading for pleasure, getting information, getting knowledge, etc. But we know that our reading purpose in our daily life does not only concern on the words or analyze the syntactical forms.

We use different strategies in reading. The strategies we use depend very much on the purpose of the reading intention or reading need and also the text type. We get information from train timetable and also newspaper, but the way to read the two texts are absolutely different. We read a novel in a different way from that reading a letter of instruction given by our boss. We probably read a document for several times in order to understand what it is all about. Sometimes we read an article quickly, because we only need the most important parts. Everyday, we actually have read a lot of things, starting from traffic signs, and name of stores, posters, and also advertisements on the road. But sometimes we do not realize it.



Natural reading tells us that people read a text with reasons. Through the reasons they need to read. The reasons are the thirst that they need to drink. It is the reasons which encourage them to read to get the content or information of the text they are reading. Without reasons, they do not see any necessity to read. Therefore, reading for them is a way to get balanced in their thirst for the information they seek.

In the natural way of reading, reasons may come from their own need to know. Reasons for them relate much to their contextual daily lives. Why they have to read a newspaper is measured by the fact that they need to know certain information running around as the hot topic. Why they have to read certain journals is probably counted for the fact that they need to know certain scientific information related to their disciplines. In short, why people read in their daily lives depends very much on their focus of attention which needs to refill. This focus of attention may vary from their job to their own domestic affairs. In an interactional way of reading, the case of reasons goes differently. Commonly, students do not have clear reasons of their own why they have to read a certain text given by the teacher or provided in a reading text book. That they have to read does not come from their own will or intention. They have to read as the lesson or the teacher/ lecturer has told them to do so. Practically, they do not have any personal and contextual interest which comes from their contextual life intention. To more extend,

As motivation plays very deciding roles in every effort, students should basically build high motivation or interest of their own in trying to make their reading activity successful. There are quite many ways of building motivation or interests. Most students do not have clear motivation or interest when they read a text in a reading class. However, building motivation strategies fall into two main classifications. Those are internal and external motivation strategies. As the term goes, external motivation strategy deals with responses coming from external factors, such as from teachers, assignments, orders, etc. This means that teachers, assignments or orders are considered to be instrumental in building students' interest through external factors. Through this kind of external factor students apply reactive attitudes. Reactive attitudes are comparatively considered passive ones than that of proactive attitudes. Reading is said to be a passive language skill. But students should work hard to build a proactive attitude in trying to fulfill the goal of reading activity. An internal motivation is a motivation which comes from the student's innate intention or interests. What students have dealing with their own internal motivation or interests vary from one student to another student. This varying degree of internal motivation or interest depends very much on their own in depth understanding towards their future achievement as their life goals. Students with high and clear future goals in their life would consequently have higher internal motivation and interest in their learning.

But quite often, internal motivation also comes from the students' knowledge of the subject matter they are doing. When they have good knowledge of the subject matter, students may have better and higher motivation in doing the current job. As for reading subject, in trying to build good motivation or interest in reading, students should be able to initiate questions of their own or to do self questioning. Questions could be considered as external factor, but in fact such questions should come out from the students' own interest or motivation to feed in. Questions could be considered as reasons why they have to work harder to get the information by trying to answer those questions when they are reading the text. With weapons of questions, students would have better intention and better focus in doing their activity.



This article offers the strategies how to create questions when students are given a reading text and requested to read it. Through their abilities to create questions, they should be able to develop their reading habits professionally. Having appropriate reading skills which they apply in their daily activities during their study, they will have better and more prepared reading abilities to apply in their real life and professional world.

Besides, this article was also meant to prove the effectiveness of reading activities which was based on self questioning. This also means that to be successful in reading activities, students must be able to create their own questions. To build the skills of creating their own questions needs training and high patience. Once, when students are quite good at creating their own questions dealing with the reading text they read, they would be able to build reading comprehension perfectly.

METHOD

This was a descriptive research which tried to give a clear description in proving whether reading based on self questioning was effective or not. The information on this was considered important as the current reading approaches applied in all level of learning programs have not applied this concept yet. This research was applied in reading 4 of semester 4 class B as the class which had the worst reading achievement among all parallel classes. This was an action research as the problematic class was well treated by applying that learning technique as Donal (1987; 73) recommended that the study was designed to obtain information about either symptoms or happenings and certain situation that was observed. The research applied a set of procedure, which was used for solving problems by describing or depicting the subject or object based on reliable and factual data.

This qualitative research was also meant to explore real problems happening to students when they were applying this strategy, especially on the students' skill in creating questions. This step was quite important to get real source of problems in digging the main culprit of the problems. The source of data used was tests on reading after the students had got a series of meetings on the implementation of self questioning techniques before reading the main text. Two kinds of tests were applied; tests on reading comprehension proving students had developed through understanding on the main information of the text and tests on creating questions underlining whether students had got better skills in building questions related to the on going topics.

The research used total sampling as this was an action research which much focused on the whole class totaling to 40 students as the object of progress development. While the technique of the research analysis applied was using percentage and also descriptive analysis. Besides tests, this research also used other strategies to get the data. Those were questionnaires and interviews. Questionnaires were used to know how much the students appreciated on the current approaches used in the reading classes, whether they felt happy or motivated or unhappy with the approach. The responses taken from the students needed to be completed by interviews, as interviews can deeply go into the depth of the topics.



FINDINGS AND DISCUSSION

- a. The students' present level of comprehending reading skills in English based on the present situation analysis (PSA) after they had got self questioning treatments revealed significant improvement. Before, their level of comprehension reading skills only reached only 47.25%, and improved into 68.75%. This means that the improvement of their reading skills developed into 45.50%. Besides, another finding also showed that most students felt more confident now in comprehending English texts. In details, the findings showed that 5 students (12.50%) rated 'excellent' in their reading skills, while 18 (45%) students rated 'good'. Almost a quart of the number of the class, 9 students (22.50%) the other hand rated their reading skills as average while 7 students or 17.50% rated their reading skills as weak.
- b. The students' current level of creating self questions for developing reading comprehension in English texts for academic purposes in accomplishing reading tasks based on target situation analysis (TSA) showed that majority of the students could apply WH questions corresponding to the content of the passages, though their English accuracy in creating questions did not show satisfying results or still undecided yet. However, majority of the students also responded that reading skills were quite important for their further professionalism and skills. It is understood, therefore, that students needed to be proficient in reading to understand articles from magazines or newspapers written in English.

Discussion1. The Implementation of Self Questioning Strategy for Comprehension

a. The Procedure

A pre-reading activity was first applied in the reading classes as it was a good initial learning which encouraged acceptable learning conditions for students to make the subject or topics run well in the interaction activities. Having well prepared in pre-reading activities made students much focused on the reading passage that they had to undergo. Teachers initiated the class in pre-reading activities by presenting questions, or light exercises, or even games to arouse students' motivation. In this context, asking students several free and general questions was good to initiate the class.

As the appropriate reading activities had to be based on reading comprehension, the teacher pushed everyone to have some reason or information gap to solve. To get good reading comprehension of the text, therefore students had to explore themselves questions. The more questions one had in reading, the better understanding he had on the text he was reading. The next step was the initial step referring to the target reading passage. This activity ran for about 15 minutes as the follow up activity. On this initial instructional step, students were encouraged to focus on the text title critically. By focusing the text title critically, students should be able to make one or two hypothetical questions which stemmed from the title. The hypothetical questions which students had to make should by then be able to encourage them to read the reading text further carefully, smartly and purposefully in order to get the answer for the main text comprehension. This was in the form of activities by answering questions they formulated earlier during the initial steps of reading.



Having had the unfamiliar words solved by the students themselves, they then tried their best to analyze the content of the passage by identifying the main points found in the text to answer the questions. Those main ideas or concepts were then designed into the content graph or graphic organizations either in abstract pictures or in real hand writing crosses they could make on a piece of paper. The following was the standard procedure of activities in a reading class for comprehension.

1) Observe the title, texts, data, and premises. 2) Make hypothetical questions based on the title. 3) Understand new vocabulary found in the text based on its context. 4) Identify the topics of the paragraphs. 5) Identify the answer to the hypothetical questions. 6) Conclude the content by making the point graphs or graphic organizers. 7) Make the summary

b. The Implementation of Self Questioning Strategy

The implementation of self-questioning strategy in Cooperative Learning In realizing this technique, cooperative and collaborative learning strategies were intentionally implemented in reading activities which involved a lot of participants. With these models, students had lots of activities such as sharing, discussion, mutual helps, both in pair works, small group works or teams. These activities were developed to encourage social cooperative among students in their groups or as a whole. These kinds of activities were quite significant for students to do to build their social spirits as their life skills they had to develop. In running assignment together cooperatively, this program ran well as more and more students got involved in this activity.

c. The Result of Self Questioning Strategy

The overall result in the implementation of self questioning technique in reading classes, the students' comprehension rated into a good level. This means that students had achieved better understanding of the text given to students. The clear indicator of their understanding was shown by their ability in presenting the content of the text both in the graphic organizers and also their ability in doing oral and written presentation. Besides, students also appreciated well the way the teacher presented and encouraged the students to develop self questioning as well. Good responds were achieved when teachers: 1) explained the concept how to generate questions, 2) gave the concept in humorous modes, and 3) presented the concept in quite various initiatives. However, low responds from students were also achieved when students had to work in small groups. Their discussion lasted quite lengthy when not given the target time. Though mostly felt happy with their work, some seemed not to feel happy with the feedback they had from having small group discussions.

2. Students' Ability in Creating Self Questioning

The students' ability in making self questioning paired with students' skill in understanding the whole text content. Basically, most students developed their skills well in building self comprehension questions. They came into the point of the reading content when they tried to formulate questions of their own. All students knew well that they needed to apply WH questions in trying to know the core content of the passage.

Unfortunately, their grammar in formulating the questions was still quite undecided. They still had to learn a lot in developing their skills to formulate questions in accurate grammar and content.



CONCLUSIONS AND SUGGESTIONS

The following statements are well approved as the conclusion of this paper. First, self questioning is a good technique for teachers to teach reading classes to develop students' reading skills to have better comprehension. Before, their level of comprehension reading skills only reached only 47.25%, and improved into 68.75%. This means that the improvement of their reading skills developed into 45.50%. Second, self questioning application drives students to have better proactive and innovative learning. Third, though students still found it hard to formulate accurate grammatical self questions, they had already developed better understanding how to ask questions which were meant to get the core comprehension.

Socializing this technique would be much appreciated as this technique was adopted from day-to-day strategy reading applied commonly by well educated and experienced people. Training would also be appreciated much as this strategy would equip student to have better and natural way of reading texts for their daily lives.

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GENDER ORIENTATION IN A NUMBER OF INDONESIAN NEWSPAPER SHORT STORIES: A STRUCTURAL AND SOCIOLOGICAL STUDY WITH AN EMANCIPATORY PERSPECTIVE

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Abstract: This study investigated the gender relevance and orientation of a number of short stories from Indonesian national newspapers, i.e., Kompas, Media Indonesia, Republika, and Sinar Harapan. The sample consisted of 100 short stories, published from January to August 2005. The unit of analysis is gender system indicator, which is segregated, if the orientation is conventional, and overlapping, if the orientation is progressive. It was found that the proportion of short stories which had relevance to the gender issue was 48%-52% in the Kompas, Media Indonesia, and Republika and 28% in the *Sinar Harapan*. Furthermore, in all dailies, the proportion of progressively oriented stories was only 8%-12%, far less than the conventionally-oriented stories, with a proportion of 16%-44%. It is recommended that (1) editors give more publication space for progressive gender oriented short stories, and (2) further studies be conducted on gender orientation of the short stories in local newspapers.

Keywords: *Newspaper short story; gender orientation*

INTRODUCTION

Emancipation is not an ideal abstract concept; rather it has great relevance to the welfare and productivity of a country. While it is beyond the scope of this paper, it could be shown that the countries that performed under-emancipation, such as most developing countries, or over-emancipation, such as most developed countries, have decreased productivity. On the other hand, countries that perform the right balance in emancipation may gain in productivity. While a thoroughly balanced model has yet to be found, the countries in East Asia seem to be closer than countries elsewhere. As economic indicators, such as foreign exchange reserves, growth of industry, overseas exports, may indicate, these countries now collectively form the most productive region in the world.

In this respect, the model as practiced in Indonesia is close to the Asian model, although there are variations among region, and thus Indonesia is in the position of developing the balanced model. To fulfill such a goal, women empowerment needs to be continually developed. This, in turn, requires a prerequisite in the form of a socio-cultural climate that is conducive to the efforts of enhancing the dignity of women (Tjokrowinoto et al., 1993), through a variety of channels, including mass media. Here, literature has a very important role in the socialization of values (Ravina, 1995). In the context of the media, newspaper stories are very strategic because they have the potential to reach hundreds of thousands of readers. Preliminary



observation revealed that that most newspaper stories had conventional gender orientation, which was not conducive to empowerment.

Therefore, the objective of this research was to investigate the gender relevance and gender orientation in a number of stories in Indonesian newspaper. Gender relevance was a relationship between a story with gender issues. Gender orientation was a worldview of gender role as reflected in the story.

The literary work is influenced by the society and at the same time also have the potential to affect the society (Spring, in Damono, 1884), in various issues, including gender matters. According to Basow (1993), gender refers to the judgment of the public if something is classified as masculine or feminine. The concept of gender leads to the concept of gender role, i.e., a set of rules of conduct that are considered appropriate for men or women (Kessler and McKenna, 1978).

In the practice of everyday life, gender and gender roles manifest in a number of gender indicators, such as labor distribution, distribution of attributes, and the application of norms. In a conventional gender structure, the indicators are separate (segregated) between men and women. For example, in the distribution of work, men perform public and productive works while women perform domestic and reproductive works. By contrast, in progressive gender structure, there are overlaps (mutual sharing) on the distribution of work, distribution of attributes, as well as the application of norms. For example, in the division of labor, both men and women perform public and productive works as well as domestic and reproductive works. Through observing the indicators of gender and gender roles that are expressed in a short story, it can be inferred whether it has a conventional or progressive orientation.

METHOD

Basically, the design of this study was descriptive in general, and content analysis in particular (Wiradji, 2001), combined with the genetic structural approach (Goldman, in Damono, 1978). From the point of content analysis, the unit of analysis consisted of indicators of gender structure. From the point of genetic structural approach, the analysis was performed through finding relationship between the intrinsic elements (text) and extrinsic elements (situation and social conditions in the community).

The population consisted of a number of short stories published by various newspapers of the capital (Jakarta). Samples were taken from stories four newspapers of the capital, namely, *Kompas*, *Media Indonesia*, and *Republika*, Sunday editions, and from *Sinar Harapan*, Saturday edition, from the period of January 2005 to August 2005. The sample included 100 short stories, 25 stories from each newspaper.

The analysis procedure included several stages. The first was the reading of the short stories, in the sample, to understand their contents, followed by the writing of their synopses, themes and messages. The second was the verification of the reading of short stories, and the review of synopsis, themes and messages. The third consisted of analysis on the indicators of gender structure as reflected in the story, in order to determine gender relevance and gender orientation. Finally, the analysis results were tabulated.

For the unit of analysis, three indicators of gender structure were utilized, i.e., of gender work distribution, gender attribute distribution, and the application of norms. Conventionally gender- oriented short story showed segregation (separation) on one or more indicators. For example, in the distribution of work, men perform public and productive works while women perform domestic and reproductive works. On



the distribution of attributes, men assume masculine characters (strong, rational, and brave), leadership, and ability to solve problems, while women assume feminine characters (beautiful, emotional, and soft), compliance, and powerlessness to solve the problem. On the application of the norm, there is a difference of treatment depending on whether the subject is a male or a female. In marriage, for example, a woman is expected to only love a man, while a man may share his love for some women.

By contrast, progressively gender-oriented stories show overlap (mutual share) on the distribution of work, distribution of attributes, as well as the application of norms. For example, in the division of labour, both men and women perform public and productive works as well as domestic and reproductive works. In the distribution of attributes there is also overlap. Men and women have masculine and feminine characters, are equally able to lead and to be led, and are equally capable of solving problems, though there are also times when both are equally unable to solve problems. For example, in the story "Liberation in Djibouti" (Saraswati, 2002), a woman proved to be a courageous hero. In the application of norms, what applies to women also applies to men. For example, if a marriage, a woman is expected just to be monogamous, then a man in principle is also expected to be monogamous (though there are exceptions). In other words, here the gender structure is egalitarian and men and women have the same rights, obligations, and equal opportunities.

If, upon reading and re-reading, these three indicators do not appear, it is likely the short story has no relevance with respect to gender.

FINDINGS AND DISCUSSION

In order to show a general idea on the difference between progressively gender-oriented stories and conventionally gender-oriented stories, two examples of short synopsis were provided below: the first story was progressively oriented while the second was conventionally oriented.

Synopsis of *Pembebasan di Djibouti* [Liberation in Djibouti] (Saraswati, 2003)

Annisa Algar was a female captain pilot at Yemeni Airlines as captain pilot. One day, while she was flying a plane, a stranger hijacked the plane by using pen-like revolver. Annisa managed to handle the situation with great leadership. Firstly, while in emergency landing in neighbouring Djibouti, she managed to persuade the hijacker to release all passengers while leaving her and other crews as hostages. Then, she facilitated communication between the hijacker and a Yemeni minister. During the prolonged negotiation, she saw an opportunity to attack the hijacker. During the fight, Annisa got wounded, but, with the help of her co-pilot, she managed to defeat the hijacker. The plane and its passenger were safely returned to Yemen and the hijacker was brought to justice.

Synopsis of *L'abitudine* (Noor, 2004)

Andini had problems with her husband, Gunawan. She thought that there was no future for her and her husband. She and her husband might get divorced but this would cause a lot of damage to the reputation of the families of both parties. She chose to solve her unhappiness by having an affair with Adam. Andini kept her secret; however, she confided to her friend, Josephine, who noted how fragile she was. Ironically, it turned out that Gunawan also had an affair with Josephine.

An analysis revealed the following contrast.



In *Liberation in Djibouti*, Anissa was revealed as (1) performing productive work, (2) possessing masculine characteristics (e.g., courage) as well as feminine characteristics (e.g., compassion, and (3) following common application of norms (e.g., she chose to remain a hostage, along with her crews, rather than choosing to be freed along with passengers, by the virtue that she was a woman). Based on the three indicators, the story was classified as progressively oriented.

By contrast in *L'abitudine*, Andini was revealed as (1) performing domestic work only, as a housewife, (2) showing only feminine characteristics (e.g., soft and fragile). There was no indicator regarding common application of norm. Thus, inference was based on two indicators, in which the story was classified as conventionally oriented

After the analysis of the whole samples, the following classifications were made: (1) short stories that had no relevance to gender issue (G0), (2) short stories that had relevance to gender issues (Gr). Short stories that belonged to the second category were further classified, namely: (a) short stories that had conventional gender orientation (Gr-C), (b) short stories that have progressive gender orientation (Gr-P).

The first finding was related the *Kompas* daily, the Sunday edition. It was found that, of the 25 short stories, 13 stories (52%) have no gender relevance. The rest, 12 stories (48%), had gender orientation. Some stories (9, or 36%, short stories) had conventional orientation (Gr-C) while others (3, or 12%, short stories) had progressive orientation (Gr-P). It is evident that Gr-C stories outnumbered Gr-P short stories.

The second finding was related to *Media Indonesia* daily, the Sunday edition. It was found that, of the 25 short stories, 12 stories (48%) have no gender relevance. The rest, 13 short stories (52%), had gender orientation. Some (11, or 44%, short stories) had conventional orientation (Gr-C) while the rest (2, or 8%, short stories) had progressive orientation (Gr-P). Thus, Gr-C stories also outnumbered Gr-P stories.

The third finding was related to *Republika* daily, the Sunday edition. It was found that, of the 25 short stories, 12 stories (48%) had no gender relevance. The rest, 13 short stories (52%) had gender orientation. Some of these stories (10, or 40%, short stories), had conventional orientation (Gr-C) while the rest (3, or 12%, short stories) had progressive orientation (Gr-P). Again, Gr-C stories outnumbered Gr-P stories.

The fourth finding was related to *Sinar Harapan* daily, the Saturday edition. It was found that, of the 25 short stories, 18 stories (72%) had no gender relevance. The remaining seven short stories (28%) have a gender orientation. Some (4, or 16%, stories) had conventional orientation (Gr-C) while the rest (3, or 12%, short stories) had progressive orientation (Gr-P). Once more, Gr-C stories outnumbered Gr-P stories.

It is interesting to see that in three newspapers (*Kompas*, *Media Indonesia*, and *Republika*), roughly half of the number of short stories (48% -52%) turned out to have relevance to the issue of gender. *Sinar Harapan* was an exception; here gender relevance was fewer (28%).

However, there are similarities in all four newspapers, in that progressively gender-oriented stories were fewer in number than conventionally gender-oriented stories. More specifically, there were 12% Gr-P as compared to 16% Gr-C in *Sinar Harapan*, 12% Gr-P as compared to 36% Gr-C in *Kompas*, 8% Gr-P as compared to 44% Gr-C in *Media Indonesia*, and 12% Gr-P as compared to 40% Gr-C in *Republika*. In short, for the four newspapers, conventional gender orientation was more dominant than the progressive gender orientation.



In this context, it is interesting to compare these results with those of Amagola's (1998) on women's magazines. He found that 95% of the values shown in the magazines constituted old values, ones that reflect gap between male and female roles, and only 5% constituted new (gender progressive values), which reflect equality.

While Amagola (1998) used different terms, it can be concluded that the old value that reflects the gap between male and female roles were similar to conventional gender orientation, while new values that reflect equality were similar to progressive gender orientation in this study.

The research objects in Amagola (1998) consisted women's magazines and the focus was on the general content of the magazines, including short stories as well as other text types, such as continuing stories, articles, and advertisements. However, as newspapers and women's magazines belong to the mass media, it can be concluded that progressive gender orientation texts were in low proportion in both kinds of mass media, although the proportion in the newspapers was still better than the one in women's magazines.

With view to the mental development of nations (national character building), this is certainly a cause for concern. The findings of study and those of Amagola (1998) revealed that the mass media, as one of the pillars of education-in addition to educational institutions and the community, still could not be expected to provide inspiration for a more egalitarian society. Therefore, there seems to be a great need to develop progressively gender-oriented stories in the mass media. In a greater context, there is also a great need to develop progressively gender oriented texts in textbooks and learning materials, in order to provide inspiration in the development of more egalitarian society, as the ideals of emancipation.

CONCLUSIONS AND SUGGESTIONS

Gender relevance in various short stories in various Indonesian capital newspapers was uneven. In three newspapers (*Kompas*, *Media Indonesia*, and *Republika*) the proportions of gender relevance was from 48 % to 52 %, while in *Sinar Harapan* it was fewer (28 %). However, all four newspapers revealed that the proportions of progressive gender-oriented stories were fewer (8 % -16 %) than those for conventional gender-oriented short stories (16% -44 %).

It is recommended that editors provide more spaces for the publication of progressively gender-oriented short stories. It is also recommended that further research be performed on gender orientation in newspaper stories in various regions (outside Jakarta).

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DEFINING THE POWER OF NEW RICH IN INDONESIA POPULAR CULTURE

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Abstract: Indonesia's power lies not only in the diversity of its culture but also in the rise of the new rich. After the 1997-1998 economic crisis, Indonesia has recorded the emergence of the middle class. Most of the middle-class people consist of professionals. These people somehow have the same patterns of life. The class membership is evaluated through one's consumption patterns and lifestyle. Through lifestyles and consumption, people manifest a kind of class consciousness in a very practical way. Using the cultural studies approach, semiotics and psychoanalytic, the paper will examine the problems above. Research began by analyzing the fields and scenes of Indonesian contemporary lifestyle both 'real' (malls, cafes, public places, etc.) and 'virtual' (online, social media, etc.). The semiotics used to encode and decode the meaning of a text or set of texts in those fields and scenes. The psychoanalytic theory used afterward to determine how the imaginary and symbolic values unconsciously enter the minds to give the ideas of imitating. The real power of Indonesian today is the growing number of new rich and the ability to use, adjust and (re)position the diversities of good traditional values. The new rich have the power to use and consume cultural objects (visual, aural and literal). The experience of China, Korea and Japan as the predecessor can be a valuable lesson for Indonesian to learn from. We already are the consumer of the other parties, but we still can overcome it and become the consumer and producer of our own parties.

Keywords: *Indonesian New Rich, Popular Culture, Cultural Studies, Semiotics, Psychoanalysis*

INTRODUCTION

Asia and Indonesia does not only share the same geo-historical background. Since the 13th century, Indonesia has been actively involved in the Asia Network through the exchange of economy, politics, socials, and cultural (Lombart, 2005). The geographical continent boundary can somehow be seen as the line of imaginary (Anderson, 2006). The central position of Indonesia in regional and global does not only lie in its geographical position, but also lies on the large percentage of its people and Islam as the major religion or beautiful scenery of its nature. Indonesia's power also lies in the diversity of its culture and the rise of the new rich people. This paper tries to examine the two factors lastly mentioned and gives the perspective on how it has the ability to change the earlier factors mentioned.

East and Southeast Asia from the 1960s until 1995 experienced tremendous capitalist economic growth, through which emerged a new urban middle class with a great improved material life (Beng-Huat, 2000). After the 1997-1998 economic crisis the trend has spread to Indonesia. In the two times presidency of Yudhoyono, Indonesia has recorded the emergence of the middle class. Though this phenomenon is started in the 1980's with the New Order's economic development (Antlöv 1999; Heryanto 1999; Shiraishi 2004; Hariyadi 2010), but in the post-New Order (1998 until today) the number fantastically rising.



According to the World Bank, the number of middle class consumers in Indonesia increased from 81 million in 2003 to 131 million in 2010 (Jakarta Post 2011; The Dairy Australia 2013). Jakarta, the capital and the gate to the nation is the display window on how the new wealth and middle class develop and maintain the class consciousness and identity. According to Shirasihi (2004), economic development has transformed Jakarta into an emerging middle-class city, with the biggest growth from 1987-1997, and a current population of 10 million. Most of middle-class people in Jakarta consist of professionals.

These people somehow have the same patterns of life. The class membership is evaluated through one's consumption patterns and lifestyle (Ansori 2009:91; Gerke 2000:137). Middle class people are those who are "carving out a new cultural space which they explicitly locates, in language and material practice, between their classes 'other' above and below" (Liechty 2002:5). Through lifestyles and consumption, people manifest a kind of class consciousness in a very practical way (Dick 1990 qtd. in Ansori 2009). Henceforth, wearing the proper clothing or driving a car constitutes an important part of a middle class claim to and maintenance of their middle-class membership. Gerke (2000) suggests lifestyle as the 'overemphasis of the 'symbolic' in the phenomenon of new middle-class of Indonesia' (Beng-Huat 2000: 24). 'Style' was more important than 'life'; the specific consumption practices might be properly labelled 'postmodern', in a socio-economic content where modernity and modernisation are still far off in the distance (ibid).

METHOD

Qualitative is the primary method in the paper. In author opinion, qualitative will be the best methodology to reveal and identify the hidden pattern which can be seen in Indonesian new rich's lifestyle pattern. The chosen theory used is the cultural studies approach of semiotics and psychoanalytic. The role of theory in semiotics is to make visible the underlying, non-perceptible system by constructing a model of it (Buckland, 2000), while the psychoanalytic used to reveal the illusion of reality (Metz, 1983).

Research began by analyzing the fields and scenes of Indonesian contemporary lifestyle whether 'real' (malls, cafes, public places, etc.) and 'virtual' (online, social media, etc.). The semiotics used to encode and decode the meaning of a text or set of texts in those fields and scenes. This approach then followed by relating the changing status of denotative and connotative meanings to see the bigger picture of ideology and myth of consumption, consumerism and Indonesian cultural identity. The psychoanalytic theory used afterward to determine how the imaginary and symbolic values unconsciously enter the minds to give the ideas of imitating. The literature, academic journals or newspapers articles that have direct or indirect relation to the theme of consumption, consumerism and new trend in Indonesian society served as the secondary sources to the research.

FINDINGS AND DISCUSSION

It was probably Bach, Mozart or Beethoven who are considered by many to be the greatest minds in music history. It was probably Picasso, van Gogh or Pollock who are considered by many to be the greatest painter of modern era. But they are not the maestro to many of Indonesian people. Those names



above are a resemblance of highest aesthetic in each specific field, but to the Indonesian, those are just names, nothing else.

The case will be different if someone asks the name of Rhoma Irama, Elvy Sukaesih, Darso, Kang Ibing, Didi Kempot, Doel Sumbang and many more. Most Indonesian people are not just going to reply with a rush yes, but will also add their own definition on how they view each of the names. To them those names are they heroes. Patron of live with each works which somehow has shape most people identities and give them goals.

To others, Rhoma Irama and the others are no more than the consumption of lower class. To the high class level of Indonesian people, which the number is so exclusive, even though they know the names, they tend to ignore it. The high class level will agree to the fact that they know more about Bach, Mozart, and the others rather than Rhoma Irama.

The facts show relevant information which by most Indonesian are not the only basis on how wide the spreading of media coverage through the nation. Also by how, the Indonesian mind shaped on the cultural side. Those aesthetic patterns (the ones which put high regards on Bach, Mozard, etc) are the patterns which created by what Umberto Eco ((Eco, 2004) stated as western idea. Through the spread of modern media and globalization, somehow though, those ideas of beauty have speared across the globe.

The same goes with the understanding of taste and style among the Indonesian. As stated above, the choice of music vary among Indonesian mostly base on their understanding on how the music usually plays around the neighbourhood. This complex situation as seen by Bourdieu as Habitus or in Lacanian views, the mirror image. The image reflected in the new rich people shows that the establishment of new identity is getting farer from the concept of Pancasila, Indonesian philosophical view. This can be seen by studying the pattern of Bandung new rich and youth consumption.

The study conducted in Bandung "scene" has been done in relation to the tastes and lifestyles. The study tries to map of the lifestyle in the city of Bandung, West Java, Indonesia. Bandung as the urban area had a lot of cultural problems. One of it were the new formation of tastes and lifestyle previously unknown. Changes occurred in the group of young people where they have been affected very strongly by the culture produced by the mass media, especially electronic media. Tastes and styles as seen in the cosplay group, korean girls/boysband, the motorcycle gangs or the underground communities which showed they no longer take the old style and traditional tastes. These groups tries to formulate their style and taste based on an understanding of identity and difference that appears through visual imagery.

The study found a very strong role of communication media in shaping the tastes and styles. Internet is easy to access and relatively inexpensive. This channel facilitate groups of young people in Bandung to determine and negotiate themselves in the midst of society. Internet is also used by them to promote themselves and their groups to became known by outside people.

Here the role of sites like Youtube, Facebook, Twitter, MySpace, (later Instagram, Pinterest, Path) were very important. Through those medium the Bandung youth learn about the idol. They were forming taste then generating the styles that they think could be the vehicle to displaying images of themselves. The mapping of tastes and lifestyle is important to know the position of the actors of lifestyle within urban spaces in the city of Bandung. This mapping was using Pierre Bourdieu's habitus, successfully



demonstrated which areas the certain lifestyles grows. What kind of styles develop by teenagers in various parts of town. And in what category (social, economic, and cultural) the style and taste affected the number of youth people in Bandung.

The problem with the lifestyle of Indonesian new middle class not only lies in the over-consumption pattern and symbolic values. The new middle class is also producing and developing the new cultural image and identity of the contemporary Indonesian class. With their abilities to consume and use, the places to support the lifestyle and the wide spread of media and the internet, this group maintains their cultural images and identity. Nowadays we see the use of Hijab (veils) not only to show the obedience to religious values, but also as the marker of socio cultural status (sign of lifestyle) (Nilan 2006, 2008). The use of local dialects in Indonesian films is also another signifier on how the audience interpret the position and status of its speaker. The 'Gaul' mostly spoke in Jakarta (Betawi) dialect, while other dialects symbolize another status. The hybridity of language then followed by the practice of more hybridity. We encounter many hybridity in private and public spaces of Indonesian.

Lifestyle is the key to understand the class consciousness and unconsciousness. The culture here is defined as something fluid, non-static, and always in turbulence state. Considering the ambiguity and conceptual difficulties in defining culture, this paper will go with Hannerz (1992 in Pinches 1999: 6) who describes culture as 'the social organisation of meaning'. The use of information technology, gadgets and the internet also plays a significant role in the cultural changes happen in the development of traditional society into modernizing classes and groups as the result of economic reform in Indonesia. This new middle class with their favour to lifestyle slowly generated their new meaning of culture which can partly or wholly separated from traditional Indonesian values (Antlöv 1999; Heryanto 1999; Gerke 2000; Shiraishi 2004; Ansori 2009).

Another interesting fact is the word 'kampungan', a word which is difficult to be described. In the general term, *kampungan* used to explain a style or taste which misplace used (that is why it cannot be easily translate to plebeian). The style or taste which viewed as a form of bad copied from several styles which are popular at the time. The uses of flashy colors, big and shiny accessories, and not in place glaring make-up are the common signs of the visualization of *kampungan*.

In Indonesia, *kampungan* is used to describe the different social and economic status among people. The word used not only to differentiate, but also to mock the ones categorized as *kampungan*. In the contemporary culture of Indonesia, *kampungan* has been a powerful weapon to show how miserable someone lives is, uneducated, unaesthetic, awful, and bad. *Kampungan* then becomes a world of its own. A world which is seemingly has no rights to exist and must be excluded from the ones whom consider themselves modern or "*ngota*"

These classes (or label?) are an interesting fact in Indonesian society today. While the majority of Indonesian tries to reach a higher position in economy, social and cultural field, there is no guarantee that they are not, in themselves, *kampungan*. The disability to understand the concept of modernization and the denial of one existence still make the new rich cannot fully reach their destined dreams, still trap inside the *kampungan* term. What cause these terms is truly the denial of their 'natural' identity as Indonesian, who were born and live with the 'traditional' values of Indonesia.



CONCLUSIONS AND SUGGESTIONS

Now we see the paradox, Indonesian still has the difficulty to define Bhineka Tunggal Ika as more than just a slogan. Pancasila as national philosophy lives no more than a classroom teaching material which quickly forgotten. The tendencies toward individualization, self-status proclaimed or the glorification of radical values are challenges in order to develop the real potential of Indonesia. On the other side, the most capable people to do the hard work to justify the problems above are trap in the cycle of over consumption and symbolization.

The real power of Indonesian today, in author opinion, is the growing number of new rich and the ability to use, adjust and (re)position the diversities of good traditional values. Some believe that Indonesia will face the demographic surplus (Yuswohady et al) in ten years or so. The task of defining the purpose of the new middle class not only the task of political, economical or social authorities, it is also the task of arts and design authorities whether they are in the educational institution or in the field of practitioner.

The new rich have the power to use and consume arts design objects (visual, aural and literal). The high or popular arts design objects have enter the realm of those people. In their offices, families or leisure rooms, arts design existed partly or wholly. The experience of China, Korea and Japan as the predecessor can be a valuable lesson for Indonesian to learn from.

We can always debate over the definitions, but in some parts we have to agree that one of the possible solutions to fully explore the potential of Indonesian culture is through the use of arts design knowledge. We already are the consumer of the other parties, but we still can overcome it and become the consumer and producer of our own parties.

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UNDERWATER CULTURAL HERITAGE MANAGEMENT IN KARIMUNJAWA

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Abstract: Indonesian people evolved in the archipelago along the equator. Its strategic location and natural wealth of producing spices appeals foreigners to come. People in Nusantara are familiar with seafaring and thrive as a maritime nation. Cultural contact and a long history have left cultural heritage, most buried underground, and some sunk to the bottom of the sea. These cultural heritages contain information connected to the history and the culture of Indonesian people. Cultural heritage are resources that are finite, un-renewable, fragile, irreversible, and unique. Therefore, it needs proper management to preserve it, especially underwater cultural heritage. Based on a survey by the Directorate of Underwater Cultural Heritage in 2011, in Indonesia it is estimated that there are 3807 underwater archeological sites. From those many sites, there are locations which have concentrated sites. One of them is Karimunjawa in Jepara District, Central Java. There have been 10 sites identified in Karimunjawa which consist of wooden and iron ships. These sites are inside a National Park established by the Ministry of Forestry for the purpose of natural conservation. But the preservation of this cultural heritage is somewhat neglected. There are a few obstacles in preserving heritage in Indonesia: the heritage is hard to reach because it is underwater; it takes a lot of manpower, equipment, and cost in handling; no specific regulations in preservation; lack of human resources; and illegal excavation for commercial purposes. Therefore, this research aims to reveal the values of underwater cultural heritage in Karimunjawa which can become a cultural resource, and to propose improvements in the management of the heritage which adapt to the existing values, conditions, and regulations, so that the heritage can be protected, be developed, and be used for the benefits of the Indonesian people. Also, the improved management can be used as an example for other sites in ASEAN countries.

Keywords: *underwater cultural heritage, cultural resource management, sites, Karimunjawa*

INTRODUCTION

Indonesian people evolved in the archipelago along the equator. Its strategic location and natural wealth of producing spices appeals foreigners to come. At first these foreigners are merchants, but some of them then dominate Indonesia in economics and politics. Therefore, Indonesia had many influences from foreign cultures such as India, Chinese, Islam, and Europe.

During the century, when trade between the east and the west world begin to thrive through the Silk Road, people in the Archipelago are accustomed to the seafaring activity. These lead to the rise of central commerce in the coast of Sumatera, Java, and Kalimantan. The growth of commerce increases at the time of Islamic Empire and the arrival of European nation (Sulistiyono, 2008, p. 42-43).

The cultural history as a maritime people thrived through the Independence Declaration of Indonesia at August 17th 1945. At this time the Archipelago region was united as one country Indonesia. Based on its territory, Indonesia has more water area than land. Cultural contact and a long history have left cultural heritage, most buried underground, and some sunk to the bottom of the sea. These cultural heritages contain information connected to the history and the culture of Indonesian people.

Cultural heritage usually undergoes changes in shapes and locations. Some buried in land, and some sunk to the bottom of the sea. Cultural heritage are resources that are finite, un-renewable, fragile, irreversible, and unique (Green & Moore, 2010, p. 108). Therefore, it needs proper management to preserve it, especially underwater cultural heritage¹ (UCH).

In the context of preservation, UNESCO has issued a regulation called The UNESCO Convention on the Protection of The Underwater Cultural Heritage. In the 1st article it is explained the definition of UCH as follows:

"Underwater cultural heritage" means all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously,...

Indonesia has an abundance of UCH, but its preservation had not received full attention. There is obstacle that made the preservation difficult, such as:

1. unreachability because of the depth of water
2. a lot of energy requirement, equipment, and high cost in handling
3. no special law that manage the preservation
4. lack of human resource in underwater archaeology
5. salvage by private company for commercial purposes

UCH in Indonesia are scattered through the Indonesian waters. According to the Directorate of Underwater Heritage in 2011, there are estimated about 3807 sites (2011). From that many site, there are location which has concentrated sites, such as Bangka Belitung waters, Thousand Islands Archipelago, and Karimunjawa Archipelago.

This research is specifically in the Karimunjawa Archipelago. Karimunjawa Archipelago is located in Jepara District, Middle Java. In Karimunjawa water there are 10 underwater sites identified which consist of wood and iron ships. In order to protect the natural resource, in 1988 Karimunjawa Archipelago was established as a National Park.

The establishment of Karimunjawa as a National Park does not help the preservation of UCH. This research is aimed to find out the best model of management of UCH in Indonesia, through the case study of Karimunjawa Archipelago. This model has to adapt and adopt the value, condition, and law so that the region can be protected, developed and used for the greater good of Indonesian people according to the Law of the Republic of Indonesian Number 11, 2010 concerning Cultural Heritage.

¹ For the next mention will be referred to UCH



METHOD

This research uses qualitative method. Qualitative research is defined as a process that tries to get an understanding about the complexity in human interaction (Marshal & Rossman: 1995: 1). It comprises of three stages, which is data collecting, analysis, and interpretation.

Observation and interview were conducted in data collecting. Observation was conducted to gather data about activities done to the UCH in Karimunjawa, such as sites protection by the Central Java Office Preservation of Cultural Heritage, Yogyakarta Office of Archaeology, and the Karimunjawa National Park. Moreover, observation conducted to gather data about activity done in the UCH by the local resident, fisherman, and tourist. Furthermore, interview of stakeholder involved in the preservation of UCH was conducted, such as the Director for The Preservation of Cultural Heritage and Museum, Head of Karimunjawa National Park, Head of Karimunjawa Sub-District, Head of Jepara Tourism and Culture Office, Head of Central Java Culture and Tourism Office, and local figure.

After data collecting, the data process and integration of literature and field study to determine the value of Karimunjawa UCH were conducted. Afterwards, strategic planning analysis is used to generate a suitable strategic management. Strategic management known as SWOT (Strength, Weakness, Opportunity, and Threat) is used by considering the internal and external factor of the management of the UCH sites done by the Karimunjawa National Park.

FINDINGS AND DISCUSSION

Karimunjawa Archipelago is located northeast of Semarang precisely in $5^{\circ}40'39''$ - $5^{\circ}55'00''$ S dan $110^{\circ}05'57''$ - $110^{\circ}31'15''$ E. It is located in the administrative region of District Jepara, consisting of three village, Karimunjawa, Kemujan, and Parang. Its land and water area covers a 117.237 Ha, consisting of 27 islands. There are only four inhabitant islands which are Karimunjawa, Kemujan, Parang, and Nyamuk Island.



Map 1. Map of Kepulauan Karimunjawa

Karimunjawa Archipelago location is very strategic to the shipping line and trade route of Java Sea. According to the Chinese chronicles, in the year 1292 A.D a 20.000 fleet envoy of Kubilai Khan led by Shih Pi, Kau Sing and Ike Mese sailed to Java to punish King Krtanegara (Singasari Kingdom). These fleet stoped at *Billiton* (Belitung), and then anchored in *Karimon* (Karimunjawa), waiting for the opportunity to enter *Du-bing-zu* (Tuban) (Groeneveldt, 2009: 32). In other Chinese Chronicles, *Shun Feng Hsiang Sung* who made the shipping route between China and Indonesian Archipelago, *Chi Li Wen* or Karimunjawa is



depicted as an important place to the shipping between *Wu Yu* near Amoy (China) and *Tu Ping Shu* (Tuban) (Noerwidi, 2008, p. 5).

In the times of Demak Sultanate, when the main harbor shifted from Tuban to Jepara, Karimunjawa was still considered as a strategic location for transit in the Java Sea. Political control of Karimunjawa was managed by the Islamic Sultanate by sending *mubaliq* to convert the people to Islam. Among these notable figures are Sunan Nyamplung or Mbah Amir Khasan (Koestoro, 1997, p. 41-43).

In the 17th century, Jepara's role as the main harbor was replaced by Semarang. Although the main harbor changes again, Karimunjawa was still considered as an important transit harbor. According to Dutch record, in 18th and 19th Century furniture craftsmen in Batavia bring in its sonokeling wood (Indonesian rosewood) from Karimunjawa. In the year 1815, Carel Rudolph von Michalovski, a Germany officer was appointed as the first *posthouder* to govern Karimunjawa. At the time of the Dutch Indies, Karimunjawa is administratively under the Resident of Semarang (Anwar, 2004, p. 188-189).

In the course of history, there are numerous cultural heritages in Karimunjawa, both in land and sea. There are 10 UCH sites in Karimunjawa, among other

1. Geleang site

This site is located southwest of Geleang Island, a wooden ship in 48 m deep. Its condition in 70 percent, but there are still big ropes bound to the capstan. It size at 48 m long, 14.17 width, and 6 m high.

2. Menyawakan Site

This site is located near Menyawakan sandbar, 1 km from the coastline, an iron ship in 3-9 m deep. It is partially intact and buried in coral reef, but still identifiable its stern, bottom deck, hold, boiler, framework, steering wheel, main deck, and hatch. It size at 47 m long, 22 width, and 7 m high.

3. Kumbang Site

This site is located south of Kumbang Island, an iron ship in 2-13 m deep. Most of it is covered in coral, but 80 percent are still intact, such as the bridge, hold, stern, hatch, stair to the main deck, and a four windowed main deck. Based upon its hold layout, it is estimated as a cargo or a sand carrier. It size at 29 m long, 5.8 width, and 5 m high.

4. Parang Site

This site is located west of Parang Island, a wooden ship in 34-38 m deep. It is only 20 percent, most of the wood stolen by fisherman. There is still a stern 34 m, portside, keel and framework, barrel and hoses. According to fisherman, the ship is Palipur Ship, a motorized sailing ship carrying building material. It size at 23 m long, 16 width, and 12 m high. Based on the age of coral reef by the National Park, it is estimated that the ship sunk in 2000-2005 (Karimunjawa National Park, 2010).

5. Indonor Site

This site is west of Karimunjawa Island. The site is S.S Indonor, an iron ship in 15 deep. It size at 99.94 m long, 14.17 m width, and 6 m high. According to history, S.S Indonor was made by a ship manufacturing company called William Gray & Co. Ltd in the year 1941-1944. By the time of its manufacture, the ship was called Empire Pilgrim. S.S Indonor was a cargo ship "Scandinavian" type.



It ended its journey on the way from Palembang to Surabaya on Wednesday, February 3th 1960, with its cargo of coal (Central Java Office Preservation of Cultural Heritage, 2011).

6. Genteng Site

This site is west of Little Menjangan Island. The site is Masa Indah, a motorized sailing ship in 29-30 m deep. It size at 21.97 m long, 7.69 m width. A wooden ship sunk on its way from Madura to Kalimantan carrying food, clothing and building materials

7. Seruni Site

This site is east of Seruni Island, 300 m from the coastline. It consists of fragments of wood from a ship in 10 m deep. It special features is a double construction of a ship.

8. Genting Site

This site is west of Genting Island, 500 m of the coastline. It consists of fragments os Chinese ceramics in 2 m deep. It is estimated from ancient Chinese dynasty.

9. Dead Ship Site

This site is southeast of Karimunjawa Island, 3 km from the coastline and 53 m deep. It was found only through a GPS Map Sounder. According to local source, the ship is made of wood.

10. Pulau Nyamuk Site

This site is west of Nyamuk Island, 200 m of the coastline and 3-4 m deep. On this site was found a 1 x 1 m of iron ship remains.



Figure 2. Map of UCH Sites in Karimunjawa Archipelago

As an UCH in Karimunjawa, these sites have values for the people of Indonesia. These values are, among other:

1. Historical Value

With its strategic location, Karimunjawa was used as a transit harbor in Java Sea. It was busy harbor visited by many foreign and local ships. A considerable UCH in Karimunjawa describes Indonesia as a maritime nation who is capable of roaming the sea and have relation with foreign nation.

2. Education and science Value

Sites in Karimunjawa can be a place for education and science about the history, culture, and nature. The community can learn the importance to preserve cultural resource to last for the future.

3. Political Value

The preservation of UCH can support the Government program to make Indonesia as a maritime axis with the concept of Nawa Cita from the President of Indonesia, Joko Widodo.

4. Economical Value

Economically, tourism in Karimunjawa is very high. Wreck diving can be of the main attraction. Other than that, economical benefit can lift the standard of living of the Karimunjawa people.

5. Information Value

Information value needs to be developed and packed to be publicized to the people. Therefore can increase the people awareness to protect and preserve UCH in Karimunjawa and furthermore in other region in Indonesia.

To determine the best management for the preservation of UCH in Karimunjawa, a SWOT analysis is use on the existing management by identifying the strength, weakness, opportunity and threat.

Table 1. SWOT Strategy

SWOT MATRIX	Strength	Weakness
<p>Opportunity</p> <ol style="list-style-type: none"> 1. Strategic location for development with many UCH sites 2. The development of research 3. The people view of the potential of UCH to be develop 4. Protection by the Karimunjawa National Park 	<p>S-O Strategy</p> <ol style="list-style-type: none"> 1. Preparing a holistic tourism program, that can give a comprehensive experience about the history, natural beauty, and culture of Karimunjawa. (S1 – O3) 2. A development plan in maximizing the region potential toward an educational, learning, and research region. (S1, – O2) 3. Region development execution by the government, private, and community. (S2 –O2). 4. Special promotion about UCH in Karimunjawa and the importance of its preservation. (S3 – O3) 5. Preservation cooperation of many government agencies such as Directorate for Preservation of Cultural Heritage and Museum and 	<p>W-O Strategy</p> <ol style="list-style-type: none"> 1. Research on UCH sites to determine its status. (W1 – O2) 2. Protection by community with the help of Karimunjawa National Park. (W1 – O4) 3. Research on the UCH sites of Karimunjawa as a reference to the law. (W2 – O2) 4. Reviewing the Karimunjawa National Park Law as a reference (W2, O4). 5. Information through print and electronic media. (W3, O3) 6. Management cooperation of many government agency such as Directorate for Preservation of Cultural Heritage and Museum and Karimunjawa National Park (W4, O4)



Threat	S-T Strategy	W-T Strategy
<p style="text-align: center;">Karimunjawa National Park. (S4 – O4)</p> <ol style="list-style-type: none"> 1. Conflict between the natural and cultural conservation 2. Vandalism through human or natural activity 3. Lack of access to Karimunjawa 	<ol style="list-style-type: none"> 1. Socialization about the importance of preservation of UCH can be bone through promotion media.(S3, T2) 2. Creating a visitor management with the utilization of existing facilities. (S2 – T2) 3. Increasing a proactive attitude of locals to outside fisherman about preservation. (S4, T2) 4. Better access involving private sector. (S3, T3) 	<ol style="list-style-type: none"> 1. Establish a governing body with stakeholder of government, private, and community. (W4, T1) 2. Coordination between government agency about UCH preservation (W4, T1)

CONCLUSIONS AND SUGGESTIONS

Management of UCH in Karimunjawa needs very careful management to ensure its preservation. Cooperation between the Directorate of the Preservation of Cultural Heritage and Museum that preserve the UCH and Karimunjawa National Park as natural resource is vital as a leader in a Governing Body. Private sector and the community can be the support and control of this management. This would be in accordance with the Law of the Republic of Indonesian Number 11, 2010 article 97 that stated that the management of cultural heritage is not contradictory with the community's interest, and that the governing body consists of government, private, and community.

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CHILD MARRIAGE PREVENTION BASED ON INTEGRATED PLAN OF POLICY AND ACTION TO REDUCE THE INDEX OF CASE AND PRACTICE OF CHILD MARRIAGE IN REMOTE AREAS

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Abstract: Child marriage contributes to many dark sides, such as preventing the improvement of human resource and increasing the poverty index. Strategic and collective efforts are needed in order to prevent the existence of this phenomenon, for instance, through organizing a plan of policy and action integratedly. This article aims to portray the social profile of Maduranese people living in South Malang and their tendency towards the practice of child marriage as a need analysis to organize the plan of policy and action prototype to prevent the existence of this dangerous practice. The chosen strategy is solving the child marriage practice in whole area through “circular formula” which relate to law, politic, education, social and religion, and economy area.

Keywords: *Child marriage, plan of policy and action, circular model, turn around model.*

INTRODUCTION

The child marriage issue currently discussed is a complex discourse related to various aspects, including law, religion, tradition, economic, social, and health. It is reasonable that, currently, a big number of international institutions have big concern toward this problem, such as *United Nations Children’s Fund* (UNICEF), *United Nations Population Fund* (UNFPA), *United States Agency for International Development* (USAID), *International Center for Research on Women* (ICRW), *Population Council Technical Consultation on Married Adolescents*, and so forth.

This problem has been a worldwide issue. Meanwhile, child marriage is not a big deal and lacks of adequate attention and respond—not to mention “minimum”—in Indonesia. Child marriage had been an old issue during a long period of time, though it emerges these days—particularly after the recent controversy of Syekh Puji marriage with Lutviana Ulfa in last August 2008 (*Kompas*, 26/10/2008). This case is neither the first nor the last, but only one of such a kind which emerges among the other cases which faded and were buried.

Based on the analysis above, this research finds its relevance and significance. This research aims to eradicate some remote and isolated areas’ traditions in which they frequently marry off their children through some policies and accurate programs, such as marriage law and reproductive health counseling supported by audiovisual materials, providing vocational training service and apprentice program for teenage girls from poor family, improving marriage management and administration, and mobilizing mass media to improve people awareness of child marriage danger and risk heading toward “safe motherhood”.



Gondanglegi village, Malang Regency, East Java is chosen as the research location due to its customary in marrying off a daughter in her early age, particularly for Maduranese sub-culture society. In their mind set, child marriage is the best option to save new generation's morality and to make them be aware of their responsibility sooner. Besides, the tendency toward this child marriage practice among the community of Maduranese sub-culture in South Malang area (in which the majority of them are low-income earners) is influenced by economic problem. As the result, teenage girls from poor family commonly drop out of the school or attend an informal education (i.e. pesantren) because they do not have enough money to attend a formal education (Hanafi, 2010: 315).

METHOD

This research aims to: (1) identify the condition and social profile of Maduranese sub-culture society in Gondanglegi, South Malang and their tendency of child marriage as a need analysis source; (2) set up a prototype strategy and plan of policy and action model to prevent child marriage in Maduranese sub-culture people living in Gondanglegi, South Malang and validity and reliability testing at an expert; (3) test the effectiveness of product for viewers' self-improvement to improve their participation in order to reduce the index of case and practice of child marriage for Maduranese sub-culture society in Gondanglegi, South Malang.

The first and the second research objectives are aimed to be achieved in the first year research (First step), meanwhile the third objective is aimed to be accomplished at the second year research (Second step/advanced). To achieve the first research goal, mixing method design using descriptive survey through case study is used. Next, to achieve the second objective, development of product will be conducted through research and development (Bogdan, *et. al*, 1982: 87), which finally produces prototype model. While for the third objective, which is product effectiveness testing, experimental research design is used. This article is organized based on the result of the first year research.

FINDINGS AND DISCUSSION

This research was conducted on seven villages in Gondanglegi District which have the lowest Human Development Index (HDI) and mostly are Maduranese, i.e. Sumberjaya, Putukrejo, Bulupitu, Ganjaran, Putat Lor, Panggungrejo, and Sukosari. The basic assumption is that child marriage is closely related to the low level of the subjects' education, health, and economic index. It has already explained previously that the child marriage practice is a very complex problem which related many aspects such as law, religion, custom, economy, social, and health. In order to solve this problem, the holistic and comprehensive ways are necessary.

Collective participation from several sides for instance government side and non government organization side are absolutely essential to handle this traditional practice which is continuously ingrained for long time. Even, the war against child marriage should be socialized and campaigned massively via propaganda "Stop and Save (SaS)", "Stop Child Marriage", and "Save Our Girls and Woman". Then, plan of policy and plan of action to minimize the child marriage practice are explained below.



National Policies to Solve Child Marriage Problem

Law Area

Government is demanded to have political will and clear expression to stop the harmful traditional practices which influence woman and children health, especially the child marriage practice. One of the ways is by ratifying and implementing instruments of international law effectively, especially for women and children, for instance: the Convention on Consent to Marriage, the Minimum Age of Marriage, and Registration of Marriages, International Convention on the Rights of the Child, and Beijing Rules.

Government should also reform law of marriage for instance: (a) by abolishing dispensary marriage institution (Wahyuni, 2009: 54); (b) by reconstructing the trusteeship concept to avoid forced marriage (*ijbar*) (Rangkuti, 2009: 38; Yanggo, *et. al*, 2009), and (c) by deciding the equivalent minimum age to marry for male and female higher than before, 18 years old. WHO and International Convention on the Rights of the Child (ICRC) recommend that the status of individual as a child applied up to 18 years old (UU PA/23/2002). Thus, the minimum age for woman that is established in *Undang-Undang Perkawinan Nomor 1 Tahun 1974* (Marital Law No. 1, 1974) which is 16 years old should be changed and increased (UUP/1/1974). One of the considerations is that on sixteen, the health of reproduction organ is not mature enough for woman.

Politic Area

Government does not only need to reinforce the law of marriage to prevent the child marriage practice such as above but also requires building governmental bodies to implement the legal policies which have already been established. Those governmental bodies will assure the implementation of the policies to protect and enable women and children.

In addition, national committees might be essentially created by government to against harmful traditional practices, particularly the child marriage practice. The government has already established two committees before for instance: the National Commission on Violence Against Women and the Indonesian Child Protection Commission which is popularly known as “Komisi Nasional Perempuan” and “Komisi Perlindungan Anak Indonesia” (Supena, *et. al*, 2002: 91). Thus, the idea of establishing the new committee like National Commission on Harmful Traditional Practices is exceedingly need to be considered.

Education Area

The society's mindset which is still very narrow and traditional, and even tend to have wrong perception toward marriage could be one of the many factors causing the child marriage practice. In this case, education gives a big contribution into this matter.

In the village, education is still far from our beautiful expectation. There is a very wide gap between the model of modern education in cities and the model of traditional education in village if it is compared. The modern one states education as a need, meanwhile the traditional one is only for formality. Education ideally has a goal to help society preparing and obtaining a better future.

The model of education which is not visionary causing society less interested to enroll their children to school (Taufiqurahman, 2006; Rifa'i, 2007). Education is no longer assumed as a solution for a



better life. Normally society has a tendency to depend their life on material things. Meaning that, life is seen through material eligibility. Consequently, when someone could fulfill his or her material need, he or she has to marry soon. In the other hand, a marriage does not only need material things, but also physic, phsycology, and mental readiness.

The child marriage always related to the low level of education whose women in all over the world. Later it becomes obstacle in reaching the goal of development of human resources. The low education that women have is dangerous, besides it has long-term effect and wide spectrum to themselves and society. While actually education for girls has many positive effects on economy development, poverty reduction also has similar positive effect, and so on.

In all over regions, women who have higher education tend to be protected from the child marriage practice, and so with women who have middle education. They have chance for about six times smaller than women who have low education to avoid the child marriage practice (UNICEF, 2004).

Social and Religion Area

The religious and traditional institutions should have solid cooperation involving their leaders and figures in order to abolish the child marriage practice since so far they have been becoming patron, particularly in group of people who live in agrarian village. Patronage is a tradition in which honor, obedience, and meekness given to those who are assumed as the authority holder in religion and custom (the social figures and leaders). Then, those social figures and leaders traditionally become their reference in understanding religion ideas, norm, custom, and even as their life interpreter.

The idea above is very important in order to reinterpret some religious verses which so far have been wrongly interpreted to give formal justification toward the authenticity of the child marriage. For instance, case of Muhammad SAW (Prophet) marriage with 'Aisyah RA which is commonly used as legal reference should be notably rechecked, it is also the same with a number of Qur'an verses which are implicitly related to that problem. In this way, there is an expectation that there will be new religion pattern which is wiser and more enlightened where some religious verses justification the child marriage is not only literally understood, but also considering historical and locality aspects.

Economy Area

Apart from cultural and doctrin factors above, the child marriage phenomenon in village community (low income society) is also influenced by economic problem (poverty). According to several researches conducted by UNICEF (2005), poor countries in all over the world have high indicator toward the child marriage practice (UNICEF, 2005). Low income families in those countries marry off their child as early as possible in order to liberate from economic charge. In addition, they expect their child will have a better life after the marriage. In fact, they are still stuck in the circle of poverty, even worse and tragic. As consequences from economic problem, girls from poor families become uneducated generation since they don't have enough money to have formal education.

Moreover, the economic benefits that poor families obtain through marriages also influence them to marry off their daughters in early age. In South Malang, parents said that they marry off their daughter in



early age to get precious and expensive dowry. In Gondanglegi village for example, the groom have to redeem his bride with a number of properties as his dowry. Economic incentives the poor families obtain become big reason for them to marry off their daughter in early age.

Strategic Programs to Prevent the Child Marriage Practice

Every obstacle should be solved, not to be avoided, or even to be hidden. In this case, the child marriage practice, the researcher indeed has to define some programs and strategies to solve it. Below are some examples:

The Changing of Society Law Behavior through Law Awareness Movement

The method of the legislation law, as a tool, can be used as one of the support in the way of the social law behavioral changing. Such as, through law counseling which is the frequency, method, and the approach will be adjusted to the social intelligence level. For example, for the villagers which are the majority being farmers, the formula of steps should be related and considered to their agrarian life.

The steps which could be pursued are as follows:

- (1) The improvement of society logical thinking, knowledge, and understanding. It could be done by obligating the villagers without any exception to attend the “*Kerja sambil Belajar (KEJAR)*” package program (Studying while Working).
- (2) Government should tighten their *Wajib Belajar (WAJAR)* Program (the Obligation for Studying) for school age children. It means that children in the village without any exception, after reaching the school age, should be facilitated for registering to the school. Moreover, government has made the education free through *Bantuan Operasional Sekolah* (School Operational Expense) program.
- (3) Marriage Law Counseling Program (MLCP). The range of this counseling program should be increased, not only the frequency but also the target area, so the effectiveness of the program will reach the goal. Through MLCP, people should be guided to understand the main point of the marriage legislation, so they could know and aware of the benefit of obeying that law.

The expectation is that people will realize that marriage legislation has decided the minimum age to marry, (the minimum age is 19) for men and (the minimum age is 16) for women. Moreover, through MLCP people are expected to have more communal law awareness to delay their son/daughter’s marriage for the better future. Therefore, one day, villager—even live in the remote area—will realize that child marriage (under 18) is not only a marriage transgressor but also harmful and full of risk for their children.

Obedient culture to this law method should be pursued through a process. While, the process takes a long time to be able to reach the goal. It needs involvement and synergistic participation from various sides to be able to reach the goal, even adolescents and young men which join Remaja Masjid (Remas), Karang Taruna, Jamaah Maulid Nabi, etc.

The Improvement of Management and Marriage Administration

Marriage registration and record keeping should be obliged to anticipate the practice of undercover child marriage (*siri*), and to avoid the age imitation and forged identities. Criminalize discourse of *siri*



marriage which emerges recently, for the sake of children and women protection, competent enough to be supported, campaigned, and insisted massively to the governor to be legalized as soon as possible (Supena, *et. al*, 2002).

Hence authoritative groups' role related to marriage administration, such as: sub-district, district, religious affair office, are needed. The benefit of ratifying of this collective role is that every unqualified marriage request, like the age of the bride is under 18, could be canceled or even refused.

To sum up, there are 3 marriage requests that should be refused by marriage administrator for the sake of avoiding these kinds of marriage below:

- (1) The age of the bride or the bridegroom is under 18;
- (2) The marriage dispensation cannot be served;
- (3) The brige or the bridegroom refuses their parents' choice to avoid forced marriage (*ijbar*).

Sex Education, Reproductive Health, and Premarital Preparation

Besides, under 18 year-old-children should be participated to the sex education, reproductive health, and premarital preparation programs. Topics related to the impacts of the child marriage should be included to the harmful traditional practice eradication program. The strategies are stated below:

- (1) Health problem related to the sex education, reproductive health, and premarital preparation are included to the school curriculum through Sex Education, Reproductive Health, and Premarital Program (SERHAPP). The intentions are to increase the responsibility and parent-children harmony, also to raise young men's awareness about the harmful effect and the risk of child marriage.
- (2) Audio-Visual Program (AVP), like: sketches, dramas, and educational packages about the harmful traditional practices influenced women-children's health, especially for child marriage, should be always prepared and produced.
- (3) Mass medias should be mobilized to raise society's awareness about the harmful effect and the risk of child marriage and other similar practices, also the importance to eradicate it. Government and women-children care activists could be monitoring mass medias' role about this problem. Government should determine and work to get "*Safe Motherhood*" initiative.
- (4) Government should admit and advance the women reproductive right, include their right in determining how many children they want to have and the distance of their children's age.

Considering that non-government organizations play important and effective role in forcing the government to increase the status of women health and give information to international organizations about the trend related to traditional practices that influence women and children's health regularly. They should give the reports of the progress and the obstacle in this program regularly (Jain, *et. al*, 2007; Mensch, 2004).

The Extension of Affordable Educational Access

In order to prevent the child marriage and minimize maternal mortality, government could apply the strategies below:



- (1) Providing vocation trainings and apprentice programs for young girls to make economies. Some vacancies in training courses should be for women as an *affirmative action*.
- (2) In addition, the programs above should be monitored to equip midwife, midwives, and paramedics with skills and new knowledge they need. This program is so important to reduce the maternal mortality which is still in high level nowadays.
- (3) Government should do a counseling to help women pregnancy to break the taboos related to the myth and all of the dangerous traditional pregnancy practices, through education, law and regulations, also by monitoring.

CONCLUSIONS AND SUGGESTIONS

It has no doubt that strong intention from the government is needed to solve the issue of child marriage. In the power-based approach, the government is expected to establish the governmental bodies and national committees as well as providing financial assistance for them. Through institutions that are under their authority, the government was able to focus his concentration to eradicate the practice of child marriage in the enclaves, particularly in poor villages-lagged.

In the top-down management perspective, government can reform the marriage laws, such as, by removing the marriage dispensation institution, review the concept of the trustee to avoid the forced marriage (*ijbar*), and determine the minimum age to marry for boys and girls (in equal and higher than before), which is 18 years old.

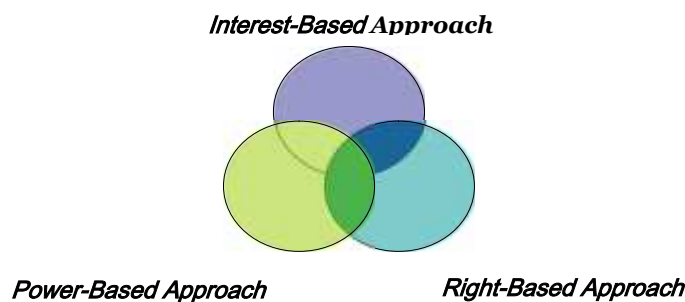
Moreover, the problem about child marriage can be solved by using a model of rights-based approach child marriage prevention. The paradigm of this approach is using the litigation, by criminalizing the perpetrators and other parties involved in it and then process it on trial. For that, it needs mutually-accepted legal instruments, such as laws, regulations, policies conventions, contracts, traditions, and others. It should be sure that the legal instruments do not contradict each other (harmony), as has been discussed clearly before. If it is not realize, inter law instrument paradox will be the weak side of the law for child marriage offenders to circumvent or even to find the shelter from the law.

Furthermore, it can be achieved by interest-based approach child marriage prevention. This bottom-up approach, according to the researcher, should be pursued as an alternative treatment models in solving the child marriage issue in Indonesia. In this model, those who commit such harmful traditional practices have the greatest authority. They should be counseled not to continue the practice of the child marriage, because of the risks and losses.

Many parties have notion that this approach is more humane and promising because it emphasizes the awareness and repentance of the perpetrators. In addition, this model is also nonviolent, non-dominating, and non-discriminating. This approach needs to be exerted in order to become a mainstream in managing the child marriage practice in Indonesia. The best way to support this interest-based approach handling model is by improving the education level of the society. Because educated people tend to be able to think logically and rationally. Myths about social life, including the practice of child marriage, will slowly erode by itself.



Although the last interest-based approach is believed to be more humane, it does not mean that the other approach models should be abandoned. Indeed, according to the researcher, the best approach for Indonesia in the future is by using the base interest (consciousness) as a principle in solving the child marriage issues. However, it should be followed by rights-based approach which guarantees that all of citizens have the same rights to be protected by law. Finally, if necessary, it can use power-based approach, although still with the proviso that the country would understand the temptation of using this approach. Here is the image of the transformation mechanism and loop back in handling the children marriage:



It should be admitted that the power-based approach is often chosen to solve the issue of child marriage in Indonesia. But slowly, this dependence must be reduced for the next is being combined with law and interest-based handling. In short, it should pursue a handling model with rotating dynamic spectrum, from interest-based approach to rights-based approach to power-based approach.

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THE CULTURAL PERCEPTION OF *USING* ETHNIC IN VOCABULARY OF BANYUWANGI FOLK SONGS

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Abstract: Vocabulary used in the lyrics of Banyuwangi folk songs reflects *Using* ethnic culture related to their perceptions of the ecological environment and socio-cultural environment. It projects the diversity of cultural content in *Using* people's life with regard to livelihoods, social attitudes, traditions, beliefs, and personal life. The vocabulary expresses the social life of *Using* community in conjunction with the environment. The wealth of existed vocabulary in the language is in line with the richness of *Using* community culture. Therefore, *Using* language provides vocabulary that is needed by the speakers in accordance with its cultural richness.

Keywords: *vocabulary, cultural content, Using ethnic, Banyuwangi folk songs*

INTRODUCTION

Each community has their own language and each language reflects their culture. The Javanese language reflects Javanese culture, and *Using* language conveys *Using* culture. The hierarchy in Java language vocabulary causes Javanese use of vocabulary distinguishes social stratification in speaking. *Using* language that is known as *Using* register is a picture of egalitarian of *Using* culture in speaking. The cultural content is recorded and reflected in words that are owned and used by the community of native speakers.

The vocabulary of a language is equivalent to a wealth of knowledge of the object and the subject which is owned by the community of native speakers. Bloomfield, as cited by Wahab (1998), the wealth or poverty of a language is reflected in the language use. In this case, the diversity and richness of vocabulary in a language describes the wealth of knowledge and community cultural treasures of the speakers. With regard to relations with the language of culture, Wahab (1998) gives the example that language of the Aztecs in Mexico only has one term to the three concepts of *snow*, *ice*, and *cold*. Contrary to the state of the Aztec language, Wahab exemplifies the rich vocabulary of the Javanese language associated with coconut. Javanese has *janur* (leaves of young coconut), *blarak* (old leaves of coconut), *sada* (rib), *plapah* (where palm leaves attached), *tebah* (the broom), *manggar* (coconut flower bud), *pondho* (edible white coconut seeds), *bluluk* (palm fruit that is still very young and has no water), *cengkir* (palm fruit that is still very young, its soft-shell can be eaten, but not fleshy), *degan* (fleshy young coconut), *kerambil* (old coconut), *glugu* (coconut trees), and so forth.

As shown above, it can be revealed that the vocabulary used in Banyuwangi folk song lyrics carries ethnic culture related to their perceptions of the ecological environment and their socio-cultural environment. By integrating Haley views (in Wahab, 1998), cultural content in Banyuwangi narrative songs



vocabulary can be grouped into nine categories, namely (a) human, (b) animate, (c) living, (d) object, (e) terrestrial, (f) substance, (g) energy, (h) , and (i) being. For *human*, all the social and cultural activity is the closest to real object, while *being* is an abstract object.

USING ETHNIC CULTURAL BEHAVIOR IN DAILY ACTIVITIES

In everyday life, someone always has good interaction with himself and with others. These interactions result in a perception of the one he or she interacts with. Porter and Samovar (2005) describes that perception is an internal process conducted by a person to select, evaluate, and organize stimuli from external environment. Perception is an essential way for someone to change one's physical environment into a meaningful experience.

The scope of one's perception of himself and others depends on a wide range of his or her interaction with the environment. The wider the range of someone's interactions, the more knowledgeable the scope of his or her perception will be. The scope of someone's perception or a community in his interactions with others will be reflected on various categories of human vocabulary he uses to communicate.

Vocabulary speech category of human in Banyuwangi folk song can be found in relation to the person's name. The name is often used as a guide to the identity where the person comes from. Thornborrow (1999) explains that the most numerous and most striking use of the means of linguistic to establish a person's identity is the use of the name. Someone is distinguished from others in the same group by name. Name is an identity that makes each person different.

In Banyuwangi folk songs, there are some vocabulary that mention people's name and greetings, among them are *bik* (aunt), *mak* (mom), and *mbok* (older sister), and other names like *Enah*, *Uwang*, *Irat*, and *Rehati*. Greetings and names give the impression that village life is very understated. Cultural content on greetings and names can be proven by the context of the narrative songs. In the song *Ya Ope* lyrics, the speaker mentioned *Bik Enah* residing in *gumuk* (small hills in the middle of rice fields). The use of the word *gumuk* in this lyrics gives the impression that *Bik Enah* is a villager who live in a remote area. Likewise, *Emake Uwang* in the narrative tells that she is roasting *beton* (ripe jackfruit seeds). In a lyrics of *Mbok Irat* songs, it is reported that a man named *Mbok Irat* goes to the city to find work. This means that *Mbok Irat* is a villager. Furthermore, in a lyric of *Rondho Kembang* songs, *Mbok Rehati* is described as a rural women helpless in the face of an arranged marriage that is not based on love.

In contrast to the story described above, there is a new song titled *Ngelamar Rehana*. *Rehana* is described as a beautiful woman so many men admired him. The admiration is delivered in a lyric which reads: ... *Rehana ayo kawin Dik, isun wis seneng nyang rika*. The lyrics utterances convey a direct invitation to marry. Based on the narrative of the song, it can be said that the culture of the people depicted in the narrative of the song is not a purely cultural village hesitate to recognize the concept of 'shy or timid', but it describes the culture that is more open and free in expressing the will of his mind.

The above description shows that the changes of the social and cultural in *Using* community impact the changes in the use of other forms of honorifics in the kinship system and the creation of names for a person's identity. Using society in the association, the use of words *mbok*, *kakang*, *bibi*, and *paman*



have changed into *mbak*, *mas*, *tante*, and *om*. Similarly, a naming system in a person has undergone changes that follow and adjust to the naming system of the community of developed countries. This fact proves that the cultural traditions that exist in the older generation have not fully applied in the tradition of young families in the *Using* community.

Basically, the proper name refers to people not only the identity of the person, but also a social and cultural identity of the place they come from. Through the person's name, it can be predicted and found that the cultural characteristics of the communities where these people come from. Husen (2004: 265) argues that from the point of revealing the name of the language and the ability to speak one's creativity, while in terms of semiotics, the name is a sign showing who, how, where, the level of education, and the cultural traditions.

In *Using* culture, the individuals in a society enforce the rules in selecting the appropriate greeting for kinship. To address the listeners who are kinship, they have certain greetings namely *emak*, *bapak*, *paman*, *bibi*, *kakang*, and *adik*. However, to greet others who are not relatives, they use greetings based on age, position in the occupation, gender, social status, and so on. If they are dealing with other people outside *Using*, they use a universal kinship greeting, namely *mas*, *mbak*, *adik*, *bapak/pak*, and *ibu/bu*.

Under certain conditions, due to psychological factors, *Using* parents in law sometimes does not use the greetings to the son/daughter in law. They call in accordance with the status of their relationship, ie, with the term- *mantu*- and when they have children, they address the son or daughter in law by using the name of the first child. Wardhaugh (1998) explains that in a society that claims to be an egalitarian society, raised doubts about the term greeting appropriate and consequently is not used greetings at all, for example, between son and mother-in-law, the old man to a woman much younger , etc.

In the lyrics of Banyuwangi folk songs, we can find the pronoun which describes the system of pronouns of *Using* language. Suyitno research results (1998) have revealed that in *Using* language has pronoun for the first-person, second-person, and the third person, both singular and plural. However, for the first person plural, *Using* language absorbs pronouns of Indonesian, while for the second-person pronoun and third plural, *Using* language uses a form of repetition or add the word *kabeh* 'all' in the second-person pronoun and the third-person pronoun. The use of pronouns in lyrics Banyuwangi folk song describes the system of pronouns in the *Using* language. However, a number of these pronouns, there are some pronouns uptake of the Java language. The pronoun may include the first-person, second-person, and the third person, both singular and plural. To the first person plural pronouns, *Using* language absorb Indonesian, the word we uttered *kita* [kit0].

The above description shows that the culture orientation of *Using* community has changed, which is from the culture of the past to the culture today. The change of orientation illustrates that in *Using* society there are complexities of values, in example the old values guided by the older generation and new values espoused by the younger generation. The older generation still holds to the old tradition, while most of the younger generation began to turn to the local tradition of the city.

In a vocabulary of Banyuwangi folk songs, we also find some vocabulary referring to livelihood or employment. The livelihoods of the most widely spoken are agriculture. Other jobs are fishermen, laborers, and service workers. This finding is consistent with the real conditions of *Using* society that most of the



population is farmer. In addition, there are *Using* people who work as traders, laborers in enterprises, service workers, and civil servants. *Using* people, in general, are farming communities residing in the area of agriculture. Aside from being farmers, they have varied work as fishermen, laborers, merchants, and civil servants.

Kuntjaraningrat (1974) explains that the tradition and art is one element of a universal culture or a cultural content. As well as the contents of the elements of culture, tradition, and art owned by a region characterized the culture of the area. *Using* traditions and beliefs of society, in general, is still very strong. *Using* cultures are in the strong impression that the culture cannot be interfered by any other culture to be original. In everyday life, they can never be separated from the traditions and beliefs handed down by their ancestors. The tradition of salvation in the life cycle and rescue related to agriculture is still prevalent in *Using* society. Various traditions that exist in *Using* society is reflected in the words of the Banyuwangi folk songs, especially in the lyrics of old songs.

USING ETHNIC CULTURAL BEHAVIOR IN RELATION TO NATURE

In connection with the needs of daily life, *Using* society is close to nature. Therefore, they have extensive knowledge about fauna, flora, and terrestrial. By learning from the experiences of her life with nature, they gain knowledge about animals or animal beneficial or detrimental. Likewise, because of proximity to nature, they are familiar with the types of plants that provide benefits and plants are detrimental to him. Associated with terrestrial, they are more familiar with overlays in the form of wetland and upland 'garden'.

Using community closeness to nature indicates their relationship with the surrounding environment. The relationship is not only a relationship of mutual dependence but manifested in a relationship of mutual influence (Poerwanto, 1997: 92). People not only can take advantage of nature but also, be able to change and cultivate the environment to make it more beneficial. With its culture, society can create a certain environment in accordance with the form of creativity and adaptability in the face of environmental challenges. In connection with the adaptation strategy, *Using* ethnicity creates cultural objects for the sake of his life.

Using people know various types of fauna. *Using* people's knowledge about the fauna is recorded and reflected in the lyrics of Banyuwangi folk song. The diverse fauna can be classified into several types, which include (a) animals living in water, (b) four-legged land animals, (c) winged animals, and (d) moving animal/reptile.

Using people's knowledge about flora (plants) can be seen through the experience of the community itself, especially in managing the environment. *Using* people have some knowledge of herbs. It can be seen from the vocabulary disclosed in Banyuwangi folk song. Based on the type, plant varieties mentioned in the vocabulary of narrative songs can be grouped into (a) plants, (b) perennials, and (c) crop.

Flora or plants generally have multiple functions for human life. Plants are for humans of who have functions of economic, social and cultural functions, and environmental functions (Sumaatmadja, 2003: 88). From an economic standpoint, the plant serves as the fulfillment of the needs of food, clothing, and



shelter. Socio-cultural, vegetation is a pride for its owner and becomes a means of recreation and a means to dig science.

Based on the above description, it can be argued that *Using* people are familiar with various types of plants. However, various types of plants that are spoken in the vocabulary of the songs are only part of *Using* people knowledge about different types of plants. *Using* people have some knowledge of other plant species. Based on the research results of the Ministry of Culture and Tourism (2004), various types of plants that exist and are known by *Using* people can be classified into 9 kinds, namely food crops, herbs, vegetable plants, medicinal plants, hedges, plants for building materials, crop for fodder, offering plants, and fruit trees.

Object or material is one manifestation of physical culture. Every community has a variety of objects created and used by members of the public to meet the daily needs of his life. The object is always in harmony with the environment and the interests of society. In the folk songs of Banyuwangi, recorded various types of objects that can be classified into objects relating to (a) materials and agricultural inputs, (b) the means to fish, (c) the means of transport, (d) food and drinks, (e) means Trimmed away, and (f) of household appliances.

In the lyrics of Banyuwangi folk songs, there is a category of terrestrial vocabulary, a vocabulary that refers to a category characterized by the overlay. The place is characterized by the overlay can be divided into two, namely the spread of land and waters. The spread of land refers to an airy place in the mainland and utilized by the community to move together in a social and cultural function. The spread of land can be divided into two, the spread of land that becomes the source of life and land as crowded places. Included in the land is the source of life fields, mountains, and forests while included in this crowded place is market, town, garden, yard, and street.

In the folk songs of Banyuwangi, there are vocabulary categories that reflect the interaction between people with different objects. Their perception of the objects cannot be separated from their long experience in interacting with these objects and cultural traditions prevail and flourish in the region. This then developed into *Using* people's trust of the objects. Natural events believed to have a negative value should be avoided while the ones believed to be positive should be maintained. To do so they are not exposed to avoid 'disaster/disease' and still get good luck in life, *Using* society a tradition of salvation. People's trust in *Using* society a legacy of the ancestors.

This belief is derived through the medium of lyrics described with signs or causes and is expected to have consequences (see Danandjaja, 2002). For example, *kemukus* is a marker of a *pageblug*. In this case, the latitude *kemukus* as a sign, while *pageblug* is the result. However, because of the encouragement needs and demands of the socio-cultural environment, *Using* society began to act rationally and pragmatically. The trust of people began to be abandoned by the community of *Using* for the younger generation.

Based on the above explanation, vocabulary in the lyrics track has a cultural content related to the public perception in its interaction with the environment, the ecological and socio-cultural environment. The vocabulary, in view of the Sapir-Whorf, a *Using* culture interprets the surrounding world. Using people cultural perceptions about their world reflected in the words of the language. Vocabulary can be classified



into nine categories, which includes the vocabulary of humans, animals, plants, objects, terrestrial, substance, energy, , and there's all. Material objects are known and created by *Using* society lyrics mentioned in the song. Such objects exist which are universal, others are typical of Using. A material object that is universal in between is material and agricultural inputs, means for fishing, transportation, and means Trimmed away. Meanwhile, material objects that are typical of *Using* object are with regard to food and household appliances. *Using* typical material objects in the form of food and household appliances known as traditional food and folk crafts.

In Banyuwangi folk songs, there are some vocabulary belong to the category of substance, energy, and the cosmos. Cosmos is a natural environment that has an influence in shaping the system of cognition of *Using* community members environment. From the system of cognition, cultural system is awakened underlying the attitude and behavior of individuals in their interaction with the natural environment. The emergence of various beliefs, for example, ritual of *selamatan Rebo Wekasan*, counting days to start working on the fields and planting rice, the determination to build a house or day of the wedding, and so on, is a cognitive system that is formed from the interaction with the natural environment.

USING ETHNIC CULTURE BEHAVIOR IN RESPONSE TO THE LIFE

In Banyuwangi folk songs, there is a number of vocabulary that describes the behavior in addressing *Using* ethnic life. The cultural attitudes are reflected in the use of vocabulary that is included in the category of all. Vocabulary category refers to existing and abstract. The vocabulary represents abstract concept that cannot be seen by human senses (Wahab, 1998). The categories include the most human perception of space above and mostly abstract, including adjectives and abstract nouns.

In Banyuwangi's song, vocabulary that describes the behavior of *Using* ethnic cultural in addressing life can be grouped into four categories, namely cultural attitudes in dealing with (a) the existence of time, (b) ethical culture, (c) psychological atmosphere, and (d) conditions of life. In the vocabulary which refers to the existence of time, it can be said that *Using* society view time is cyclic, not linear, meaning that the time will continue to be repeated in the future. Vocabulary refers to the ethical culture refers to the positive attitude and negative attitude. Vocabulary related to psychological atmosphere mostly refers to the sad mood. Meanwhile, the vocabulary related to living conditions refers to conditions of life become Using community expectations, namely pleasant life, just, prosperous, and live well.

Each community has a different culture in dealing with time and uses the time. Therefore, people of different cultures will be different in the management of the time. Levine and Adelman (1982) explain that a society with an advanced culture would not appreciate the people who like to waste time. People who have a culture of working hard will feel frustrated if it is in the public sluggish. Among the religious communities have special times in their everyday lives. From the description, it can be argued that through the study of the use of the time available in a community can be depicted their culture. *Using* community in addressing and flexible use of the time as its use is according to their needs. Depictions of such activities show that *Using* people are not too rigid to manage time. They use the time for working, having fun, relaxing, and also for other activities in accordance with their needs, both individually and collectively. The



flexibility of *Using* people's attitudes towards time, according to Lewis (2004), is not linear, but is cyclic and also with regard to personality.

Using community has a principle that will continue over time from day to day. As long as the sun rises and sets, the season still to come and will be alternated so that the opportunity will still be obtained. This is evident in daily activities, that they respect people coming than going to work because the work can be done at the next opportunity. Likewise, they will come at the invitation of the neighbors even though they have work in the fields to do. This fact illustrates that *Using* community has a culture that is not bound by the rules of the tight time. *Using* ethnic ethical culture is a reference to behave in dealing with life. In this case, the ethics provide the framework needed to implement a code of ethics and morals. Liliweri (2002) confirms that the society without ethics is a society that is ready to be destroyed. Therefore, ethics becomes a mandatory prerequisite for the existence of a community.

CONCLUSIONS AND SUGGESTIONS

Variety of vocabulary and cultural content expressed in the vocabulary lyrics of Banyuwangi folk song are an expression of *Using* ethnic culture. The diversity of vocabulary in narrative song describes the dynamics of *Using* language that is always evolving in accordance with *Using* community needs. The diversity of cultural content in the vocabulary of narrative songs reflect the diversity of *Using* people's lives relating to livelihood, social attitudes, traditions of belief, personal life, and so on.

The diversity of cultural content in the vocabulary of Banyuwangi folk song expresses social dynamics of *Using* people in relation to its environment. The wealth of vocabulary in *Using* language is a description of the richness of *Using* community culture. Therefore, *Using* language provides a vocabulary that is needed by the speakers in accordance with its cultural richness. If *Using* society talks about the knowledge and experience that is not his culture, it will absorb the vocabulary of the language of the owner of that culture since *Using* language is not enough yet as a medium of lyrics expressing certain ideas that exceed the limits of their ethnic.

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THE PRINCIPAL SUPERVISION TO IMPROVE TEACHER COMPETENCY IN INDONESIA

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Abstract: This study was aimed to find a suitable model of supervision to improve teacher's competencies such as improving personal competence. The method used was literature review through content analysis of a variety of papers, books, journals both research and non-research, conceptual and procedural. This study found a suitable model of supervision to improve teachers' competencies which involves supervision of the development starting from the directive approach, collaborative to non-directive, an instrument for measuring teachers' quadrant level and instruments to measure the level of teacher's personality competence.

Keywords: *supervision of the development, competence of teachers, teacher quadrant, personal competence*

INTRODUCTION

In Ministry of National Education Regulation Number 13/2007 regarding School and Islamic School Principals Standard, it is mentioned that the tasks or competencies required of principals are Personality, Managerial, Entrepreneurship, Supervision and Social Affairs or in Indonesia known as "KEMANA KAU SUSI".¹ This shows that personal competence is the most important competencies that must be owned by a school principal. Since the last two years, the Indonesian government is getting serious about the quality of teachers both with the status of public and private, as evidenced by Teachers Competency Exam implementation in order to see the extent of the competence of teachers henceforth used as a basis for mapping the needs of the work program in order to improve teachers' competence. There are four competencies which are required for teachers, namely: pedagogical, personality, social and professional. Meanwhile, the teachers' competency exam only tests the pedagogical competence and professional teachers. Then, how to increase personal and social competence of teachers?

Here, the role of the principal as a supervisor is required to fill the empty spaces that have not received serious attention by the government. This study describes how the model proposed is an appropriate supervision tool for the principal in order to improve the competency of teachers starting from the test quadrant teachers. After knowing the level quadrant of teachers, principals can start the role of

¹KEMANA KAU SUSI is sentence of the abbreviation from Indonesian language, such as *Kepribadian* (Personality), *Manajerial* (Management), *Kewirausahaan* (Entrepreneurship), *Supervisi* (Supervision) and *Sosial* (Social). This abbreviation consists of standard of competencies that are required by principal in Indonesia regulation. Yet, people in Indonesia prefer using this abbreviation in informal ways.



supervising to improve the competency of teachers, especially personal competence, which also begin with measuring competence of the teacher's personality. When the test is done, then principal does the coaching with supervision development from directive, collaborative, up to non-directive level (Glickman, 1981; Olivia, 1984; Mantja, 2000).

METHOD

The method used was literature review through the analysis of the content on a variety of papers, books, and journals, both research and non-research, conceptual, and procedural.

FINDINGS AND DISCUSSION

Supervision

According to Wiles (1955), supervision is an aid in the development of teaching and learning situation. The subject is called supervisor. Supervisor role can be done by the supervisors, principals or senior teachers. One of the differences of supervision education with supervision at the company is in terms of its goals. The purpose of supervision of learning in education is helping teachers develop the ability to reach the learning objectives proclaimed to his students (Glickman, 1981). Capacity-building in this context focused on increasing abilities and motivation of teachers (MONE: 2008). Meanwhile, according to Sergiovanni (1987) there are three purposes of supervision of learning, namely:

1. Academic Supervision to help teachers develop the professional ability in understanding the academic, class life, teaching skills and abilities through the use of certain techniques.
2. Academic Supervision to monitor the teaching activity and learning in schools. This monitoring activity can be done through principals' visits to classrooms when the teacher is teaching, do the private conversations with teachers, colleagues, and with most of his students.
3. Academic Supervision to encourage teachers to apply their ability in carrying out the tasks of teaching, to encourage teachers to develop their own capabilities, as well as encouraging teacher so he has a genuine concern or great commitment to the duties and responsibilities.

The Teachers Quadrant

According to Glickman (1981) there are different levels of abstraction, which means the ability to think abstractly and teachers' commitment in learning. This level is also very impact on student learning outcomes. Generally, the commitment is greater than the attention because it includes a commitment of time and effort.

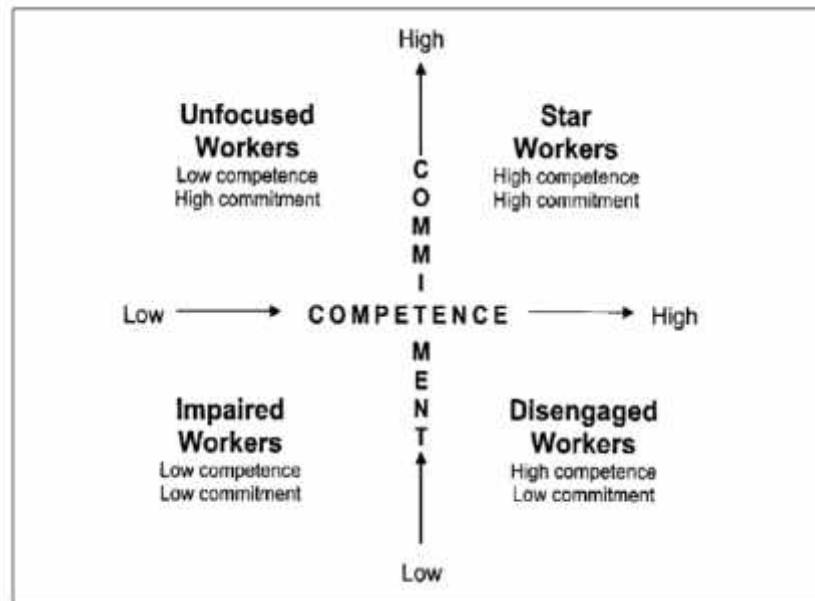


Figure 1. The Level of Teachers Quadrant (Glickman, 1981)

The explanation of the level of abstraction and commitment of teachers as following figure:

A. Teacher's Commitment Level

Table 1 How to assess the teachers quadrant measurement instruments adopted from Glickman: 1981

No	Low	High
1	Poor attention to their students	High attention to their students
2	Time and energy spent slightly	A lot of time and energy was spent
3	The main concern is maintaining position	Work as much as possible to their duties

B. Teacher's Abstraction Level

Table 2 Explanation of Teacher Abstraction's Level

No	Low	Medium	High
1	Confused when facing problems	Able to solve problems	When facing problems, there are always alternative ways to solve
2	Not knowing what to do when facing a problem	Able to interpret one or two possible solutions	Able to generalize various alternative solutions to problems
3	Often ask for direction. The response againts problems is flat	Finding it hard to plan a comprehensive problem solving	Knowing how to plan and thinking about the solving steps

(Glickman, 1981, p. 48)

According to teachers' quadrant level above, responsibility is one of important indicator that distinguishes the three approaches in the model of supervision development model. According to the quadrant, there are a few things how to guide the teachers, namely:

Table 3 Supervision Development Model

Teacher's Responsibility	High	Medium	Low
Supervisor's Responsibility	Low	Medium	High
Supervision Model	Non Directive	Collaborative	Directive
Supervision Method	Self Assessment	Mutual Contract	Delineated Standars

(Glickman,1981)

Supervision Development Model and its steps can be seen as following figure:



Figure 2 Supervision Development Model Steps (Glickman, 1981)

Table Notation:

H : Teacher's Responsibility is high

h : Teacher's Responsibility is low

I : Supervisor's Responsibility is low

L : Supervisor's Responsibility is high

To measure the quadrant of teachers, the researcher tried to make Teacher's Quadrant Levels Measurement Instruments based from Glickman (1981) and combined it with a variety of relevant sources, to see whether the supervision of a supervisor is directive, collaborative, or nondirective works. It is described as the following table:

Table 4 Teacher's Quadrant Measurement Instruments adopted from Glickman (1981)

No	Teacher's Quadrant Levels Measurement Instruments
1	A. Teachers should give autonomy and greater opportunities for students to take the initiative B. Teachers should provide direction on ways to help students improve learning
2	A. It is important for students to formulate their own learning goals B. Teachers help students align personality and learning goals with the school vision alongside with its mission



-
- 3
- A. Students will likely to feel uncomfortable and uneasy if the criteria for graduation has not been clearly determined by the teacher
 - B. Assessment will be meaningful for students if the purpose of the assessment is described in advance between teachers and students, and meaningless otherwise
- 4
- A. Relationships with students that are personal, warm, open, and mutual trust is an important element in the learning process
 - B. Teachers who are too familiar with students are at risk of ineffectiveness in teaching and learning and lack of respect from students than those who keep their distance with students
- 5
- A. My role when do the teach is to create a positive interaction, share realistic knowledge, and help students complete their tasks
 - B. The learning method used is begins with union the visions between teachers and students for development which concerned.
- 6
- A. In the early stages of meeting with students I set goals that can support the achievement of learning
 - B. In the early stages of meeting with students I am trying to identify the talents and visions of individual students so that they can be on their own to improve his performance.
- 7
- A. If some students faced similar problems, I prefer encouraging them in form as groups and help them work together to solve problems.
 - B. If some students faced similar problems, I prefer helping the student individually to find the strength, capabilities, and resources needed so that each person find his own solutions to solve the problem
- 8
- A. School tutoring activities needed when the teacher thought that some students have the knowledge and skills which inadequate and impact in much less enthusiasm for learning, stress, and learning effective
 - B. School tutoring activities needed when some students feel need strengthening capability on one particular subject
- 9
- A. Teachers should set a goal of learning in the classroom because they have a broad view of the students ability and school purposes
 - B. Teachers and students agree on learning goals together before the activities are held
- 10
- A. Students who experience personal growth will be more effective in learning than those who do not experience personal growth
 - B. Knowledge and ability of the learning method strategy has been proven that it should be used and practiced for years by all in case for the effective learning.
- 11
- A. When I see a student was berating their friends for no reason I would say that the insults they made was redundant
 - B. I would ask the students why they do such bad thing with their friends without judging
- 12
- A. One of effective ways to improve students' enthusiasm for learning is to formulate learning objectives as clear as posible to be achieved and give a gift to those who successfully achieve the objectives
-

	B.	Detailed learning objectives would be very useful for certain students, but not necessarily good for other students
13	A.	Before making assessment I offered students what I would value, so it provides an opportunity for students to decide the purpose and methods of assessment
	B.	Teachers and students decide the goals and methods of assessment jointly
14	A.	The upgrade will happen later when the students are left to work alone; but it would be otherwise if students work together in groups to solve specific problems
	B.	Activity is a fun thing, I believe that the open discussions and individual work to find a solution refer to a more sustainable results.
15	A.	When outdoor learning activities have been planned all students that associated with it should participate in such activities.
	B.	When an outdoor learning activities have been planned: Regardless of their involvement in the planning, student should be able to decide for themselves whether the activity relevant to personal growth and learning goals or not. If they cannot, they should not follow the activities.

How the Teacher's Quadrant Measurement Instruments Assessment based from following tabel above as follow:

Table 1.5 Teacher's Quadrant Measurement Instruments Assessment Adopted from Glickman (1981

Column I	Column II	Column III
1B	1A	
	2B	2A
3A	3B	
4B		4A
	5B	5A
6A		6B
	7A	7B
8A		8B
9A	9B	
10B		10A
11A		11B
12A	12B	
	13B	13A
14B	14A	
	15A	15B

The next step is summarizing result. (1) When the column 1 is dominant as the result and the level quadrant of teachers is low, appropriate models of supervision is directive. (2) When the results in column 2 are dominant and the level quadrant of the teacher is medium, appropriate models of supervision are collaborative. Yet, (3) if the result in column 3 is dominant and teacher's quadrant level' is high, the models which are suitable for supervision is nondirective.



Personality

According to Allport (Prawira, 2013) personality is a dynamic organization within the individual as psychophysis system that determines how an individual is adjusting himself to the surrounding specifically. Personality is the thoughts, emotions, and certain behavior that is characteristic of a person in the face of his world (Santrock, 2010). According to McCrae (1996) defining personality is the dimension of individual differences in the tendency to show consistent patterns of thoughts, feelings, and actions. In contrast with previous views, according to the perspective of contextualists (Haan, Millsap, and Hartka: 1986; Helson, Jones, & Kwan: 2002) the individual's personality is influenced by social relationships and environment, so changes in the individual's personality is complex and sustainable in accordance with the stimulation growing (Offerhaus,2013).

According to Piaget, one's personal maturity level is characterized by the growth in adulthood. The stages of cognitive development according to Piaget No 4, namely: sensorimotor stage (ages 0-2 years), preoperational stage (ages 2-7/8 years), the concrete operational stage (age 7/8 - 11/12 years), the formal operational stage / abstract (age 11/12 - 18 years and above). Formal operational stage is the last period in Piaget's theory of cognitive development. Characteristics of this stage are to obtain the ability to think abstractly, reason logically, and draw conclusions from the available information. Some people do not fully achieve progress up to this point, so they do not have the skills to think as an adult and still use the reasoning of the concrete operational stage (Wikipedia, 2015).

Teachers Personality Competence

According to Piaget view of the cognitive development, an individual will reach the peak of its development in adulthood. Individuals at this level can already be invited to abstract thinking, such us recognizing abstract personality. Yet, the fact is that not all individual in adult age has good personality as well. According to Allport there are six criteria of Mature Individual or Adult, namely: "1) extension of self; 2) warm relation of self to others; 3) emotional security; 4) realistic perceptions, skills, and assignments; 5) self-objectification, insight, and humor; 6) unified philosophy of life (Donald, Blocher: 1974).

Based on the criteria above, researchers are trying to make a foothold tool for measuring the competence of the teacher's personality. Model instrument based on Guttman Scale is a scale of measurement used to get a firm answer with two intervals between the 'yes or no' and 'agree or disagree' choice. The form can be either multiple choice or checklist. The correct answer will get one score and the wrong one get zero score (Sugiyono, 2015: 139):

Table 6 Teacher's Personality Competency Measurement Instrument

No	Teacher's Personality Competency Measurement Instrument
1	Teacher is my job, and become certified teacher is the best quality of it A. Agree B. Disagree
2	I am satisfied to guide students find advantages and disadvantages as well as guiding them



-
- to reach their goal
- A. Agree
 - B. Disagree
- 3** Students who like to disobey the teachers, their knowledge will not benefit them
- A. Agree
 - B. Disagree
- 4** Teachers should give full attention to their students and always teach with heart
- A. Agree
 - B. Disagree
- 5** If there are students who are busy or sleeping in class, I will give punishment
- A. Agree
 - B. Disagree
- 6** If there are students who are busy or sleeping in class, I would still teach with heart
- A. Agree
 - B. Disagree
- 7** Students with lower IQ or have physical disability will find it difficult to accept the lesson
- A. Agree
 - B. Disagree
- 8** Teachers need to understand the characteristics and learning styles of each student in order to determine the best method of learning
- A. Agree
 - B. Disagree
- 9** Teachers provide stimulation, and students' response is the best way of teaching
- A. Agree
 - B. Disagree
- 10** The best way of teaching is when students are given the freedom to find a knowledge based on self-learning and next teachers gives direction
- A. Agree
 - B. Disagree
- 11** All students are stars, even including hyperactive students
- A. Agree
 - B. Disagree
- 12** Delinquent children and unruly, it would make them difficult to accept the lesson
- A. Agree
 - B. Disagree
- 13** Teachers need to teach with humor in positive ways for keeping the students spirit of learning
- A. Agree
 - B. Disagree
- 14** Teachers must teach according to the lesson plan in order to achieve learning targets
- A. Agree
 - B. Disagree
- 15** Students must obey the teacher
- A. Agree
-



	B. Disagree
16	Students should obey the teacher
	A. Agree
	B. Disagree

The way to assess the competence of the teacher's personality measurement instruments are as follows:

Table 7 How to Assessment the Teacher's Personality Competency Measurement Instrument

No	Variable	Indicators	Items Number	Answer	
				A Agree	B Disagree
1.	<i>Extension of self</i>	Prioritizing the wider interests rather than personal interests	1	0	1
			2	1	0
		Having the ability to recognize self and others Being optimistic			
2.	<i>Warm relating of self to others</i>	Having affection to their family, friends, and people around	3	0	1
		Respecting and appreciating everyone	4	1	0
		Having the ability to empathize			
3.	<i>Emotional security</i>	Being responsive	5	0	1
		Having the ability to control emotions	6	1	0
		Receiving the advantages and disadvantages of self and others			
4.	<i>Realistic perceptions, skills, & assignments</i>	Having the ability to accept the reality	7	0	1
			8	1	0
		Being objective	9	0	1
		Realistic perception, skills, and tasks	10	1	0
		Being dedicated at work			
	Being dedicated at work				
	Being able to resolve the problems faced correctly and quiet				
5.	<i>Self-Objectification</i>	Being open minded	11	1	0



	<i>(Insight & Humor)</i>	Having sense of humor to connect it	12	0	1
		with learning in a positive way	13	1	0
			14	0	1
6.	<i>A unifying philosophy of life</i>	Understanding the purpose of life	15	0	1
		Knowing the nature of things	16	1	0
Total Values:			16		
13-16 = Teacher's personal competence is high					
8-12 = Teacher's personal competence is medium					
0-7 = Teacher's personal competence is low					

Once the teacher's personality competence and the quadrant teachers' level are known, then a school principal can begin to carry out his duties as a supervisor using of the supervision development model, starting from directive model and applying for the teachers who have low quadrant. When they seem making progress then next supervision used is collaborative model, and the last step is nondirective one. For the teachers with moderate quadrant, the model of supervision that is used first is collaborative, if there is a progress, then nondirective model of supervision can be used.

The school principal should have the progress notes as well as continuum map for the teachers. This is to control the development of the teacher after supervision to assist in learning problems both in terms of personal competence, pedagogical, professionally and socially. These progress notes also serve to deliver the level of teachers of lower quadrant to reach the high level of quadrant level gradually, where a series of processes that converge in the strategic planning of the school.

CONCLUSIONS AND SUGGESTIONS

The principal's role in carrying out his duties as a supervisor would be more effective, if it begins with early identification level teacher quadrant, then the principal does the supervising with supervision development models which is appropriate to the teacher quadrant individually. This aims for better ways to solve the problems with precise ways. Yet, the teachers with lower quadrant cannot be supervised with nondirective models. It will lead to neglect of their duty because the lack of problem solving ability. Principal should stand with precise ways to help solving the problems that face the teacher. When it does not work, then the supervisors will feel frustrated with the lack of teachers' attitude and ability which are considered not complying with rules yet. This situation leads both principal as main supervisor and teachers trapped with bad relationships because principal's supervision ways that is priceless.

Teacher's competency is very important, yet there is a lack of attention from the government. This is evident from the themes or titles of coaching or training for teachers held by an independent agency or government that tends to the improvement of pedagogical and professional competence. Then the teacher's personality competency level measurement instruments generated in this study can be used as a basis for planning coaching competency improvement teacher's personality.



From the results of the study, it is suggested that the principals begin to apply the supervision development models to improve teachers' competence such as personality, pedagogical, professional, or social which is in accordance with their quadrant individually. In addition, the Ministry of National Education and Ministry of Religious Affairs can begin scheduling guidance to the superintendent and principals to apply the supervision development model in order to improve the teachers' competence especially personal competence of teachers using measurement instruments quadrant level teachers and competency level measurement instruments teacher's personality.

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THE CHAKRI DYNASTY'S "OPEN DOOR" POLICY IN NINETEENTH CENTURY: THE BACKGROUND OF INTERNATIONAL INTERGRATION OF THE MODERN THAILAND

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Abstract: In order to protect Thailand's independence and sovereignty under the strong pressures of the western powerful nations, Kings of the early Chakri dynasty had the determination to conduct a change from "close door" policy to "open door" policy. It was conducted under the reigns of King Rama IV and Rama V in the middle of nineteenth century. This was not only a new policy but it also became its pioneer in Asia. This "open door" policy was not only to protect Thailand's independence but also to develop its economy and society. On the basis of economy and society reforms, Thailand government had implemented the reforms on the politics: turning absolute monarchy into constitutional monarchy. All this helped Thailand to hold a new position in the international relations. Thailand became a nation which had equal position with other nations. It allowed Thailand to integrate with international community, and became a nation which had the first position in the Southeast Asia in the first half of the twentieth.

Keywords: *"Open door" policy, "Close door" policy, Chakri dynasty, Independence, reform, diplomat, Thailand*

INTRODUCTION

International background

The tendency exchanges, international integration had opened after the first geographic Discovery of Portugal and Spain in the late fifteenth century early sixteenth century. Since then, world trade center shifted from the Mediterranean to the North Sea coast of the Atlantic Ocean. The changing geo-economic nature led to the tremendous changes in the trade between the West and the East. World markets extended also led to the formation of colonialism and accelerate the primitive capital accumulation in European countries.

The bourgeois revolution erupted respectively in Europe and North America from the sixteenth century to the nineteenth century to establish a new mode of production, capitalism has regularity in the world at that time. Been launched by the Dutch revolution, to mid seventeenth century, England Revolution erupted. The war for independence in North America and French bourgeois revolution took place in the second half of the eighteenth century almost simultaneously created synergy attacks on theocratic feudal, backward, conservative, by the first half of nineteenth century, almost all European countries and North America established the system of capitalism across the world.



The social revolution and technology-science revolution promoted the economy of capitalist European countries and the United States from the end of eighteenth century the early to the early of nineteenth century. This situation posed new requirements for the West: market and raw materials to meet the needs of production and development of the capitalist economy. From there, the colonial capitalist Western countries promoted invasion across continents Asia, Africa, Latin America. It was a challenge for peace, independence of the countries in Asia, Africa, Latin America at that time.

Southeast Asia Background

Up to the first half of the nineteenth century, the Maritime Southeast Asia countries had become colonies of the Western countries, such as Malacca (Malaysia) was a Portuguese colony, the Philippines was colonized by Spain. And the continental Southeast Asian countries still had national sovereign but were in the weakened, chronic crisis period of the feudal system. Southeast Asian countries often had internal contradictory, division, as well as conflicts and wars between neighboring countries together (Chuong, 2003). This was a common characteristic of the Southeast Asian countries during this period. This was an evident of weakness in many fields of these countries compared with the West at the time and was a challenge to the survival of these countries.

Besides, to 1842, "Big" China, the "protection" of the continental Southeast Asian countries had been defeated in the Opium War with Britain, and had to sign the unequal treaty with other powers and turned China into the "pie" divided between big countries. This alerted the continental Southeast Asian countries, which still were remaining independent, could not rely on one source of power to protect their independence. This was an important historical moment for the continental Southeast Asian countries affected by China to adjust, to change the external perspective of his country to suit the political changes in the region and the world.

Background of Thailand

A lot of international and regional changes posed many challenges for Thailand's independence. Thailand had to give up the "Close door" policy, which already existed more than 100 years (1689), to move to "Open door" policy to satisfy the needs of the Western countries commerce and missionary. Rama III was considered a tough Viking, but had also learned how to establish relations with Britain. Britain - Thailand treaty (Vella, 1957), which was signed in 1826, transformed Britain from a nearly aggression to an ally to cooperate in the field of trade and diplomacy.

However, Britain, America and other Western powers, which based on military strength advantage and ambitions of colonial markets, requested constantly increasing overbearing claims for Thailand (Vella, 1957). Under these circumstances, the Thailand's court could not solve. At that time, the Rama III died (1851) and his half-brother ascended the throne, took the title Rama IV. Rama IV was famous understanding of Western language, culture, politics, more than any predecessors (Vella, 1957).

Rama IV was completely different from the other kings in Southeast Asia countries when he accepted to sign the unequal treaty of political and economic policy as well as implementation of exchanging land for peace to protect the Thailand's rights and maintain its independence. The thought of



Rama IV represented the wisdom, acumen of Thailand's ruling class at that time. The main innovation of the ideological nature of "open" is the foundation for Thailand to change the domestic policies in many fields and to apply the multilateral, multidimensional foreign policies.

METHOD

- Collect and synthesize many different sources information of Thailand and many other countries around the world about the history and diplomacy of Thailand.
- Analyze and compare to draw the features of the Thailand foreign policy in each period.
- Use Historical and logical methods.

FINDINGS AND DISCUSSION

The "Open door" policy of diplomatic and innovation of politics – military - economy and culture-society are open from Rama III to Rama V. In the situation of a lot of changes in region, unlike other contemporary kings in Southeast Asia countries at that time, The kings of Thailand, particularly from Rama III to Rama V, had actively grasped the situation and seek to "adapt" to the West to avoid the threat to the country. Thailand also made a change in the internal and external policy following the trend of capitalism at the time, convert form "Close Door" to "Open door".

Politics – Military:

- * Build, strengthen and reform politics in the model of monarchy.

There were two classes of officials: royal officials (including the princes) and aristocratic officials in Thailand under Rama III (1824 - 1851). Only the prince was appointed to be head of the departments. Aristocratic officials also ordained deprivation. Aristocratic officials, who accounted a large part of the administrative work of the government, really enforced the policy of the State (Vella, 1957).

In 1830, Rama III paid special attention to the three most important ministries to reforming: Ministry of Interior (Mahatthai), Ministry of War (Kralahom) and the Ministry of Finance (Phraklang), which in charge of the Foreign Trade. As time goes on, he tended to concentrate more and more power in his hands and royal (Vella, 1957). Under the reign of Rama IV (1851 - 1868) and Rama V (1868 - 1910), many reforming policies were continuous offered to complete the state apparatus and strengthen of national politics. Until the reign of King Rama V, facing difficulties in terms of administrative management in local as well as the struggle for the rights of different classes of people, King Rama V had to reform the administrative system from the central to local.

Rama V issued a decree to reform the State: The king headed the kingdom with the highest authority, and the administrative offices, including 12 ministries (Hue, 2002), to assist the king. The Ministry of Diplomatic had the most important role. Rama V also conducted the establishment of the Legislative Council. The local government was also reformed totally and applied the directly management policies. Besides, King Rama V was also aware of the need to eliminate bad customs of outdated feudalism and an obstacle to the development of the country. Reforming the structure of state apparatuses



to Western-style increased the effects of social management. The political reforming policy become completed and obtained positive results.

Besides enhancing the efficiency of the State management apparatuses, King Rama III also very focused on the military field. He invited European military experts to Thailand to advise and start building defense forces of Western-style. By the end of reign Rama III, Thailand had a force of 10,000 troops including infantry and artillery, 500 warships, 12 naval battle ship by Western style (Trang, 2010). Modernizing army by Western-style tendencies continued under the next king's reign.

Under the reign of Rama III, Thailand still pursued equality perspective of interests between Thailand with the Western countries, but under the time of Rama IV and Rama V, Thailand had to signed the unequal treaty with Western countries such as Thailand - Britain (1855), Thailand - France (1856), Thailand - US (1856), Thailand - Netherlands (1860) ... the Thai authorities had to accept consular jurisdiction of other countries, this meant losing part of their sovereignty.

Economy

Economy of Thailand from Rama I to Rama V had significantly change. Firstly, economy transferred from the purely agricultural economy into a agricultural economy, modern industry and foreign trade expanded. Secondly, tax collection by grain transferred to in cash in King Rama III's reign (Trang, 2010). Some tax had been collected by state employees now were collected by tender privatization (many Chinese won the contract). This has created an opportunity for increased state budget. Thirdly, Thailand expanded trade with China and the neighboring countries.

Under to period of Rama IV, he advocated expanding commodity economy in the country, by deleting a portion exclusive of the feudal lords. He also carried out for the construction of irrigation works, traffic, roads to open up people's transportation. In 1852, the king issued a decree abolished the former ban on export of rice and sugar monopsony of feudal state (Dao, 2003). Rama IV also advocated financial and monetary development by establishing a new mint. These economic policies had an effect of raising people's living standards, many private production facilities appeared and lead the country towards a new development.

During the reign of King Rama V, he focused on development of agriculture in the production of goods intensive and export-oriented strength. Many new techniques and machine of Western countries were purchased and imported in Thailand. The construction of the railway systems from Bangkok to all parts of the country, including in southern Malaysia was accelerated. Financial reformed, taxes increased to the state budget, foreign investment were encouraged to focus in the industrial, transportation.

** In the period of Rama IV of Siam Rama V, Thailand accepted to sign unequal treaty with the Western countries with only 3% commodity tax, which was less than taxing by the length and width of the boat as before. This made Thailand government lost a major source of finance but the Thailand society received a variety of modern advanced goods of Western countries.*



Culture - society

The process of emancipation of the slaves was launched under Rama I and basically completed under Rama V (Chuong, 2003). It had liberated widespread social workers to serve the work of industrialization and modernization Thailand country, directly meet the needs of labor hiring of companies, domestic and foreign enterprises. This was also consistent with the trend of eliminating slavery around the world.

King Rama III not only allowed the missionaries freely evangelicals, but also encouraged them to participate in society charity activities and transmit modern knowledge in science - engineering, medicine.

In education, King Rama III had focused on carry out these changes from old-style way of learning the oral study to the new type of curriculum of specific subjects. In addition, he also gives the common historical and cultural knowledge widely by the unique mural paintings in the temple walls. The printing industry developed, the printing plant was built and the first newspaper was published in English. The open mind of the king was also reflected by the king's positive reception of new science and technology knowledge. He invited the physician as well as the European missionaries to heal and give health guidance for people. He also allowed widely vaccines used in preventing infection.

King Rama IV had advocated building multiple printers, publishers, and encouraged the development of the press in order to raise the people's knowledge. Especially he filled up the education of the royal family to expand their knowledge and facilitate the communication, receipt and exchange of knowledge with the West. Although a Buddhist worship, but for other religions he was also very open. He allowed the missionaries opened the seminary in Bangkok in 1852.

By the time of King Rama V, he also paid attention on studying the West comprehensively to be the motivation, the way to get effective national renewal. Education reformed on a large scale in the model of Western education. Implementation of compulsory education was applied and opened schools. The education system has three levels: primary, intermediate and universities. Intended to strengthening the countries by sending students to study abroad for specialist training, building reformers team.

From the reign of King Rama III to Rama V, Thailand had development by Western model, which was a basis to help maintain national peace. Moreover, the "open door" policy also had an important role as the foundation for the development of Thailand in the twentieth century, even in the current period with a model of modern Thailand.

Effects

Thailand opened in the early nineteenth century demonstrate the agility to grasp the movement rule of the world to escape the invasion of Western colonial power, to maintain national independence and transfer country from the feudalism to the capitalist mode. The Thailand's foreign policy towards the West, "look direction", "lean on big countries" (Hall, 1997) helped Thailand skillful take part in the First World War to become a member of the winners (The First world War Treaty).

This favorable conditions combined with the inner strength and the skillful diplomat policy, Thailand achieved the first equal treaty with USA in 1920 (Damrongchanuphap, 1991). Thereby, it paved the way for the signing equal treaties with the Western countries (UK, France). These treaties have



contributed Thailand to become an independent nation in politics, judiciary and economic and to empower country position to help Thailand become a developed country, equality and integration regional and international in the early twentieth century.

CONCLUSIONS AND SUGGESTIONS

The global challenges in the nineteenth century, it was the invasion of the West, promoted Thai government policy to convert from the "close door" policy to the "open door" policy in the nineteenth century. Thailand's openness, which means to follow the development way of Western countries in the capitalist model, was aimed to strengthen the country position and international integration. Thailand had to accept to sign unequal treaties, which seemed to be the prerequisite condition to protect their independence. But Thailand also knew how to erase the unequal treaties in the years 1920-1930 to become an independent country like other countries in the world. Thanks to "his bending, soft as water" policy with internal power, Thailand not only maintained independence but also developed country following the capitalism to become a powerful country at the beginning of the twentieth century.

Thailand and other Southeast Asia countries had the same background of politics, economic, history in the early nineteenth century. Why did Thailand success in apply the "open door" policy and maintain national independence, while the others didn't not?

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PROPOSING THE SOLUTIONS FOR SUSTAINABLE EXPLOITATION OF THE REGION'S NATURAL COASTAL RESOURCES IN THUA THIEN HUE PROVINCE, VIETNAM

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Abstract: The coastal region of Thua Thien Hue province stretches for over 30 communes that belong to Phong Dien, Quang Dien, Huong Tra, Phu Vang and Phu Loc districts. This is a region that has abundant and diverse resources to allow development of major economic fields such as transportation - port, tourism - service, industry, mining, agriculture, forestry and fishing. It also has a dense population, fast urbanization to lead the mechanical population increase, strong development of the infrastructure and the pressure increase with respect to resource and environment. However, the communities of the local coastal region of Thua Thien Hue are less interested in and hardly know necessary information about the method of management resource or coastal environment warnings. Thus, proposing the solution for sustainable exploitation of the region's natural coastal resources in Thua Thien Hue province is a necessary demand to provide methods of the resource exploitation, management and sustainable use to the local communities. It also has linked all related stakeholders in the preparation, planning and execution process for sustainable management and development.

Keywords: *resource, coastal region, sustainable development, Thua Thien Hue province*

INTRODUCTION

Coastal areas are very important to eco-social development. It offers resources to serve human's production and life. Human uses natural resources for life, economic activities and their need of rest as well as recreation. The process of urbanization and industrialization in many places has not only increased erosion, flooding, loss of wetlands, pollution but also increased the indiscriminate exploitation of land coastal waters. The United Nations has developed strategies and measures to combat environmental degradation in the sustainable development of the environment in all countries.

Countries and their governments have agreed to the treaties on global environmental issues, to apply measures and programs for integrated management of coastal areas. This program is now recognized as the most appropriate one to address the challenges in the current as well as long term coastal areas. Integrated management of coastal areas provides opportunities for sustainable development, which allows taking into account the value of the resource, benefits, and in the future in order to be capable of providing processes to promote economic development.

The coastal area of Thua Thien Hue province stretches across 30 communes in Phong Dien, Quang Dien, Huong Tra, Phu Vang and Phu Loc, where there are fertile plains and abundant marine resources (Department of Thua Thien Hue Statistics, 2015). The coastal zone is also the place which is



easy access to the international market. It creates living space, resources of marines and non-living organisms for human activities and regulate the function of the natural environment as well as man-made environment. The coastal area of Thua Thien Hue is a focus of national economic sector.

However, it is also extremely sensitive and vulnerable area by the impact of the activities of excessive exploitation of natural resources by human. Residential communities are less interested in the issue and they nearly do not have the necessary knowledge and skills for the exploitation and management of natural resources in a sustainable way ... Therefore, on the basis of assessing the current state of natural resources, the community's awareness of the importance of natural resources to provide solutions to exploit, use and sustainable management are meaningful for the locality.

METHOD

Survey

To suggest solutions for resource extraction of the coastal areas, the actual survey and investigation by the commune authorities and the local households in the study aiming at finding the level of people's awareness to the methods of resource extraction was important. We selected 10 communes representing coastal localities in Thua Thien Hue to investigate including Vinh Hien Vinh My (Phu Loc District), Vinh Thanh, Vinh Xuan, Phu Thuan (Phu Vang district), Hai Duong (Huong Tra), Quang Cong, Quang Ngan (Quang Dien district), Hai Phong, Huong Dien (Phong Dien). These were the coastal communes, with the majority of the people whose livelihoods depend on sea. They were also considered to be the most vulnerable due to climate change in Thua Thien Hue. In each village, we randomly selected 35 households to survey through prepared questionnaires.

Participatory Rural Appraisal (PRA tool)

PRA was a method to encourage and attracted rural people to share, discuss and analyze their knowledge of life and practical conditions to plan actions and performance. PRA was a new way of working that was not only used in information collection and processing but also carried out throughout study process. Through PRA, each member in the community realized that they were heard and what he/she said was acknowledged to mutually boost up common contribution. The important thing in PRA was to attract the poor and people who were at a disadvantage and illiterate in the community in planning, acting, monitoring and assessing to create the equality and democracy in taking decisions and developing the community. This study used PRA as a main tool to work with local residents so as to learn about the community's awareness and understanding of environment and resources in coastal areas, causes and consequences; determined key behaviors affecting clearly resources at localities and give proposed solutions to educate and raise awareness for talking with issues in the method of accessing to change community behavior.

Data Collection and Analysis

Information collected from interviews was recorded and analyzed using Excel. In data analysis, descriptive statistics was used in combination with cross tabulations (cross tabs) to consider the



relationship between awareness levels and behaviors to typical elements concerning sex, age, education level, and occupation.

FINDINGS

Sample Characteristics

From 15th to 24th of December, 2015, the scientific working group interviewed randomly households living in Vinh Hien, Vinh My (Phu Loc district), Vinh Thanh, Vinh Xuan, Phu Thuan (Phu Vang district), Hai Duong (Huong Tra district), Quang Cong, Quang Ngan (Quang Dien district), Phong Hai, Dien Huong (Phong Dien district). The group collected 350 samples (n=350), being equivalent to 350 persons representing 350 households from 5 coastal districts in Thua Thien Hue province being interviewed. We studied and interviewed local residents about indexes such as sex, age, ethnic groups, educational level, time of local residence, occupation, main income, level of richness and poverty ranked in accordance with hamlets. Characteristics of local subjects who were interviewed were specified as follows: Rate of male residents answered in interviews was 67.2%, being higher than that of female residents (32.8%). This was very easier to work with male residents than female residents. Though daytime interviews, female residents were often shy to communicate with strangers. Interviewee's age ranged from 17 to 60 years old (being approximately 85.2%). The age from 17 to 40 was of the group actively exploited coastal resources (occupying 48.5%). Number of the illiterate and people who can only speak, and cannot read and write the mother tongue was relatively high (16.9%), in which women were the majority. Local residents' livelihood and income based mainly on the exploitation of coastal resources. In which, doing farming accounted for 36.4 %, capture fisheries was 32.7%; and aquaculture was 16.3%. The rest was gardening, small trade, services, and hired labor. Approximately 106 interviewed households were in the poor category (occupying 30.3%). Only 17.2% interviewees ranked their families in the rich level and 52.5% was in average level.

Community's awareness about the role and importance of coastal resources

Most of the people interviewed agreed that the natural resources of coastal areas had had a very important role for their lives. More than 89% of respondents agree with this. Among the rest, about 7.8% said that the coastal resources were not worth anything and a small percentage (3.2%) did not express their opinions when asked about this content. Thus, there were still 11% of people living in coastal areas and had not realized the importance of natural resources for their lives. When being asked whether they could exploit and used of coastal resources or not, ¾ of the interviewees confirmed that they had directly had exploitation of coastal resources, others argued that they had not exploited and used them.

When discussing the concept of the community on the coastal resources that they had exploited and used, the finding showed that very few people could set out on 4 kinds of familiar coastal resources in their localities as: coastal wetlands, water resources, fishery, mudflats and mangroves. The finding showed that 85.3% local respondents could only raise 01 type of coastal resources and was currently being exploited by them. The resources which they raised were mainly seafood or surface salty water resources. Nearly 15% could be raised from 2-4 types of coastal resources, such as fishery resources, water resources, land (fields, mudflats, tidal coast) or mangroves. The findings local people's awareness



of the advantages of coastal areas where they live showed that around 7.2% of the respondents could inform more than 5 advantages of coastal areas, such as seafood supplies, material supplies to build houses. It was a suitable area for aquaculture, for rice and food production, fruit trees, and other plants. It was also suitable for port development, and to prevent devastating impact of the tide.

The study also showed that 18.4 % of respondents mentioned 3-5 benefits of coastal areas. 74.4 % accounted for only 1 or 2 interests of the coastal area. The most popular benefits were of the availability of natural aquatic resources, civil protection of mangroves against the effects of storm surges and saltwater intrusion. Interview results also showed that no individual has ever shown the benefits related to the entertainment value (such as tourism) or as the ability to generate more revenue from coastal areas.

It can be said that the most local people aware of the benefits directly relating to livelihoods such as fisheries resources and agricultural land, or relating to the safety such as environmental benefits of disaster prevention. In fact, many people reflected that the role of coastal forest range had helped minimize a lot of damage due to wind storms in previous years. When being asked about the value and importance of coastal forests, nearly 4% of respondents said that they had no role or value, and about 6% of people did not respond (or had no opinion). In general, nearly 90% of the respondents could raise at least 01 role of coastal forests, almost 41% were 1-2 outlined the role; 35.5% stated 3-5 roles and 15.5% could mention above 5 roles of coastal forests.

Current status of the natural resources of coastal areas in Thua Thien Hue province

Land Resources

The total natural size of the coastal communes in Thua Thien Hue province is 24283.63 hectares, which mainly consists of four main soil types: sandy dunes and the sea sand, aluminous saline soils on in sand, alum on alluvial saline soils covering in sand, annual compensation alluvial soil.

Sand dunes and the sea sand: 20.500,24 ha accounts for 84.42% natural area. This group consists of two types: white gold Dunes and sea sand.

Aluminous saline soils in sand: it accounted for 2.387,08 ha accounts for 9.83% natural area distributing in some parts of the coastal lowland.

Alum on alluvial saline soils covering in sand: 1.036,91 ha accounts for 4.27% natural area conceiving along the lagoon.

Annual compensation alluvial soil: 359,40 ha accounts for 1.48% natural area distributing on the coastal plain.

According to statistics the current use of the land in 2015 of coastal areas, the rate of unused land is very large. 10721,65 ha of agricultural land accounts for 44.15% natural area, 9180,22ha of non-agricultural land accounts for 37.80% natural land, 4342ha of unused land accounts for 17.88% natural land.

Forest Resources

Forest resources: According to the current status of the land in 2015, the area of forest land in the district has 8.696,32ha, accounting for 35.81 % of total natural land area of coastal communes in Thua Thien Hue province, including land protection forests and production forests. Of which 6733.9 ha of protective forest land, accounting for 77.34 % is distributed mainly in the coastal sand; Forest land covers an area 1.962,42ha production, accounting for 23.66 % concentrated in the sandy areas near residential areas

Marine Resources and Lagoon

The coastal communes in Thua Thien Hue province have a coastline of 128 km and nearly 22.000ha of lagoon with rich fishery resources, many marine species of high economic value such as shrimp, mackerel, squid. This is the advantage of aquaculture development in all 3 regions: coast, freshwater, and lagoons. Coastal areas and lagoons with characteristics of coastal ecosystems should be able to feed the shrimps on the sand for high efficiency. The largest lagoon system in Southeast Asia can be especially used to farm aquaculture and catch various types of worth fisheries such as prawns, crabs, seaweed, krill, lagoon special fish etc. Ponds, swamps and natural lakes, irrigation dams, hydropower have potential development of freshwater fish farming and eco-tourism development.

Water Resource

Surface water of the coastal communes in Thua Thien Hue province has abundant surface water which is downstream of large rivers like O Lau river, Huong river, Nong river, Truoi river, Cau Hai river, Bu Lu river. There is also the surface water of the Tam Giang - Cau Hai lagoons with a total area of up to 22.000ha. Besides, there are also tributaries, ponds, lakes and dams, irrigation systems, canals distributing evenly throughout ensuring adequate supply of water for domestic and agricultural production.

Underground water sources: The abundant reserves meet the production needs of the population and activities. However, there should be measures to ensure hygiene, avoid being salty, alkaline and polluted by waste.

Mineral resources in the coastal communes in Thua Thien Hue include two main categories: white sand and titanium.

- *White sand*: white sand occupies around 20.500,24ha of the coast. This resource has huge reserves, good quality, easy exploitation conditions. It can be exploited as building material, advanced glass processing, building glass on a large scale etc..., which bring high economic value.

- *Titanium*: its reserves is 2436 thousand tons of ilmenite, 510 thousand tons of zircon, over 3 thousand tons of monazit.

DISCUSSION

Rights to Access and Use Coastal Natural Resources

Currently, some disputes and conflicts between local residents and neighboring communities, between people and the State (authorities, border guards, and forest wardens) about the rights to access



and use coastal natural resources have happened at the locality. The concept “rights” is completely unclear and not informative to local residents whose livelihoods totally depend on fisheries capture and exploiting resources from wetlands or coastal forests. However, the right to access these resources have been restricted and prohibited, and have not determined to have a clear declaration. As a result, people’s livelihoods are affected.

Changing Purposes of Land Use, Livelihoods and Conflicts

The process to change the rights and purposes of land use in investigated communes in the past decade reflected the residents’ “vicious circle” of livelihood performance to maintain their lives. This process began with a change from rice cultivation to aquaculture in the middle of 1990s. Nevertheless, the shrimp hatching required high investment and capital loans from banks, many poor households could not do this. They sold or gave their fields to owners of shrimp farms. Due to the needs of large land areas, shrimp farm owners, mainly the rich coming from other places, collected farmers’ land and fields to expand ponds. In addition, they encroached and destroyed mangrove forests. Before 2000, industrial shrimp hatching movements (intensive cultivation) developed strongly because of their great profits. Hence, several households used their rice paddles and built reservoirs for shrimp hatching. From 2000 to 2004, due to the risks from epidemic diseases, weathers and markets, shrimp hatching was seriously unprofitable. Many people became bank debtors and had had no capacity for payment. Like all previously production landowners, farmers became moneyless and unemployed. Dispute and contradictions occurred to keep land, request for more benefits and compete for exploiting warps. Some other households wanted to transform reservoirs to cultivate rice as what they had done before. However, because the land was in salinity intrusion, it took about 5 years to make the land fresh and provide fields with water for ensuring rice cultivation. The change to aquaculture with lack of planning led to many contradictions and damages to shrimp hatching due to the lack of ditches for water provision, water filter systems to drain into ponds, and the inability to deal with waste water which spread diseases. Land for aquaculture was transferred to many owners. This contributed to the polluted water. As a result, the ability for ecological restoration was lost (Le, 2015).

Impacts of the Market and Weaknesses of Policies and Planning

The market’s demand to export the shrimps to Europe, Japan, and the U.S.A. was the biggest motivation that led to the movement “every person hatches shrimps, every family hatches shrimps” in researched communes in the past 15 years in Thua Thien Hue province (The project FLC 10-04, 2010). Because the authorities lack of reasonable aquaculture planning and priority policies for aquaculture development, a mass of losses happened. As a result, the State lost revenues and people’s lives were more and more difficult. The system of production and livelihood was broken through because the State did not catch up with and manage timely the mobilization of transferring purposes of land use. In the meantime, local residents themselves did not meet the demands of techniques and finance as well as undertook to ensure safe environment for aquaculture development. Market impacts, the lack of the



State's guidance and management, and people's acceptance of risks resulted in changes in livelihood and resources.

Recommended solutions for sustainable exploitation of natural resources of coastal areas in Thua Thien Hue Province, Vietnam

Based on the investigation of the local community's awareness, a program to raise the awareness of environment and coastal resource management in Thua Thien Hue province needs to be designed completely and synchronously, including measures of appropriate and feasible intervention for each beneficiary. The difficult and poor situation and the priority of local economic development prevent effectively carrying out a program to raise the awareness. A request for changing community behaviors of community and other beneficiaries to the environment and coastal resources in a short time is a challenge. Therefore, awareness-raising targets should be determined in the following levels: Raising awareness and understanding of environment and coastal resources; promoting the community's interest and support in the request for protecting environment, managing and using reasonable coastal resources; creating a chance to encourage the local community's participation in performing measures and actions for protecting environment, managing and using reasonable coastal resources.

This awareness raising should be designed in different compositions, with appropriate activities as follows: (1) Composition 1: A program to educate and communicate reasonable coastal resource can be used to manage the community; (2) Composition 2: A program of environmental information and mobilization for officers of local authorities in levels of commune, district, and province; (3) Composition 3: A program to mobilize fishery enterprises to protect the environment and enhance production quality. In each composition, specific activities will be designed such as environmental campaigns, programs in association with environmental education, developing and publishing materials of awareness raising, mobilizing communications agencies' participation; and assisting to establish pilot models for managing and using sustainable coastal resources in the community.

CONCLUSIONS AND SUGGESTIONS

The study area has a length of 128 km of coastline and nearly 22,000 hectares of lagoons with rich fishery resources. Land resources are mainly sand and annual compensation alluvial soil. Forest resources are mainly distributed in coastal sandy area, with an area of 8696.32 ha. Mineral resources are essentially white sand and titanium. It give very large reserves, good quality, easy exploitation conditions which bring high economic value. Water resource is plentiful but mostly brackish water and extraction alum water. That is the reason why it is difficult for production and daily life. The findings show that many people are aware of the significant role of coastal resources in which fisheries resources, benefits from natural resources are always emphasized and promoted.

The relationship between environmental protection and livelihoods as well as the bad environmental affects on people's lives are also realized by the locals, especially the relationship of loss of mangroves, field landslides, ponds, water pollution and shrimp diseases. Most people aware that the spontaneous and unlimited forest products and fisheries exploitation in the coastal sand sheet should be



banned or considered illegal. They clearly state the local authorities' border guard's and rangers' roles and responsibilities are responsible for coastal resource management and protection. The study also confirms that people depending on the coastal resource areas always associated with agricultural production, fishery usually have more correct perception than people in regional towns or other jobs .

Therefore, there should be solutions for sustainable exploitation of natural resources such as advocacy, community education on the management and use of coastal resources as well as program of informing and lobbying provincial, district and commune officials of sustainable exploitation of natural resources. It is a good idea to encourage the participation of enterprises to rational exploitation of natural resources in order to improve the quality of production. Pilot project in each program should be supported in local communities.

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THE UNITED STATES FACTOR IN VIET NAM'S THIRTY YEARS OF RENOVATION PROCESS (1986-2016)

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Abstract: Among the major powers that have had a deep influence on the renovation process in Vietnam, the United States has a significant effect and important position. With nearly two decades of economic embargo and political-diplomatic isolation (1976-1994), the United States becomes one of the most important external forces, promoting the startup of innovation process to build the country of Vietnam. Over the next two decades (1995-2016), the United States, by adjusting its foreign policy to Vietnam from reconciling to multi-level cooperating, continues to play an increasingly significant role in the renovation period for international integration of Vietnam. From research aspect of the United States' foreign policy toward Vietnam from 1986 to the present (2016) and the effect of this policy on the fields of economy, diplomacy or external relations and security-defense of Vietnam, the research paper contributes to analyzing the impact of the United States factor on the important historical period of Vietnam: Thirty years of Doi Moi process (1986-2016).

Keywords: *The United States factor, impact, Vietnam's renovation process*

INTRODUCTION

Vietnam's renovation process is affected by some major powers. One of the powers refers to the United States. The US considers Vietnam as a part of international cooperation. They lead the new Vietnam from the political isolation. It can be clearly seen that the United States' foreign policy has shaped the political, economic, and cultural circumstances, mainly on the important historical period of Doi Moi process (1986-2016). This research paper will discuss Vietnam's Renovation Process and adjustment of the US foreign policy towards Vietnam from 1986 to 2016.

METHOD

The method was applied in the paper which combined the basic methods of historical and logical methods and the specific research methods of analytical, synthetical, and comparative methods.

FINDINGS AND DISCUSSION

The US Foreign Policy towards Vietnam before 1986, an Important Factor Leading to Doi Moi - The Economic Reform of Vietnam

After its failure in the Vietnam war (1954 - 1975), the United States continued 'the war' with new weapons. In his book *Invisible Enemies - The American War on Vietnam 1975 - 2000* (pp14), Edwin A. Martini (2007) remarks: "the American war in Vietnam is still going on, only the weapons change." According to Martini, the new weapons include: 1. The embargo on the unified Vietnam; 2. foreign policy



that caused China - Vietnam conflicts and that isolated Vietnam with the international community (by using the Cambodia incident); and 3. The peaceful evolution is to destroy the process of building socialism in Vietnam. Therefore, the process of building and protecting the country during 1976 - 1986 got strong impacts from the United States. During that time, Vietnam was stuck in a challenging situation spanning from economy, society, political and diplomatic relations. In mid 1980s, while the world had been developed significantly in terms of science and technology, and ASEAN countries were also experiencing strong development, Vietnam still suffered from serious hunger, like importing tens of thousands of tons of staple food every year and galloping inflation. There were a number of reasons why Vietnam faced all-level crisis during the second half of the 1970s until late 1980s. On the one hand, it was the result of the central planning system and bureaucratic within Vietnam which led to mistake in industrial policy. On the other hand, it was caused by the crisis in the Soviet Union and socialist countries in Eastern Europe, and the US extreme foreign policy. However, the above factors, especially the economic embargo and political isolation, had urged Vietnam to be determined in reforming and getting out of the crisis situation.

In fact, the reform originated from the context of a very difficult Vietnam after the war: Vietnam had to deal with post-war economic reform including industrialization and agricultural collectivization, the disappearance of traditional markets such as the Soviet Union and Eastern Europe¹, and paying debt to foreign countries. It was the US economic embargo and political isolation towards Vietnam that urged Vietnam to be committed to reforming the country.

The US foreign policy towards Vietnam since 1986 to current: an important factor in the renovation process to develop the country and integrate into the world of Vietnam.

2.1. An overview of the US policy towards Vietnam during 1986 - 2016

Vietnam officially started its comprehensive renovation in 1986, marking a new milestone in the country's history. During this time, the United States made some adjustments to its policy towards Vietnam which led to major impacts to Vietnam's reform. In examining the impact of the US during 30 years of Vietnam's renovation (1986 - 2016), we would like to give an overview of the US policy towards Vietnam in two stages, 1986-1994 and 1995-2016.

2.1.1. 1986-1994: The United States implemented the reconciliation policy with Vietnam

Although Vietnam's renovation started with economic reform, the US policy towards Vietnam during this time partly contributed to Vietnam's reform in foreign relations. The US maintained a policy of economic

¹ Before 1986, the Soviet Union was the only important market of Vietnam; it took 50% Vietnam's exported goods, provided Vietnam with most of the critical supplies (100% oil, 90% cotton, 92% steel, 62% nitrogen fertilizer, ...), and supported Vietnam in critical industries such as electricity, cement, coal, etc. (Hoàng (CB), (1995), pp.158). However, from late 1980s to early 1990s, because of internal political and socio-economic crisis, the Soviet Union stopped trading with its allies, including Vietnam. Together with the 'cold wind' from the Soviet Union and Eastern Europe, the United States tried to isolate Vietnam using its diplomatic isolation policy and economic embargo on Vietnam. That resulted in Vietnam's shattered economy.



sanctions and political - diplomatic isolation of Vietnam. However, since 1987, the US had started the reconciliation process with Vietnam because of: the increasing pressures from the US Congress asking for new policy toward Indochina; Vietnam's willing to solve the Cambodia conflicts²; Soviet Union's adjustments in its foreign policy through Vladivostock Declaration (7/1986) and Krasnoyarsk Declaration (1988) of the Communist Party General Secretary Mikhail Gorbachev³. The reconciliation policy was implemented during 1987-1994 with major events including: the US introduced the four-step reconciliation roadmap in 4/1991; the US opened a representative office in Hanoi in 7/1991 to deal with POW/MIA issues; the US provided humanity assistance to Vietnam in 9/1991. Since 1993, the US carried out many steps to improve the political and economic relations with Vietnam. Especially, on 3 February 1994, President B. Clinton announced the trade embargo lift for Vietnam and agreed to open Liaison Offices. This opened the road to normalization between the two countries and marked the initial realization of President B. Clinton's expansion strategy with an aim to promote the market economy and democracy reform in Vietnam.

The fact that the US eased its economic ties with Vietnam and raised political requirements is to establish diplomatic relations during 1986-1994. It had brought the positive influences, had solved political and diplomatic challenges, had opened advantageous political environment to enable Vietnam to renovate. People should give a reward to the achievement on the first decade of renovation (1986-1994), Vietnam had been able to get out of a critical socio-economic crisis, 'creating the foundation for a new phase of development to industrialize and modernize the country' ⁴.

2.1.2. 1995 - 2016: The United States of America deployed the multi-level cooperation policy with Vietnam, aiming to set up full scale strategic partnership

The US policy towards Vietnam in this stage was developed by the office of the following Presidents: William Bill Clinton (1993-2000), George Walker Bush (2001-2008) and Barack Obama (2009 - 2016).

Political and diplomatic policies

1995-2000 was the time when the US deployed its reconciliation policy with Vietnam. President B. Clinton established diplomatic relations with Vietnam (11/7/1995), opened the Embassy (8/1995) and Consulate General (1997) in both countries. To strengthen the relationship, leaders of both countries visited each other, especially the visits of the US State Secretary M. Albright to Vietnam (6/1997; 9/1999).

² In 5/1988, Vietnam withdrew 50.000 soldiers out of Cambodia. Vietnam, Laos and Cambodia then signed a Joint Declaration (5/4/1989) to promise to withdraw all Vietnamese volunteer soldiers by 9/1989. On 18/7/1990, US Secretary of State James Baker said he was ready to have a direct dialogue with Vietnam and Cambodia to find a solutions for the Cambodia conflicts.

³ The two declaration marked the Soviet Union's effort to normalize its relations with China and the reconciliation between the two countries.

⁴ See Vietnam Communist Party, Proceeding of the 8th national meeting, National Politics Publishing House, Hanoi, 1996, pp.12.



Through these visits, the US and Vietnam had achieved agreement in cooperation mechanism. The US also supported Vietnam to become a member of ASEAN and APEC. In his visit to Vietnam on 17/11/2000, President B. Clinton confirmed: "We are eager to build our partnership with Vietnam"⁵.

At the beginning of the 21st century, the rise of Asia - Pacific region and the impact of international terrorism had brought about significant changes in the US global strategy. It increased the high level dialogue and defined cooperation mechanism with Vietnam, sharing Vietnam's concern about national and regional security. When President B. Obama took office (2009), the US highly regarded Vietnam's role in Southeast Asia, defining Vietnam's new role as 'a potential partner' in the US policy towards the region and accelerating the comprehensive cooperation with Vietnam.

Economic policies

After establishing diplomatic relationship, the US made efforts to set up bilateral trade relationship, considered the most-favored-nation status for Vietnam and worked with Vietnam to discuss the economic, trade and investment programs. In order to build up legal framework for economic and trade cooperation, both countries have signed a number of agreements. The most important agreement was the Bilateral Trade Agreement (BTA) signed in 7/2000. Since 2001, President G.W. Bush continued to improve market reform and expand free trade with Vietnam using Free Trade Agreement and economic initiatives as the main tools. President Bush also supported Vietnam's participation in the World Trade Organization. After BTA, the US approved Normal Trade Relations (NTR - 2002) and Permanent Normal Trade Relations (PNTR - 2007) with Vietnam. At the same time, the US also suggested many trade initiatives and removed barriers to provide assistance to Vietnam. Since 2009, President B. Obama continued to encourage trade activities, realizing economic initiatives and joining Vietnam in international economic institutions, especially the TPP.

Security and national defense policies

Although progress in this area was slower than the others, the US cooperation policy with Vietnam was carried out quickly. Since 2002, after considering Vietnam as an ally in the war against terrorism, the US had kept expanding the content of cooperation. It was worth noticing that since the US's shift to Asia Pacific (2009), it had proactively provided Vietnam many security and defense cooperation opportunities at high level, bringing positive impacts to Vietnam's national security protection and security - defense integration.

2.2. The impact of the US on *Doi Moi* - renovation process of Vietnam

Different from the Soviet Union and socialist countries in Eastern Europe where the reform originated from political upheavals, it was the economic crisis that initiated the reform in Vietnam. From the late of 1970s to early 1990s, Vietnam renewed economic policy and mechanisms. Besides that, Vietnam

⁵ US President Bill Clinton's speech at Vietnam National University, 11/2000, Hanoi, <http://usembassy.state.gov/posts/vnl/wwwhhnusv.html>.



also reformed its politics, foreign policy, society and culture. Since early 1990s, the reform entered a new phase with more activities. Since the 11th National Congress of the Communist Party of Vietnam in 2011, the *Doi Moi* was accelerated to ensure the objective of full integration into the world.

With all the changes in its policy, the US had created new development and strong impacts on Vietnam's reform in critical areas including politics, diplomatic, socio-economic, security and defense.

Changes in political and diplomatic activities

The US contributed to the expansion of Vietnam foreign relations, hence enhancing Vietnam's position in both regional and international levels. This could be seen in the three most important events: the US established diplomatic relations with Vietnam (11/7/1995); the two countries launched the US - Vietnam Comprehensive Partnership (7/2013); Vietnam Communist Party General Secretary Nguyen Phu Trong paid an official visit to the US (7/2015). Each of the above events not only left an important mark in the US - Vietnam bilateral relationship but also affected the Vietnam's reform. With the newly established relationship, Vietnam was no longer isolated from the world; there was then a new space for foreign relations development, displayed in such events as: the signing of the Vietnam - European Commission Framework Cooperation Agreement; Vietnam became a member of ASEAN (28/7/1995). ASEAN membership opened door for Vietnam to integrate into the regional and international politics and was considered a significant achievement. The fact that US President B. Obama and Vietnam President Truong Tan Sang launched the US-Vietnam Comprehensive Partnership in 7/2013 confirmed Vietnam's international status - an equal partner of the US. It could be said that after the normalization declaration in 1995, the partnership agreement was the next critical event to open a new phase of relationship between the two countries. The US' hospitality to Vietnam Communist Party General Secretary Nguyen Phu Trong confirmed the US high regard to Vietnam politics. This helped to strengthen Vietnam's standing in international relations, especially with China.

The above analysis had proved that the US played an important role during the time Vietnam initiated its new diplomatic policy to set up relations with various countries, in various forms to achieve the objective of integrating into the international politics.

Changes in economic activities

The US made significant contribution into Vietnam's increased business value, facilitating the integration process into the global economy and the international economic status of Vietnam.

The impact could be seen in such activities as: the US signed the bilateral trade agreement with Vietnam; the US supported VN's becoming a WTO member; provided Vietnam with many economic initiatives and joined Vietnam in the Trans-Pacific Partnership Agreement. From being an under-developed country with low income and excessive inflation (over 700% in 1986), Vietnam had become an average income country. The average growth rate from 1986-2011 was 7%/year, and from 2012 to current was 5.5-6%/year. Vietnam had developed economic and trade relations with more than 230 markets of various countries and territories, signed more than 90 bilateral trade agreements, nearly 60 investment support



and encouragement treaties, 67 anti-double taxation treaties⁶. In order for Vietnam to achieve such impressive outcomes, the US had made important contribution: removed barriers for Vietnam to do business with countries in the region and the world; enhanced Vietnam's business value; provided economic initiatives for Vietnam to integrate into the world economy; supported Vietnam to become member of economic institutions. During 1980s, Vietnam traded with the communist countries. Since early 1990s, the US facilitated Vietnam's integration by allowing US businesses to invest in Vietnam (3/1993), allowing international support for Vietnam (7/1993), removing limitations to clear the way for the embargo lifting (3/2/1994). On that basis, Vietnam became members of AFTA (1/1996), ASEM (3/1996), and APEC (11/1998). The US and Vietnam signed Bilateral Trade Agreement (BTA) in 2001. This meant immensely to Vietnam economy because it enabled Vietnam to export to the US 30 times higher than before - a record "in the world trading history"⁷. More important, BTA was developed based on WTO criteria so the opportunity for Vietnam to join WTO was very high and very likely. After BTA, the US continued to issue Vietnam the Normal Trade Relations (NTR-2002) and Permanent Normal Trade Relations (PNTR-2007). The two countries' trade value increased 90 times in the last 20 years (1995-2005), from more than 400 million USD in 1995 to more than 36 billion USD in 2014. With the US strong support, Vietnam became a member of WTO. Currently, both the US and Vietnam were members of the Trans-Pacific Partnership Agreement (TPP)⁸. This would enable Vietnam to tap into the huge market of the US and the world. According to the US Deputy Minister of Trade, Ms Tami Overy, Vietnam was the country that was the most profitable in joining TPP; the increase of export volume, more opportunities to attract foreign investment, and the great opportunity for Vietnamese businesses to participate in the global production chain.

So, the enhanced relationship and the commercial initiatives⁹ with the US had enabled Vietnam to achieve economic innovation objectives to integrate strongly into the regional and global economy.

Changes in security and defense:

The US helped Vietnam to modernize its defense, improved Vietnam's military ability to ensure national security and territorial completeness.

Although there were some challenges at the beginning, the US cooperation with Vietnam in security and defense developed quite fast. The fact that the US considered Vietnam as an ally (together with Thailand) in their battle against terrorism in Asia since 6/2002¹⁰ confirmed the ability of Vietnam military, and facilitated Vietnam's integration into the regional and international security environment. After the defense strategic dialogue at ministerial level (2010), the two countries held joint military drill to mark

⁶ Vietnam General Department of Taxation, Nguyen Quoc Toan (2015), "Developing an independent and autonomy economy for Vietnam's international integration", the International Studies Journal, Issue 2 (101) , pp. 209 - 210.

⁷ Remarks of Mr Vo Tri Thanh - Deputy Director, Central Institute of Economic Management – interview on VTV on 26/9/2015.

⁸ TPP agreement was signed on 5-10-2015 in Atlanta (USA) with 12 members

⁹ The initiatives that the US has provided to Vietnam since the first decade of the 21st century are GSP, TIFA, BIT, TPP và FTA.

¹⁰ View the US National Security Strategy - 6/2002, at <http://georgewbush-white-house.archives.gov>



the new level of defense cooperation. In 2011, the US and Vietnam signed and Memorandum of Understanding on Advancing Bilateral Defense. In 10/2014, the US partially lifted the embargo on lethal weapon deliveries to Vietnam. Especially, in 6/2015, the two countries signed in Hanoi the Shared Vision of Vietnam and the US on Defense Cooperation. Those were critical steps in US policy to strengthen defense cooperation with Vietnam. On the basis of the agreements, besides the traditional cooperation activities, the US and Vietnam would enhance a cooperation in crime fighting between Vietnam Public Security and US Ministry of Justice, between Vietnam police and the Federal Bureau of Investigation (FBI). Areas of cooperation included: information exchange, experience sharing, joint investigation (organized crime, money laundering, human trafficking, high technology crime), and help each other to improve the ability of law enforcing agencies.

Although terrorism and China's ocean dreams were the biggest push leading to the US defense policy towards Vietnam, it was the cooperation with US that helped Vietnam to approach the US modern defense environment, carrying out national defense responsibilities and integrating into regional and international security protection. More important, in the context of the East Sea issues, the fact that the US sold P-3 Orion patrol aircraft and Raytheon radar system to Vietnam not only facilitated Vietnam's inspection of the sea area but also enhanced Vietnam's international status.

It can be said that the military cooperation with the US had helped Vietnam to carry out successfully its 'three non-engaging'¹¹ principles in international relations; to diversify its military partners and to continue to enhance the ability to protect the national security in the current context.

CONCLUSIONS AND SUGGESTIONS

It can be said that, renovation and international integration are the most important forces to cause social advance. It means a lot to Vietnam, being a poor and war torn country, and having experienced more than ten years in the centrally planned economy. The *Doi Moi* of the country since 1986 has brought new life and achievements to Vietnam. Looking back at the 30 years of economic reform (1986-2016), the impact of powerful countries plays an important role in urging the reform process in Vietnam. The US is a typical and important factor among those powerful countries.

Although the US and Vietnam bilateral relations have not always been good in four decades (1954-1994), the changes in policies in both countries, especially in the US since 1987 and after the relations normalization (1995) have left positive impacts on Vietnam. The achievements of both countries in various areas including politics, diplomatic, economic, security and defense have contributed to Vietnam's success in its cause to develop the country and integrate into the region and the world.

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¹¹ The principles are: not joining any military allies; not becoming military ally of any countries; not allowing any country to set up military bases in Vietnam and not working with that country to fight against a third country.



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THE BRITISH PRESENCE IN THE MALAY PENINSULA FROM THE SECOND HALF OF 18TH CENTURY TO THE 19TH CENTURY: THE CAUSES AND THE ROLES

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Abstract: From the second half of the 18th century, the presence of the British in the Malay Peninsula enticed the region into the rapid movement of the Western world. That presence brought significant commercial resources as well as catered to the colonial competition of the British. At the same time, it contributed "opening", brought the positive changes in the political, cultural - social, especially economic terms for the area.

Keywords: *The British, the Malay Peninsula, "opening", maritime trade.*

INTRODUCTION

Causes promoted the British presence in the Malay Peninsula from the second half of 18th century

Firstly, interests in the maritime trade in the Malay Peninsula - the dominant element of the British attention

From 1720, the growth in tea trade of China as well as the commercial activities of Western European traders (Dutch, British, Portugal ...) had led to major changes in the system of international maritime trade in the region. It brought the international trade to new heights in the ports of the Malay Peninsula. European East India Companies such as the VOC (Vereenigde Oost-Indische Compagnie) and EIC (English East India Company) as well as European private traders tried to seek commodities that were in demand in the Chinese market and could make a great profit for them in trading for tea with Chinese merchants. The most profitable commodities were pepper, tin and opium. The first two of which were the most important exports of the Malay Peninsula. Thus, from the eighteenth century, the tin and pepper trade of the Malay region grew rapidly (Arasaratnam, 1979, p. 161-162). Opium originating in the Bengal area was also one of the most profitable imports of the Malay Peninsula and the Indonesian archipelago. The growth of the Chinese tea trade and Malay commodity trade roused local leaders and European merchants to expand their power over the Malay Peninsula.

Meanwhile, the China trade came to be of very great importance to the English East India Company during the second half of the 18th century but it was also of very great importance to Britain itself. "With what was paid for the woolens and the rest, the Company bought tea... Its trade was with China, and it was a trade in tea" (Samuel, 1992, p. 24). It was important in two ways: first for the profit it brought the Company and second for the revenue it brought the British Government by means of the tax on tea imports. In 1785, over sixteen million pounds weight of tea was imported into Britain; in 1787, over twenty million pounds; between 1823 and 1833 the tea imports averaged thirty million pounds a year (Ryan, 1963, p. 77). The development of trade activities between China and the Western European traders (Dutch, Britain, French ...) at the beginning of the 18th century has shifted the center of the international trade system, from Indian Ocean transferred to Malaya peninsula. The British was engaged directly and



significantly benefit from trade with China, obviously, she could not indifferent to the great potential of this peninsula. The British Government obtained a great deal of revenue from this trade and therefore the China trade came to be an extremely important and valuable part of Britain's interests in the Malay Peninsula. "The movement of the British eastwards from India to the Malay Peninsula, the impulse that led to the foundation of Penang in 1786, to Singapore in 1819... represented above all the British desire to strengthen trade with China" (Tregonning, 1965, p. vii).

Secondly, the maritime security and defense demand to ensure of the eastern slopes colonial India – the factor that promote the interests of the British in the Malay Peninsula

Besides economic factor, turning the attention to the Malay Peninsula of the British has been linked to her defense needs for the Navy at sea, especially faced to the complicated happening in Europe and North America. After 1763, Britain eliminated her main rival, France, from the Indian subcontinent. But clearly, the French did not abandon the ambition to recover the position which they had lost, or at least make an attempt to damage Britain's interests. Besides, there was the presence of the Netherlands - a fierce competitor with the British in Southeast Asia, especially in the field of trade. Realizing where the Britain's potential weakness lay, the England East India Company, as early as 1763, gave instructions to look for a suitable site for a port on the eastern side of the Bay of Bengal.

On the other hand, during the north-eastern monsoon (in Indian Ocean, there are north-eastern and south-western monsoons), from October to May (Samuel, 1992, p. 19), the east coast of India and the Malay Peninsula are suffering from major storms. At that time, the Malayan fishermen cannot put to sea during the monsoon period, and similarly during the days of failing ships, the British navy could not easily put to sea from the port of Madras at that time of year. The nearest sheltered port in which the navy could use while protecting British merchant ships on the eastern route was Bombay. But this was too far away to be of much use for defensive purposes in the Bay of Bengal. In other words, any unfriendly power which had a port on the eastern side of the Bay of Bengal could cause havoc among British ships during the months of the north-east monsoon. So, in 20 years, from 1763 to 1783, the British looked at many possible places for a port: Acheh, Ujang Salang, the Nicobar Islands, the Andaman Islands, and Kedah. However, prior to the British suffered defeat in the War of Independence of the colonies in North America, nothing was established for the purpose on the Malay Peninsula. In this War, Americans were helped by the French and the Dutch. A French fleet commanded by Admiral Suffren caused much damage to British shipping in the East during 1782 and 1783. The Dutch ports in the East Indies (now Indonesia) also were closed to the British in time of war, and thus the need for a British port on the sea route to China became even more urgent. It was necessary to have a port usable during the north-east monsoon, a port which could be used to protect the China trade, especially from Britain's European rivals. These factors primarily affected the East India Company and the British Government.

In summary, with the intrinsic factors promoted the expansion of the British territory, there were two main reasons that the British re-pay attention to the Malaya Peninsula: first, the need for a port which could be used by British and Indian merchants trying to expand their trade in the Malayan Archipelago and more particularly to obtain tin for the East India Company to sell to China. Second, the need for a naval



base on the sheltered side of the Bay of Bengal as well as a port along the China trade route which could be used for refitting, revictualling and protecting the merchant ships. After all, every needs are also aimed at protecting, enhancing and strengthening the economic interests of the British in this area before the major competitors such as the Netherlands, France ... So all the reasons blended together, promoting British's penetration and "opening" potential Malay area from the second half of the 18th century.

The roles of the British to the Malay Peninsula from the second half of the 18th century to the 19th century

With the presence as well as the policies that the British implemented in Malay Peninsula from the second half of the 18th century to the 19th century, in addition to meeting the above requirements, then at a certain level has brought the positive factors, led to great changes in economy, politics and society for the area.

Economy: Through the "opening" policy of the British, mainly in the economic field, the foundation for the development of a modern economy, especially trade was initially formed in Malay.

Before the arrival of British, the self-sufficiency economics was practised by almost all states in Malay Peninsula. The Malays did economic activities like mining, farming, collecting crops, rearing animals and fishing with the equipment like shovels, spades, rakes and hoes. Because there was no specialization, labor productivity was very low, so this self-sufficiency kind of agriculture was only to fulfill the needs of their families and themselves.

After the British established the control over the area, the situation has changed dramatically. The British have focused on form of agricultural production for export (leading to industrial crops such as coffee, tea, sugar, rubber, palm, tobacco, pineapple ... on a grand scale).

Especially with the *laissez-faire*, the British has contributed to stimulate the trade in the Malaya Peninsula developed rapidly, attracting foreign traders, workers (mainly Chinese, Indians) to invest and work in the states of Malay in mining, industrial, commercial fields, created the bustle for the area. This was clearly expressed in Penang and Singapore.

For Penang: the *laissez-faire* the British carried out in Penang has attracted traders from many places, especially from Malacca, Sumatra, China and India flock here. Penang quickly became a bustling commercial center, where the Indian and the British exchanges goods of the Malaya such as rice, tin, spices, ivory, ebony, pepper (Hall, 1997, p. 750)... So, the busy trading activities during this period have changed fundamentally the face of Penang. The population of the island had grown from a several dozen in 1786 to ten thousand in 1790. In 1789, the total value of Penang export and import was \$ 853,592, and five years later, it increased almost double (Hall, 1997, p. 750).

For Singapore: the *laissez-faire* the British carried out in Singapore also maximized the trade strategic location of the island. Even in the early years, Singapore has attracted most of the commercial activities of the Dutch East Indies (ie Indonesia) and developed the important trade relationship with China, Siam, Indochina and the Philippines.

Only in 1820, the value of Singapore's trade was more than \$4,000,000. By 1825, the approximate comparative trade figures for the three settlements as follows: Malacca: \$2,500,000; Penang:



\$8,500,000; Singapore: \$22,185,000 (Ryan, 1963, p. 89). With those huge revenues, Singapore has confirmed its commercial position in the investment strategy of the British in Malay states. Therefore, the island was increasingly attracting and getting the big investment from the British government.

From the emergence of the new industries as well as the presence of a fairly large part of the overseas Chinese and Indian in the Malay Peninsula has contributed to “open” the awareness, sensitivity in business for indigenous people (Orang Asli). Thereby, laying the foundation for the introduction of economic institutions of capitalism in the peninsula, the first manifestation was the presence of foreign companies in Singapore with 14 companies was established from 1820 to 1827.

On the other hand, with the British policies in the urban planning, construction investment have created the important premise of the technical facilities to serve for the development of ports of the Malay Peninsula latter.

Administration and legislation: the British had a very important role in shaping up the administrative institution as well as introducing the spirit of the British legislation to Malay society, creating the conditions for stable social situation in the area.

Administration: After controlling Singapore in 1824, the British established the Straits Settlements consists Wellesley province, Penang, Malacca, Singapore which were under the direct rule of the British with the regime Governor. Along with the application of the various forms of rule, direct to indirect in the remaining areas on the Malay Peninsula, the British brought the relatively uniform and synchronized administrative structure in the region. That system was responsible for maintaining stability in order to ensure conduct commercial activities and property ownership and simultaneously served as “*adviso*” for the Sultan. Basically, the administrative system has contributed to the stability in the quite complex situation in this area.

Legislation: After acquiring a large strip of land on the mainland of Malaya opposite Penang (1800), the British have created the conditions for the rapid development of the island. That made the establishment of adequate judicial machinery a necessity. In 1807, a Charter of Justice was granted by the Crown establishing a Court of judicature in Penang.

When the three settlements of Penang, Singapore and Malacca was incorporated in the Straits Settlements in 1824, then two years later (1826), the Second Charter of Justice was issued, extended the jurisdiction of the Court from Penang to Singapore and Malacca.

Along with that, the political unity and the law in the Straits Settlements were established. The development as well as the importance of Settlements (when the administrative center moved from Penang to Singapore in 1832) gave the region became an independent colony of the government of British India in 1867. The change was also synchronized with the adjustment in term of the law in the Third Charter of Justice.

At the same time, the legal provisions were invariably based on English law, so that a large portion of the law of England was thus introduced. The enactments provided for the administration of justice, for the introduction of the substance of the law of contract, sale of goods, bills of exchange, company law, criminal law and procedure, the law of evidence, land law, labour law, and the regulation of many matters



of public interest. The influx of English law into the Malay Peninsula was further enhanced by the Civil Law Enactment, 1937, which introduced the whole body of the common law of England.

It can be seen, after the British arrived in Malay Peninsula, the area opened to absorb the impact of the British legislation with the provisions and principles. Its spirit gradually became the foundation of the whole law Malay Peninsula from the second half of the 20th century (Goerge, 1965, p. 116).

Through these policies, the necessary institutions brought the society into the legal framework has been established, thereby creating the effective tools to maintain and sustain the stability in the peninsula. The legacy of the administrative and legal system was continued to inherit and use after independence by the Malaya.

Culture - Society: The Malays also exposed the progressive elements of Western civilization through the British policies from the second half of the 18th century until the late 19th century.

Before the British arrived in Malay Peninsula, basically, the Islam culture and education occupied a very important position and deeply governed to the lives of the Malays. The education in the area was informal. Besides studying Koran (Qu'ran), the educational contents was limited to acquiring skills vital for survival, like fishing and farming for boys, and cookery and weaving for girls. If a student wanted to go any further, he would devote his time as an apprentice, live with a guru and learn various skills from the latter.

Although there were in fact, Christian missionary schools which were established during the Portuguese and Dutch occupation, they did not garner much response from the Malay community, who feared that their children would be influenced by Christianity.

Only with the arrival of the British in the second half of the 18th century, from their efforts in organizing and maintaining the education system with 4 types of school taught in four different languages (Malay-medium; Chinese-medium; Tamil-medium and English-medium) have helped the Malays to be able to initially approach with some progressive values of the West.

Besides, British policies have created the gap in Malaya society. The emerging classes and castes, the most typical was the national capitalists, engaged in political life. The class has been linked to the economy of capitalism and has acquired enlightened ideas of freedom and equality of the West as well as the dependence feeling of colonial people. Their aspiration was gaining the independence for their nation. The appearance of the school brought the Western elements helped the Malaya could acquire the advanced point in the educational system of the British and some progressive knowledge of human.

Thereby it creates the new intellectual elite. The force was increasingly crowded, carrying themselves the traditional culture and received the new knowledge of the times, to become the people shoulder the mission of awakening the nation. As Jan Pluvier, a French professor of History commented: *“Movement of South East Asian renaissance was under strong influence of Western education. This was one of the things people were apathetic when saying to the responsibility for the colony, but judging from the colonial viewpoint clearly and objectively, this has contributed to appear the intellectual elite were trained in the West and they were growing up in nationalist environment”* [Vu, 2005, p. 112].

The emergence and growth of the new class in Malay Peninsula was considered the internal factor, decided the development and victory of the struggle for national independence. The struggle was



led by the national capitalists has created a new wind, opened the new road for the national liberation movement towards success.

CONCLUSIONS AND SUGGESTIONS

In summary, the presence of the British in Malay Peninsula from the second half of the 18th century expressed the desire to capture the international trade resources in Malay Peninsula as well as met the needs of maritime defense before the complex political developments in Western Europe and the colonies. At the same time, it also led to the “opening” for Malay region. At a certain level, the peninsula had the opportunities to pick up the quite new vitality of the economy, administration, culture- education of the new production relations at that time - capitalist production relations. That was the important foundation for the development of the Malay Peninsula in the future.

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THE IMPACT OF GLOBAL ADVERTISING ON THE LANGUAGE AND CULTURE OF INDIA

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Abstract: The standardization of global advertising influences the language and culture of Asian countries. Studying the advertising impact on the language, society and culture is instrumental in understanding the dynamic cultivating nature of multi-dimensional and multilayered character of Asian societies. Asian countries project strong cultural values and traditions. Among the Asian countries, India has got a unique importance and identity in the world for its multi diversified languages, religions, culture and for its heritage, traditions, history for thousands of years. It has been crowned significant among many other diversities for the multiple and multi layered cultures and languages, etc. The multilingualism, multiculturalism and traditions of India, although not possible to explain in one research paper, but this paper is an attempt to look into the changing face of the 'cultures and languages' of India in South Asian perspective through global advertising. This paper is an attempt to examine the eventual changing face of India's culture and language, with the standardization of Indian Television Commercials. The present paper also examines how the culture, language and traditions now remained only in filming from earlier time and the early history of audio visual materials like films, documentaries, biopics and audio visual advertisements etc., as they are not visible in the life styles of the people in the Indian societies. The study examines various audio visual products to explain culture and language changes in India and to analyze the interconnection between the language and culture as it is a known fact that language and culture are intertwined. This paper examines the standardization of advertising, and the strategies implied by multinationals and the impact on the language and cultures of the regional societies of Asia, mainly focusing on the Indian case studies..

Keywords: *Global Advertising, Multiculturalism, Language and Culture, South Asia*

INTRODUCTION

The sea route invented by Vasco-da-Gama in the year 1498 was the time the western trade has actually started in India. Eventually the European influence in India as began to dominate Indian cultures, languages and habits etc. The rise of imports and exports to India and from India since then has effected much to globalization of the Indian markets and mass. The advertisements for such trades may have attracted Indian mass, which is still continuing. The westerns left a strong influence on Indianess and on Indians which we still get to see in India nakedly. The European culture, dressing, food habits, lifestyles, beliefs and most significantly the language 'English' deeply rooted in India, is almost impossible to unroot now. As Michael Oustunoff in his key note address quotes about the global usage of English language as If you enter the sentence "English is the language of the world" in a search engine like Google, you will



come up with no fewer than 51,000,000 results. You'll come across supposedly self-evident statements such as: "Now English is the language of the world. Every educated person should acquire it either as a native, second or third language" and "Learning English opens to the world, its resources and peoples of different cultures."

The search result of Google search page itself gives us a global view on the usage of English on the global world. Today it has almost become a very effective and communicative language of the world as well as India, crossing over all the multiple languages of the country including Hindi (official language of India) which is most spoken languages of the country. It has been almost more than five hundred years the western trade started (although initially to trade spices) and still continuing the influence of it even after they left India in the year 1947 after India got Independence. After the English left India there is no instance the usage of English became less, but became more popularly learned and used language in the education system as well as for official international transactions. Today the situation in India is almost all the people weather well educated, less educated or uneducated can speak a minimum of 300-400 words as per the survey conducted in India. Intact my grandmother who is 95 years also used to use small words of English which wonders me.

This will make us understand the impact of westerns on India left in the societies of the multilingual county by their rule for about two hundred years approximately. This should not be strange because of the globalized markets of the country since the trade started by Europeans and by the effect of East India Company in India. Since there is trade there must be promotions also since then through some means may be a kind of pamphlets or handouts. That makes the target mass to attract the target mass as Zhisu Zhang, li Li, explained about the Characteristics of advertisements cited by Delia Chiro in his chapter on 'Issues of Audio Visual Translation' from the book "*Routledge Companion to Translation Studies*" edited by Munday (2010). He explained the word advertisement, "Advertise" is derived, derived from Latin "Adverfure", which originally meant to encourage and call for attention and later, the meaning of the word gradually changed as "to attract the attention of others". As per my study I believe the roots of the westerns language and culture impact rooted in India slowly while the promotion of the western products in the Indian societies.

According to Zhang & Li (2012), advertisement is not only an economic activity but a cultural exchange. As a cultural product, in its advertising campaign shows the relationship between language and culture more directly. Therefore, the distinction between culture and language play a crucial role in advertising translations. His article mainly focused on three cultural factors like thinking habits, cultural background, and also customs to analyze cultural differences influencing translation.

The globalization of advertisements of the lead companies intends to communicate with consumers of different languages and cultures in order to promote their products in all the group of masses or audiences in India as it is a multilingual and multicultural country. The role played by the language in an advertisement is very prominent. In fact, it acts as a vehicle to carry forward the message to the target group of audience. The audience is nothing but the mass for whom, the particular advertisement made or dubbed from the other language intended to promote the product. The advertisements also plays a key role in influencing the people to buy the products, in fact depending up on the effectiveness of the



advertisement they also create the need of the product for the mass. The resources available in one particular language are entirely different from another language. If something can be effectively expressed in one language cannot be expressed the same in another language. There cannot be equivalence for one to another. In such cases the mix of the other foreign word in the target language is more visible in the contemporary advertisements of India (Hindi +English=Hinglish).

In India 'culture travels', language travels, and traditions travel, religions travel and customs travel since it is multicultural, multi religious and multilingual country. Hence we get to see the samples of multi across India. India has an audio visual advertisements history of thirty seven years as per the information available on a web source. According to that the first television commercial appeared on the Indian televisions in the year 1978, which was an advertisement for a "Cadbury Chocolate"¹. So it took almost thirty years for the audio visual media to enter Indian media and to broadcast a commercial audio visual advertisement on its television screens. Television Commercial or Advertisement appears in the scheduled television programming, majorly between the intervals of TV shows, or other live programmes to promote a product or service in order to persuade the people to buy the product shown in the advertisement. The company may buy the air space to broadcast the advertising commercial or may sponsor the programme.

In India, every region has its own language its own culture and tradition. The Pan India advertising needs to be cultural specific to meet the core objectives of the advertising campaign or promotion. The linguistic and cultural knowledge is quite essential for an Ad film maker or to a translator to meet the core objectives of the client or commissioner. It is important to mention about audio visual advertisement translator because in India we get to see ample of dubbed advertisements.

The advertising message is persuasive in nature. Persuading the consumers through the translation of advertisements means, the translator need to persuade the consumer's inbound cultural aspects as well. Gambier and Gottlieb in their book '*Media Translation*', they talked about the globalization in the media as follows:

Globalization, in many ways a cliché, does have some pretty direct implications for us all, as modern Information and Communication Technology (ICT) is changing a large part of our daily lives. At the same time, communication itself becomes a product in the international marketplace. For these two reasons, language practices – and, most of all, those related to language transfer – are gaining importance these years and increasingly affect the circulation of knowledge, the development of cultural identities, etc. We see it in the mass media, in business, wherever people work and interact. Language competence lays a more and more important role through reading text on TV/video/computer screens, through the reception of online (Internet) and offline (CD-ROM) products. (Gambier and Gottlieb IIIV).

Most of the times advertisements made in Hindi language become the source text for the Pan India advertising for the major top FMCG (Fast Moving Consumable Goods), blue chip and MNC companies and distribution companies. The reason could be Hindi being the nation language or the core objective may be to target the epicentre market of India which has Hindi as an official language and so as a benefit that majority of India can understand this language as is regarded as one of the major communicative

¹ <https://www.youtube.com/watch?v=9KjPDdvFfRM>



languages of India. This information written on the base of the publishing dates of the advertisements available on you tube from where the corpus of Indian advertisements collected for the analysis of the advertisements for the present study.

Advertisements act as the communication between the company and consumers. The show case of the pop culture is the trend in advertisements as it can persuade the target market with message of upgrading their culture and status if they use their product. The slogans play a vital role in the promotion of an advertisement effectively.

As a part this research work I have chosen few advertisements to work on and write case studies through which it would be effective to examine at the eventual changing face of India's culture and language, with the standardisation of Indian Television Commercials. Among them one of the advertisements is a 'pears soap ad' (Telugu). The Ad also sounds apt and sensible with the screen and the translation of it which is with a cross culture back grounded with emotional and humour base between the two characters, mother and her little daughter. The opening of the ad is, a situation in a daylight when the mother looks herself in a wall hanged mirror and while she listens a song from a radio she increases the volume and starts dancing so enthusiastically moving away from the mirror. Suddenly she absorbs by her daughter watching her hiding back of a sofa when she saw her. She stops dancing and questions her young little girl, what is she watching? The daughter replies to her mother 'mummy nuve acham *little girl* laga vaunnavu!' Where there is usage of English words in the dialogue 'little girl' though it can be overlooked considering it as a basic English assuming that everyone can understand it across all regions (even to the house wives) in which ever the language it may get translated. But the relationship between mother and daughter is appeared in pop culture but not in the Indian context. Because in the advertisement

1. culture of the language (influence of the Pop culture)
2. Dancing mother (unlike other Indian Mothers)
3. Speaking in mother tongue with a mix of English language. And the slogan of the Ad Slogan of the Pears Ad in Telugu:

"Undandi *young ga*,

"kanipinchandi *young ga*"

4. Mother in a western dress (western culture)
5. The relationship and mothers love towards her child is universal is a cache in the Ad which is a positive sign for an Ad to travel well.



In the Indian context the advertisement will be show more of a concerned mother caring her child in regard to health, growth and food in which she finds happiness rather in maintaining her own beauty. Horlicks , Knorr Soups “tummy kush tho mummy kush”, Freedom Refine sunflower oil etc., Ads are the best examples to understand the concerns of the Indian mothers.



Any advertisement either a foreign one or an Indian should be dubbed in order to promote the product for which ad was originally made. The target mass when it was made may be European society and if the same ad to be used for the promotions in India, Asian context should be visible and synced with the culture and the society. If I have to talk about a western Ad in Indian context the analysis of the Mc Donald’s Ad would be a best example to describe how it looks in the Indian context in comparison to Indian made advertisements in Indian context.



Mc Donald’s Ad	Surf excel Ad
In the Mc Donald’s Ad the two children are portrayed as boy friend and girl friend. The girls asks the boy	In the Surf excel Ad two children who are brother and sisters are going back from school and the sister falls in the puddle and hurts. So brother consoles his sister giving the puddle punishment.
Girl: “hum dono boy friend-girl friend hi kya?”	Girl: Bhaiya (crying)
Boy: No!	Brother: ye kya re? maartha hi? Tujhe abhi dhaktha huu!
Girl: kyo?	Girl: Aur maaro, Aur maaro!
Boy: kyo ki girl friend bahut demanding hothi hi? Mujhe yo chaahiye. Mujhe vo chaahiye. Jangtha nahi hi?	Brother: Sorry bol, sorry bol! (while beating the puddle) After a while he says his sister “sorry bolrai”
Girl: par mujhe tho sirf Mc Aloo Tikki chaahiye.	Voice-over: Daag lag ne se kuch achaa hotha hi, tho daag achaa hee, hi na?
Boy: Aisa kya? Tho phir tik hi.	Slogan: Surf Excel “daag ache hi”
Voice over: Shukar hi! C Aloo Tikki sirf pachiees rupai mi.	Brother: waapas nahi kar na..... (turns back and warns while leaving with sister)
Boy: I am Loving it. (after his girl friend kisses him)	
Slogan: I’m loving it.	



According to the Indian relations between brother and sister, it is always the brothers protect their sister and stands responsible. Surf excel is a perfect Indian context Ad while Mc Donald's is an Ad mix of the pop culture in the Indian language.

The next notable change is the advertisements during 1980's to 1995 also many of the Ads have a theme or partial theme of patriotism in the promotional materials. For example in the Bajaj scooters Ad 1989 we get to see it, whereas now hardly we find such themes rather we get to see the themes like adventurous, stunts by heroes or bike races. The Bajaj Ad 1999 had a strategy for the promotion is completely different from the older one. Here there will be a man roaming around on the Bajaj bike in search his girlfriend. And in the Ad released in the year 2011 (as per you tube uploaded date) the promotional Ad for Bajaj is with a theme of a man showing of stunts on his new Bajaj bike. The contrast change of the theme and the effect of popular culture and trends are clearly noticeable. The change is not just in the theme but also the culture shown in the background of the video as well as the change in the language of the title song.



Asian countries projects strong cultural values and traditions. Among the Asian countries, India has got a unique importance and identity in the world for its multi diversified languages, religions, culture and for its heritage, traditions, history for thousands of years. It has crowned significant among many other diversified for the multiple and multi layered cultures and languages etc. The multilingual, multicultural and traditions of India, although not possible to explain in one research paper, but this paper is an attempt to look in to the changing face of the 'cultures and languages' of India in South Asian perspective through global advertising.

The below are the two screen shots of two different advertisements of Ariel surf and Lloyd washing machine. The theme of the Ariel Ad is "share load". In the conversation of two old women they gossip about their daughter-in-law salary that she earns more than her son, 'who expected women would reach this heights?' and compare her to the olden days women's salary and position. While this suddenly old women's son comes calling his wife screaming why did not she washed his shirt. In comparison to this washing machine Ad, both husband and wife goes to show room to buy a washing machine, and the husband directs the sales man saying, this is her (wife) department so show to her only. "Suddenly the wife asks the sales man, if there is a machine which is 'Unisex'. The husband gets shocked. Unlike being conservative the women being bold is another face of the culture change in Indian context.



The 'change' is a word keep changing in the context of the "multi layered" country like India. The Ads for Tanishq jewellery they promote the 'remarriage as theme of the Ad, which is purely a culture change. Another Ad for TBZ jewellery in which the boy brings his girl friend home to introduce his parent and convene them for their marriage and the parents accept the girl and as a custom of the mother-in-law she gives her would be daughter in-law a set of jewellery which is again absolutely a stereo type break and drastic change in the culture and traditions. In India the selection of boy for a girl or a girl for a boy would be absolutely the decision of parents. But this Ad projected a theme which hits the contemporaries effected by the western interests. In the other Ad the couple having Dominos pizza is absolutely an impossible in traditional India that too in the in-law's house if they are too conservative or orthodox. But in the other way around it is portrayed as so. And replacing the sweet with Dairy milk chocolate is another change of the food culture in the latest Ad for Cadbury Dairy Milk. Lastly the positive side of the custom or tradition change is show in the Red Label Ad where a Hindu couple mingle with a Muslim family and accepts her invitation for the tea. And unlike olden days the pop culture has brought some positive changes in the relations which are generally very conservative. We get to see in another promotional Ad made for the Red Label Tea the healthy relation between mother-in-law and daughter-in-law.



A good advertisement creates a health relation and fair communication and a bad advertisement leads to a miscommunication. We usually get to see the Television Commercial or advertisement appears in between the scheduled television programming, majorly in the intervals of a TV shows or other live programmes, to promote a product or a service and persuade the viewers. The Ad follows the strategies of broadcasting the advertisements in between a commercials break of famous programmes or mostly serials in case of India. This is a kind of strategy they follow so that no one would miss their interesting programmes at the same time the aim for promotion will all gets fulfilled.



Bhatnaturally, in his words as above mentioned discusses about how it was all brought again and takes an opportunity to thank Millward Brown event in which their research tools were highlighted as a part of the day and then also talked about 'Ad Transference' – the ability of an ad to 'travel well' in India i.e. to be accepted across the regions of the country as it is a multilingual and multicultural country. As a part of the event they also outline three things that help a brand 'travel well':

1. Creating a unique creating a unique brand space that delivers consistent brand cues or associations,
2. Idea of a "common shared culture"
3. Insight or fundamental "human truths" (Bhatnaturally, 2010).

As mentioned only the above three point about brand 'travel well' and agrees to be not able to agree more. Also states that only few brands have the same heights of reputation and value associations across India, says perhaps only handful. Majority of the big brands has degrees of affinity across regions and so their communication has to rely more on the 'shared culture' and to deliver the 'bits of human truths'.

The change of the culture is mostly happened in this way as the company promotions are relied on the dubbing of the same source ad to keep the promotion less expensive and to gain more profit spending less. It may be differs from one to other.

CONCLUSIONS AND SUGGESTIONS

Today if we observe majority of the Indian advertisements essence with the pop culture or the popular culture. Though pop culture is seen in the TV commercials in early beginning of advertising on Indian screens which completely differs from now appeared on the screens. The day when India speaks only in Indian language (respective regional specific languages) I think India would be ahead preserves it's all 'multi'-cultures, eventually there will be less effect by the globalization and culture change (language change/mixes).

David Graddol's study English Next:

"Complex international, economic , technological and cultural changes could start diminish the leading position of English as the language of the world market, and UK interests which enjoy advantage for the breadth of English usage would consequently face new pressure" (Michael Oustunoff)

The Ad seen were once a stereo type of earlier times and the olden days Ads appears to be stereo types of today's time. This is very remarkable face of the culture and the language change. And the change continues time to time either by the influence of the foreignness or by the nature of adapting and updating globally.

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<https://www.youtube.com/watch?v=MIOfVLpbV3U>

Knorr soup

<https://www.youtube.com/watch?v=He18o9yCi2E>

New Bajaj Pulsar 200cc TV commercial Ad

<https://www.youtube.com/watch?v=AxwUwPJh2zk>

Red Label Tea Ad

<https://www.youtube.com/watch?v=XNBc2QXNOqk>

TBZ AD

https://www.youtube.com/watch?v=sj_NOi8kS28

Arial share the load

<https://www.youtube.com/watch?v=9tsAMNvt2qg>

Lloyd Unisex Washing Machine

<https://www.youtube.com/watch?v=vOX0XrxYqpc>

Freedom Sunflower Oil TV Ad

<https://www.youtube.com/watch?v=Yo9bJUCLWsg>



BATIK AS A SURFACE TECHNIQUE FOR CONTEMPORARY ARTWORK IN DIGITAL ERA

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Abstract: Since its acknowledgement by UNESCO as one of the world heritage from Indonesia on October 2nd, 2010, Batik, with its wonderful ethnic technique of surface design, has been explored, developed, and combined to make new aesthetic innovations. One of the big impacts from this movement is in the field of contemporary art. Different kinds of art platforms rise in Indonesia with ethnic batik. They serve as a new package of radical fashion to make products of contemporary art and also other alternative images. When digital technic makes destructive changes to manual technic of art, is it the right solution for aesthetic reasons? The correct answer is giving batik its original position with its two dimensional technique of the unique dyeing - covering process made by *malam* wax and wooden bronze *canting*. The smell of hot wax burnt by creativity cannot compare to digitalized product that results in extremely consistent mass product standard or we can call this monotone. What can digital technique do more than batik technique? Perfect instant result, but meaningless. It shortly describes that batik has a genius power to develop a new wave of contemporary permanent artwork that is full of meanings, symbols and deep contents related with traditional (Javanese) values..

Keywords: *batik, technique, art, digital, era*

INTRODUCTION

Batik's discourse as an Indonesian national identity has a long journey to confirm and legalized. Indonesia was seeking a concept to bring it into an international forum and still have flexibility to deformate into many kinds of art products, designs, and also industrial needs. It was realized by applying the elements, ornaments and even the depths of batik's philosophy. Batik's developments are not limited by kinds of clothing, textiles and fashion, but it can boost national identity concept. Tourism and creative industries are the most visible area in which batik in several activities used as a means of promotion. In real world, when art and design meet the tastes of Indonesia, the international flavors market demand is under the pretext of the global perspective. Characteristic, image, and identity are quite clear 'passed' and 'recognized' by the step lightly abandoned by the industry.

Fifth commemoration of National Batik on October 2nd, 2015 which just passed, leaving a fresh aroma of *malam* (batik's wax) about the various forms of euphoria and creations. Prototypes of these activities confirmed the existence of batik for Indonesian. After being confirmed as a world heritage by UNESCO on October 2nd, 2011 ago, batik is considered as a masterpiece. Every region in Indonesia celebrate the important day according to the potential and their own abilities. If you have seen the celebrations in batik's centre like Cirebon, Pekalongan, Yogyakarta, Solo, Lasem, and Madura, it was



ordinary way part of their live. Even without the National Batik Day, the people have a daily euphoria in every day with batik as a livelihood source (Wulandari, 2011). Nevertheless, the National Batik Day gives a different color in the Indonesian nationality and has been a supreme reminder of proudness.

Steps and a clear manifestations of Indonesian various societies element to bring batik as an Indonesian identity is a big success. Especially in international scale activity whose mission and vision to introduce Indonesia and foreign investors. The activities are conducting various kinds of expo, product exhibitions, cultural exchanges, and cultural (art) night, as the official agenda for the regular Indonesian embassies in various countries. The idea is to create icons and identifiers with a specific theme plentiful enough for such activities. The rich tradition allows it to be processed and serves as a selection of unique and also interesting to explore. When it was a challenge to show depicting the hallmark of tradition, local knowledge, and the flavors of Indonesia, the answer falls on one form. The best Indonesian materials basic on local genius treasure is batik.

As a beautiful country with thousands of islands, sometimes quite very ironic because Indonesia is famous because of Jakarta and Bali. Even assuming that the Indonesian part of Bali is the fact that stifling well as indicators that the identity of eye-opening and insights always need to introduced. We should not have to implement batik physically on the context, but the important thing is to understand and apply the valuable philosophy contained in it as a basic ethic work (Wulandari, 185). Speaking of batik as a national identity, as if confronted with the Unity in Diversity motto, which seemed to require the use of a single identity that represents the true face of Indonesia, batik was adapted as Java's treasure by historical journey, and citizens of Indonesia ethnic diversities. Understanding and appreciation should be described clearly in this article so that the common thread between batik, engineering, arts, digital, and can be obtained era's bright spot.

METHOD

This paper uses references and documentation of sources that discuss batik and its development in the digital era. The writings based on the results of previous studies and related articles consulted in order to strengthen the discussions and results. This description is descriptive qualitative, so that factors related title or subject into the content of the translation would be reflected in this papers. The referred reference is the source of literature that discuss batik outline. Batik development of various aspects, especially the dynamics community that still maintain and preserve batik conventionally are described. Documentation in question is either focus on a picture or recorded activities that make batik as a point of interest.

FINDINGS AND DISCUSSION

On one occasion, the author met and found that more than half of the participants cultural course of Javanese culture organized by a study center are Japanese. Questions arise and ejected, why are they interested in learning about batik? Isn't it Japan a country with a rich culture? Their country has kimono that similar with batik process, function, and meaning? The answer is quite surprising. Batik is more complicated and evolving. Kimono still maintained the tradition and its useful function, while batik is more than that. From the point of some foreign citizens, it can give an idea about how great bit of batik.



Nelson Mandela is one of the best batik's representative. So the merging of batik with Nelson Mandela, as if batik is a typical South African clothing. Mandela is a world leader who actually introduced batik as an Indonesian identity. Historically a form factor of friendship and bilateral cooperation in the field becomes a starting point to learn more about batik for Mandela. He is able to give a good example for the community at the same slog Indonesia as the 'owner' of batik, for more care and real action voiced batik as national identity, according to the abilities, insights, and each field (Sachari, 2007).

At the beginning, there were raised pros and cons that associated with superior cultural product to confront all forms of competition. As feared by MEA's, free trade, and the last of the digital era. Cultural and art form in the realm of a specific sign, but still obstacles to determine the facts of art with complete nomination to survive and collaborated with the digital era that is identical to the last invasion of technology and social media.

Fractal batik and digitalization as an example the development of batik as a form of surface designs are done with collaborative technologies, systems, and science as the answers to face the digital era. All forms of artistic expression of society is able to translate the digital technology (Sunarya, 2014). Fractal formulas in mathematics were successfully used to make innovation in batik patterns, so that new generation of batik repertoire comes up and provide fresh air as well as alternative forms of design. Noble objectives findings are in line with the concept of preservation of batik as a cultural heritage (Situngkir and Dahlan, 2009).

Batik is able to unite Indonesia as an identity. The proong and complex process requires the intervention of various parties. For the coloring process alone, especially natural, requires a variety of biological resources of the archipelago which is currently untapped thoroughly. East Indonesia's natural wealth is believed able to provide and meet the needs of natural dyes for batik. Evident from the research team from Center of Crafts and Batik in Yogyakarta, the potential wealth of biodiversity found on land and sea as green algae and shells can produce impressive natural dyes (Susanto, 1980). Starting from mixing ingredients for a quality wax batik material produced from wood that grows in the jungles of Borneo and Sumatra. It is just a small example of how an identity is built with the cooperation and involving the participation of the whole society of a nation.

Related to batik motif development mentioned, there was a general understanding in the introduction. While the development is specifically referred to in this discussion is related to visualization and aesthetics of the product, through design, patterns have a major role to the overall product quality in addition to techniques, processes, and materials or materials maker (fabrics and dyes) (Rizali, 2012). The patterns made not only to promote aesthetics, form, and composition as the main design components, but also taking into account of philosophical appointment that matched to inspiration source of motif design creation (Gie, 2005). This is auto-critical response to against the designers of 'new' batik motifs though using a benchmark and reference motifs (classical one) that rich with tradition of philosophy (Susanto, 2009: i). Batik patterns does not have any criteria recorded associated with the name. In general, name used according to the visualization of form, fabric or design (Achmad, 1991). For example, the Mega Mendung patterns that is iconic from Cirebon, visualizes stylized clouds in overcast conditions which is enhanced with a dark color display with a red base that illustrates the dominance and strength.



CONCLUSIONS AND SUGGESTIONS

It is not an easy thing to implement batik as an Indonesian identity product. But the implementation of the various activities carried out and organized by the youth of the nation prove batik diplomacy skills in communication and communicate about the nature and character of the real Indonesia. If the development at this time, many foreign nationals that learned about batik, a natural reaction of a citizen as the 'owner' is both proud and worried. Proud, because it is a form of respect for cultural identity that we have. Worried, because it can make the complacent and haughty, thus causing a reluctance to move in developing and making innovation in order to adjust to the progress and journey times dynamic. Implementation in various fields has not run a thorough nationwide, primarily educational. It becomes a special record that should be corrected immediately. Batik as an Indonesian national identity has quite clear position at this time, as the noble heritage and form a multipurpose product is able to align Indonesia with the nation's so-called 'superpower'.

Protection of national cultural assets can be done in various ways and forms. Not just discussed, repackaged, and then protect it with a decree that legalized the protection by the competent authorities, but through the development of products based on the wisdom and traditions of cultural communities can be achieved to the protection of these assets. Although it should be an interesting thread that is long enough, associated workflow and processes. Society is spearheading the success of a business development a tradition of cultural products. Universities and government are several components that support and drive success. Without this components, the real community is quite capable and know how to best protect a national cultural assets. It is the primary aim of supporting progress in terms of innovation applied to products applied to cultural tradition. Hope to remind the public how important the price of a national cultural assets up to the level of understanding the identity of a nation can be achieved by involving the community as a whole for its development. Steps are urged to do as a heritage to be managed well in spite of aspects of commerciality on it, so that hundreds and even thousands of years into the future can be studied and developed as a pride and identity. Moreover, to face the times, digital era can be assured, there will be time limit, after that we will face other forms era that requires a 'weapon' to survive and not to against back. Batik can be used as the identity of the nation with an elegant format.

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AESTHETICS OF BARATAN AND BATIK AS INDONESIAN CULTURAL HERITAGE IN POEM "THE LORE OF LIFE"

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Abstract: This study is aimed at knowing the aesthetic meanings of Baratan as one cultural tradition and Batik as one cultural artifact in Indonesia. Those two terms are found in one poem entitled "The Lore of Life" taken from Taufiqurrohman's book "Poems Seeing Beyond". Both cultural items are so unique as two of Indonesian heritage that it is important to know their aesthetic aspects. Because the object of the study is poem, the writer uses semiotics as one approach to understand the poem. The writer uses Hermeneutic steps to know the characteristics of the signifiers (Baratan and Batik) for finding the signified (the references/facts behind). Socrates' aesthetic theory is then used to accomplish the final analysis. The result says that Baratan and Batik perform as two icons in Indonesian culture. Then the icons function as the illustrators for the aesthetics of Indonesian life. The writer concludes that both cultural items decorate Indonesian life. Motivation to have a bright life could be explained through Baratan tradition. The ins and outs of life's path have been shown by Batik artifact. Finally, both Batik and Baratan, as Indonesian cultural heritage, have colored the beauty of life in Indonesia as one of Asian countries.

Keywords: *Baratan and Batik, aesthetics, Indonesian culture*

INTRODUCTION

Indonesia is an archipelago country. It induces the country to own many characteristics of culture that are different from one region or one island to others. This diverse culture makes Indonesia has rich traditions and artifacts. Each tradition and artifact of a region or an island has its own signifiers of differences so that Indonesia is called as a very rich country in having culture.

There are many references state on Indonesian cultural heritages, starts from scientific journal to poetry. Meanwhile, here is used poetry as one way for describing Indonesian cultural heritages. The poem used here is poem entitled "The Lore of Life". In this poem, the cultural heritages that are stated are two, namely Baratan and Batik.

For being known that poem "The Lore of Life" is one of eighty eight poems that is written by Taufiqurrohman in a book entitled "Poems Seeing Beyond" (Taufiqurrohman, 2015). This poem is published on June 2015 and it has spread in many Indonesian's regions and also in some friends in United States of America. In case of being a note that Baratan is one kind of Indonesian traditions and Batik is one kind of Indonesian artifacts. Both cultural heritages that are mentioned in the poem are very special because they have one special place in a system of beautiful language, namely poem.

The name of something that is told in a poem means that it has beauty aspect in one domain of context because they have so-called second meanings. So, for the writer and the reader, perhaps, both



cultural heritages have a special place. Besides, the using of both words is unique too. It can be seen from their name. That's why this study would find the beauty aspect of the two unique words, Baratan and Batik, as being told by the writer in poem "The Lore of Life". Additionally in scientific study, the beauty or art of culture is also studied or observed in aesthetics domain (Demian, 2000). So, this study uses two aesthetic perspectives: in poetry and culture perspective.

Therefore, this study is aimed at finding the aesthetic aspect of Baratan and Batik in their position in poem "The Lore of Life". It doesn't ignore the reality too that the analysis of aesthetic aspect of both cultural heritages must also refer to the culture reality in Indonesia. It means the poem must adopt the reality of culture in Indonesia.

METHOD

The study of aesthetics of two words in poem "The Lore of Life" uses two levels of analysis. It is because this study aims at finding the aesthetic aspect of Baratan and Batik. Meanwhile, in achieving it, it needs to analyze the meaning of both words first. So, there are two levels of analysis to be done, the first is around the meaning and the second is around the aesthetics.

Due to its domain in poem and its meaning finding process, the writer chooses semiotic approach. The reason is that semiotic approach finds the meaning of a poem by using the signs lying in a poem so that the meaning of a poem's content can be found clearer. Then, in this semiotic process, the writer uses hermeneutic process to know the signified after the signifiers (Baratan and Batik). The relation between the signifier and the signified, there are three kinds of relation exist. The first, icon, refers to representative relation like Monas can be the icon for Jakarta. The second, index, refers to cause-effect relation like smoke for the prior-existence of fire. The third, symbol, refers to referential relation like a word for its real existence. As one note too that hermeneutics has inter-textuality which is a device for finding the meaning of a poem by using texts lie behind the lyrics (Riffaterre, 1978).

After the meaning of Baratan and Batik are found, the next stage used is aesthetic analysis. The kind of analysis used here is Socrates' theory on aesthetics. He said that analyzing aesthetics of something is a matter of being smart in explaining its keywords so that someone else can see where the beauty is. In addition, in philosophical aesthetics, defining the keywords of something considered beautiful holds the urgent part (Eaton, 1999).

FINDINGS AND DISCUSSION

Below is the poem that is going to be analyzed.

The Lore of Life

Horizon...	1
The image	2
Vast continuous	3
Path of life	4



<i>Baratan...</i>		5
The play		6
Breaking darkness		7
Light for life		8
Mountaineering...		9
The illustration	10	
Going up, going town		11
Spirituality in life		12
<i>Batik...</i>		13
The symbol		14
Delicacy pattern	15	
Walks of life		16

(By Taufiqurrohman in book “Poems Seeing Beyond” (2015) page 29.)

Hermeneutic Analysis

In finding Hermeneutic analysis, it needs to identify the symbols that are used in lyrics or dictions. That’s why the meaning of the lyrics of stanzas is found out first. If there are anything ambiguous in the meaning of one lyric, so there must be symbols over there. In other words, there are second meanings lyrics there. Therefore, the writer should find the real meaning of the lyrics by using hermeneutic analysis.

The title “The Lore of Life” can have the clear meaning. In¹ (Martin H. Manser, 1995), “Lore” means a body of traditions and knowledge on a subject or held by a particular group, typically passed from person to person by word of mouth. “Life” means living thing and the activity. So the title of the poem is meant to be the special tradition or knowledge of life.

Line 1 uses word “Horizon...” by a single word. It means the line at which the earth’s surface and sky appear to meet. Line 2, “The image”, means a representation of the external form of a person or thing in art. Then “Vast continuous”, in line 3 consists of two words. The first means of very great extent or quantity. The second one means using series without interruption. Line 4, “Path of life”, means way or track of life. Since what is described is Horizon, so the stanza’s denotative meaning is Horizon is the image or the illustration for life’s path that is ideal as vast and continuous. It is concluded that there is no such mysterious symbol that needs to be found later in Hermeneutic analysis.

Stanza 2 is started by word “*Baratan...*”. Because the word is in italics, so it must come from another language or another tradition. It will be analyzed later in the next step of analysis. Next, line 6 “The play” may means activity for enjoyment or a theater. Line 7 and line 8, “Breaking the darkness” and “Light

¹ Here, the writer uses Oxford Learner’s Pocket Dictionary to define the lexical meaning of the words in the lyrics discussed.



for Life”, uses denotative lyrics, but it may be analyzed deeper in the next point later. The next line also uses denotative lyrics at first reading. Then the denotative meaning is that *Baratan* is the play as the light for life to break the darkness. The real meaning hasn't be found yet because the denotative meaning is still ambiguous. So the real meaning would be found out later in Hermeneutic analysis.

Stanza 3 uses “Mountaineering...” as its first line. It means activity of climbing mountain. Line 10, “The illustration” is a noun means an act of illustrating something. “Going up, going town” in line 11 uses “up” in the first part and uses “town” in the second part. Because the second part doesn't use “down” but “town”, so the lyrics means climbing up to the top of mountain then going down to local communities down the mountain or going home. The last line of stanza 3, “Spirituality in life”, uses word “Spirituality”. It means something related to human spirit and soul in achieving life. The concluded denotative meaning of this stanza is that mountaineering can illustrate the spiritual experience in life. It is about how someone goes up and goes town. Is it true that spiritual life is climbing up to the top mountain and going down to the town down the mountain? It must be answered later in the next step of analysis.

The last stanza is started with “*Batik...*” that means one noun from other languages because it is in italics. Then line 14, “The symbol”, must be related to the previous line. So it is the symbol of *Batik*. It will be analyzed in the next point. “Delicacy pattern” consists of two words. “Delicacy” means the intricacy of texture or structure. “Pattern” means a design of one object. Meanwhile, the last line, “Walks of life” means a person's occupation or position within society. So this last stanza's denotative meaning is that *Batik* can be the symbol for delicacy walk of life. What does the delicacy walk of life means? Why can *Batik* be the symbol? These questions are going to be answered in Hermeneutic analysis.

Meanwhile, in this Hermeneutic analysis, the writer must check whether the denotative meaning is clear enough or not. The meaning of the first stanza has been clear. It is about horizon that can be the illustration for the ideal life's path. The second stanza still needs to be explained. Then it is either the third stanza or the fourth stanza that are still not clear. So, there are still three stanzas that need to be analyzed further.

The second stanza has the core object to be analyzed, namely *Baratan*. The detailed meaning of it has to be found due to the dependency of line 6, 7 and 8 to this object.

Baratan is one cultural tradition in Jepara. It has two meanings, namely that of lighting on lamps and artificial transportation tools around dark locations of a village and that of outdoor theater memorizing queen Kalinyamat's struggle in Kalinyamatan Jepara. According to mbah² Siti Rohmah, an 80 years old woman in Pecangaan Kulon, Pecangaan Jepara, *Baratan* is one play that uses lamps and small artificial transportation tools such as bus or truck that are made of banana trunk and colorful paper. The devices are equipped by candle light. Then they are brought across the dark locations in a village together, especially by 10 years old children to 17 years old teenagers. The second *Baratan* is held by the local government of Kalinyamatan, a sub-district in Jepara. It is held annually to memorize the struggle of queen Kalinyamat in Demak and Jepara. According to Pak Sony, an annual theater trainer from Sengon Bugel

² *Mbah* is a designation for those who are very old in Java.



Mayong Jepara, it is done by using great outdoor theater performance from Kriyan to Purwogondo village Kalinyamatan Jepara.

What is meant in this study is *Baratan* in the first meaning above. It is a kind of Javanese tradition, especially in Jepara Central Java Indonesia. It is played in the midst of *Sya'ban*³. It is played by using lampions and transportation tools such as truck and bus. The truck and bus are made of banana trunk then are decorated by colorful paper. There are candles inside the lampions, buses and trucks. It is played at the eve of midst of *Sya'ban*. They are brought by children to teenagers around the dark places of one or more villages. It is done with the intention of giving light to the village physically and the people symbolically.

Therefore, the meaning of the second stanza is that *Baratan* is one Indonesian, Javanese, tradition. This tradition functions as a prayer to God for being given light for achieving life. This prayer is symbolized by the play by using lampions and transportation tools.

Mountaineering, in the third stanza, is used as the illustrator for the spiritual life. It's not about going up and going town physically, but it's about what is behind "going up dan going town". Going up and going town is the symbol for spiritual effort of human. Then the target of going up is the top of mountain. So top of mountain means the top target of spiritual effort of a humble of God. Then going town means that a humble of God goes back to society because he lives with society. He is the social man so that living together with society is one form of his spiritual life too.

Therefore, the meaning of the third stanza is that mountaineering can explain the spirituality life of humble of God. He always tries to get the top target of spirituality then he goes back to live humbly with society. This is what a humble of God must live his life.

Then *Batik*, in the last stanza, describes the delicacy pattern of life. It is true because clearly line 14 says "The symbol". That's why, the rest for signification of the stanza is around the the delicacy pattern of life. Delicacy here then means detail plot of life's experience. The life's features are not so simple. There are many problems that have to be solved. There are various things that have to be done. Those are the symptoms of life that can explain the delicate life. Next, is it beautiful? The answer would be in aesthetic analysis next.

Aesthetic Aspect

Before analyzing the aesthetic aspect of *Baratan* and *Batik*, it needs to conclude the comprehensive meaning of the poem first to know the mind frame of the poem's content. After knowing it, it is derived into the analysis target, namely the aesthetic aspect of *Baratan* and *Batik*.

Based on the result of Hermeneutic analysis above, it can be concluded that the poem entitled "Lore of Life" tells about the knowledge of life, especially those of related to the writer' life and traditions around the writer. It is proved with the description of life experiences. The first is on life that should be vast, not narrow, and be sustainable, not impulsive. The second is that life should get light and guidance from God. The third is that life should be spiritual, not only spiritual vertically to God but also spiritual

³ *Sya'ban* is the 8th month of Hijriyah calendar. For Javanese, it is called *Ruwah*.

horizontally to others. Then the last one is that life is so full of matters and problems so that human needs to follow both up by detail observance.

Unique things in the poem that need to be known their aesthetic aspect are those of two specific terms of Indonesian cultural heritage. Those are from second and fourth stanza, namely *Baratan* and *Batik*. *Baratan* is one of Indonesian traditions and *Batik* is one of Indonesian artifacts.

Baratan, which has been described above, has the beauty for two matters in contrast. It means that *Baratan* is the traditional thing in Java, especially Jepara, but it can use modernized things such as truck and bus. Those contrast things explains the aesthetics.

In addition, *Baratan* which is derived from Arabic language, “*Barā’atun*”, means freedom (Dawood, 1974). What freedom is it? Why does the freedom have relation to the play? Everytime Moslem people of Java, especially Jeparanese people, meet the *mid-Sya’ban*, they feel they want to be free from their bad passion. It is symbolized also by a food named *Puli*. This name of food comes from Arabic language “*Afuwwun li*” That means forgiveness from God. Next, the freedom is expressed by making lampions and transportation tools from banana trunk.

Besides, the aesthetics is also seen from the breaking darkness activity along one village or more. The children and the teenagers are so cheerful because they are together holding the party by walking together around the village. They are also satisfied enough because they can break the darkness by giving light. This is the symbol and prayer for them and for the society to be free from darkness of soul. The dualism in this *Baratan* tradition makes it more artistic. Light against darkness, traditional in partner to modern, village locations and light for human soul, and symbol as prayer, make *Baratan* shapes its aesthetic aspects.

The second one, *Batik* in fourth stanza, has its own esthetic aspects too. Physically, *Batik* can be eitherhanded-drawing, stamped, or machine-printed (Agency, 2008). It is by drawing, writing or stamping clothes so that it is called an art of clothing. That’s why *Batik* must be aesthetic. Besides, it is clearly artistic as the symbol for Indonesian life. Although the delicate life exists in any regions of this world, Indonesia as one of Asian countries has its own way to express this walk of life. This delicate life / walk of life is expressed through a cloth/fashion product named *Batik*. As one symbol used by Indonesian people in its many regions, it has its own artistic features. Even in Javanese culture (Agency, 2008), *Batik* symbolizes a philosophy of the importance of life, the cycle of birth, marriage, death and spirituality. In addition, there are many motifs that have their own meanings.

For making the explanation clear, the followings are two samples of *Batik* design⁴.



⁴ The significance of the following Batik motifs are based on the writer’s interpretation.



The first one, as being showed in (16Ap1), can symbolize human life that ideally to be close to God. It is illustrated by the artificial clouds that make arrays high above by using blue color then combined with red color. The height means human must have effort (symbolized by blue clouds) to be close to God (red color which is the farthest color symbolizes the existence of God). They are proved by the design that blue clouds can be one with red color. Then the second one, as being showed in (16Ap), can symbolize human colorful ways of life. Colorful is symbolized by the flowers then ways of life is symbolized with the motives behind the flowers.

Those are only the two examples of so many *Batik* motives in Indonesia. Each of them has its own meanings of life. This fact of various symbols of life's ways is the reason why *Batik* has a deep aesthetic meaning.

CONCLUSIONS AND SUGGESTIONS

Based on the findings of discussion above, it can be concluded that Baratan and Batik have the special meanings for Indonesian people, which is represented by the poet. Both Indonesian cultural heritages decorate Indonesian life so that they are called as two artistic things. Due to both artistic cultural heritages discussed, the aesthetic aspect of Baratan is that it symbolizes motivation for having bright life. Then that of Batik is that it symbolizes the ins and outs of life's path. It may be the reason why Batik has been decided as one world cultural heritage by UNESCO.

Yet, one thing should be done further after this study is that there should be more detailed researches on Indonesian cultural heritages, especially on Baratan and Batik. Beside for knowing the detail aesthetic aspects of them, the research are also aimed at raising and sharing the name of Indonesian and Asian cultural heritages in this world.

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PORTRAYING THE DIVINE: MURALS IN INDIA

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Abstract: India has rich fine arts as a heritage. Rajasthan, Sikkim and Kerala are famous for traditional murals. The oldest forms of murals can be found in rock carvings and cave carvings. Patna, Ujjayini, Vaisali and Varanasi and Thanjavoor are famous for murals. Murals are traditional paintings in natural colors prepared out of essence of leaves (Indigo ferratintonla) and colors collected from stones (ferricoxide) and ashes. It has a history of more than five hundred years. This variety of pictures was prepared usually in temples and later in churches and palaces only. It pictorially represented the Indian epics and legends. The preparation of the murals is on the lime pasted surfaces. The surfaces are to be more modified with tinder coconut water. The natural pigment colors used are symbolic representation of the characters of human beings 'sathwa' (Noblest), 'rajas' (the mixture of negative and positive tastes), and 'Thamas' (Totally negative character) that is green, red and black (The innate human trait according to Vedanta). The lines prepared in murals are attractive due to its quickness and mobility. The structure of human being and other matters in the universe is totally different from conventional method of painting. It is closer to "Dhuli chritra", a traditional portrayal of Gods and Goddesses by using colored powder. Most of the pictures were filled with emotions in faces. It expresses a supernatural and divine look to the pictures. The murals are packed with details in gloriously rich colors. The style is never strictly true to life. This paper intends to narrate the characteristics and techniques of the preparation of murals.

Keywords: *Rock Carvings, Symbolic representation, preparation of murals.*

INTRODUCTION

The mural art tradition of India is older than 2000 years. It was developed through many historical stages until reach the present state of murals. The art forms of earlier stages were not colorful or decorated as in the present murals we see. In the beginning it appeared as rock carvings in caves and habitats of ancient generations. Stone carvings in Edakkal caves and Chitharal rocks were famous in India as it represents the earlier ages of pictorializing. In different places it developed as in different forms. Rajasthan, Sikkim and Kerala are famous for traditional murals in India. "The history of mural painting of India from Ajanta to Kerala is a track many have traced by showing the development of the Ajanta paintings, considered to have been executed between the 2nd century BC and 5th or 6th century AD, into a classical style with a mastery space articulation. The stages of mural paintings of Kerala are connected with constructions, the beginning of which is considered to be from the 9th century onwards" (Vijaykumar Menon, 2006, P. 5) among these Kerala is famous for murals. Because of the peculiarities in portraying style and specificities of color combination and aesthetic concept and sensibility, the murals in Kerala attains the state of divinity and makes it remarkable. It is to be notable that due to specialties in writing murals, it gives three dimensional measures. As it is prepared of natural materials the murals are very



much relevant in present days. This paper intends to discuss the details of portraying murals as well as the technical characteristics.

METHOD

The methodology adopted for this study is descriptive analysis of the core theme. Materials for the study is collected from authorized books consent, field work and information collected from interviews with scholars. This paper gives special importance to murals in Kerala, the south most part of India. At the same time this paper includes the general study of murals all over in India. Some important murals painting photos are also given.

FINDINGS AND DISCUSSION

The oldest murals in Kerala were discovered in the rock-cut cave temple of *Thirunandikkara* (Kerala, India). The history of mural tradition of Kerala could be traced from back to AD 8th century. But the murals which we see in the present time are not older than 5-6 centuries. Most of the themes selected for narration are from religious texts of epics. Some of them were selected from historical texts. It is the continuation of Buddhist paintings in earlier period. "The caves of the Buddhist monasteries were there, decorated with frescoes of sattvika or grave religious import as in the caves of Ajanta and Bagh. The walls of Ajantha caves vibrate with the richly colorful and edifying frescoes depicting the life of Buddha which illustrates the various *paramitas* or spiritual perfections" (Gangoly OC, 1992, P.4) The pictures of Gods and divine characters in the murals were highly in stylized forms. The murals of Kerala belong to the group Fresco-secco. It is very interesting to focus on the details of the technique adopted for depicting the murals execution. The techniques adopted for painting murals differed from the rest of the country. The methodological text which narrates of the murals in India is Sanskrit text *Silparetna* of *Srikumara*. The murals are generally prepared on the surface of granite and laterite surface of walls after proper preparations. It is an elaborate process and done in three stages. The brick wall is plastered with the mixture of lime and sand in the ratio 1: 2. The mixture is blended well in the form of paste. After mixing, it is kept for one week for getting matured and increasing the viscosity of it. At this time the juice of a plant called *Oonjalvalli* (Lime plant or *Cissus glauca*) is also added to it. In the absence of this plant *Kadukka* (*Terminalia Chebula*) water and Jaggery water is also used. The plastering of this mixture is in a half inch to one inch thickness. Keeping it for one day is intended to get it dry. The second coating is done by using a mixture of lime and sand by the ratio 1:2. At this stage sometimes cotton is also added to this mixture after thoroughly grinded and pasted (100g cotton for one Kg lime). Finally lime mixed with tender coconut water is applied as a thin coating and it is repeated several times to get the white color and smoothness where the painting is done.

After making the base preparation, the next is the processes of coloring, continued with writing the sketches with a traditional metallic pencil called *lekhini*. It is prepared by grinding metallic black stone mixing with cow dung. This stage in *Silparetna* is mentioned as *Lekhyakarma*. The murals are prepared in five pauses. "Straight (Riju), semi-straight (Ardha riju), semi straighter (Sachi), semi-inclined (Dwardhashi) and full inclined (Fithika)" (Sasibhooshan M. G, 2011, P.51). The next step is applying natural colors.



Panchavarna or five colors are used for the painting process. They are White, Red-orche, Yello-eorche, green and black. The colors were collected or prepared from natural substance. The five colors represent characters. White the *swathwa* (Noblest), red the *rajas* (The mixture of negative and positive tastes), yellow (Nobel) and black the *thamas* (Totally negative character). Red and yellow are prepared from minerals available from the natural earth stone. Red contains 95% ferric oxide and yellow contains hydrate forms of iron oxide. Green is prepared from *Neela Amari (indigofera tinctoria)* a medical plant. Its leaves are squeezed and squashed and the juice is taken and dried. *Eravikkara (Garcinia Morella)* is mixed with it to make deep green, light green and indigo. Neem glue mixed with water is also used for making the color deep and light. Black was considered as one of the basic and prime colors for paintings. In murals it is the only one color prepared from non-mineral material. The black from the lamp black prepared by burning cotton wicks saturated with sesame oil. White is the base color. All the materials used for color preparation is made by locally available materials. The lines prepared in murals are attractive due to its quickness and mobility.

For the brush, arrow grass or elephant grass is used in its preparation. A bunch of it is kept in milk and water to soften it and then bundled and the thick end is tied up with a thread. Different types of brushes can be made out of it. The handle is made out of bamboo. The tender hair of ear of calves is also used for making brushes, but it's not so popular. As abovementioned, the coloring of characters is based on characteristics as defined in Indian Vedanta philosophy. The divine or noble (Satwika) characters are depicted by green color. Red-orche is used for negative characters (*Rajas*) and black color is painted for evil (*Thamas*) characters. Green and blue colors are used on the surface only after applying copper sulphate solution. Whatever color for shading is used inside, the opposite color is used for outer line sketching for color balancing and clarity. For the outline sketch, yellow color is usually used. Most of the painting of murals in India is done by washing method. In incomplete portions in painting surfaces, dot shades are given.

The colors, structures and styles were mostly adopted from Indian traditional art forms. The murals of Kerala are obliged to Classical art forms *Koodiyattom* and *kathakali*. "The wide open round eyes, elongated painted lips, neatly exaggerated eyebrows, stylized body postures, over ornamentation, hand gestures etc. are in comparison with the same elements in the classical theatre of Kerala" (Vijayakumar Menon, 2006 P.8). It is having correspondence with the wood carvings and stucco figures. The murals in south India have high resemblance with *Hoisala* stone sculptures. The difference is the transformation of it to regional patterns. "In Kerala there is a strong basis for picturesque *Kathakali* modes of dress and decoration. The faces of the figures as well as the anatomy of the figures are heavy and the eyes somewhat somnolent" (Sivaramamurthy. C, 1994, P. 134). Also the murals in Kerala are having similarities with traditional art preparation way *Kalam* on ground surfaces in temples. It is prepared out of color powders, which is also prepared from natural substances. The resemblance between these two is too much both in style, colors used and also in concepts.

It seems to be a wonderful work to make the pictures of supernatural figures as divine and sacred. The basic appearances of the murals are of divine. Picturing them in such a form is tedious work of art. The state of supernaturalism is attained by articulating the facial expressions of characters and emotions



through gestures or stylized stances and facial revelation as narrated in Rasa theory of *Bharatha's Natyasastra* the classical text of art and literature in India. Almost all of the murals were portrayed with religious stories as well as epics stories. That itself gives the characters of murals a view point of super human atmosphere. Then the color blending and color density used in murals make it as religious. The ornamentation style used in the murals also makes the pictures to an impression of super natural. The special anatomy of human bodied pictured in murals are according to iconography of Indian Gods and Goddess. Colour, physiognomical features and iconography of the figures of Gods and Goddess were determined by the norms, rules and sources put forward by the religious/ritual sanctions. Also exaggerated ornamentation of the human as well as non-human bodies gives a special atmosphere to the murals. Religious/caste fervor, the faith and the ritual were the focus behind the preparation of murals in temples. The *Bhakthi movement* (A movement of reformation of religion and spirituality in India in AD 8th and 15th centuries) in South India also promotes the murals paintings to be made as divine. From the period of *Ajantha*, the paintings in India is of spiritual appearance, which always gives the atmosphere of divine and represent the abstraction of an ideal universe. "The Kerala tradition of murals has resemblance with *Pandian* style of murals. The mural of dancing Siva in Ettumanur is having similarities with Dravidian art tradition of South India" (Gangadharan T.K, 2002, P.476).

The history of Indian art begins from the period of Indus valley civilization datable between 3000 and 2250 years BC. After a break the second stage begins at the time of Vedic period. "After the termination of the Indus Valley art we come across another new beginning in Vedic culture unrelated to the Indus Valley art. It has been recently established that pictorial art was freely practiced during the Vedic age" (Gangoly O.C, 1992, P.2). It is narrated in *Rig Veda* about the painting of God on a piece of parchment. The Vedic formulations of pictures were of divine and spiritual. It might have influenced the mural traditions in India. The murals of that period have been prepared accordingly the environments. "This environment includes of course not only the land, the river, the air and the many other physical features but also the multitude of living beings. Obviously this environment plays a vital role in shaping the thought and culture of a person (Ralph L. Beals and Harry, 2005, P.7)

The God and Goddess which appear in mural in India are of Siva and Vishnu. Then Goddess Durga and parvathy were also portrayed in murals. The stories in epics Ramayana and *Maha Bharat* is narrated or manifested. Stories from epics were narrated mainly in temples of Kerala and in some biggest palaces such as Padmanabhapuram, Mattanchery and Krishnapuram. "The structure of the epic narration of Ramayana is visually transformed onto the walls of Mattancherry palace. Ramayana panels here have so compressed a pictorial space that even the main episodes seem to have got no sufficient space for proper accommodation and the crowded composition itself becomes systematically and narratively multitudinous" (Vijaykumar Menon, 2006, P. 8). The murals in Mattanchery palaces are also manifestation of Ramayana stories and other Hindu religious texts. The mural painting of marriage scene of *Parvathy* in Mattanchery palace had much similarity with *Kalyanasundramurthy*, relief in stone of *Ellora* in thematically and compositionally.



Picture 1. Marriage scene of *Lord Siva and Parvathy*

Krishnapuram palace is situated in south Kerala, India. The most fascinating mural *Gajendra moksham* is portrayed in 145 square feet, the largest single band of mural painting so far is discovered in Kerala. It is a story from the epic *Maha Bhagavata*. The stories in the epic *Ramayana* is visually transformed in the walls of Mattanchery palace. All the main episodes in the epic have been accommodated at there. It is one of the largest collections of murals in India. Many of the temples, especially the sanctum sanatorium were decorated with murals in South India. The *Thirunandikkara* temple in South most part of India is important in the traditional mural style that is of 8th century A.D. There is a big gap between the periods 8th and 16th centuries. The mural from 16th century onwards shows figures uniformly modeled with meticulous shading and roundness and plumpness in shape. The styles of murals in North India and southern parts of India have differences. The murals in north India have resemblance with cave paintings and Persian Art.



Picture 2. The biggest mural in India is in *Krishnapuram palace, Gajendramoksha*



Picture 3. Dakshinamurthy, the great teacher Lord Siva



Picture 4. Temple decorated with murals



Picture 5. Lord Krishna with Gopikas



Picture 6. Ajantha Paintings

CONCLUSIONS AND SUGGESTIONS

Hence we can come to a conclusion that the murals in India are unique. They have rich history and tradition across time and space. Its history starts from the Vedic period. It is varied and it cuts across religious and geographical frontiers. Its inimitable quality stems from its intricate links with nature, right from the preparation of paints and brushes. In perfect harmony with its ecology, this art is different from other forms. Religion and the spiritual atmosphere revealed in India were the forces behind the construction of temples and decoration of its walls and the walls of palaces and other religious placeless with ornamentation of murals. The ritual arts in India also promoted the murals in stylization and its technicality. It represents the social responsibility and closeness of the artists of a milieu to the spiritual tradition, to everything around them.

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THE EMPOWERMENT OF ASIAN CINEMA THROUGH MELODRAMA

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Abstract: The cinema is a powerful and dynamic medium to cultivate and assimilate the multilingual and multicultural aspects of Asian societies through effective narratives. Cinema empowers the audience through its spectacle, form and content. Cinema is one of the unified threads which connected the Asian countries. This paper aims to examine how the cinema had empowered the Asians. The focus of this study is on the Asian films, narratives and various Asian directors who attempt to look into the instrumental role played by cinema in Asian countries. I conducted a textual analysis and took the brief history into account and analyze the impact of cinema in Asia. This paper will map out the cinema as the binding force between multi-diversified Asian cultures.

Keywords: *Asian cinema, Melodrama*

INTRODUCTION

Cinema is a powerful medium where it affects lives of many people through the powerful imagery of cultural negotiation not only in Asia but all over the world. "Asia is the domicile of some of the oldest, busiest most profitable and highest quality film industries in the world"¹. The cinema in late 1950 and 1960s by Indian Filmmaker Satyajit Ray and Japanese Filmmaker Akira Kurosawa laid a huge impact on the Asian cinema. And their contributions were much applauded as their films laid to the foundations of Golden Age of Asian cinema in their respective countries. Ray and Kurosawa were the pioneering embodiments of Asian Cinema².

The Golden Age of Asian Cinema:

India was producing more than 200 films every year during the time of Indian Cinema's 'Golden Age' of the period 1950s to 1960s. Bengali filmmaker Satyajit Ray became quite famous with his *The Apu Trilogy* (1955-1959) and later had a significant influence on the world's cinema. Satyajit Ray success led to the "Parallel Cinema" movement, where the filmmakers like Gurudutt, Ritwik Ghatak, Mrinal Sen, Bimal Roy, Mehboob Khan made profound films which later been recognized in all international film circuits and introduced the Asian cinema to the world. Satyajit Ray, with his cinematic and narrative style, he had influenced present contemporary Hollywood filmmakers like Martin Scorsese, Steven Spielberg, Danny Boyle, acclaimed French filmmaker Jean Luc Godard and Iranian Filmmaker Abbas Kiarostami etc.

¹ LENT.JOHN A. "ASIAN CINEMA: A SELECTED INTERNATIONAL: BIBILIOGRAPHY: Part 1 : East Asia Featuring Japan". *Journal of Film and Video* 36.3(1984) : 75-84 Web...

² Teo S : *The Asian Cinema experience: styles, spaces, theory*. Routledge, Abingdon, Oxon (2013) P.42-43



Akira Kurosawa films laid the foundation for Japanese 'Golden Age' cinema of the 1950s and 1960s. Akira Kurosawa works *Rashomon* (1950), *Seven Samurai* (1954) and *The Hidden Fortress* (1958) had a intense influence on world cinema. In a way it's recognition of Asian cinema to the world. Akira Kurosawa's several films were remade into Hollywood and inspired several great filmmakers like George Lucas and Martin Scorsese. Later Japanese Cinema inspired and influenced the new Hollywood movement of the 1960s to 1980s

Though cinema was introduced to newer Asian markets by Hollywood and other European colonies in Asia, the West woke up to discover the power of Asian sensibility in cinema in 1951 when Japanese director Akira Kuroswa's *Rashomon* won the Golden Lion at Venice International film festival that year. Satyajit Ray followed it up by winning an award at Cannes IFF for *Pather Panchali*. Thereafter, it has never looked back and went on to create on its own ethos in world cinema. In the past decades of 20th century, Asian Cinema has consistently won top awards at all major global film festivals In the second half of the 20th century, Asian cinema attained its independent identity with its distinct aesthetics and strong moral values in the Asian film narratives ³

METHOD

Satyajit Ray and Akira Kurosawa are the two eminent directors who are the faces of the 20th century cinema during world war II and in 1950's and occupied a significant place in the history of Asian cinema. In fact these two are the first to win the Honorary Academy award first in their respective countries for their works. The two directors I am speaking about are Satyajit Ray (1921-1992), India and Akira Kurosawa⁴ (1910-1998), Japan. Akira Kurosawa is regarded as the "Asian of the century" in the "Arts, Literature, and Culture" by Asian Week magazine CNN and also cited him as one of the five people who contributed most to the betterment of Asia in the past 100 years.

I will be doing the textual analysis of Satyajit Ray's films to meet the paper objectives. As 'Akira Kurosawa' Japan, in India Satyajit Ray has created an era for melodramatic films through his works. Although he was born in a family with history and reorganization in the world of literature, Ray has created his own independent identity in the history of Indian cinema and enormously contributed which is seen as a path for the future aspirants for film making. Ray's first film is a stereo type among other Indian films/dramas. Generally the end of the cinema would be happy ending in any movies of India. But in *Pather Panchali* (1955)⁵ the climax of the movie is a tragedy which is indigestible to the Indian audience. Ray started his carrier in commercial advertisings. His interest and vision for the films were drawn by himself after meeting French Filmmaker Jean Renoir and viewing Vitorio De Sica's Italian neorealist film *Bicycle Thieves* (1948) during his visit to London. With this inspiration he decided to make a film from his personal savings, which made him slow to collect fund. He rejected everyone's fund who wanted to make changes in his script and expected to spy on the production and accepted only who did not tried to

³ <http://affmumbai.org/foundation/objectives.php>

⁴ https://en.wikipedia.org/wiki/Akira_Kurosawa

⁵ https://en.wikipedia.org/wiki/Satyajit_Ray



interrupt in the production. So it took him three years to complete his first film *Pather Panchali* (1955). But the film had a stupendous success in India as well as abroad. As Ray visited London for three months as a part of his job, he also watched 99 films by which he developed the ideas and vision for his film in Bengali. This film has bagged eleven international prizes for him including the inaugural Best Human Document award at the 1956 Cannes Film Festival.

Pather Panchali movie is based on the Bibhutibhusan Bandyopadhyay's 1029 Bengali novel with the same title. The film was set to be finished in a low budget, the locations for the shooting were chosen accordingly, and featured amateur actors involved and were made by new crew with no experience in the cinema or acting. The film was released in Calcutta and a special screening was attended by the chief minister of Bengal and then prime Minister of India Pt. Jawharlal Nehru. The premium audiences and critics appreciated the films realism, humanity and soul stirring quality with an uncommon ending. This can be seen as the evolution of new genre 'melodrama' which is an empowered genres of the cinema history of India although some critics condemned for romanticizing poverty.

According to Ashish Rajadhyaksha in India,

“the film melodrama had acquired the status of the privileged form of the representation of an industrialized nation-state, and the means by which the key hegemonies informing the post-war and post-swadeshi idea of a 'national' culture were expressed.” (Rajadhyaksha)⁶

Melodrama and Satyajit Ray's Cinema

Pather Panchali film brought the image for Ray as one of the country's most distinguished film makers and his name is often seen in the list of the India's and as well as Asia's greatest filmmakers for his contribution to the industry as well as for his achievements. During that time (post-Independence) Ray's realist cinemas worked well and as indeed his films corresponded well with the agenda of the post Independence Indian government who in turn promoted the Indian art cinema. Most of the Ray's films during late 1950s and into 1960s are stylized on the psychological interactional set pieces and upheavals of 1970's were reflected in his films of the 'melodramas' about the collapse of traditional Indian social values and the failure of the elite to deal with the problems (Rajadhyaksha 1996:683).

Dissanayake in his book “Melodrama and Asian Cinema” stresses that Melodrama is the central thread to Asian film production which connects the multi diversified Asian cultures. Melodrama prevails in all the Asian countries film production and Asianness is attained through the melodrama genre itself. The Ethos and Pathos of the characters in the film brings the togetherness of Asianness in cultural contexts.

Cinema is a dominant force in the lives of many people living in Asia, a continent that has a number of distinguished national film industries national film industries. A concept central to much of Asian film production is melodrama. This path-breaking study examines the importance of melodrama in the film traditions of Japan, India, China, Indonesia, the Philippines, and Australia.⁷

⁶ “Genre, National Concept, and the Filipino Jose Rizal” article by Janelle Tangonan Anderson

⁷ Wimal Dissanayake (ed.) (1993), *Melodrama and Asian Cinema*. Cambridge : Cambridge University Press



Cinema empowers the audience through its embedded political and social messages. In everyday life cinema had become an integral part of nation's cultural identity. Watching one's own country or other country films fosters to have integrity of cultural negotiation and understanding.

Teo emphasises that "Asian cinema grows out of a diffusion of concepts: World Cinema, National Cinema, Third Cinema and even Hollywood"⁸ Asian cinema as an axial space points to its functionality as a site of cultural exchange where Asian films are made on the grounds of Asian culture identity to be shown in the west...Asian cinema is counterintuitive view of the national, Asian cinema as a term to replace autonomous national cinemas"⁹

Melodrama is quintessential and quite popular genre among national Cinema. The cultural contexts and various genres of national cinema predominantly have a approach of melodrama genre¹⁰. The social conscious always evokes melodrama that engages with hope in the social films or Topicals along with ideals and broken promises emerged of the country as young independent nation post 1947. This may be considered as to be the part of parallel art or middle cinema, as well as the part of Bollywood¹¹. The sufferings and loss and the resistance become the main characteristics of the identity of the protagonist and the main theme of the melodrama genre film. The great heart and great sufferings are the quintessential character of melodrama genre. Melodrama genre can be seen as a cultural form, which shaped the formal language, plot lines and characters types of the early Indian cinema during late 1950s as well as the present contemporary cinema. Ghatak 1963, in his article, "Film and I", he wrote melodrama is a "much abused genre," from which "truly national cinema" will emerge when "truly serious and considered artists bring the pressure of their entire intellect upon it."¹²

Satyajit Ray effectively used the music in evoking the ethos and pathos in his films. Satyajit Ray devised music in his films very powerfully as he gave importance to it believing that music with powerful visuals plays a key role in melodramatic movies to show powerful resistance and sufferings through his characters in the films – *The Apu's Trilogy*, *Charulatha*, *Devi* etc. Music plays the main melodrama in any piece of a melodramatic cinema or a drama. The melodrama is a genre which is interlinked by music. Even in the situations where there are no dialogues still if the music is given aptly it conveys message in silence. Wimal Dissanayake emphasises that "melodrama as a genre and a mode while referring to contexts of film production and Asian cultures".¹³ Melodrama genre is the biggest box office attraction in Asian cinema. Genre is, of course an important ingredient in any narrations of the image of a film¹⁴. In the same way Hollywood melodrama also continued to represent in the dominant stylistic mode of production in the Indian cinema since silent period. The hegemonic melodrama is visible in the post independent cinema to

⁸Teo S : *The Asian Cinema experience: styles, spaces, theory*. Routledge, Abingdon, Oxon (2013) p.236

⁹ Ibid., p.231

¹⁰ Anne T. Ciecko , *Contemporary Asian Cinema*, P. 26

¹¹Jigna Desai and Rajunder Dudrah, ' The Essential Bollywood,' in the *Bollywood Reader*, edited by Rajinder Dudrah and Jigna Desai (New York : Open University : Press , 2008),PP. 1-17

¹² The Film and I , Montage Vol – II No -3 (1963)

¹³ Wimal Dissanayake (ed.) (1993), *Melodrama and Asian Cinema*. Cambridge : Cambridge University Press

¹⁴ Question of Genre by Steave Neale, Screen 31, spring 1990



the present contemporary Hindi cinema. The dominance of melodrama can be seen in the high percentage of the films produced in this genre in the post-Independence time particularly after the Satyajit Ray's film *Pather Panchali* (1955). The conceptual separation of melodrama from realism which occurred through the formation of bourgeois canons of high art in late nineteenth century Europe and America was echoed in the discourse on popular commercial cinema of the 1940s and 1950s in India¹⁵.

The cultural mode of production of the genre melodrama is quite significant to understand the Asian Cinema. The melodramatic mode led to the exploration of genre and its production. The melodramatic tradition is quite prevalent in past and contemporary Asian cinema. Most of the golden age films in Asia were melodramas.

Warren Buckland emphasizing the role of women in melodramas states that The genre of film melodrama is frequently defined as woman's genre, because it represents the question, problems, anxieties, difficulties and worries of women living in a male-dominated or patriarchal society. The first and most prevalent property, or common attribute, of melodrama is that it is dominated by an active female character¹⁶

According to Christine Gledhill¹⁷, "Cinema is like an institution, where its text has an agenda in shaping the social culture. In cinema, the family, the home with women-mothers, wives, daughters and sisters as the key players-is the primary site of a domestic melodrama" (Gledhill)

Ray exploited the genre of melodrama in all film narratives predominantly. In Ray's trilogy *Pather Panchali*, Apu's mother *Sarbajaya's* character is etched as a brave woman who fights back with social system and ready to sacrifice everything to make her ends meet. The struggles and sufferings of *Sarbajaya's* are portrayed in melodramatic manner. *'Charulatha'* is a bored housewife who falls for her brother in law. The tone of the film is quite melodramatic in portraying the complicated emotions and human relationships.

Satyajit Rays's *Mahanagar (Aarti Mazumdar)* acted by Jaya Bachchan, *Teen Kanya*, the conflict emotions of *Ratan*, the obsessed desires of *Monihara*, the childish *Mrinmoyee*, the conflicts and tradition and modernity of *Tutul* in 'Seemabaddha' the cultural superstitious and mystic tale of Goddess '*Dayamoyee*' portrays the anxieties, questions, sufferings, resistance, difficulties and worries of women characters in a melodramatic mode. All Satyajit Ray's character has a strong female character that opens up the dialogue for their resistance and liberation in the patriarchal society. Ray's film characters emancipate the women freedom and empowerment. Kurosawa's Japaneseness and Satyajit Ray's Indianess can be seen as recurring motifs and characteristics of Asianness in the grand and complex design of Asian cinema¹⁸.

¹⁵ Vasudevan "Shifting Codes, Dissolving Identities: The Hindi Social Film of the 1950s as Popular Culture," in *Making Meaning in Indian Cinema*, pp 99-121.

¹⁶ Warren Buckland (2003), *Film Studies*. London : Hodder Headline Plc.

¹⁷Christine Gledhill's excellent anthology, *Home is Where the Heart Is: Studied in Melodrama and the Women's Film (London: British Film Institute, 1987)*.

¹⁸ Teo S : *The Asian Cinema experience: styles, spaces, theory*. Routledge, Abingdon, Oxon (2013) p.34



Ray's evoking the *rasa* in his films gives us dimension to Asian cinema. Although *rasa* theory is much applied to Indian cinema, its functionality in Indian films is highly relevant to the films in other Asian cinemas¹⁹. In Asian Cinema, *rasa* is the most powerful ingredient of melodrama through which Asianness is connected. Melodrama idealizes the integrity of nation through its narrative, imagery, music, dialogues recurring motifs. The auteur of the film becomes the voice of the film through the main protagonist of the film. The identification of the spectators with the main characters sufferings and resistances, emotions and desires engages them to share the collective experience of main problem/issue/theme portrayed in the film. The mystic, superstitious, sufferings, tensions, worries, conflicts between traditional and modernity of characters shows the cultural negotiation in Asian Context.

Ray was a model of an Asian film-maker who has both universal and uniquely local, achieving fame in the west but never disavowing his roots in his culture. Ray believed from the very first that a local cinema could generate its own universality. He used cinema as transliterating mode by which local becomes universal."²⁰

CONCLUSIONS AND SUGGESTIONS

Ray's local cinema became universal and became the phenomena of Asian cinema. Ray portrayed universality themes in his local film narratives and brought the Asianness through the universality itself. Ray, as a multiculturalist transmitted his own culture narratives to the rest of the world by effectively using the medium of cinema.²¹ Ray depicted the Asianness through exploited melodrama genre in all film narratives. The cultural negotiation and identification of characters, emotions and universality themes, of Ray's films which projected the Asianness had brought him stupendous success all over Asia and empowered the Asian cinema in all over the world.

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¹⁹ Ibid.,p.51

²⁰ Teo S : *The Asian Cinema experience: styles, spaces, theory*. Routledge, Abingdon, Oxon (2013) p.36

²¹ Ibid., p.36



THE RELATIONSHIP BETWEEN PARENTS AND CHILDREN IN THE KAMIL KILANI'S TEXT ENTITLED "UMARAH"

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Abstract: This research is a literary criticism conducted to address the issue on Parents-children relationship, focusing on how and what are produced in the relationship, represented in Kilani's work "Umarah". The framework applied in this study is literary reception theory, which focuses on the significant role of readers in interpreting the meaning of the work as an aesthetic object. Readers incorporate their background knowledge and experience in the reading of the text, which lead and direct them to comprehend the literary text. Through an insightful and thorough analysis, four ideas related to parents-children relationship are found. The first is that the relationship between parents and children is usually well maintained in the way that they are able to accept the positive and negative characters. The second is that parents fulfill their obligation to guide, look after, and educate the children until they grow up so they become somebody who can bring benefit into their life and the life of others. Parents as role model provide the foundation for the children's persistence to devote their success to their parents. The third is that children are supposed to obey parents because God's blessing depends on parents' consent. The last is the relationship between parents and children is based on honesty and trust.

Keywords: *The relationship between parents and children, literary reception theory, text critic, "Umarah".*

INTRODUCTION

As social and individual creature, human are related to one to another. Generally, the relation is performed through communication or communicating activity. As a communicator, in daily communication, it is not considered important to comprehend the knowledge of communication. As a professional communicator, however, it is very important to comprehend the knowledge of communication.

The human relationship addressed in this paper is the relation between parent and child, which is represented by Mother and Umarah (bdk. Kilani, 2012), the main characters in "Umarah" a novel by Egyptian writer, Kamil Kilani. The relationship is represented in the form of communication between parent and child both one way and two ways communication.

Communication is the effort to deliver information, ideas, opinions, certain attitudes from one individual to another one. Then, what is meant by one way communication is the one that is performed in the process of communication without getting the feedback from the communicant. In this process, the communicator sends the message for the communicant, and the communicant simply receives the message without responding to the message. In addition, two ways communication is a form of



communication in which the communicant is more active and demands a response from the communicant to the communicator (Suardiman, 1985:4; Walgito, 2003:77).

Those two aspects (communicator and communicant) obviously appears in a literary work entitled "Umarah". As mentioned previously, "Umarah" is a work by Egyptian writer, Kamil Kilani. Kamil Kilani is a prolific author of works in prose and poem genre. Most of his works are written for children. He is considered as one of Arabic-Egyptian authors who concern in children's literature and is considered as the pioneer of modern Arabic children Literature (1897-1959). Some of his works are selected as required reading in the education syllabus in all Arabic schools. Some of his works have been translated into foreign languages including English, French, Spanish, and German, among which are 'Umarah, Nu'man, Chidza'i at-Thunburiy, and Chai Ibnu Yaqdhan.

Kamil Kilani's short stories and poems are classified into several thematic categories, they are: *Qashash Fukahiyyah* (humor), *Jucha*(anecdote), *Chikayat al-Athfal* (kids stories), *'Aja'ib al-Qashash*(fantasy), *Qashash Hindiyyah* (kids stories from India), *Qashash min Alfi Lailah* (the story of a thousand and one nights), *Qashash 'Ilmiyyah* (educative stories), *Qashash Syakisbir* (Sakisbir stories), *Asatirul 'Alam* (natural miracle), *Asyharul Qashash* (best stories), *Qashash Tamtsiliyyah* (play stories), *Qashash Arabiyyah* (arabic stories), etc. (Badawi, 1999:104; Nafisa, 2015:7; Zalath, 1994:91).

In brief, the story of "Umarah" tells about a mother with her son named Umarah, who live in poverty. However, the mother is a hardworker woman. She lives her life and her son with her skill as a taylor. Their daily needs are fulfilled after she puts lots of effort to make money. On the other hand, her son, Umarah, is a lazy child. He spends his time idling around and sleeping. As a consequence, he is expelled from school. Realizing this, the mother gives her son advice and threats him to go out from the house if he still slouch. Then, it forces him to work or to learn some skills, so he could help his mother to live their life. The following days, Umarah starts to work from one place to another one to earn some reward that later is given to his mother. Umarah always does his best. However, he is always unfortunate for instance; the money falls into drain, the chicks he pays died in a sealed box and his kitten runs away from him. Finally, the uneducated and honest Umarah become a lucky and successful man in the future.

This study aims to find out and to reveal how parents interact with their children, and from the interaction can be drawn the implication or effect towards the children represented in the story of "Umarah". The results of the research are expected to provide a good model to educate children. The society can apply the value inherent in the story in real life in term of the relation between parents and children. The importance of the research is to build the character of the nation through the value presented to the reader. Aside from the ultimate purpose of the research, other purpose of the study is to reveal how the relation between parents and children works and whether the children turn into good or bad character.

METHOD

This study applied literary reception theory and method. Literary reception is a study that emphasizes the role of the readers giving their interpretation of a text by involving their sense into it (Sangidu, 2008:14). The role of the readers is considered as an important factor in perceiving literary text



as an aesthetical object. In comprehending literary text, the readers' background knowledge and experiences lead and direct the process of reading. Meanwhile, the method used in this research is textual criticism. It is a method that set the order of the readers (researcher as the reader) understanding development through discussion, criticism, coment, and researches (Pradopo, 1995:235).

FINDINGS AND DISCUSSION

The study of the relation between parents and children is divided into two types: one way relation (indirectness) and two ways relation. In this case, unidirectionality means the relation between parents and children that focuses on the introduction of kid nursery, behaviour, style, and character that will affect the children. In this condition, the children become active partner by performing what the parents instruct. Two ways relation is the reciprocal relation between parents and children in the process of the interaction (Chen, 2009; Lestari, 2012). Hinde (1976) and Lestari (2012: 19) state that the relation between parents and children contains the following principles:

a. Interaction

The interaction meant in this condition is that the parents and the children intereact in certain time/ period that build up the relation

b. Mutual contribution

Parents and the children equally have the contribution and role in the interaction as well as the relation

c. Uniqueness

Every relation of parents and children is unique as it involves two parties. Therefore, the relation cannot be imitate by other parents and children in the other family,

d. The expectation of the past

The interaction of the parents and children forms a kind of hope for the two. According to the experience and observation, the parents will understand how the children will behave in certain situation, and vice versa

e. The anticipation of the future

Because the relation between parents and children is immortal, so each party builds up the hope that is evolved by both parents and children

Based on the concepts above, this research determines and identifies the relation between parents and children according to the fve principles mentioned above.

The followings are the textual data analyzed in this research:

First data:

Walamma ja-a maw'idul-madrasati fil-yawmit-tali, walam yadzhab ilayha, sa-alathu ummuhu ghadhibatan: Limadza lam tadzhab ilal-Madrasati fi hadzal-Yawmi? Wa ma baluka tatatsa-abu ayyuhal-Kaslan?

Fa qash-sha 'alayha ma hadatsa lahu. Fasytaddat ghadhabuha 'alayhi, wa qalat lahu mutawa'idatan: "Laqad chadz-dzrtuka 'aqibatat-tahawuni wal-Kasali, falam tasma' nashichati.



Walam yabqa 'alayka ba'da an ukhrijta minal-Madrasati illa antadhaba litata'allama ayyi shina'atin, aw ta'mala ayyi 'amalin litaksiba quta yawmika binafsika. Wa illa tharadtuka minal-bayti, kama tharaduka minal-Madrasati"

(Kilani, 2012:6).

The data show two way communication between mother and her son. The mother seems so angry with her son, Umarah. The anger is evoked by situation or actions that cause the trouble. The factors causing the anger of the mother is Umarah's laziness to study. In psychological point of view, emotion is expressed through happiness, anger, fear, or sadness. These types of emotion belong to the primary emotions (Minderop, 2013).

Parents take care of the children by controlling and monitoring. Barber in Lestari (2012) differs it into two types, they are psychological and behaviour control. Psychological control is the effort to force the psychological and emotional aspects of the children while behaviour control is the parents' struggle to organize and to manage children's behaviour. From the data presented, it can be identified that Umarah's mother's caring behaviour on her son, Umarah, is by controlling. Psychological control is done by forcing Umarah to learn some skills or to work to make a living. On the other hand, monitoring is impossible for Umarah's mother as she cannot observe what is Umarah doing while he is working.

Second textual data:

Wa lamma qashsha 'ala ummihi ma chadatsa lahu. Qalat lahu madhusyatan: Kana 'alaika an tadha'a al-Qirsya fi jaybika chatta la yasquth min yadika.

Faqala laha: sa'amalu binashichatiki mundzu al-Ghadi, fala taghdhabi 'alayya ya ummi (Kilaniy, 2012:7).

Third textual data:

Wa lamma 'alimat ummuhu ma chadatsa lahu qalat lahu madhusyatan: waychak! Limadza lam tughaththi al-Qadacha, chatta la yasila minhu al-Labana?

Faqala laha: sa'af'alu dzalika fil-Marratit-Taliyati. Fala taghdhabi 'alayya ya ummi (Kilaniy, 2012:8).

Fourth textual data:

Falamma wasahala ilal-Bayti fatacha al-'Ulmeta, fawajada ad-Dajajata mayyitatan. Fawabbakhathu ummuhu 'ala dzalika, waqalat lahu madhusyatan: ama ta'lamu annal-Hawa-a dharuriyyun lichayati al-Insan wal-Chayawan wan-Nabat? Fa kayfa ta'isyu ad-dajajatu ghath-Thayta al-'Ulba wa caharamtaha an tatanaffasal-Hawa'? Limadza lam achmilha biyadika? Faqala laha mutadhrri'an nadiman: sa'af'alu dzalika fil-Marratit-taliyati, fala taghdhabi 'alayya, ya ummi (Kilaniy, 2012:9).

Fifth textual data:

Falamma washala Umarah ilabaytihi, qash-sha 'ala ummihi ma chadatsa lahu, faqalat lahu madhusyatan: "Ma a'jaba amraka ya Umarah! Limadza lam tarbith al-Qith-tha bichablin, watajurrahu bihi ilal-Bayti?"

Faqala laha: "Sa'af'alu dzalika fil-Marratit-Taliyati, fala taghdhabi 'alayya ya ummi" (Kilani, 2012:11).



Sixth textual data:

Farabathaha (al-Fakhidza) Umarah bichablin, wa mazala yajurruha chatta washala ilal-Bayti. Fara-at ummuhu fakhidzal-kharufi mulath-thakhatan bil-wachali wal-aqdzari. Faramatha ghadhibatan, wa qalat lahu: "Waychaka ya Umarah, amma kana khayran laka an tachmila hadzihil-Fakhidza 'ala katifika?"

Faqala laha: "Sa-af'alu dzalika fil-Marratit-Taliyati, fala taghdhabi 'alayya ya ummi" (Kilani, 2012:11-12).

The second – sixth textual data, if they are observed show similar pattern of plot structure as follow:

Table 1. The summary of the second textual data until the sixth textual data with the same structure)

second textual data	<i>qashsha 'ala ummihi ma chadatsa lahu</i> (Umarah tells about the thing happening to him)	<i>'alaika an tadha'a al-Qirsya fi jaybika chatta la yasquth min yadika</i> (the mother gives Umarah some advice; to save his money in his sack, so the money will not fall down or lost.	<i>sa'amalu binashichatiki mundzu al-Ghadi, fala taghdhabi 'alayya ya ummi</i> (Umarah promises to do what his mother has told to him in the next day. Umarah asks his mother to not be angry to him because of the incident)	(in the next day, Umarah does whatever his mom has told him about "to save the money in the sack" Look at the third textual data.
third textual data	<i>Wa lamma 'alimat ummuhu ma chadatsa lahu</i>	<i>Limadza tughaththi Qadacha, chatta la yasila minhu al-Labana?</i>	<i>lam al-Marratit-Taliyati. Fala taghdhabi 'alayya ya ummi</i>	Umarah does whatever his mom has told him about. See the fourth textual data
fourth textual data	Falamma wasahala ilal-Bayti fatacha al-'Ul'bata, fawajada ad-Dajajata mayyitatan. Fawabbakhathu ummuhu 'ala dzalika	<i>Limadza achmilha biyadika?</i>	<i>lam sa-af'alu dzalika fil-Marratit-taliyati, fala taghdhabi 'alayya, ya ummi</i>	Umarah obey whatever his Mom tells.
fifth textual data	<i>qash-sha 'ala ummihi ma chadatsa lahu</i>	<i>Limadza lam tarbith al-Qith-tha bichablin, watajurrahu bihi ilal-Bayti?</i>	<i>"Sa-af'alu dzalika fil-Marratit-Taliyati, fala taghdhabi 'alayya ya ummi"</i>	Umarah does whatever his mom tells him to do. See the sixth textual data.
Sixth textual data	<i>Fara-at ummuhu fakhidzal-kharufi mulath-thakhatan</i>	<i>amma kana khayran laka an tachmila</i>	<i>"Sa-af'alu dzalika fil-Marratit-Taliyati,</i>	Umarah does whatever his mom

data	<i>hadzihil-Fakhidza</i>	<i>fala</i>	<i>taghdhabi</i>	tells him to do.
	<i>'ala katifika?</i>	<i>'alayya ya ummi"</i>		

It can be identified that the structure of the story of "Umarah" has the same pattern; first: unexpected incident happens second: the mother gives some advice and solution of the trouble happening, third: the son – Umarah – listens to his mother, and he promises to do or to apply next time, and in the next day Umarah does what his mother tells him with different problem. In those textual data, there is the relation between mother and her son, Umarah. The relation provides good and high quality contribution because Umarah mind his mother's advice, message and warning . In addition, Umarah obeys his mother. Considering this, Umarah as a son cannot be blamed if something bad happens to him in the next time. As described in the above data (second – sixth data), when the mother is angry with her son, she also gives some solutions to whatever considered as problems by herself, but they maybe not a problem for the son himself, Umarah tries to hide his guilty feeling and promises to do his mother advice while saying: "*Sa-af'alu dzalika fil-Marratit-Taliyati, fala taghdhabi 'alayya ya ummi"* (Kilani, 2012).

In the context of guilty feeling experienced by the son, Umarah, it causes the impact of conflict between the expression and the moral standard. Guilty feeling is possibly caused by neurotic behaviour when he is not able to fight the problems in his life. He is failed to blend into certain condition while other people easily solve the problems (Hilgard in Minderop, 2013:40). Umarah's failure to stand in a certain condition could be an easy matter for his mother. It is the unique condition or relation in a family. In other words, the condition of Umarah's mother family once she lived with her parents cannot be imitated or compared with the condition when she lives with her son (Umarah). The uniqueness of this relation between parents and children is applicable to other family with different background of the family. The following table describes the Umarah's failure and his mother success.

Table 2. Umarah's failure and his mother's success

Umarah's failure	Mother's success	Compilation Outcome
Umarah drops out from school.	The mother graduated from school, acquiring some skills, and working.	Umarah works. The mother works
Umarah lose his money.	The mother saves the money in her sack, so it was not lost.	Umarah feels guilty and regretful. The mother gives him some advice , but it does not work in the circumstance faced by Umarah.
Umarah puts a glass of milk in his sack. He spills the milk.	The mother covers the glass of milk in order to prevent it to spill out.	Umarah feels guilty and regretful. The mother gives him some advice , but it does not work in the circumstance faced by Umarah.
Umarah covers his box with a chick inside as the reward from working.	The mother holds the small chicks in her hands.	Umarah feels guilty and regretful. The mother gives him some advice and message, The mother gives him some advice , but it does not



<p>Umarah lose his small cat as the reward from working because he just holds it on his hands.</p>	<p>The mother puts rope on the cat's neck so it will not run away or hurt her.</p>	<p>work in the circumstance faced by Umarah. Umarah feels guilty and regretful. The mother gives him some advice , but it does not work in the circumstance faced by Umarah.</p>
<p>Umarah puts a rope on a slice of mutton as told by her mother.</p>	<p>The mother carries the lamb by carrying on her shoulder.</p>	<p>Umarah feels guilty and regretful. The mother gives him some advice The mother gives him some advice , but it does not work in the circumstance faced by Umarah.</p>
<p>Umarah carries a donkey as the reward from working on his shoulder as told by her mother.</p>	<p>--</p>	<p>The mother gives him some advice and message, The mother gives him some advice , but it does not work in the circumstance faced by Umarah.</p>

The table above shows the failure of Umarah as well as his mother success. Umarah's failure is caused by his mother reflection of the past in anticipation of the future, which does not work in Umarah's circumstance. Meanwhile, he mother was successful because what the Grandmother had anticipated in the future really occurred and the advice taken was applicable in the mother's circumstances. The failure and success possibly happen on Allah's will along with the human's effort, sincerity and also gratitude in accepting the result accomplished (Hadiri, 2015)

CONCLUSIONS AND SUGGESTIONS

The relation of Umarah and his mom is represented through honest communication or conversation. Honesty is the main key in a relation among the family members and also society. The openness and honesty demonstrated by Umarah provides a good model for today's children. Umarah is always open to his mother. He always tells his parent everything that he experiences in any circumstances like getting a job and the reward given to him. He also tells his mother about the problem he faces. His mother gives him advice to solve the solutions of the problem. The son makes mistake but the mother give advice to solve the problem so that he will not repeat the same mistake. The son make different mistake each time and the mother suggests solution. This should make the son learn to solve the problems and be wiser. The son's honest and open personality and the mother's patience and wisdom contribute to their good and long-lasting relation.

The representation of Umarah as a lazy and foolish boy and his mother that is studious and knowing the solution upon Umarah's problems is the result of a long process. Both Umarah and his mother do not know what will happen in the next day. If Umarah or another child in his position makes a mistake and tries to correct the mistake of the day, then the mother will only gives the solution of the problem happens in that day. In reality, there is no perfect mother, who knows many solutions of certain problems



faced by the child. The truth is that human only knows what happens in present time and remember what happened in the past. Only Allah SWT knows everything. Human success in life is not determined by the strengths and weaknesses. Despite his seemingly never-ending misfortune, Umarah eventually finds his luck. He is even luckier than his friends and his mother. As a human being, Her mother is not a perfect parent. The main point to highlight is that children and parents should keep the good will in their heart, the spirit to struggle, praying for Allah Almighty, and being grateful for what they have.

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ANTI-HOMOPHOBIC DISCOURSE IN “*DELAILAH TAK INGIN PULANG DARI PESTA*”

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Abstract: The purpose of this study is to analyze anti-homophobic discourse in a drama script written by Puthut EA entitled “Delailah Tak Ingin Pulang dari Pesta” by using queer theory. Anti-homophobic discourse, in this concern, is about how Puthut EA elaborates the conversation of the characters’ senses of being homosexual (Indonesia: *waria*). Furthermore, queer theory stands that sexuality is not a natural feature or fact of human life but a constructed category of experience which has historical, social and cultural, rather than biological, origins. The script shows how a homosexual does not have a “space” in a society and how the characters are constructed as non-heterosexual. It somehow represents the trending topic being discussed and debated nowadays, especially in Indonesia, about homosexual, bisexual and transgender cases. Therefore, this analysis, later on, concludes how the script delivers clearly about homosexuality and functions as people’s guide to react to questions related to homosexuality.

Keywords: *anti-homophobic, queer, homosexual, identity*

INTRODUCTION

The journey of finding true identity is always interesting to discuss. Some people may find difficulties to decide their own identity since they are born with biologically different sexes; somehow they grow up with culturally constructed gender role. Since human beings are divided sexually as male and female, gender construct determines a person as either feminine or masculine. It is possible that someone who is born as male acts as feminine as constructed by the society, and vice versa.

Nowadays, the issue of Trans-gender arises in Indonesia along with the widely campaign on LGBT rights across the globe. The phenomena of trans-gender in Indonesia have become a controversial issue as it is considered as a violation of the established gender norms. In Indonesia the trans-gender male is called *waria*, which is an acronym of *wanita* (female) and *pria* (male). A *waria* is a male who acts, dresses, and behaves like a female. Recently, *waria* and gay communities are more open in showing their existence. It is argued that a male transformation into becoming a *waria* is due to biological factor. He can be a hermaphrodite and his sexual orientation is homosexual (Prayudi, 2014). The issue on trans-gender is still debatable. Several factors are believed to be the reason of this phenomenon. Whether transgender is due to biological factor or cultural factors is still debatable. Sexual orientation is decided either from the biological category or cultural category (Puthut EA, 2009).

Homosexuality is included to the study of sex orientation drawn as personal sexual impulse object. Heterosexual means adversative sex, homosexual means same sex or bisexual, both sexes (Kaplan,



1997). As stated by D'Emilio (1998) the study of homosexual is distinctively differed from sodomite that identity was based on his or her sexual expression. Some scholars agreed with this definition include Michel Foucault (cited from Levy, 2009). Foucault (1926-1984) wrote comprehensively about knowledge, power, and sexuality, proposed one answer. His book, *The History of Sexuality*, has influenced many contemporary gay and lesbian theorists. According to Foucault (1990) in the late 19th century:

"Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul. The sodomite had been a temporary aberration; the homosexual was now a species".

The exact meaning of this scientific exploration of sexuality should be a conception of sodomy as a category of forbidden acts defined by secular and religious law to that of the pervert as a kind of person defined by medical and psychiatric expertise (Kaplan, 1997, p. 115). Therefore, homosexual is defined and identified by their sexual behaviour (Levy, 2009). Further, in this context, the phenomenon of *waria* told in the script belongs to homosexual due to their behaviour. Moreover, homosexuality refers to sexual interaction and romantics between two individuals with same sex, just like what the characters did in the story plot as they work with body for money.

Being a *waria* is considered as an "abnormal" by most Indonesian people since the society holds strongly on heteronormativity value. Therefore, the society rejects homosexual people. This rejection raises a homophobia, which encourages more people to reject homosexual community. The homosexual people are deprived of their rights as citizen to participate in the society as they face discrimination in employment.

This research focuses on the issue of homophobia, which anti-homophobic group confronts. The anti-homophobic group erases discrimination against homophobia. Further, anti-homophobic group fights for the LGBT rights to gain equality in the society. The issue of anti-homophobia is represented in a drama entitled "*Deleilah Tak Ingin Pulang dari Pesta*" written by an Indonesian writer, Puthut EA. It carries a message for people not to ignore homosexual, instead people should give them opportunity and acknowledgement.

Deleilah Tak Ingin Pulang dari Pesta tells about three *waria* daily lives, they are Rosiana, Luna and Happy. Rosiana's real name was Ahmad Rizki. He became *waria* because of his obsession to be a strong woman in his family as his mother was abused by his father. Luna was Alex Dicky, who becomes *waria* because he got trauma after being molested by his friends. Happy was Agus Pamuji, who has traumatic sexual experience with an adolescent guy in his childhood. Three *waria* work at Metro Nite Club managed by Dedi as trio called Deleilah. They also work as prostitutes once they are involved to homosexual community. They spend their time joining "party" to release themselves from the bondage of the past. In this place, they can express everything that they cannot get from the society, which values heteronormativity. One day, Dian and Novi (two supernumerary actresses) came to their life and try to change them as they think that the trio can try their luck as actresses to gain recognition. Deleilah group was abandoned as the trio aspires to reach their ambition to be politician and actresses. Meanwhile Metro has to be closed since Dedi's family are against his business. In the end, Metro is closed and the trio each



has a new job. Luna became a designer, Happy was active in his association with his partners, and Rosiana became a singer.

One of the famous definitions of homophobia was stated by Adams, Bell, & Griffi (2007) that homophobia refers to an irrational fear or hatred of homosexuals, which often leads to discrimination and violent acts. The existence of homosexual community that leads to homophobia according to Kornblum (2000) is caused by the lack of knowing about homosexual. Besides, the stigma of homosexual occurs that moral resistance of norm and religion made them have no space to be accepted in social life (cited from Rahardjo, 2007). The discrimination often happens to homosexual community to get any job, participating in public activity, losing their right to live in social, such as drawn by Puthut EA in this *Deleilah Tak Ingin Pulang dari Pesta*.

On the contrary, anti-homophobic brings people ideology not to hate homosexual instead people should receive their being in social life as there should be no gap or even discrimination. Then, homosexual community is free to express their opinion, creativity, and/or ability in certain places. Here, Puthut EA brings reader of the drama script to be more critical and be open-minded to see the world of homosexual community generally. The conversation in this context demonstrates anti-homophobic that people may not be aware of. Former researchers have done studies on this anti-homophobic case. One example of homophobic discourse in women's sport accuses straight woman of "deviant" behavior with the hope of deterring them from sport participation, from supporting lesbian sportswomen (Veri, 1999).

This study concerns about the anti-homophobic discourse that is inherent in the drama. Michel Foucault (1984) defined discourse as a written or spoken statement that serves as symbols of knowledge and thus, power. It is historically contingent and can never be isolated from the social practices which surround it. This concept of discourse is relevant to examine anti-homophobic exist the object of this current study. Goss' (1993) former research applied Foucauldian approach that criticizes heterosexism and homophobia in the Christian church. He argued that "discourse as a language practiced within social context and formed within a matrix of individual and institutional practices their historical situations and their conflict" (cited from Veri, 1999). Also, this discourse was utilized by Veri (1999) to find the result on studying homophobic discourse in sport especially woman athlete.

METHOD

Since the subject of this research is a drama entitled *Delailah Tak Ingin Pulang dari Pesta (Delailah would not come home from the Party)*, qualitative method is applied. This study examines on how Putut EA as the playwright presents anti-homophobic discourses in the script based on queer theory proposed by Foucault (1984). Therefore, the techniques used were close reading of the drama script and note-taking. Furthermore, e-books, e-journals, or another internet sites discussing queer, homosexuality discourse related to identity and anti-homophobic are used to help comprehend the conceptual meaning in this research. The steps taken in collecting the data are (1) reading the whole script; (2) identifying the phrases, clauses or sentences which consist of anti-homophobia context; (3) classifying the data based on the topic. Then the selected data are translated. The word 'waria' in this translation context refers to



homosexual since the story focuses on their sexual orientation. Next, the researcher explored and interpreted the narrative by utilizing queer theory.

Peter Barry (2002) mentioned that the study of homosexual –gay and lesbian- in the frame of queer theory is originally taken from post-structuralism literary work in 1980s. The significant main point of post-structuralism is that to deconstruct binary opposition. Barry (2002) states:

“firstly, that the distinction between paired opposites is not absolute, since each term in the pairing can only be understood and defined in terms of the other, and, secondly that it is possible to reverse the hierarchy within such pairs, and so 'privilege' the second term rather than the first”

Foucault (1984) is one of the most provocative poststructuralist critics who endeavored to elaborate the universalizing conception of history, reason, and power in hopes of creating “a history different modes by which, in our culture, human being are subjects” (Veri, 1999).

The theory of queer is derived from the subject that identity is inconsistent and stable. Identity is historically and socially constructed. According to Talburt & Steinberg (2000), queer theory highlights that identity is a cultural construction and places value in unconventional and non-normative sexual identities. It presents a place for a multiple identities in multiple categories, such as gender, race, religion, ethnicity, sexuality, and so on (Levy, 2009). Butler (in Levy, 2009), stated “Identity categories tend to be instruments of regulatory regimes, whether as the normalizing categories of oppressive structures or as the rallying points of a liberatory contestation of that very oppression”.

FINDINGS AND DISCUSSION

The selected data have shown how the homosexual community and heterosexual (Dian and Novi) community demonstrated anti-homophobic. These data were already representative and the important conversations taken from the script. Puthut EA as the writer does not only put the conversation on anti-homophobic to heterosexual people, but also in homosexual, implicitly. The data are:

Datum 1

Rosiana:” *Bagus dong. Jarang-jarang ada orang yang menjadikan kita sumber inspirasi*”
(That’s good. It is almost impossible people make us as their inspiration)

In this context, Rosiana as a *waria* try to be more open-minded in accepting that homosexual such as them are actually the source of inspiration. The conversation revolves around Desi, a *waria* who has just finished his job with his costumer. The customer gives him a poem as appreciation. The customer states that the poem was inspired by Desi. Rosiana thinks positively about this. This signifies the acceptance of homosexual people as they can inspire others. The statement however signifies the fact that homosexual people hardly gains appreciation from the society that values heterosexuality.

Datum 2

Rosiana: *justru aku memandang tinggi diriku sendiri. Memangnya kalau banci tidak bisa profesional? Aku mau profesional.* ...

(I highly value myself, precisely. Do you think a homosexual can’t be a professional? I will be a professional)



This dialog points out the homosexual rights. The writer tries to prove that homosexual can also be professional as they have competence. The writer himself gives the clue of anti-homophobic conversation that homosexual can also be professional. This aims to make reader realize about the fact of homosexual as represented in Rosiana's conversation with Dedi.

Datum 3

Dian: *"Itu tidak adil! Harusnya ya kalian bisa kerja di birokrasi atau perusahaan! Kalian ngerti gak sih?"*
(that's unfair! You all guys should have got the chance to work in government service or companies ! Don't you understand?)

Datum 4

Novi: *bener lho, Luna... Kamu itu punya potensi untuk jadi artis beken... Kamu itu cantik, punya banyak kelebihan, nyanyi, nari, masih muda... ..*
(that's right, Luna... you have potential to be a famous actress... You are beautiful, you have many talents, singing, dancing, you are still young... ..)

Datum 5

Dian: *Kedatangan mereka adalah sebuah ekspresi atas ruang-ruang yang selama ini mengungkung mereka. Di sini, di Metro, mereka datang untuk diri mereka sendiri, karena di sinilah mereka mendapatkan ruang untuk mengekspresikan diri mereka sendiri, dan di sini pula, mereka bisa mendapatkan pengalaman sosial bahwa kelompok waria seperti Deleilah, yang adalah bagian dari diri mereka, bisa muncul sebagai primadona.*

Their coming to this place is an expression on their own space that during this time already locked them. Here, in Metro, they come for themselves, because they can get their own space to express themselves here. And in this place, they are able to get social experience that homosexual community such *Deleilah*, is actually part of themselves, who can be the primadonna.

Datum 6

Dian: *... kalian harus mulai melirik ke soal-soal seperti itu. Mulai berpikir soal wakil waria di parlemen, dan mendidik kawan-kawan untuk punya kesadaran seperti itu.... ..*
(you must begin to look into matters like that . Start thinking about homosexual in parliament, and educate your fellows to have such that awareness)

In data 3 -6, Dian and Novi, both are females, present their opinion about homosexuality, which represents the idea of anti-homophobic. As shown in data 3 and 4, Dian encourages the three transgender guys to develop their talents and ability. They have the rights to develop themselves and get engaged in public sphere. Novi also tries to show how a homosexual has many abilities just like what heterosexual community has.

Meanwhile, data 5 and 6 explain that the homosexual people coming to Metro Nite Club solve the problems they face in the outside world; that is, the lack of recognition from the society. Here, the writer attempts to show the reader on how people should take a role and act facing homosexual community.



Anti-homophobic is clearly presented by him for the reader in order to make them wiser in dealing with homosexual issues. There should not be any discrimination of homosexual since they also have right to live as a society member. In queer's theory standpoint, identity, include sex orientation is inconsistent. This is represented in the drama script through the depiction of the characters, who were born normal as male, but then their childhood social life experience has changed them into transgender.

CONCLUSIONS AND SUGGESTIONS

To sum up, the anti-homophobic discourse in the drama is presented to make both the reader and researcher be more aware about the existence of homosexual people. The homosexual should not be discriminated since they have rights to live like heterosexual. As identity is not always consistent, people should be more open to the dynamics and be more tolerant and fair in treating the homosexual community. Queer theory has promoted anti-homophobia in the society to keep the social justice.

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POSTCOLONIAL HOME IN SERIBU KUNANG-KUNANG DI MANHATTAN WORK OF UMAR KAYAM

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Abstract: *Seribu Kunang-Kunang di Manhattan* (SKKdM) is an anthology of short stories written by Umar Kayam (UK), published in 1972. The title of the anthology is taken from the title of one of the short stories. This paper discusses the short story using postcolonial approach with the focus on spatial politics, addressing the concept of postcolonial homes, as proposed by Sara Upstone in *Spatial Politics in the Postcolonial Novel*. In post-colonial context, an author can be considered as representation of existing discourses. Umar Kayam, in this context, revealed the discourse on diverse spatial politics at *Seribu Kunang-kunang di Manhattan*, which constructs the postcolonial experience

Keywords: *Seribu Kunang-Kunang di Manhattan*, Umar Kayam, postcolonial home

INTRODUCTION

The anthology of short stories *Seribu Kunang-Kunang di Manhattan* (Thousand Fireflies in Manhattan) was written by Umar Kayam. The book is specifically dedicated to his wife and children, as written on the preface of the book, "To Jus and Sita, comrades in hunting in the wilds of Manhattan, summer New York 1961". The statement implies memorable and intimate moments he experienced with his family. There is a short story with the same title as the name of the anthology in it.

This paper discusses the short story using postcolonial approach with the focus on spatial politics, addressing the concept of postcolonial homes as proposed by Sara Upstone in *Spatial Politics in the Postcolonial Novel*. In post-colonial context, an author can be considered as representation of existing discourses. Umar Kayam, in this context, revealed the discourse on diverse spatial politics at *Seribu Kunang-kunang di Manhattan*, which constructs the postcolonial experience.

METHOD

This paper discusses a short story named *Seribu Kunang-Kunang di Manhattan* (herein after written *SKKdM*) through postcolonial approach, with the focus on the spatial politics, specifically on the concept of postcolonial home, as formulated by by Sara Upstone in *Spatial Politics in the Postcolonial Novel*. Thus, this paper used qualitative method based on postcolonial perspective.



Postcolonial is the term for a critical approach to understanding the effects of colonialism that continues works in texts (Foulcher and Day, 2006: 3). The effects of colonialism can be seen in postcolonial literature as a specific discourse about identity, gender, language, space, race, etc. Upstone (2009) discusses the alternative concept of spatial politic in the postcolonial novel that reflects diverse spaces that construct postcolonial experience.

In the postcolonial context, the author or authors of literary works can be regarded as a representation on existing discourses. The position of Umar Kayam (herein after written UK) would thus be seen as the author who reveals a certain discourse which also reflects the diverse political space in text *SKKdM* that constructs his postcolonial experience.

FINDINGS AND DISCUSSION

Representation of Postcolonial Home

Referring to Foucault opinion, Upstone states that the understanding of space can be used as a significant context to explain the power relationship and negotiation of identity. Upstone's concepts of space is very fluid and open. He mentioned the term *chaos* to describe the space that is re-imagined in the postcolonial and not be regarded negatively. In addition, Upstone also uses the term heteropia belonging to Foucault, as the concept of space where the real and unreal mingled which it in the context of post-colonial move towards possibility of a positive new identity. Then, from the space concepts, Upstone called post-space as the term -- *where a chaotic sense of the spatial on all scales becomes a resource towards the re-visioning of the postcolonial position in society and consequent issues of identity, the possibilities inherent in postcolonial spaces as a direct result of their hybrid histories* (2009: 15). Through these concepts, the following discusses the representations postcolonial home in *SKKdM* as a discourse on space and post-space.

In colonial perspective, a home understood as construction provides reinforcement of the colonial values. However, in the postcolonial home, what is represented as a place to live stands in the colonial relationship with his predecessor and to question those values. Therefore, there is a reversal or change in the representation of home in the postcolonial literary works, which put a home not as a denial of its political status in the construction of the colonial ideal, but the issue can be political. This reversal has implications not only on the colonial discourse, but also the political discourse of the colonial and postcolonial gender. Through the reading of personal space in a home, it is found that the domestic space includes subversion to order or colonial power.

SKKdM also represents discourse on space. The space appeared through the portrayal of physical form such as a place for character movement and in abstract as imagined by the UK through statements and things that are not stated, things that are imagined and done by its characters, distance that is raised and be erased between characters, also circumstance depicted and that is not depicted. Thus, space in *SKKdM* is fluid and open. Spaces were met and be dissociated in a dialogue or statement, imagined and realized. *SKKdM* provides a narrative that creates a sense of intimacy as well as estrangement.



The space opens with Jane statement to Marno that the moon was colored purple. Jane insists Marno to believe that, but Marno refused. Then, Marno moves from the sofa where they sat toward the kitchen to add water and ice into his glass. The characters are defined not through physical description, but through the space created during their conversation. Jane tried to make conversation with Marno, but it signaled the emergence of distance and tension between them and the absence of distance between them. Through the character also, different circumstances in space appeared. If Jane concealed that she was lonely, Marno was on the contrary, he imagined another space that led to his loneliness.

Lampu-lampu yang pada berkelip di belantara pencakar langit yang kelihatan dari jendela, mengingatkan Marno pada ratusan kunang-kunang yang suka bertabur malam-malam di sawah embahnya di desa.

(The lights twinkling in the jungle of skyscrapers visible from the window reminds Marno on hundreds of fireflies which likes studded nights in his grandmother fields in the village.)

Kleden acknowledges that the strong element in the UK's short stories is the attractive description of American background that provides interesting circumstances for readers to follow throughout the reading process. It is the process of making unfamiliar becomes familiar to the reader (Salam, 1998:109-110).

A physical space in an apartment in Manhattan has been expanded through Marno. It's seen by Marno from the windows of the apartment, which is a familiar domestic space. The space of recent time is closed, while the space of the past is open. This is a confusion or chaos created by UK against the concept of domestic space. Room, sofa, and the kitchen of an apartment show domesticity that resembles a home, but there are window showing hundreds of twinkling lights of buildings. It creates a new image of home as known by Marno that connected him to his hometown. Memories of home thus become narrowed and personal. The apartment was no longer as a space that resembles a home, but also to show home. Even Marno feels the shadow of his wife standing by his side. The assimilation between what is imagined and perceived by Marno creates closeness as well as distance from the present. In the context of this uncertain or fluid space, SKKdM becomes a representation of postcolonial home that carries the authors' discourse on multiculturalism and identity (Siregar dan Faruk, 2005).

The Reversal of Micro and Macro

Upstone stated that the postcolonial novel conveys the concept of colonial home, depicting the home as a metaphor for the colony and undoubtedly creating the link between domestic repression with power or colonial regime. However, there are differences with the colonial home, which is called by Upstone as a change in representation.

Yet I have suggested that central to the postcolonial novel's re-visioning of the home is a shift in representation (2009: 120).



Metaphors in the postcolonial home serve for different purposes among which are to act instead of preserving and to dismantle the colonial structure and to reveal the injustice which it is based. Home in the work of postcolonial metaphorically serves as a microcosm for the nation, while a macrocosm is idealized nation, which is great, and free. Therefore, imagining a home is a more political act of imagining the nation.

Home in SKKdM is not mentioned explicitly, but it appears in abstraction in the fluid space. When Marno says that there were crickets chirping and frogs croaking out there that can make it more fun, Jane calls him sentimental country boy and Marno answered, "Let me!" loudly. However, he later apologizes to Jane and says that the drinks have influenced him. The situation suggests that Marno's awareness of his identity is subversive to the multicultural discourse conveyed by UK. Jane's views of home as imagined by Marno become very colonial because of his natural portrayal and Marno cannot circumvent it. In Jane's view, it is the apartments that are domestic, while for Marno the domestic is what he saw through the window of the apartment as it shows something that resembles a 'home'. Marno's responses Jane's mocking him as "country boy" can be considered as a form of resistance. He denied but at the same time he accepted that he and Jane on the one hand can understand each other, on the other hand, they are opposing each other.

The microcosms in SKKdM are something unspoken, that is the inner self of Marno, which he misses or imagines to be close. It can be his wife and children, like the home itself. Meanwhile, for Jane, the micro is her feeling for Marno. In their togetherness, Jane actually misses her ex-husband—who is coincidentally named Tommy-- who had left. The one whom Jane wants to be close nearby is Uncle Tom, the black doll as a toy-lover. However, the little things are related to the macrocosm where Marno and Jane stay, in Manhattan. Jane imagines that they are the owners of Manhattan.

Apalagi yang bisa kukerjakan kalau aku berhenti bicara? Aku kira Manhattan tinggal lagi kau dan aku yang punya. Apakah jadinya kalau salah seorang pemilik pulau ini jadi capek berbicara?

What else can I do if I stop talking? I think Manhattan belongs to you and me. What will happen if one of the owners of the island is so tired of talking?

Manhattan as a microcosm for Marno is a place that not only reminds him of the colonial 'home' that constructs his identity and also Jane's, but also it is his postcolonial home. This features the spatial chaos that is fluid. The fluidity enables the reversal of the micro and macro. Manhattan is turned into a microcosm and a 'home' imagined by Marno is the macrocosm. While for Jane, Manhattan is a microcosm because she might just fall in love with Marno. UK provides an understanding of post space through these spatial metaphors.

CONCLUSIONS AND SUGGESTIONS

SKKdM represents UK's discourse on identity and multiculturalism which constructs his post-colonial experience. For UK, the understanding of identity should not be viewed narrowly within a particular



space or nationality alone. Identity is not only restricted to stereotype. The construction of identity should be understood as open and positive.

In SKKdM, there is a change or reversal of representation on the micro and macro. Through an apartment in Manhattan, Marno recognizes his postcolonial 'home' as a microcosm, which is something that cannot be defined, which envisaged the images of home that he has known. However, the apartment is also a macrocosm that signifies chaos in spaces, which create the fluidity in the construction of his identity.

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CHARACTERS IDENTITY QUEST ON *HUJAN BULAN JUNI* NOVEL BY SAPARDI DJOKO DAMONO

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Abstract: Indonesian society consists of diverse ethnic groups. Social interaction among different ethnic groups is inevitable. This causes migration, movement, or marriage among ethnics and cultures. Interaction among ethnics and cultures make many people question and debate about their identity. This phenomenon is presented by Sapardi Djoko Damono in his novel "Hujan Bulan Juni".

Giddens (1991) described identity as uncompleted project. Identity is a process that always changes from circumstances, time and place. This research analyzes identity quest of characters narrated on this novel in relation to social intercourse among ethnics and cultures. How characters are questioning, debating, constructing or deconstructing identity is discussed in this paper as an effort to project unfinished identity. This paper also explains that identity as individual process and social construction on literature is in accordance with Giddens' theory (1991) that identity is a matter of not only self-*description* but also social ascription.

Keywords: *Novel, Identity, Identity Quest*

INTRODUCTION

Multiculturalism is a reality and a challenge which most of Indonesian are facing. Migration of inhabitants possibly makes cultural meet, cultural change or even cultural assimilation among society. In the diverse society, conflict becomes a susceptible thing as a consequence of existing difference. It becomes a challenge for Indonesia to face the differences happening among society. Thus, it needs a strategy to face that problem.

In response to the cultural diversity, Indonesian people have a strong need in identifying their self. Identity is a significant thing for Indonesian people to define their role and position in interlacing relationship with members of society (Woodward, 1997). Those are needed due to the potential problems occurring in multicultural society, such as discrimination, stereotype, racism, and marginalization because of unclear role and position on society. The problems encourage human to fight for identifying their self.

Discrimination, according to Anderson and Taylor (2009) is overt negative and unequal treatment of members of some social group or stratum solely because of their membership in that group or stratum. While stereotype is an oversimplified set of beliefs about members of social group or social stratum, stereotypes are presumed, usually incorrectly, to describe typical member of some social groups. Racism is the perception and treatment of racial or ethnic group, or member of that group, as intellectually, socially, and culturally



inferior to one's own group. It is more than attitude; it is institutionalized in society. Racisms involve negative attitude that are sometimes linked with negative behavior.

Wallace (2009) states that marginalization is one of the operative terms in any examination of those practices and persons that have long remained outside dominant constructions. Discrimination, stereotype, racism and marginalization are always shadowing multicultural society which must be avoided to happen.

Although multicultural society based on ideology of difference in diversity, negative acts due to differences can be found. It needs great effort for marginalized individuals to survive in a diverse society. This creates a great problem and challenge for every individual in constructing their identity. Multiculturalism issues inherent in literary works are not only represented through character from different background (race, culture, tradition, religion, class and others). The issues addressed are transition, tolerance, harmonization between past and present. It is quite important to address the complex problem addressed in multicultural literary works.

Issues on identity, diaspora, hybrid, diversity and difference can be found on multicultural literary works. Although human life is the main focus on literary works, past or present, but the exploration method towards subject varies. Identity becomes a warm topic in recent literary works; national identity, cultural identity, sexual identity, spiritual identity or even intellectual identity (Carter and McRac, 1998).

Problems about identity, hybridity, diaspora on multicultural world such Indonesia are an interesting topic to be researched. Novel "*Hujan Bulan Juni*" written by Sapardi Djoko Damono is one of literary works that address the issue of multiculturalism in Indonesian society. This paper explores how the different characters in the novel about experiences on identity conflict and how they negotiate their identity as a strategy done in a multicultural Indonesian society.

Identity is an issue firstly turns up in cultural studies. Stuart Hall (1990) said that identity is a construction that can be changed and adjusted to the condition. On the other world, identity is flexible. The concept of identity of this research refers as follows: "It is a matter of 'becoming' as well as 'being'. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture" (Rutherford, 1990:225). Identity is a process not only being but also becoming pointing past and present. The process "becoming" is continually running suitably by social condition, culture, space, place and others. However, people are not entirely free in identity constructing work: the construction of one's identity is affected by political, historical and social dimension as well as personal ones (Hall 1999:16). In addition, it is not just individuals who construct their own identities: on the contrary, identities are negotiated and renegotiated among members of society. Hall argues that societies are forms of cultural power: social groups, e.g. social classes, ethnicities and gender groups which are unequal in relation to each other and have become so through the use of cultural power. Thus, the access to identity building resources and the articulation of possible identities within society are unequal as well.

Starting from the notion that identity is variable, Blommaert (2005:204) argues that identity is representation. This representation involves situating oneself in relation to others; situating oneself in groups,



categories and according to different situations. This results in 'relevant identities' which are dimensions of identity foregrounded in specific situations (Blommaert 2005:204). Hall (1992) and Barker (2005) share a similar kind of performance perspective on identity, stating that all identities are located in a specific time and place. It is also noted that identities are recognized through sameness and difference; therefore, identity is both personal and social.

Hall also stated that identity as regard to problems of position affected by self-consciousness and social interaction (Hall, 1996:17). Then, identity is how human is positioning themselves and how humans are positioning others.

Characters experience on literary works becomes object problem of this research. Thus, theory about characters can help in understanding the characters deeply and clearly. Abrams (1999) said that characters are interpreted by the reader as being endowed with moral, dispositional, and emotional qualities that are expressed by dialogue and action. A character may remain essentially stable or unchanged in outlook and dispositions, from beginning to end of work, or may undergo a radical change, either to gradual development or as a result of crisis. Thus, Abram's statement can be used to see characters on "*Hujan Bulan Juni*" relating to identity conflict and its negotiation as a strategy done on multicultural Indonesian society.

Setting has a great role in literary works. For Abrams (1999), setting in literary works, narrative or dramatic, commonly determines place, time and social context.

"The overall setting of a narrative or dramatic work is the general locale, historical time and social circumstances in which its action occurs," (1999:284)

General locale denotes to location where the event is happening in a fictional story. It can be a place with certain names, certain initials, or certain location although without clear names. While historical time relates to time, the events happen in a fictional story. "When" sometimes relates to factual time, or the time relates to historical events. The last, social circumstances denote to life society social acts in a place of literary works. The way of society social life covers complex life problems. It can be life habits, tradition, beliefs, life view, actions and thoughts. It also can be a social status which the characters live in.

Social circumstances are the most important role of setting because it can certain a setting, mainly place setting. Then, setting in literary works becomes exclusive and typical or must be neutral. In other words, to be typical and functional, place description should be followed by social circumstances, or actions of society in that place.

METHOD

Method used in this research is descriptive qualitative. The main resource used is Novel "*Hujan Bulan Juni*" written by Sapardi Djoko Damono published by Gramedia Pustaka Utama on September 2015. While books, journals, or internet sites discussing multiculturalism problems, feminist thought about differences relating to age, race, class, sex, and identity negotiation are used to comprehend understanding the concept of this research.



In analyzing the data, close reading is used to explore the intrinsic elements mainly character and characterization. Description about female character related to physical, intellectual, or action description is discussed to explore the strategy of characterizing female on negotiating identity. Reading technical closely is also used to uncover setting elements for digging social context on the novel. Those two analysis methods are related to research focusing on characters experience on such social context in diverse society.

While steps to uncover problems in this research are :

1. Analyzing multiculturalism aspects in Indonesian society on novel "Hujan Bulan Juni".
The analysis will focus on characters which are interlacing relations on Indonesian contemporary society such time, place and social setting to show the existence of diversity in Indonesian society.
2. Analyzing how characters are debating their identity focusing on the problems of originality which is determining the identity.
3. Analyzing character named *Pingkan*
4. Analyzing differences faced by *Pingkan* on diverse society's life.
5. Analyzing identity negotiation of *Pingkan* related to differences she faced in multicultural society.

FINDINGS AND DISCUSSION

Living in a multi-ethnic society, the characters in "*Hujan Bulan Juni*" characters are debating their identity. The diagram below resumes the relationship of them and shows how their social identities are constructed.

Bu Palenkahu :

She was originally born in Solo Java Island and named Hartini. After she married with Palenkahu and moved to Manado, she was called Bu (Mrs) Palenkahu. They have a son and a daughter, named Toar and Pingkan. As a Javanese woman who moves and lives in Manado, she is confused and starts to question about her 'pure' identity, whether she will still be Javanese or be a Manadonese and whether her moving from Java to Manado will change her identity as Javanese or not. It is represented in the following statement.

Ibu Toar katanya dari Jawa, tetapi sudah lama menetap di Makassar. Kalau ditanya dari daerah mana asal-usulnya di Jawa, malah bingung sendiri. Atau pura-pura bingung karena malu kalau bilang dari kota kecil yang suka jadi bahan ejekan orang Solo. (18)

(They say that Toar's mother is from java, but she has been staying at Makassar for long time. If she is asked about where she is from in Java, she is confused. Or she is just pretending to be confused because she is ashamed to say she is from a small city that the Solo people often make fun of)

Hartini also asked many people about her identity. She looks for the answer. Does a female who move to another place after getting married still maintain her original identity? She assumes that she is neither fully Javanese nor Manadonese. Furthermore, her two children were given named by Manadonese name, Toar and Pingkan.



Sebenarnya aku bingung, Mbok, rumahku itu sebenarnya dimana? Rupanya Hartini selama ini masih saja merasa Solo bukan rumahnya, Jawa tidak bisa lagi memiliki sepenuhnya. Aku ini ibunya Tor dan Pingkan, begitu selalu jawabnya kalau ditanya asal-usulnya. (101)

(Actually I'm confused, Mbok, where do I belong? It seems that Hartini is still feeling Solo is not her home, she does not belong to Java completely. I'm Toar's and Pingkan's mom, that is what she always answers when asked about her origin.)

Her confusion about her identity occurs daily. Her language and appearance show that she is not a Javanese anymore. Her servant told her that her appearance, her speech and act do not show signs of her being a Javanese. Nonetheless, Hartini and her servant do not know exactly how people are defined and represented as Javanese (18).

When she was talking with Javanese people, she feels more comfortable to speak in Bahasa Indonesia than in Javanese. "I'm not Javanese anymore," she said (84). However, Javanese people (Sarwono's mother from Solo) told her that she is still categorized as Javanese.

"Bu Palenkahu itu kan Jawa, meskipun cara omongnya tidak begitu Jawa lagi." (88)

This problem in constructing identity does not create any conflict in social interaction. Her servant told her that Manado people never treat her as the other. "It's due to her good communion" her servant said. (85) Her confusion of her identity does not hinder her from being kind and tolerant to others.

Toar

Hartini is not the only one to search for identity. Her son, Toar, who has Manadonese Father and Javanese mother belongs to the two ethnicities and possesses the attribute of those ethnicities.

"Kami ini Jawa bukan, Manado tidak lagi," "Ibu kan Jawa kowek entah dari mana, Bapak orang Tonsea. Aku lahir di Makassar, Pingkan disini. Bingung? Jelas!" (17-18)

(We are neither Javanese nor Manadonese, "Mother is a Javanese, but I don't know where from. Father is from Tonsea. I was born in Makassar, Pingkan was born here. I'm confused)

Pingkan (Christian)

Pingkan, Hartini's daughter, appears in most of this novel. As the main character, her inquiry of her identity rises in many cases. The problems are related to her origin, her place of birth, language, dialect, clothing and her name. Her mother's family in Solo tells her that she is more Javanese than Hartini because of her fluent Javanese. Even though her name was inspired by a Manado legend, Pingkan and Matindas, her father wants her become Javanese by sending her to learn Javanese traditional dance.

"Kok Kamu belajar nari Jawa, untuk apa?"



"Bapakku si Manado itu maunya aku jadi orang Jawa saja, ikut Ibu." P (34)

("What are you learning Javanese dance for?")

"My Manadonese father would like me to be a Javanese, like my mother")

She often inquires about his identity. Some parts of herself prefer to be a Javanese, as she has some Javanese characteristics in her. She neither wants to be Manadonese nor pretends to be a Manadonese. However, she cannot declare or claim herself as a Javanese although she attempts to learn what to be a Javanese means. No group of people can judge someone as Javanese, Madurese, Sundanese, or Indonesian. Those identities are culturally constructed. Pingkan will never totally become Javanese as she wants, and she cannot fight for that.

"Memangnya kamu Manado?"

"Aku Jawa. Ya?" sahut Pingkan tak tentu arah (33)

"Salahnya dua, pertama, aku bukan Manado" "dan kedua, di negeri dan kampung manapun tentu ada tari" (35)

Dengan logat yang diupayakan mirip cara bicara orang Manado. (46)

Since the beginning, Pingkan has been questioning about her name. Her name is a Manadonese name. She feels it is not suitable for her since she feels that she is a Javanese.

"Iya, Papa, kenapa namaku Manado, bukan Jawa?"

"Kalau itu, tanya ibumu."

la ingat benar, bukan dia yang memilih nama Pingkan bagi anaknya, tetapi istrinya.

"Kalau namanya Jawa, ya ndak cocok to, Meneer," jawab Hartini waktu itu.

"Kakaknya namanya Toar, ndak lucu to Pak kalau nama adiknya Pariyem atau Sembrodo." (H) (50)

Hall (1992) and Barker (2008) share a similar perspective on identity. They view that all identities are contingent on specific time and place. That is what Pingkan feels when she is in Manado or Java. She can adjust her identity based on where she is. She can be Javanese or Manadonese at the same time.

Pada waktu itu pula lagi-lagi muncul pikiran asing, Pingkan itu Manado atau Jawa? Ditengah-tengah tante-tantanya, ia berubah menjadi Manado. Tapi aku Jawa, Sar, katanya selalu. Namun, ia bisa dengan mudah jadi Manado. (78)

Sarwono (Javanese Moslem)

Tolerance in faith and religion has already rooted in Indonesian society. It is represented in how Pingkan, who is a Christian, asks her boyfriend to attend Friday prayer. She does not only order him but also suggests transport for going to the mosque.



"Sar, ini kan dah jam setengah 12, Jumat. Pergi sana kamu ke masjid Gedhe. Nanti telat lho. Yen kowe telat, dongamu ora bakal ditampa. Naik becak yang tadi dipakai aja, biar cepat." (74)

CONCLUSIONS AND SUGGESTIONS

This novel reflects some part of Indonesian diversity. "*Hujan Bulan Juni*" does not only portray characters from different cultural background, but also the complex issues they are facing in multicultural society. Every character is struggling to construct his or her 'real' identity.

The novel successfully portrays the harmonious society in Indonesia. It signifies the idea that nothing is wrong with identity issue in Indonesia. Culture, ethnic and religion diversities do not prevent people from living in a peace and prosperous life. The keys are respect and tolerance toward others in social interaction. However, novel conveys that identity construction is not a problem for middle class people. It requires further study to explore how the upper and lower class deal with the issues on identity.

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GLOBALIZING INDONESIAN LITERATURE: MAPPING THE ATTEMPTS

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Abstract: There is an unresolved debate among writers, critics, and academics, including in Indonesia, on what constitutes national and world literature. Particularly, in the attempt to make Indonesian literature a significant part of the world literature, critics often resort to the necessity of translating Indonesian literary works into English. However, translating is definitely not the ultimate solution since culturally embedded meanings in literary works are often failed by mere literal translation. This paper maps out the attempts so far undertaken by global literary figures in promoting national literature as world literature, from which Indonesian literature can reflect upon

Keywords: *national literature; Indonesian literature; world literature; translation*

INTRODUCTION

Indonesia has to be proud with many prominent writers. Major names such as: Marah Rusli, Motinggo Busye, Sanusi Pane, Budi Darma, etc. have contributed a substantial body of work for Indonesian literature. Marah Rusli wrote *Siti Nurbaya*, Motinggo Busye, *Malam Jahanam*, Sanusi Pane wrote *Sandyakala Ning Majapahit*, and Budi Darma wrote *Orang-orang Bloomington*. They are of the notable works in the history of Indonesian literature since the early 20th century. More and more contemporary writers have been promoting their works nationally and globally. Names such as Goenawan Mohamad, Danarto, Sutardji Calzoum Bachri, and Emha Ainun Nadjib are no strangers in the international literary forums. They have their works translated into English or other international languages in order to widen their readership. Their participation in literary world remains unremarkable. This paper discusses the effort of enhancing Indonesian literature to a better position among the busy discussion of world literature. It traces the reasons progress of promoting Indonesian literature in the global stages and suggests ways to solve this problem.

METHOD

This paper is based on library research. The writer collected the materials from many sources: books, journals, websites, and general knowledge absorbed by the writer during his search of expertise in literature. By reading the various sources and compiling them with the writer's experience, this article was composed and written. As a result of this point of view, the different Educational Departments have decided to establish, as the main purpose of the EFL teaching, the development of the four skills covering listening, speaking, reading and writing. However, the implementation of this approach has not been trouble-free as many teachers insist on asking their children to understand every single word they listen to



or read, or expect their pupils to write or speak without making the mistakes normally found in the process of acquiring any language (Cabrera, 2002).

FINDINGS AND DISCUSSION

The word 'globalization' went widely throughout the world since several decades ago. It refers to a condition which is similar in all parts of the world or something which spreads in many different countries. Following the popularity of 'globalization,' the term 'world literature' got a significant renewed interest among the artists throughout the globe (Thomsen, 2008). The discussion about 'world literature takes place almost every day and occupies pages of literary journals, newspapers, magazines, and various other forms of press. Polemic on world literature grows strong and attracts attention from many scholars.

A claim from Goethe triggers anger among many literary experts. "World literature is European literature," he emphasizes (D'haen, Damrosch & kadir 2011, p. 425). As if it did not pay attention to the provocative statement, Marx says softly that world literature is built from numerous national and local literatures (D'haen 2013, p. 8) He agrees that one-sidedness and narrow-mindedness of national literature cannot be maintained anymore. They must be broad-minded through world literature. Lawall (2010, p. 1) adds that world literature offers a pleasurable way to prepare broadly informed, self-confident, and adaptable citizens who are meanwhile educated in the cultural values of the home community

In a more complete explanation, Damrosch defines world literature based on his view point in three aspects: the world, the text, and the reader:

1. World literature is an elliptical refraction of national literatures.
2. World literature is writing that gains in translation.
3. World literature is not a set canon of texts but a mode of reading: a form of detached engagement with worlds beyond our own place and time. (2003, p. 281)

In Indonesia, Dewanto cynically says that we do not have what the so-called world literature. What we really have is "world literature" because the so-called world literature just indicates names in the market or popular in the bookshops' racks, while we have many other important and valuable books which are not well-marketed because they use their own national language (2015). He believes that equality among various national literatures have to be based on the original values, and not only on the condition of 'best-sellers' itself. In some ways, he agrees to Goethe's response to the phenomenon on which he claims that world literature as unavoidable paradigm (Pizer, 2006, p. 28)

Quoting Franco Moretti's statement, Dewanto defines desperately that world literature is the slaughterhouse of literature (2015), in which many literary works from minor languages were neglected, forgotten, and 'slaughtered' by those with major languages (English, French, or German), and, tragically, the number of the 'slaughtered' is bigger than what the so-called world literature. The significant role of language is elaborated by Wyels (2012) as follows," One of the most fundamental givens of a culture is its language and no culture can long survive let alone achieve a renaissance without its language being spoken and understood" (p. 38)

Indonesia is rich with witty writers. Pramoedya Ananta Toer (his best-seller *Bumi Manusia*) is the one and only Indonesian candidate for Nobel Prize winner. He wrote a number of inspiring novels and



translated into some major languages and got a success worldwide. Besides Pramoedya Ananto Tour, Indonesia is lucky with the emergence of young successful writers such as: Habiburrahman El Shirazy (his best-seller *Di Atas Sajadah Cinta*), Ayu Utami (her best-seller *Saman*), Oka Rusmini (her best-seller *Tarian Bumi*), Hilman Hariwijaya (his best-seller *Lupus*), Ahmad Tohari (his best-seller *Ronggeng Dukuh Paruk*), Andrea Hirata (his best-seller *Laskar Pelangi*), Muhammad Saleh (his best-seller *Krakatau: Syair Lampung Karam*), Eka Kurniawan (his best-seller *Lelaki Harimau*), Djenar Mahesa Ayu (her best-seller *Mereka Bilang, Saya Monyet!*), Dewi Lestari (her best-seller *Perahu Kertas*), etc. Their literary works have been translated into several major languages and earn important attention from international community

The major Indonesian writers, whose novels go international, struggle to achieve the status through their own efforts. Seeing this condition, Kurnia (2015) proposes an institution facilitating the translation of the best Indonesian literary works into many other languages to be published and distributed to many parts of the world. He believes if the government gives a certain attention to this problem, Indonesian literature will be able to compete with other big national literatures from other countries.

Some other outstanding Indonesian writers are Putu Oka Sukanta (his best-seller *Merajut Harkat*), Chairil Anwar (his best-seller *Aku*), Sutan Takdir Alisjahbana (his best-seller *Layar Terkembang*), HAMKA (his best-seller *Tenggelamnya Kapal Van Der Wijck*), N.H. Dini (her best-seller *Hati yang Damai*), Rendra (his best-seller *Balada Orang-orang Tercinta*), etc. They contributed great deal values to Indonesian literature. Teew (2013, p. 232) describes Rendra, for instance, as a witty artist. The theme and development of *la Sudah Bertualang*, for example, are sometimes too simple, almost childish. But that is not to say that they are lacking in atmosphere nor do they sometimes bring the Javanese world alive

Being the guest of honour at Frankfurt Book Fair in Germany last year in 2015, it was an advantage for Indonesian literature. Through this event, local prominent writers can attract more attention from international community. It is one step to become a major part of world literature. Comparing national literature to world literature, Moretti (2000) says, "National literature, for people who see trees; world literature, for people who see waves" (p. 68)

Another phenomenon of Indonesian literature is its specific topic. Most of them are about private concerns, particularly sexuality, in a way which had not been seen before. Remarkably, the most exciting and innovative writers of post-reformation Indonesian literature were women. In itself, this was a significant new development in Indonesian literature. For the first time, women held centre stage in Indonesian writing, and readers could now hear women themselves speaking frankly about personal and social female experience, female subjectivity, and female bodies (Aveling, 2007, p. 7)

One of the important shortcomings of modern Indonesian literature is the failure of its authors, on the whole young, well-educated men of the upper and more modernized strata of society, to deal in a convincing manner with the topic of adult heterosexual passion. This problem, Aveling (1969, p. 67) adds, includes, and partly arises from, an inadequacy in portraying realistic female characters which verges, at times, on something which might be considered sadism

Promoting national literatures into world literature has been done by many Asian countries. One of them is China. This country has two Nobel Prize Winners: Gao Xingjian (2000) and Mo Yan (2012). Both of them inspire Chinese writers to promote themselves. Zhou Weihui (Shanghai Baby), Yu Hua (Cries in



the Drizzle), Hong Ying (Daughter of the River), Jin Yong (Sword Stained with Royal Blood) are some of Chinese writers who get international success. In case of modern Chinese poetry, many poets happily pointed out Baudelaire's influence on their own work (Bien, 2012, p. 2). Unfortunately, their achievement is up never stable. Zhao (2015, p. 2) claims that there must be a unique Chinese mentality and structure of cultural references in Chinese writers' novels which appeal to Chinese readers only.

On the other side, Bruce Lee, Jet Li, Jacky Chan, and the like help Chinese literature get much more attention from the world. Their amazing action movies trigger people around the world to know more about Chinese culture and literature. The unstable popularity of Chinese literature also refers to the old model of the West versus the rest. Zhang (2015) declares this as the result of the condition on which issues of geography is still functional in contemporary global literature, especially in its prevailing "technologies of recognition." Although the division of west and the rest is irrelevant today, but the phenomenon still happens.

Going eastward, we meet Japan. This country is proud with two Nobel Prize winners: Yasunari Kawabata (1968) and Kenzaburo Oe (1994). Their achievement inspires a great deal of local writers such as: Fumiko Enchi (The Words like the Wind), Yukio Mishima (The Temple of the Golden Pavilion), Yoko Ogawa (The Man Who Sold Braces), Akira Yoshimura (Shipwrecks), Nisio Isin (The Kubikiri Cycle). Mirroring to the substance of Japan literature, Denton, Fulton, and Orbaugh (2012) claim that the confucian virtue of filial piety and loyalty was thus extended beyond the immediate family up to the highest representative of the nation—this was one of the most effective tools for uniting all the regions and classes of Japan into one "imagined community" (p. 44)

Starting earlier than Japan, India is the first Asian country which gets Nobel Prize through Rabindranath Tagore (1913). India withalso has many prominent writers such as: Arundhati Roy (The God of Small Things), Kiran Desai (Hullabaloo in the Guava Orchard), Tushar Raheja (Anything for You, Ma'am), Durjoy Datta (Till the Last Breath), Lakshmi Raj Sharma (The Tailor's Needle), Munshi Premchand (The Mystery of God's Abode), and many other writers. Most of their novels are translated into English, and this help the literary works promote themselves to the global readers. The increasingly globalized literature, according to Prendergast & Andersen (2004, p. 77), was governed by transnational exchanges and flows.

In West Asia, we meet Arab literature. Arab writers are political animals and that all Arab literature is thus, by default, political (Al-Nakib 2016, p. 30) Take a look at Hoda Barakat (The Stone of Laughter), Ahmad Ibrahim al-Faqih (There Is No Water in the Sea), Yusuf Idris (The Sin), Amin Maalouf (The Gardens of Light), Ezzat el Kamhawi (The City of Pleasure), and their colleagues, they discuss political matters, although in some cases, local issues also dominates the themes of Arab literature. It is a question whether or not that the Arab writers' principle is in line with Sweeney's statement," The presence of foreign influences constitutes some kind of weakness (1983, p. 33). Although transnational exchange and flows are unavoidable but local genius is absolutely relevant. Through national excellence, Arab literature can exist successfully in international discussion.



CONCLUSIONS AND SUGGESTIONS

Some national literatures of Asian countries which are translated into at least two languages (its native language and English) get a success worldwide. Moreover if they are translated into more than two languages, the success will be bigger. Most of Asian writers, including Indonesian, struggle to promote their works through self-effort. It is the time now to make a national movement to promote Indonesian literature. The role of government is compulsory. They have to coordinate the stakeholders of Indonesian literature to formulate the best way of promoting Indonesian literature on the stage of world literature

An institution which has specific task for translating Indonesian literature into, at least, six United Nations formal languages (Arabic, Chinese, English, French, Russian, and Spanish) has to be immediately established. Those who are competent in translation work full-timely at the institution and have to be evaluated regularly to maintain the quality of the translation. This is a step ahead toward a better condition of Indonesian literature among the other national literatures in the world. Many more strategic steps have to be formulated by the stakeholders of Indonesian literature. Through a number of strategic steps, gradually, Indonesian literature will achieve an honourable position at the international readers' attention.

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INDONESIAN WOMEN'S ROLE, CHARACTERISTICS, AND CONFLICT IN CONTEMPORARY LITERARY WORKS

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Abstract: Literary works represent any social and cultural situation in which it is produced, distributed and consumed. Thus, Indonesian contemporary novels can represent today's issues, including on womanhood issues and patriarchy in Indonesia, particularly, and Asia, generally. *Divortiare* is one of Indonesian contemporary novels that represent the life of urban women. The female protagonist represents modern notion of love, marital status, and women's roles in society, which might be considered taboo in the previous era. This paper examines the women's roles and the gendered conflicts experienced by the protagonist in the perspective of feminism and cultural studies. Analysis shows that Indonesian contemporary women have more agency in decision making. However, at the same time, Indonesian women are still vulnerable to domestic conflicts and cannot be totally free from men's domination.

Keywords: *feminism, love, popular novel, urban woman life*

INTRODUCTION

Women, love and life are such inducing topics to an everlasting discussion. They are all always changing and shifting throughout history. Women are human, and love is part of human's nature life. The search of love might be various for one and another, but it simply proves that everyone on earth has something to do with this very personal but strong feeling. Love is also a matter of existence which entitles human as a creature who need to love and being loved. Fromm (2014) argued that every theory of love has to begin from theory of human as it is about the matter of human existence. There are myriad sources and stories recording the roles of women their life dynamics in feminist theories. The emergence of this theory actually elucidates women's life, role and conflict as either by nature or culture. Besides, women in many cases are still vulnerable of being oppressed and marginalized. Often, because of gender categorization, women are generally categorized as an inferior group who are supposed to be subordinated by men. However, feminism is more likely concerned with the division of gender roles and its implication to the women's life. It is feminism that has placed gender in the academic agenda (Storey, 2009 p: 151).

In the light of feminism theory women's conflict, oppression and how such issues are represented. Further, the core of feminism is the belief that women are subordinated to men in society. Hence, it seeks to liberate women from this subordination and to reconstruct society in such a way that patriarchy is eliminated and a culture created that is fully inclusive of women's desires and purposes (Edgar & Sedgwick, (1999,p:96).



Novel is medium for writers to express their emotions and thoughts, and ideas. It becomes an effective vehicle to deliver certain messages to the readers. Once the readers get involved in the novel readings, it is more likely to be influenced by what is in the novel. In addition, novel is a fiction which has a magnificent power to reflect, represent or even persuade the readers about social life and how they see the world.

Novel by Ika Natassa "Divortiare" is one of Indonesian literary works that can be categorized as a metro-pop novel which picks up women's issue in an urban modern life setting. Most metro-pop stories are similarly characterized : having a female protagonist in her search of love that lasts a life time and her attempt to balance her private affairs and public affairs (love life and career) (Arimbi,, 2015). Metro-pop novel is therefore becomes so popular in Indonesia as it is in line with the modern era that enable the readers to have the same idea and imagination about today's ideal life. It also conveys such real situation that most people are likely to have. With a modern life setting, it is almost perfect to capture what most people especially women's dream about an ideal life and love.

This paper seeks to identify Indonesian urban women's role and conflict represented in this popular fiction. The following discussion will try to revolve the complex and dynamics issues experienced by a female character in a modern cultural setting. Surely, it will discuss how women's role in today's context is not easy. They have their own private life and personal desire as a well- paid professional and live in a fine economic condition. However, they also have to maintain their role as a wife in a marriage commitment. More interestingly, even though they identify themselves as modern women who are independent, bold and decisive, they often are trapped into a guilty feeling when they cannot meet the social norms and values embedded to them.

METHOD

Commitment is funny thing, you know? It is almost like getting a tattoo. You think and you think and you think before you get one. And once you get one, it sticks to you hard and deep (Natassa, 2008). The statement above is one of Alexandra's self -dialogues found in the novel "Divortiare". She is the main character who is facing such complex conflict for it is not only conflict with other characters but the most severe she has a serious inner conflict within herself. Divortiare, a story which captures the life of an urban woman namely Alexandra Rhea, a professional human relations of a leading Bank in Indonesia. She is still young and married to a well-known heart surgeon, Beno Wicaksono who works in a famous hospital in Jakarta. Both of them are well paid, well educated, good-ideal looking with a bright career. This story starts with Alexandra being's upset of always thinking about Beno, her ex -husband whom she married for two years and has been her private doctor since then. Their marriage ended with divorce as they both failed maintaining their relationship and romance. Instead, they are absorbed by their professional lives and almost spend their whole time working in their respective office. Indeed, for most people Alexandra seems to have an almost perfect life, having a good career, settled and handsome husband, smart, rich, and beautiful. She even lives in an apartment which not everyone can afford. Her life is surrounded by good people as she has a best friend who always supports her. She eats good food in a fine restaurant or café, buys a high- end branded outfits and drives her own car.



However, she thinks of being a “damaged good” after being divorced with from Beno two years ago. She continues her normal life. She gets career promotion. Yet she always thinks of Beno every time she tries to move on to another relationship. Her best friend, Wina, always asks and advises her not to be a pathetic young divorcee lady who cannot move on from Beno. Wina even manages to a run-after meeting with Denny, their old friend when they studied in Australia. Denny is a good buddy. He tries his hardest to win Alexandra’s heart. He is always there for Alexandra in her bad and good times. Yet, it means nothing for Alexandra as she is unable to forget Beno. She denies that she still loves Beno every time Wina and Danny talks about her feeling. In fact, she even calls Beno when she is sick and when her mother gets a heart attack. Hence, it is so difficult for her to forget Beno as she never really intends to end up her love and feeling to him how hard she has been trying to deny her own feeling.

FINDINGS AND DISCUSSION

The Roles and Characteristics of Indonesian Urban Women

Divortiare represents the life of urban women who try to balance the domestic affair and public affair. Alex, the protagonist and also Wina, Alex’s best friend both symbolize women’s role in a modern era living in an urban area such as Jakarta. Alex works as a professional banker while Wina is a fashion analyst in a famous magazine. They have good professional career and they also often have opportunity to Alex as a human relations often go out of town to meet and do surveys on her clients. She has an important role in her office as her boss always asks her opinion and analysis about the clients’ prospect.

Her role in public sphere indicates that urban women have equal opportunity to develop their career and as the consequence they will also be able to make better living qualities. This role is more likely difficult for women who are living in a traditional-cultural bond as for some cultural groups especially traditional one, still think that it is not necessary for women to take a public role as high as Alex does. Women in many parts of Indonesia are still considered as the second gender that is supposed to manage the domestic life, family and not to take men’s role to earn money for the family. Thus, Alex taking role in career and earning good living as if represents the role of urban women who are more dynamic and are required to be more independent in taking care of their own financial needs. This situation as suggested by liberal feminism which stresses equality of opportunity for women, regarding this as achievable within the broad structure of the existing legal and economic (frameworks (Barker, 2000, p. 25)

Getting a divorce in a very young age doesn’t make Alex bothered. She even convinces herself that her decision was right to end up her marriage illustrates how urban women’s character are usually stronger and braver to stand up on their own decision. She herself decided to get divorce and left Beno since she couldn’t stand anymore waiting for Beno who always got home very late in the night even when their anniversary. Alex is the example on how an urban woman has bravery to take decision, her decision is purely hers without considering any points outside her such as her parents, friends or common social norms. To be a widow in a very young age is surely not easy. Yet, she has a big determination on her own decision.

Other characteristics of urban women that can be inferred from the novel are their lifestyle and tendency of being consumerist particularly in their choice of fashion and consumption. Consumerism



indicates the unreflective practices of people who apparently mindlessly buy into gadgets, technologies, brands, and labels as way of life (Paterson, 2006 p. : 13). Spending a lot of money on fashion items is obviously seen in Alex's branded fashion style. She does not sustain herself to buy high-end branded clothes, bags and shoes which are extremely costly. Yet, she finds herself satisfied every time she can afford such branded fashion items. The conversation between Alex and Wina are often about their lifestyle, the way they dress and the choice of branded fashion items. This means urban women are really aware of such kind of lifestyle, they are really aware that their fashion choice is one of tools to show their status. In modern society, the need of being well fashioned is a matter of taste that distinguishes social and economic status of an individual regardless its real function. Veblen (1989) in Davis (1992, p.59) pointed to how excessive expenditure of clothing and other finery, not to mention the built in obsolescence achieved through functionally useless changes in fashion, served mainly to institutionalize the conspicuous consumption, waste, leisure practices of the wealthy. This is tangibly demonstrated by Alex characteristics which are always tempted to buy branded fashion and put them on to go to her office. She argues that it is part of her job as relation officer who is supposed to perform perfectly in front of her clients.

Conflicts of Indonesian Urban Women

Having an almost perfect life doesn't mean that Alex as a modern urban woman free from any conflict. In fact, she was undergoing dilemmatic conflict within herself. Firstly, it is very difficult for her to confess that she still loves her ex-husband Beno. She tries her hardest to be able to forget him as she thinks that it is shame on her if she still expects the man hurting her heart so badly.

"There were time when he actually made me want to be a better wife. But I guess some husbands and wives are just not meant to be together, right?" (Natassa., 2008, p.239)

She even still remembers every single memory that always induces her mind to think about Beno.

"Shit, Ben, you see how you're affecting every single decision that I made even though we're not together anymore?" (Natassa., 2008, p.171)

Yet, she does not let anyone know her real feeling, she just conceals her feeling to Wina and her friends since she does not want her friends consider her as a pathetic young divorcee who failed in moving on. She pretends to be strong and as if Beno is just her past who means nothing to her. Her high self-dignity is actually exacerbating her own emotional feelings about Beno.

Secondly, even though they are living in a modern society and in an urban setting, Alex and Wina are still tied by traditional views about marital status. Wina keeps encouraging Alex to find a new guy to marry as she is about to reach thirty. Not only Wina, Alex's parents also persuades her to consider starting a new relationship as her mother wants to have a grandchild immediately. Alex is sometimes overwhelmed by such urges and impulsive courage from people around her. Similarly, Wina also experiences such feeling-feeling of worries of flouting social norms when she slept with her boyfriend and was afraid of being pregnant because of pre-marital sexual activity. She even quickly manages her marriage to avoid any



gossip if she is really pregnant, but she is fortunately not. She was so happy knowing that she is not pregnant. Both Alex and Wina are indeed having and living a modern life, but they still irresistibly concerned with social norms that demand them to act and behave as what it is required.

Thirdly, Alex is still influenced by the notion of traditional gender roles which posit man as masculine, active, protective and decisive (Tyson, 1999, p :83). It is clearly seen when she disputes Wina's advice.

"You're young, you're beautiful, there are many fish in the sea, Lex. Go fishing!" (Natassa,, 2008, p.: 58)

"It seems so weird if I am, as a woman is the one who go fishing. Aren't women supposed to be the fish, and men the fishermen? Even if men are supposed to be the fish, then women would be the cute, beautiful, little fish that the male fish are after, right?" (Natassa,, 2008, p.59)

Alex's idea about what men and women are supposed to be indicates another personal conflict which is ambivalence towards her modern living. She still considers women as those who are supposed to be passive rather than active in the "search" for romance. She refuses Wina's idea to "go fishing" or to look for romance due to her supposedly passive gender role This kind of conflict demonstrates the ambivalence of urban women's modern life. In many ways, Alex is no longer identifying herself as traditional or obsolete, but still in some ways she cannot totally be free from common traditional notion about how men and women are supposed to be.

CONCLUSIONS AND SUGGESTIONS

From the discussion above, it can be concluded that Indonesian contemporary literature through metro-pop novels commonly present the life of urban modern women who live in an urban setting. They take some pivotal roles in public affairs which enable them to be more independent and decisive to what they think necessary or unnecessary to do. Their roles also influence them to have particular characteristics regarding their lifestyle and consumerism culture. However, uneasy conflicts coming up their life most likely exacerbate their private life which is related to marriage and romanticism. It is difficult for such urban women to balance their career and personal life. In addition, some conflicts also emerge from the traditional culture and social norms that expect them to behave in certain ways which they cannot fulfill due to their own decision.

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CHILDREN CHARACTER'S WORLD IN THE STORY *GIVE ME A TICKET TO CHILDHOOD* BY NGUYEN NHAT ANH

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Abstract: "*Give Me a Ticket to Childhood*" is a long story written by Nguyen Nhat Anh, one of the most famous authors of Vietnamese modern literature who specializes in children's stories. This is one of his most successful works. It has been translated into many different languages and was awarded the Southeast Asian Writers Award in 2010. The paper analyzes the aspects of sociology of literature and poetics of the children character's world in the story.

Keywords: *Give Me a Ticket to Childhood*, *Southeast Asian Writers Award in 2010*, *children character's life*, *sociology of literature*, *poetics*

INTRODUCTION

In a speech at the awarding ceremony of ASEAN Literature in Thailand in 2010, Nguyen Nhat Anh said: "Every ethnic group has hung a bell in front of its window of the soul. Writers have a mission to vibrate the bells up by literature." It proves that: *Give Me a Ticket to Childhood* has rung the bells of national spirit, but also these ringing bells harmonize with the bells of humanity, creating a work that everyone, whether adult or children, regardless of race, color and nationality will be able to see themselves in it.

Give Me a Ticket to Childhood has a very strange reading. Read to remember! Stemming is led by the cautionary statement of the author: "I write this book not for children. I write for those who used to be children. Each story of the author is a suggestion which is for those who used to be children remembering the childhood time ". The *Ticket*, which author asked to be in the title of book, would turn into ticket for those who read the book to go by the memory train back to their childhood.

THE WORLD OF CHILDREN IS INDICATED BY THE MEANS OF THE CONTENT IN THE WORK

"Ego" of the children and the children's resistance to the adult's world

It seems that in children's mind, the things they do are just forced to do. They do like to be "sluggish" and without self-consciousness. In other words, they do things because adults force them to do. Nguyen Nhat Anh is very subtle in exploring the funny and adorable resistance of children with many arguments defending them: "In the years that we call an ornate crotch grinding on the couch school (I frankly say that I was imprisoned in the classroom), I do not like any class from math, writing, reading to spelling class. I just like break time ". ". (Anh, 2008, p. 29) Or "I lazily studying while waiting for rice cooked. When it is done, I sluggishly eat and then continue to study " (Anh 2008, p. 24)

Because of inconsistencies between things forced to do and things children love to do, children tend to hate life and they gradually hate what they are doing every day because they do it for someone else and not for themselves. Certainly, sooner or later, the outburst in children will happen. Nguyen Nhat Anh wished to be "liberated" from the ego when the children want to escape the cycle of existing regulations. If we do not have the same rights as adults, they will "play adult roles" to be able to satisfy their own hobbies.

- "Are you mad?" It is meal time, so just eat, only those who are not educated well just do so, you understand? " (Anh, 2008, p. 40)
- "You are the parrot, huh? You do what you hear like multiplication? Don't you have a head?" (Anh, 2008, p. 43)
- "Only naughty children will have meals on time!" (Anh, 2008, p. 41)

Also in the desire of freedom of children, protesting against the stale and available things, children in the story of Nguyen Nhat Anh impartially called "pillow" to "doll", "dog" to "the desk", and called "buddy" to "Rector" and so on. The world is only a land that is for children and unique imagination when they rechristen the world with only one nice purpose which is to make the world more pristine as it is born again. And the words of the children because of the "excuse" are humanity: "We do not have any other way when we are too young while the world is too old. Therefore, we need our own young and wealthy world." (Anh, 2008, p. 55)

CHARACTER "I" TODAY THINKS ABOUT YESTERDAY

The "philosophies of the children" and "philosophies of adult" in the work

Philosophy of love

Childhood - everyone would have love when he was a kid. And certainly, the kids in the story of Nguyen Nhat Anh - the kids which "is really childish" than any other kids - also have one. Stories about awkward love of children has reappeared the whole picture of the spirit of any child who is at the age of seven or eight. But more specifically, Nguyen Nhat Anh has told the stories through the eyes of comparison of an eight-year-old child, a twenty-year-old man and an experienced fifty-year-old man:

"The reason Tí Sún is outside my marriage plans (if I actually had a plan to get married when I was eight years old) just simple: She is the worst cook among the girls I used to know and will know. At that time, I just like three dishes: noodles, noodles and certainly noodles. Perhaps there is no dish which is easier to cook than noodles Yet Tí Sún have never cooked a whole bowl of noodles throughout her life "(Anh, 2008, p. 27)

And this is the view of a young 28-year-old man:

"Just think that: In fact, until taking a beautiful girl to home, the boy has almost no chance to get assessment about the ability of cooking of his future spouse? Love is decisively more romantic than eating, like heart is certainly nobler than stomach. (Anh, 2008, p. 27)

Then it's time for a writer to become a fifty-year-old man, he has another view:

"Later, when I write this book, I grow up a notch further to discover what I chattering the whole time on the tight relationship between cooking and happiness, between dining rooms and bedrooms is actually not serious at all. The reason is simple: cooking is entirely possible field that we can learn and have self-



improvement every day - of course with a condition that the wife is determined to complete well to keep her husband not falling into the kitchen of another woman." (Anh, 2008, p. 27)

The experience of a person's lifetime is only in three paragraphs. In any period, we still see its arguments, but ultimately, he still likes at the age of eight more, simply because when making a decision, kids simply depend on feelings of emotion such as love, hate and so on; not interwoven relationships as adults.

The philosophy of material problems

"Earn money without begging parents is the desire of every child in the world. (Adults are not like so. There are many adults who like begging. Adults make money and have extra money to buy a ticket for the theater, a concert, entrance to an amusement park, but adults prefer bulldozing an invitation ticket though in many cases they receive invitation ticket accompanied by unpleasant grimace of people who give them. It is difficult to understand though it is easy to understand! ". (Anh, 2008, pp. 185-186).

Money, for a long time, has been classified as a sensitive issue and children may have a unique perspective towards it. To write out the lines of this narrative, the author herself has experienced about the life, understand children, understand adults, the process was not simple and much easy for the writer. The philosophy that writers say cannot yet complete, but it has great sympathy about the expression which is very charming and exquisite.

THE VALUE OF EXCELLENT ART IN "*GIVE ME A TICKET TO CHILDHOOD*"

Artistic use of words

Natural and close language of dialogue

When surveying the entire work, the way to meet between characters frequently appear. The reason is not simply because of the character, but here we want to point out the way for natural, close response and suitable for psychology of the characters that the writer has cleverly sifted:

"Later, my father asked: Do you sleep yet?"

"Yes, I do" I replied with a naive and docile voice and was trapped by my father easily. (Anh, 2008, p. 23)

Factor of tone is expressed by the character's way of speaking which Nguyen Nhat Anh cleverly inserted in a natural way, combined with having knowledgeable things about children's psychology. Besides, what makes the charm of the voice is a factor of poses and gestures which author integrated. This is one of the important elements of the style of the author.

Art described by the words have wings and a unique way of comparison

Winged words are used a lot of by writer to make the sentences flexible, vivid and colorful.

"The pretty chin or beautiful eyes makes the opposite person pay attention, but it only plays a role as light for revelation in the hands of the guide in the theater seats. When the curtain was pulled up, lights shining down and the character appeared on stage, then the adventure of soul really started and depending on the attractive or bland play, we would decide sit back until the last minute or leave soon. " (Anh, 2008, p. 36).

These pieces of dialogue or prose of Nguyen Nhat Anh makes the reader catch up in it as a natural attraction. It has phrasing anonymous life and how analogy of a person telling stories. Unique,



extraordinarily remarkable things to pay attention are lyrical rhythms like we are writing other lyrics on a familiar track.

We found a more excellent feature in the style of Nguyen Nhat Anh which is his unique comparison and associating. By carrying the charm and also the distinctions of the totality of the person with the same visceral children, so he had funny, witty and strange things. Like the funny, witty and strange life of the child ... Totally harmonizing the charm of youth, he has to make up the overall charm of the sentences or the characters he created.

Through the survey, the comparable way Nguyen Nhat Anh used commonly has two forms: one is naive and pure way of comparison engaging with psychology of children, the other is the comparison exaggeration associated with the rich imagination of children. It demonstrates the writer has ability to understand and grasp the psychological children correctly and deeply. Children have naturally rich imagination in a superior way. Nguyen Nhat Anh has a lot of new and unique associations. For example:

"In this large world, perhaps there were a lot of kids like my age who parents tied to nap like a way they tied bulls to piles so that they could not run wild, but the consequences are that any neighbors flocked to the house to curse" (Anh, 2008, p. 21).

The image of a bull running wild causing serious consequences which will hang around children's minds which is a unique way of comparison.

In terms of the comparison exaggeration associated with the rich imagination of children: Usually, when describing people, someone's appearance, it is sure that no one describe as a strange way to make people laugh like Nguyen Nhat Anh does: "... when my father approached me with the posture like a hurricane of level 10 entering the mainland, my mother had managed to drag me away." [1,240]

Art of making character

Understanding about children's psychology

Art shows early childhood psychology through the eyes of adults which is not simply the lens of an adult writer was tinged with life too much and must also cover the street was a thick enough layer. However, a true writer, especially a writer for children, must be strict with prism and with his writing more. Writer Mark Twain, a master in writing stories for children sternly said: "How to write a children's story is to be written properly so that work is not only interesting for the baby, but also extremely interesting location for anyone who had been a baby ". For example, here is a guy cu Hare recounts nap it was forced in when there is so much fun waiting it out: "I lay beside him squirming on the couch, sigh when I think of the punch that flood your 21 qua mischief is swung out there.

Do not stir! Stirred nostalgic will not sleep! "(Anh, 2008, p. 22)

In addition, Nguyen Nhat Anh once said: "Of all the books for my children ... friendship is a key factor and is always highly recommended." The smell of stale foursome, Customs brokers, Tí Sún, Tùn in the story gives the reader a friendship contemplation. Between them can exist in harmony and opposition, the similarities and differences, can share and supplements, to help each other. Lack of friendship, would build child psychologist will be missing the most important part.



Abreast Character: Children - Adults

Nguyen Nhat Anh uses first pronoun, that is character "I", at 50 years old and who is also penning to rewrite the emotional mind and tells the story of memories. At his age of eight can be generalized that profess my character at the age of 50 have a major role in emotional tone and texture of the work. By the tone and nature and content of information contained in almost all the work is led through profess my character in old age. And, that is why Nguyen Nhat Anh wrote this book for "readers used to be children." But on the other hand, the rotation can occur when interwoven, interlocking of two egos that totally bring a certain value arrangements.

"Usually, adults do not deny that children's beliefs. "Treasures game? Yes you do! "The big easy smile, but then they're saying is the treasure of human knowledge. They basically like to say to the children (as I (1) still like to talk with my children (1)): "Son, you have to keep working hard. Knowledge is a priceless treasure. Knowledge is the key to life. Have it, you can open all the doors "(Anh, 2008, p. 153).

In this case perhaps adults are right but in the eyes of a child of eight years old, was the treasure they have decisively shaped or bottom of a gold box is a piece of diamond.

People who do not like to go in search of treasure - I (2) sniffed say - well that's all his parents. Yet her back himself.

Such as the pain was carved into a long build up, the warm memories flowed Tùn:

Its basin is always punished. While her parents would never be punished."

Considering the examples above, according to confess my character to see the operation of the time, the space in the same moment of speaking, my expressions (1) and I (2), I (1): Last year fifty years old and I (2): at eight years old. And I (1 + 2) means not split up at that moment my character was going on his mood or emotional recall that moment. We point out this harmony in the work to again assert the time structure of this work is the structural mood. Then the mood changes, the psychology of the character and works well on most of all.

CONCLUSIONS AND SUGGESTIONS

We can say that twelve chapters of "*Please Give Me a Ticket to Childhood*" by Nguyen Nhat Anh as twelve carriages and a wagon full of surprises, fun and passionate; it makes each guest aboard the laughter and sometimes tears or silent in contemplation. Because of that work by Nguyen Nhat Anh always attracted readers, adults and children. It's great for anyone who is known to the ticket back to childhood, and immerse themselves in the playful narrative, natural helmsman. The driver of the train that dream saying: "The childhood ticket, you just keep it in your pocket carefully, because there is no conductor on this special train" (Anh, 2008, p. 210).

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CHARACTER AMBIVALENCE IN FACING SOCIAL CHANGES IN *SHIFU BECOMES DUMB AND DUMBER* BY MO YAN

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Abstract: Social and societal changes, and the essential ambivalence of the everyman in face of those changes is the theme and major narrative thread in the short story *Shifu Becomes Dumb and Dumber* (师傅越来越幽默: Shifu Yuelaiyue Youmo) by contemporary Chinese author Mo Yan. In *Shifu*, Mo Yan relays the theme by tracing the life of the main character. The theme's logical conclusion is achieved through humor and detailed narratives of the idiosyncrasies of that main character. To provide granularity and dimension for the behaviors, thoughts and lifestyle of that character, the author introduces a minor character for contrasting effect, that brings the 'dumb and dumber' to the fore. The way the author describes Ding's idiosyncratic ways and juxtaposes them with those of the minor character, with the specific scenes as the narrative backdrop, competently and critically portrays the life and living of the essential everyman in China in the face of society undergoing rapid and fundamental sociocultural flux

Keywords: *Shifu Becomes Dumb and Dumber* short story, character analysis, social change in China

INTRODUCTION

Mo Yan is a contemporary Chinese author, born in Gaomi, Weifang, China in 1955. To this day, he has produced a number of well-known literary works, such as *Big Breasts and Wide Hips* and *Red Sorghum*. In 2011, he was awarded the Mao Dun Literary Prize for his novel, *Frog*. The next year, he was awarded the Nobel Prize in literature. As such, he is a well-received author within and outside China.

Ding Shikou is a main character featured in one of Mo Yan's short story titled *Shifu Becomes Dumb and Dumber*.¹ This work is a short story in a collection with the same title translated into English in 2003. In the story, Ding is a hard-working factory worker who was expecting his retirement within a month. Unfortunately, he was made redundant a month shy of the retirement date. Having worked so hard in the factory for 43 years, he did not possess the capability or set of values to deal with the bigger reality outside the factory grounds. He was also confused by the different values outside the factory, as is made more apparent through a contrast in personality with his disciple, Lü Xiaohu. This idiosyncrasy later led to his own demise after a short 'love-hotel' business stint that he set up to finance his family nearly fell apart due to his own moral inclinations. Set in this condition, a few questions then appear to the fore: what values does Ding have and how do these values contrast with that of the society around him? And what are the consequences of his own moral inclinations? Additionally, where do these differences come from?

¹ In this paper, the English translation of the work by Howard Goldblatt is used. The title, however, is opted out to provide a more correct understanding.



These questions remain to be answered. This paper aims to reveal perceptions of social changes in China through the eyes of the Nobel-winning author. A thorough examination of the story background and characters will be performed in order to acquire an accurate analysis of the story. The later parts of this text will examine the background of the story and parts that pertain to social changes in China within the story.

DING SHIKOU: BETWEEN OLD AND NEW

There is one main character identified in this story, that is, Ding Shikou himself (usually called Ding *shifu*, a term that can be translated as “master worker”), who is the main focus of the story. A minor character worthy of note is Lü Xiaohu, his disciple, who, as it will be pointed out, serves as comparison to Ding and his old-worldly values. It must be noted that Lü does not exist by himself—he does not have a story of his own—but always in the shadow of Ding, as a comparison to the master.

Ding Shikou has had a very unfortunate life. Since the beginning of this short story in ten parts, even Ding’s father has had a wish that did not materialize. It was incorporated in his name – Ding Shikou (丁+口) signified his father’s hope that a “man” (丁) would have a farm (+ inside of 口 makes 田, “farm”). Yet, instead of owning a farm, Ding became a factory worker.

Although the story did not mention explicitly why his father’s hope had failed to come about, an approximate reason can still be made through pinpointing and analyzing Ding’s birth and grow-up years. The age of the factory, mentioned explicitly in the story, and the duration of Ding’s work would both lead to an estimation of his birth year. This number would later hint us towards the prevailing social conditions of the time.

In the story, there is a paragraph regarding the age of the factory that stopped in the 1990s. This would set the rest of the story in the 1990s. Ding worked in the factory for 43 years (Mo Yan, 2010, p. 159). If he stopped working in 1995, then he began working in 1952. It is also reasonable to assume that he was born about 15 years earlier, setting his birth year to somewhere near the Sino-Japanese War and before the Communist victory in China in 1949.

In this and later parts of this text, this approximation gives us a fairly clear start on understanding Ding’s social and political background during his “value-forming” years. The 1950s in China was a period of transition towards socialist agriculture (Fairbank, 1987). During this time, land reform was enacted and individual possession of land abolished. The policy yielded results in 1954-56; collectivization went faster than planned, and by the end of 1956, the entire country embraced the idea (Fairbank, 1987). Soon after the success of the land reform, China began an industrialization campaign, with factory work as an important part of the policy (Fairbank, 1987).

These political backgrounds shape the way Ding lived in his early years. He could not possess land, because the individual appropriation of land was unlawful. In his productive ages, the choice to work as a factory worker was probably the most reasonable one given the industrial sector policies in China under Mao. The hope embedded in the name did not materialize due to the real conditions of the time.



Ding, however, is not portrayed solely by his birth. He is the main moving force of the story, and thus his character is the one that is sketched out to the fullest. As such, a summary analysis of the natures of the character must be performed.

Ding's characteristics

From the start, Ding has exhibited a few characteristics. Firstly, he constantly felt “enormously grateful to the society”, and therefore wanted to pay it back through hard work. This can be described as wanting to be a social role model. Throughout the story, narratives and acts that portray Ding as a role model can be found. For example, these quotes appear throughout the story:

他对自己带来幸福的社会感恩戴德，仿佛只有拚命干活才能报答。

He was enormously grateful to the society that had brought him so much happiness, and was determined to pay it back through hard work. (Mo Yan, 2010, p. 159)

他模范地遵守社会公德，从来不把装了秽物的塑料袋子乱扔，而是带到城里，小心翼翼地放在垃圾桶里。

As someone who placed great importance on social conscience, he would never throw his trash just anywhere; no, he carried it into town and properly disposed of it in a trash receptacle. (Mo Yan, 2010, p. 181)

他捡垃圾不是为了赚钱，而是为了报德。他感到社会对自己太好了。

He picked up all the litter in the broad vicinity of the little cottage, not for any monetary gain, but out of a sense of obligation. He was a beneficiary of the best that society had to offer. (Mo Yan, 2010, p. 184)

As we can see, these quotes sketch a character that tries to be the best in following social mores and repaying back the society that had given him much happiness. This optimistic feeling that he “was a beneficiary of the best that society had to offer” repeats through the story, suggesting that it is not one-off events or feelings.

Another characteristic of Ding was that he is a hard-worker. In the factory, he was known as a hard worker, so much so that he received the calling of *shifu*, “master worker”. Mo Yan wrote how Ding worked so hard until he decimated his own body:

几十年下来，过度的体力劳动累弯了他的腰，虽然还不到六十岁，但看上去，足有七十还要挂零头儿。

Decades of exhausting labor had bent him over, and even though he wasn't even sixty, he had the look of a man in his seventies. (Mo Yan, 2010, p. 159)

He was also noted as the “provincial model worker” by his boss in the factory. At the beginning of the story, coming to lay-off announcement day at the factory, Ding even thought that he wouldn't be made redundant because his boss had sarcastically told him so (he did not realize that it was sarcastic):

“师傅，你的来意我知道，工厂连年亏损，载人下岗势在必然，但是，像您这样的元老，省级劳模，即使厂里只留一个人，那就是您！”

“Ding Shifu, I know why you're here. After several years of financial setbacks here at the factory, layoffs have become unavoidable. But you're a veteran worker, a provincial model worker, a *shifu*—model worker—and even if we're down to the last man, that man will be you.” (Mo Yan, 2010, p. 160)

Unfortunately, these positive characteristics of wanting to be a role model and a hard worker did not bring him any positive consequences. Firstly, the people does not actually care about Ding's moral upbringing. People were nice towards him, but ultimately, he hardly received any compensation at all; he



was even laid off from his job. The mayor of his city did indeed come to the factory on lay-off announcement day, and said that Ding can come to his office any time should he need financial help (Mo Yan, 2011:6); but when he did so, he was unceremoniously thrown to the ground by the security guards and was only accepted inside after he caused a gathering of people outside the office (Mo Yan, 2011: 11-12). Inside, he was received by the assistant director of the general office who tried to give him 100 yuan, which Ding refused (Mo Yan, 2011, pp. 12-13). Perhaps even more ironically, the announcement board that was used to announce the layoffs was the one where he used to be noted, for years, as the model worker.

在过去的几十年里，他的名字每年总要几次出现在这样的大红纸上，那是他得到了先进工作者或是劳动模范光荣称号的时候。

Over the past few decades, his name had appeared on that bulletin board several times a year, and always on red paper; those were the times he had been honored as an advanced or model worker. (Mo Yan, 2010, p. 160)

Finally, there is also a certain character in how Ding perceived state and Party personnel. It is a character that can be aptly described as fear. Once, he had a nightmare that the police will arrest him due to the illegal nature of his business. During the conversation with Lü, who suggested ignoring the problem with the dead couple, Ding retorted by saying that they may be Party cadres. The third instance is Ding's fear towards Lü Xiaohu's police Cousin (always referred to simply as "Cousin").

These incidences reveal how Ding behaved in the story, and give us hints as to his moral convictions: he is socially-minded, unselfish, and hard-working. He also has a feeling of fear towards the state and Party.

Additionally, Ding is also old. His hard work had trapped him in the factory for so long, causing him to experience a certain disconnectedness with the rest of the world. For instance, there was a scene in which Ding just discovered that there are public pay toilets. He was astonished by how one needed to pay to use the toilet:

他感到一阵羞愧通上心头，不是羞愧自己身无分文，而是羞愧自己竟然不知道厕所还要收费。

A sense of shame welled up in old Ding's heart, not because he had no money, but because he hadn't known that he had to pay to use the toilet. (Mo Yan, 2010, p. 174)

Apparently, he was also impressed by the quality of the toilet, and the advent of the hand-drying machine.

徒弟带着他洗了手，放在暖风干手器下吹干，然后走出公测。

坐在车上，他反复搓着被干手器吹得格外润滑的糙手，感慨地说：

“小胡，师傅跟着你撒了一泡高级尿。”

The apprentice led him over to the sink, where they washed their hands; then he showed him how to use the blow-dryer. Their mission accomplished, they walked out of the public toilet.

Back in the pedicab, old Ding kept rubbing his rough, blow-dried hands; they'd never felt so moist and smooth.

"Little Hu," he said emotionally, "I've just taken a high-class leak, thanks to you!" (Mo Yan, 2010, p. 174)

This scene – these quotes just about the usage of a public pay toilet revealed how Ding has certain disconnectedness with the world outside the factory.



It is also manifest in how Ding was ostensibly confused with how to relate with the rest of the world. Coming out fresh from the factory, he did not have any experience in career switching and trading. At his age, deprived of any experience, he was confused about what to work for:

但自己这把年龄，跟年轻人一起来练菜摊显然是不合适了，跟徒弟去拉三轮更不合适……但需要一张能把死人说话的好嘴，而他老丁嘴笨言少，在农机厂里是出了名的。

But there was no way a man his age could compete with younger folks in opening a vegetable stall, let alone pedaling a pedicab like his apprentice. ... But you needed the gift of gab, someone would could talk a dead man into coming back to life. At the factory, old Ding had a reputation for almost never having anything to say. (Mo Yan, 2010, p. 171)

On top of that, Ding also told Lü about his inability to work something else after a lifetime of work in the factory:

“小胡，你也知道，师傅是个七级工，跟钢铁打了一辈子交道，想不到了晚年，竟然落到了这步田地……”

He scratched his head. “Little Hu, you know I’m a grade-seven worker who’s spent most of his life in the company of iron and steel. I never thought I’d come to this in my old age.” (Mo Yan, 2010, p. 178)

These incidences shows us that Ding is an old man, disconnected from the rest of the world by his own moral inclinations and lack of personal potential.

These values contrasted with that of his young disciple, Lü Xiaohu. This contrast is of note, because it serves as expressly ostensible hints about how Ding’s old values differed with the young man. This contrast may also give us hints about the sources of the difference.

Lü never thought anything about being a social role model towards others. He instead stressed personal wealth and well-being. This can be most ostensibly seen in Lü’s response towards his master’s despair regarding the moral validity of the love-hotel business. Ding, who had a nightmare about the police arresting him over the illegal business, was responded to by Lü with a stress upon the importance of personal wealth that Ding must pursue.

“……千万别不好意思，千万别跟自己过不去。爹亲娘亲不如钱亲，没了钱爹也不亲娘也不亲，老婆也不拿着当人。师傅您大胆地干吧，真出了事，徒弟保证帮你搞掂！”

“...You have absolutely no reason to be so hard on yourself. Being on good terms with money is more important than trying to be a good son. Without money, you can forget about a loving mother and father, and even your old lady will turn her back on you. Shifu, show some spunk and get on with your business. If there’s any trouble, just leave everything to me!” (Mo Yan, 2010, p. 182)

Ding’s social-minded character is also in contrast with how Lü is an individualistic one. In the end of the story, Ding was fraught with anxiety as a couple who looked like a Party cadre did not come out after three hours of renting his room under the winter cold. He thought that they were dead in the room. He ran to Lü and suggested giving himself in to the police, but Lü responded harshly, telling Ding to instead ignore the entire problem (Mo Yan, 2010, p. 191). He even thought at first that Ding was lamenting the loss of his business instead of the perceived death of the couple (Mo Yan, 2010, p. 191). Lü also thought little of the state. He mocked state apparatus and government officials. They said that the best government officials can do are “saving face” (Mo Yan, 2010, p. 165).

These characteristics, in sum, portray a character that is vastly different from Ding in moral orientations: Lü is individually motivated, thought more of personal wealth than moral validity, and did not



fear the state. Although minor, it also serves as an important point in the analyses, because it gives us ostensible hints about how Ding's old "socially-minded, unselfish, hard-working, Party-fearing" values differed from Lü's new values that are all about pursuing individual wealth and individual work that is largely free from fear of criticizing the state.

Ding's ambivalence

After Ding was laid off from the factory, he opened a love-hotel business with Lü's help by converting a run-down old bus in the middle of a forest behind the factory into a room. This stint gained him financial and social success (with his wife) for a while, but then nearly ran it aground due to his own moral convictions.

What happened was that, after experiencing a short period of financial success, during winter a couple rented Ding's room and failed to reappear from the room after three hours. Sensing something strange, and worried that they may have actually died from the winter cold, Ding ran off to Lü's home and consulted him. Lü told Ding to ignore the problem, but Ding didn't comply – instead, he successfully persuaded Lü to give himself in to Cousin. After explaining to Cousin, they returned to the love hotel and found that it is empty and the signs of the room having been abandoned are there (such as dust on the beer bottles and glass). Cousin was understandably agitated towards what he felt as lying to the police and left without a further word; Lü, dumbstruck, served the ending line by expressing that Ding was "becoming dumb and dumber".

What is the actual nature of this event? It can first be assumed that the couple was Ding's own hallucination. This assumption can be verified through the ending of the story, where there was actually nothing in the room and it is as though nobody has been there for a few days (which is indeed true, because since the beginning of winter Ding didn't receive any guests to the room).

Why does this hallucination occur? It can be argued that it actually stems from Ding's moral character that was described in the above section, from Ding's wanting to be a social role model and the consequences that is brought by this nature. As was noted above, Ding constantly wanted to be a good social role model towards others. Consequently, Ding felt uncomfortable about the sexual, perhaps immoral nature of his business venture. His characteristics, in sum, culminated towards these two lines that aptly described his total discomfort:

有时候他的心里也忐忑不安，不知道自己是在造孽还是在积德。有一天夜里竟然梦到两个公安来抓人，吓得他浑身冷汗，醒来后心脏狂跳。

There were times when he felt uncomfortable, uncertain if he was a saint or a sinner. One night he dreamed that the police came for him, and he woke up in a cold sweat, his heart racing. (Mo Yan, 2010, p. 182)

The first sentence was the concern of whether he "was a saint or a sinner" — in other words, his wanting to be a social role model, of giving back towards the society that had benefited him so much. He must be good towards others; on the other hand, he must also put food on his table by doing this illegal business. The second one was a realization that his business is illegal, and his characteristic fear of the state and doing something illegal within it sparked his nightmare.



These feelings later would culminate towards the hallucination that serves as the ending of the story. It is the peak of Ding's moral frustration of having different values in a society that put an emphasis on new ones. Ding could not simply ignore the problem like Lü did—he even went so far as to disregard the problem on the first mention—he must be a good man who care about the well-being of others; and lastly, he also perceived that those two people may be “Party cadres” (Mo Yan, 2010: 191). How Ding and Lü responded towards this is quite telling: Ding responded with fear and frustration, while Lü told him that if they *really* are Party cadres, it would only make the problem worse.

CHINA IN MODERN TIMES: DIFFERING VALUES

How can we ascertain that Ding's values are old and that they clashed with new ones? It can be argued that Ding's values stemmed from the social circumstances into which he was born and raised. Firstly, it must be noted that there is a social change in China that is explicitly mentioned in the story. The later parts of this section will try to examine the difference between the two periods.

The fact that there is a social change in China is more than apparent in the story. There is a paragraph explaining the history of the factory, which explicitly told us that it began before the 1950s as a “capitalist operation”; then in the 1950s it turned into a “semipublic company” called the Red Star Metalworks; progressing through the 1960s, 1970s, and 1980s, and finally ending in the 1990s as “Silesia Farm Machinery Group”, which produced pull-tab beverage cans “using new equipment imported from Germany” (Mo Yan, 2010, p. 162-3).

The means of transport used by people in China also differed from that of Ding's times. While he used the old “Grand Defense” (*Da Guofang*) bike, which ended production in the 1960s, the story mentioned three car brands that was used by the government and factory elites, namely Audi, Jeep Cherokee, and Santana.

一辆白色的切诺基鸣着笛开进了大门。

A *Cherokee* drove in through the gates, blasting its siren. (Mo Yan, 2010: 160)

后来，厂长坐着红色的桑塔纳来了，市里管工业的马副市长坐着黑色的奥迪也来了。

Then, the red *Santana* the factory head rides in came, followed by a black *Audi* that the public works deputy mayor Ma rode in. (Mo Yan, 2010, p. 162)

There is also “a rainbow array of automobiles” which “passed slowly in front of him [Ding], with motorcycles shuttling in and out among them, like defiant jackrabbits” (Mo Yan, 2010, p. 14). The utilization of private cars by government officials is also forbidden during the time before the Open Reformation (Harwit, 2001). All these facts point to a certain sort of social change in China within the story.

As was noted earlier, it can be inferred that Ding Shikou was born during the reign of the former Republic. First, this can be seen from the hint of his father's wishes, which would have directly collided with the enacted regulations and ambitions of the Communist Party that would later rule. Then, there is also the fact of the factory's age, written explicitly in a paragraph within the story, through which we can indirectly infer Ding's birth year.

As such, Ding would have lived through the revolutionary eras of the Great Leap Forward (1958-1961) and the Cultural Revolution (1966-1976). These two periods can deeply shape a person due to their



revolutionary and highly-charged nature. Meisner, writing from 1968 in his article, *Utopian Goals and Ascetic Values in Chinese Communist Ideology*, noted that the promoted values in the “three constantly read articles” by Mao are “the value of struggle, courage, and sacrifice, and especially the virtue of unselfishness” (Meisner, 1968). Such was the social circumstance to which Ding was born, and to which Ding was presumably highly exposed to during his early value-forming years, and which Ding reflected in the story.

Furthermore, social control in China under Mao, which was a police state, was also highly regulated through the police under the Ministry of Public Safety. The police institution was strong and reached up to the villages. Their tasks include investigation, surveillance, visitation, tax collection and contribution, destruction and inspection of anticommunist elements, as well as overhearing (Yee, 1957, p. 85). It is not a far stretch to presume that the conditions that Ding were born into at that time would embed his current values deeply into him.

Through the identification of the background of the rest of the story, it is also easy to work out how Lü’s values came to be different from Ding’s – he is a youngster. The story is set in the 1990s. Working backwards, we can easily assume that Lü would have been born after the Open Reformation, straight after Mao’s death in 1976. As opposed to the circumstances into which Ding was born, the values that Lü was exposed to were directly oppositional. Perhaps not coincidentally, the values that are promoted by the Communist Party after the Open Reformation are also directly oppositional to those promoted before. After the Reformation, the Chinese government replaced egalitarianism that was deeply held in Mao Zedong Thought with a competitive ethos that puts wealthy people in high regard (Wang, 2002). This competitive, capitalist spirit, which is in direct opposition with the previous one, puts a lot of people in a state of moral confusion and emptiness (Wang, 2002). As a result, they show different attitudes and values, ones that are in direct conflict with the previous, traditional socialist mores (Hooper, 1991). These values include individualism and hatred towards the Party (Kwong, 1994).

These values match the ones held by Lü. In a deep contrast to his master, he was a promoter of personal wealth instead of someone longing to be a social role model. Never did he consider Ding’s values to be something to look up to; he never had ambivalence nor nightmares about the sexual, perhaps immoral, nature of the business, and when Ding did, he quickly dismissed it in favor of the pursuit of wealth. Furthermore, he was rather cynical towards the state personnel, which in China were an embodiment of the Party. These analyses of the values explain the likely sources of their differences.

CONCLUSIONS AND SUGGESTIONS

From the analysis above it can be seen that first, there are attitude differences between the two characters, Ding and Lü, namely that the former preferred being a social role model, while the latter preferred individuality and personal wealth. While Ding was conscious about being morally valid and always within the confines of the Party; Lü did not do so, instead preferring to justify his own ways.

This difference in attitude likely stems from differences in social circumstances through which they grew up. Ding was born in a society in which egalitarianism, unselfishness, and sacrifice, was highly prized, while Lü wasn’t – he was born into a society with a primarily capitalistic ethos of pursuing wealth.



This difference in moral values itself stems from the differing sociopolitical conditions of both times: Ding was born in the age of Mao, while Lü was born in the age after the Open Reforms. The government in those two times promoted differing, even oppositional, values.

Ding's deeply-held idiosyncrasies in the world with the new values ultimately led him to his own anguish which was shown through a hallucination that stemmed from the frustration about the moral validity of the 'love-hotel' business he attempted. This is the main conflict of the story, which was not against other antagonistic characters, but with himself and the values he used in relating with the greater world outside of him.

This unmatched relationship between the values of the two characters produces a certain tension in their communication. Their communication is one that is almost always marked with amusement to the younger party. Ultimately, the sentence that marks this tension between the two parties makes the title of the short story: "Shifu Becomes Dumb and Dumber".

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POWER OF ADVERTISEMENT: A COMPARISON STUDY BETWEEN INDONESIA AND THAILAND CIGARETTES ADVERTISING

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Abstract: Cigarette has been a very popular consumption object in all over the world. In many countries, smoking cigarettes has become part of people's lifestyle. As the popularity remains high, consuming cigarettes is still ongoing as a trend in spite of high risk of cancer, respiratory issue and other deadly diseases. In 2014, WHO released the data that 5.8 trillion number of cigarettes smoked worldwide in 2014 (Tobacco Atlas, 2015). The reasons of cigarette smoking vary. One of the factors that have been noticed is the high levels of cigarette advertising. In Indonesia, for example, study has shown that cigarette advertisements encourage people to consume cigarettes (Qadafi and Wahyudi, 2014). It is supported by the evidence that Indonesia is ranked 4th in the world in the smokers statistics, with 50.6 million male smokers above 15 years old in 2013 (Tobacco Atlas, 2015). In contrast, Thailand government has agreed to ban any cigarettes advertisement under the authority of the Consumer Protection Act (Article XX on Thailand Restrictions on Importation of and Internal Taxes on Cigarettes, 1990). In addition, Thailand has managed to conduct the best anti-smoking campaign. The video "The Smoking Kid" in 2012 had reached over 5 million YouTube views within 10 days (Tobacco Atlas, 2015). As a result, the number of smokers in Thailand is in fact much lower than in Indonesia. This research is intended to compare how the strength of advertisement affects people's behavior in term of smoking cigarette in Indonesia and in Thailand. The result shows that cigarette advertisements in Indonesia strongly influence people to keep smoking. While in Thailand, anti-smoking campaign has reduced cigarette smoking.

Keywords: *anti-smoking campaign, cigarette advertising, Indonesia, Thailand, smoking behavior*

INTRODUCTION

Cigarette smoking has been one of the famous behavior known world-wide. The data recorded by WHO that all countries have numbers of smokers, although the rate varies one another. Smoking, as known to be hazardous behavior, is still practiced despite of its harm towards body and environment. This fact can be a question on why people still do smoking since it is a risky action that leads to deadly disease and death itself. Many studies have proven that one factor that successfully persuades people to smoke is cigarette advertising. According to Kellner (1995), cigarette advertising presents a certain image that attracts people to start smoking.

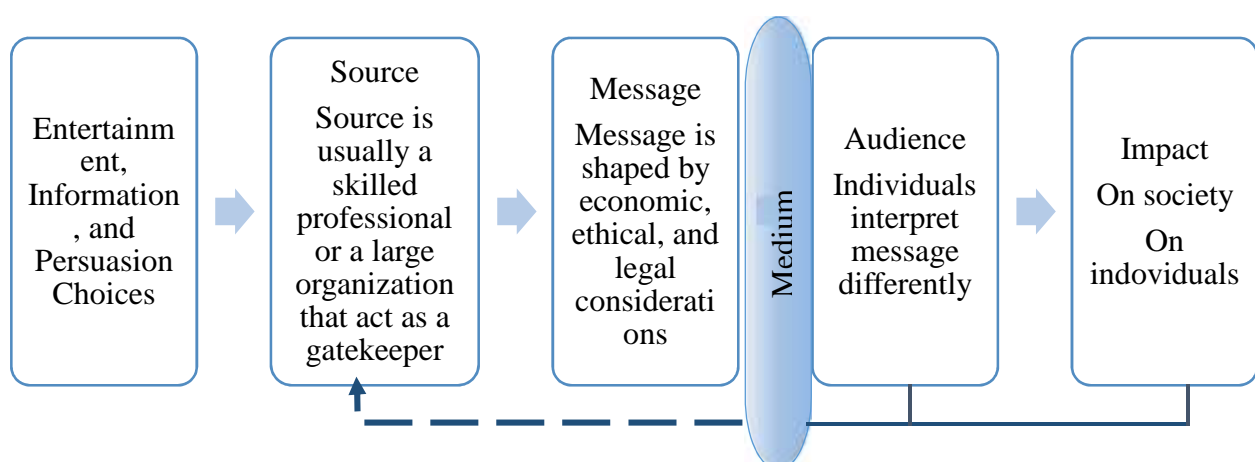
Indonesia, as what anti-smoking community named it, is called "a heaven of cigarette". This nickname is given due to some facts about cigarette. Firstly, Indonesia is the fourth rank country with the most number of smokers in the world (Tobacco Atlas, 2015). It reaches 50.6 million of male smoker above 15 years old. The adult smoking prevalence daily reaches at least 55% in 2013. Indonesia has more than

50 million male daily smokers, and ranks third globally for the number of male smokers (Tobacco Atlas, 2015). In addition, the cigarette advertising in Indonesia can be found everywhere, even in the front of a small grocery. In this country, the youth who have noticed cigarette advertisement reaches around 89.3%. There has been an issue that there is an increasing number of child smokers. The anti-smoking campaigns, as one media to control smoking behavior, are sometimes found but it seems that they do not have any “strength” to prevent people from smoking.

Differently, Indonesia’s close neighbor, Thailand has very different ‘atmosphere’ regarding to the smoking. The smoking prevalence reached 42% in 2011 (worldbank.org) In addition, Thailand has a regulation related to the ban of cigarette advertising. In The Tobacco Products Control Act 1992, the government has stated clearly that cigarette advertising is prohibited and the regulations related to its violation. The other regulation is that the government should promote the danger of smoking by anti-smoking campaign (TRC, 2008). To control smoking, the cigarette package contains warning graphic up to 85% in size within a single cigarette pack. Therefore, the consumers will see the warning graphic more than the name of the brand written in the package.

According to Chapman (1984), if people could be persuaded to start smoking by advertisement, probably they could also be persuaded to stop smoking by advertisement as well. This quotation, therefore, “tease” the researcher to analyze cigarette advertising, both cigarette commercial or anti-smoking campaign in both countries since they show a contrasting state of smoking. This research, hopefully, could explain how potential cigarette advertising in Indonesia and Thailand, could be expressed to the consumer. The object of this research is cigarette commercial and anti-smoking campaign in Indonesia and the anti-smoking campaign in Thailand. The object analyzed from Thailand is the anti-smoking campaign only as the cigarette commercial cannot be found.

Advertisement is one of mass communications. Basically, mass communication consists of source, message, medium, audience and impact to society or individual (Rodman, 2006). Mass communication may have big impacts towards society because it is broadcasted through mass media and it is received by the society. The process of mass media communication can be seen from the flowchart below.



Gatekeepers are the producers of mass messages. They can be a professional or a large organization such as company. They will determine what messages will be delivered to media consumers, how those



messages will be constructed, and when they will be delivered. Mass media emphasize the role of gatekeeper and the restricted nature of feedback in mass communication. The gatekeeper determines the entertainment, information, or persuasion that audience might be exposed to. Feedback from audience is restricted since the gatekeeper cannot see the audience directly. However, mass media feedback can be in the form of programs rating, or numbers of products sale for product advertisement. Media affect both individuals and society.

Rodman (2006) suggested that advertisement may have notion of puffery that is advertisers had always shown an exaggeration in advertising claim. Therefore, it is possible that the exaggeration could express the image of the product being advertised. In cigarette advertisement, for example, the advertisement is created provocatively and in very interesting way to attract people to start smoking (Octaviani, 2009). As a gatekeeper, the cigarette company has managed to make a masculine image in almost every cigarette advertisement (Wijaya, 2013). As Barker (2008) suggested that masculinity encompassed the values of strength, power, stoicism, action, control, independence, self-sufficiency, male mateship and work. In Indonesia's cigarette advertisement, the action shown could be a man climbing a mountain, drifting his car at the edge of cliff, or walking across a wire from one cliff to another. These 'dangerous' and 'adventurous' actions have clearly shown the value of strength and power. Champan (1984) argued that there might be no relation between smoking and masculinity; however, the cigarette company has successfully created the image of masculinity in their advertisements that lead to an understanding that smoking is a symbol of masculinity.

As the cigarette advertisement has been performing 'extravagantly', we need to analyze how its opponent performance in attracting people's attention is. Anti-smoking campaign, therefore, should express more logical way. Chapman (1984) explained that a logical attraction with dangerous-basic-information to prevent smoking is not going to work. This explanation is basically taken from the understanding that cigarette advertisement has successfully hiding the harm of smoking by replacing it with 'heroic masculine image'. Logical warning, therefore, will not change this 'mythical' image. Further, he suggested that it will be the best way to 'destroy' the positive image given by the cigarette advertisement. If we take an example, the image of strong power could be replaced by its opponent, the value of life. Anti-smoking cigarette should be able to emphasize that life is valuable, and cigarette presence could be explained to be 'the destroyer' of life. In such way, people will tend to think more about the life instead of the 'masculinity' of smoking.

METHOD

The method used in this research is mixed method. In data collection, the researcher combines observation and sampling method. In the observations, the researcher directly observed the cigarette advertising in five different national television stations and each station is observed for three days. The researcher counts the number of cigarette advertisement, notes the brand and its slogan starting from 10.00 P.M up to 11.00 P.M to observe the number of cigarette advertising broadcast in an hour. This observation is conducted starting from 4th of April 2016 up to 19th of April 2016. Meanwhile, the sampling method is used to select the anti-smoking advertisement from Thailand and Indonesia. The selected



videos are those produced by official organization, such as Thai Health, Indonesia Heart Foundation (YJI) and Ministry of Health of Indonesia. Later on, the data are analyzed using structuralism analysis to find the pattern of each component in Indonesia's cigarette advertising, and Indonesia's and Thailand's anti-smoking campaign. The anti-smoking campaign from Indonesia is compared to Thailand's, while Indonesia's cigarette advertisement is analyzed as a single unit since Thailand does not have ones.

FINDINGS AND DISCUSSION

As an international health organization, WHO, proposed Framework Convention on Tobacco Control or FCTC to limit tobacco use for WHO member countries. This framework is firstly opened for signature in 29th of June 2004. FCTC treaty covers production, display, purchase and the use of tobacco products. One point of FCTC is the restriction on tobacco product advertisement stated in Article 13 of WHO FCTC about tobacco advertising, promotion and sponsorship (WHO, 2005). Today, there are 180 countries that have signed this treaty, including Thailand. However, Indonesia is the only country which has not signed the FCTC in Asia.

Thailand, under The Tobacco Products Control Act 1992, clearly stated the prohibition on cigarette advertising in Section 8 that no one shall be allowed to expose any cigarette commercial in any media. Further, in Section 18 and 19, any violators are charged with fine up to 200.000 THB. Thailand has signed FCTC on 20th of June 2003 and ratified it on 8th of November 2004. In addition, The Royal Thai Government has created public awareness of the danger of smoking by anti-smoking campaign for more than 20 years with some organizations involved, such as The Ministry of Public Health (Thailand Tobacco Control Country Profile, 2008).

In contrast, Indonesia almost has nothing to do with cigarette advertising ban. The only regulation related to the limitation of cigarette advertising is the appearance of the cigarette product in any advertisement. The other one is the time limitation that cigarette advertising could only be broadcasted in the evening above 9.00 P.M. This time limitation is implemented to protect children from being exposed to this advertisement. However, the printed cigarette advertisement still can be found in public places and children are freely exposed to it. As an action against this "cigarette advertising epidemic", some organizations broadcasted anti-smoking campaign. Unfortunately, the number for anti-smoking campaign is not as many as the cigarette advertising.

Cigarette Advertisement in Indonesia

According to the researcher observations, the number of cigarette advertisement shown in the television ranged from 7 up to 33 advertisement from more than 15 different brands. The cigarette advertisement always brings its slogan. Those slogans can be presented in Indonesian or English. The English version includes "I Choose, I Live", "The Bold New World", "Style of New Generation", "Pleasure, Style, Confident", "Rise and Shine", "Go Ahead", "Go International", and others. While the Indonesian version includes "Pria Punya Selera", "Inspirasi Sukses", "Makin Dekat Makin Nekat", "Cowok Tau Iya Iya, Enggak, Enggak" and others. English is used to attract the attention, while Indonesian version used informal language.



If we see it in glimpse, these slogan portray “positive message”. According to Wahyudi and Qadafi (2014), pragmatically, the slogan of cigarette advertisements expresses an invitation to smoke. As one example, let us take “Style of New Generation”. The first word used is ‘style’ which implies positive image as stylish or good looking. The other phrase used is “New Generation” which implies youth or teenager. With this understanding, we may conclude that this slogan gives notion that smoking as a style for teenager.

Anti-Smoking Campaign-Indonesia

The first sample of anti-smoking campaign is taken from Indonesia Heart Foundation (YJI) which shows a man in a public place who was about to smoke. Suddenly, the people around him, who were previously working, walking, talking and eating, run to him and read *Surah Yaasin*. Later on, the man kept back his cigarette and his face showed a confusion. All at once, the people left him. Next, the man was about to turn on his cigarette again, and the people did the same thing again. The videos showed a sentence saying “Smoking brings you closer to death”.

The second one is from the Ministry of Health of Indonesia. This video used a real second-hand smoker that becomes the victim of smoking as the actor. It showed a woman showing a hole in her neck. The text next to her said “I have VOCAL CORD CANCER because of the I EXPOSURED TO CIGARETTE SMOKE, even though I DON’T SMOKE”. The woman then spoke with unclear voice “I lost my voice. Stop smoking, your smoke kills the people’s dream around you”.

The last one from DEPKOMINFO, GIS and Bhakti Husada shows a flaming cigarette with some texts saying “May be, smoking seems nice for teenager. For some women, smoking is a lifestyle. But, do you know what substances that cigarette brings? There are more than 4000 different chemical substances. 43 of them are known to be causing cancer. Will you keep smoking or STOP?”

From those descriptions, we can conclude that the three different campaigns have the similar pattern especially in the language use which tend to be as warning sentence only. The campaign retells the people that smoking is harmful and it gives the users bad effect. The video with *Surah Yaasin* clearly stated that smoking would bring the users closer to death. It emphasizes the intention to “scare” people with *Surah Yaasin* which is usually read by people as a prayer to the dead people. However, this action is nearly impossible to happen in the real life, therefore, instead of being a warning action, it may stand as humor. The other warning also comes from the woman in the second video that by saying “Your smoke kills the people’s dream around you”. This sentence is an implicit expression that smoking can possibly cause someone else, the second-hand smoker, to suffer from cancer. The term ‘dream’ here could describe the condition of the people losing their vocal cord that they are unable to speak and it prevents them from reaching their life goals.

Anti-smoking Campaign-Thailand

The first sample from Thai anti-smoking campaign is entitled “The Smoking Kid”. It started with sentence “Adults know that smoking is harmful, but don’t remind them of this fact”. This video is created from a hidden camera recording two children who came to some smoking adults and asked for their light to



smoke. All of the adults advice the kids that smoking is bad, can cause cancer, and any other bad impacts. After that, the children gave them a piece of paper with “You worry about me, but why not with yourself?” written on it. Reminding yourself is the most effective warning to help you quit. Call 1600 hotline to quit smoking”.

The second one showed a smoking man. He remembered, one day, when he smoked, he intended to stop when he had a child. However, he started to smoke again with his friends and he thought that smoking was not that bad and it would not give any bad effect to the other people. That man was eventually sick. His family, as they had to pay his medication, suffered from financial problem. They had to sell their belongings to pay his medical bills. The man died at the end.

The last anti-smoking campaign uses a mother as the theme. It showed a mother who gave a birth to her baby boy. She loved, raised and took care of him. Until one day, the boy grew up and she realized that her son does smoking. When he grew older, he was sick, and his mother, who has been very old, stayed with him, taking care of him just the way she did when he was a baby. When his illness was getting worse, he remembered that one day he did not want to go to school because he wanted to stay with his mother. His mother, knowing that his son would face his death, said “Don’t go son. If you leave, who will stay with me?” Her son died at the end.

Thai anti-smoking campaign does not retell people that smoking is dangerous because people have known it already. Therefore, they tell them something worst. The message that we can imply from the last two campaigns, which both showed that the smoker died at the end, is that smoking will make your family suffering and smoking will apart you from mother’s life-time love. These videos emphasize the ‘value of life’ which is shown to be very valuable and smoking will destroy all of their happiness.

CONCLUSIONS AND SUGGESTIONS

In summary, the cigarette advertisement in Indonesia has influential power to attract people by presenting positive image such as masculinity. However, Indonesia’s anti-smoking campaign is not sufficient enough to ‘fight against’ the cigarette advertising because it is limited to logical warning only. Meanwhile, Thai anti-smoking campaign has successfully emphasized the bigger value of life, which is presented as the one destroyed by smoking. As it warns people in more logical ways, Thai anti-smoking campaign may have potential to reduce the number of smoking people. The cigarette advertising indeed will help determine the number of smoking, however, the regulations of banning cigarette advertising is also needed to control smoking behavior.

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LOCAL CHILDREN'S STORIES IN VISUAL MEDIA: A CONTENT ANALYSIS

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Abstract: Popular culture, which is influenced heavily by visual media such as television and film, includes perspective, attitude and image within the mainstream of a given culture. The influence of visual media has transformed oral culture into visual culture. Children's stories which are used to be verbally transmitted in speech and took the form is now visually transmitted to children. Like in other countries, this shift is inevitable in Indonesia. The era of popular culture provides challenge since the children stories which are broadcasted on local visual media do not only contain local content, but also foreign children stories. Children stories from England, America, Russia, South Korea, and Malaysia have been aired on local television channels and become popular children's entertainment. Using content analysis, this paper addresses the issue on how to promote our local children stories to gain popularity as favorite entertainment in local visual media.

Keywords: *visual media, content analysis, children's stories*

INTRODUCTION

Since the establishment of the first Indonesian national TV in 1962 until now, TV has made a lot of changes in the local culture. TV has generated the shifting of traditional children's culture which used to be spoken into written. Following the shifting is the changing of perspective, attitude and image within the local culture which is not only caused by the fact that what used to be verbally transmitted in speech is now visually transmitted to children, but also the presence of foreign content in children's entertainment. Along with the establishment of private TV channel in the 90's, local children's entertainments have competed with foreign children's entertainments.

The hand puppet show which has initiated the children's entertainment broadcasted in national TV stations is later on replaced by cartoon or animation. The history of animation in Indonesia dated back to the beginning of 80's, when American and European animation were introduced in the form of video cassette format. Along with the end of the era of video cassette, animated children's stories were broadcasted in TV channels and immediately became a trend in Indonesian viewers, especially children. Since the mid 90's Japanese animations, called *anime* which is different from cartoon in term of picture and storytelling, have also boomed and become popular on private TV channels. Until present times, more countries have satisfied children with their animations.

Children's stories with foreign content have been dominated on local TV channels since the establishment of private TV channel in the 1990's till 2000s. This phenomenon can be seen from the total number of foreign children's stories which outnumber local stories. For instance, during the 1990's till 2000s there were 30 Japanese *anime* on local TV channels and gained high popularity among children.



Later on, after Japanese *anime*, other animations produced by England, America, Russia, South Korea, and Malaysia also came. In the 2000s, among animation studios in Indonesia, Red Rocket Animation is the most productive to produce several animated TV series (Film Animasi Indonesia, 2013). Other local animation production houses which enliven the world of animation TV series are Dreamtoon Animation, Digital Globe Maximena, TRANS7 Animation, MNC Animation, Main Motions, and MD Animation.

The competition between local and foreign animated TV series has been inevitable. In the 2000s Nickelodeon productions such as *Spongebob Squarepants* and *Dora the Explorer* have got positive response from children (Jadwal Televisi Blogspot, 2015). Since 2011 local TV channels have popularized silent animated (slapstick animation) TV series. Several slapsticks which have had popularity are *Shaun the Sheep* and *Ooglies* – England CBBC animation, *Larva* and *Bernard Bear* – South Korea animations. *Shaun the Sheep* and *Ooglies* were in the top ten ranks in 2011 and able to raise the popularity of MNC TV that slightly slumped in the total rating (Rayendra, 2011). In the end of 2014 till the beginning of 2015, *Adit & Sopo Jarwo* – a local animation rating is higher than *Upin Ipin* – a Malaysian animated story, while during the first trimester in 2016; *Upin Ipin* is higher than *Adit & Sopo Jarwo* (Seputar Televisi Blogspot, 2015). In 2015 *Masha and the Bear*, Russian animation was able to raise the popularity of ANTV (Rayendra, 2015). Since the target viewers are children, this phenomenon results in the problems of new values and meaning which are promoted to local children.

Besides the fact that visuals helps to make words alive (Olshansky, 2008), the outnumbered foreign stories on TV also promote new values and meaning that gives more influences to children. Audiences tend to absorb information from television even though they forget the source, and sometimes cannot recall whether the events were real or simulated, and especially young children who are less able to discriminate reality from fiction (Anderson, 2014). Indeed, globalization of media brings opportunities to broaden children's outlooks and provide more equal access to information, but it also threatens cultural identification and values (Dines, 2004).

Local children's positive response to animated TV series as explained above reveals their high favor in more "lively" and innovative forms of stories and variety contents of storytelling. Local children's high favor toward foreign animated TV series has caused their cultural perspective, attitude and image change. Indonesian cultural identification refers to communal orientation. Traditionally, children are taught to consider differences not as barriers in social interaction, to feel that communal achievement is more important than personal achievement, and to view communal deliberation as the wisest way to resolve conflict. However, foreign animated TV series have promoted a perspective that differences can be a source of conflict, a feeling of self-reliance in pursuing personal achievement, and an idea of violence as a conflict resolution.

Indeed, the coming of foreign children's stories on TV is a challenge to local production. However, the ability of local animators is no longer undoubted. Some of foreign animation production houses have employed Indonesian animators. To respond to the challenges of local cultural identity, this paper focuses on the content analysis to approach to the issue of how to make local children's stories become favorite entertainments in local television channels so that the threat of cultural identity lost can be resolved.

METHOD

Content analysis applied in this paper is a method for studying meaningful information from audio-visual text, such as TV programs, movies, and videos. Qualitatively content analysis focuses more on the intentionality and its implications. This qualitative content analysis identifies the dominant messages and subject matter within the text (McKeone, 1995).

Holsti (1969) proposed three basic categories of content analysis usage which include making inferences about the antecedents of a communication, describing and making inferences about characteristics of a communication, and making inferences about the effects of a communication. Further, he also placed these uses into the context of the basic communication paradigm which consists of general purpose, element of the communication paradigm to which they apply, and the general question they are intended to answer.

To find out how to make local children's stories become favorite entertainment in local television channels, the design of content analysis can be drawn in the Table 1 below:

Table 1. The Design of Content Analysis

Purpose	Element	Question	Use
<ul style="list-style-type: none"> Focusing on the characteristics of storytelling contents presented by children's stories on TV to find out how the stories become favorite entertainment in local TV channels. Making description and inferences of how certain characteristics of storytelling contents as an effort to win our children's preferences and resolve the threat of cultural identity lost. 	Channel	How?	<ul style="list-style-type: none"> Analyze techniques and style of persuasion in local and foreign storytelling
	Message	What?	<ul style="list-style-type: none"> Describe content of stories Relate known characteristics of stories to messages they produce
	Recipient	To whom?	<ul style="list-style-type: none"> Relate known characteristics of local viewers to messages produced by local and foreign children's stories for them

The data are children's stories on government and private TV channels in Indonesia which include animated and non-animated from both local and foreign countries. The sampling of data is taken from the children's stories broadcasted on government and private TV channels in Indonesia from the 80s to the present times. The sampling can be presented in Table 2 as follows:

Table 2. The Data Sampling

Origin	Type	Title/Year	Title
Indonesia	Hand Puppet	80's	<i>Unyil</i>
		90's	<i>Si Komo</i>
		2000's	<i>Laptop Si Unyil</i>
	80s	<i>Si Huma</i>	



	Animation			<i>Keluarga Somat</i>
		2000's		<i>Adit & Sopo Jarwo</i>
				<i>Doraemon</i>
				<i>Saint Seiya</i>
		90's		<i>Sailor Moon</i>
Japan	Animation			<i>Detektif Conan</i>
				<i>Ninja Hatori</i>
				<i>Hantaro</i>
		2000's		<i>Pokemon</i>
				<i>Crayon Sinchan</i>
		80's		<i>Silverhawks</i>
				<i>Dinosaucers</i>
America	Animation			<i>Cops</i>
		2000's		<i>Spongebob Squarepants</i>
				<i>Dora the Explorer</i>
England	Animation	2000's		<i>Shaun the Sheep</i>
				<i>Ooglies</i>
South Korea	Animation	2000's		<i>Larva</i>
				<i>Bernard Bear</i>
Russia	Animation	2000's		<i>Masha and the Bear</i>
Malaysia	Animation	2000's		<i>Upin Ipin</i>

FINDINGS AND DISCUSSION

The findings of the analysis on the three elements of local and foreign children's TV stories which include four aspects of analysis: (1) technique and style of persuasion, (2) content of stories, (3) characteristics of stories, (4) relation of viewers characteristics to messages of the stories, and, are presented in Table 3 as follows:

Table 3. The Result of Content Analysis of Local children's TV stories

Local Children's TV Stories	
Technique and style of persuasion	<ul style="list-style-type: none"> • Storytelling, including verbal and visual elements, in the standpoint of family and mainstream community • Using universal theme within local culture • Building common ground within local culture • Changing a conflict into a mutual problem-solving • Human as the only role model
Content of stories	<ul style="list-style-type: none"> • By applying Nachbar & Lause's theory (1992), it can be described two dominant contents of stories which can be illustrated as the following <i>structures</i> or <i>houses</i>: <ul style="list-style-type: none"> → "house of family" → "house of rural simplicity"
Messages produced by stories	<ul style="list-style-type: none"> • Messages derived from contents of stories as follows:

Relation of viewers' characteristic to messages of the stories	<ul style="list-style-type: none"> → Small family as desirable unit → Honoring family value → Be wise in solving conflict or problem → Harmony in plurality of rural life as desirable life portrait • Dominant values and beliefs within stories • Being raised culturally with values and beliefs within stories • Being open to the values and beliefs within stories • Cultural values and belief within stories as moral guidance for personal and social conduct
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Table 4. The Result of Content Analysis of Foreign children's TV stories

Foreign Children's TV Stories	
Technique and style of persuasion	<ul style="list-style-type: none"> • The storytelling, including verbal and visual elements, in the standpoint of individual, family, mainstream community, and "new-made" community • Using variety of theme • Building variety of demeanor • Variety of problem-solving based on individual, family, mainstream community, and "new-made" community • Building intellectual and emotional distance by assigning human characteristics to animals
Content of stories	<ul style="list-style-type: none"> • By applying Nachbar & Lause's theory (1992), it can be described four dominant contents of stories which can be illustrated as the following <i>structures or houses</i>: <ul style="list-style-type: none"> → "house of anti-intellectualism" → "house of Individual freedom" → "house of violence outside the law to achieve justice" → "house of technology as protector and savior"
Messages produced by stories	<ul style="list-style-type: none"> • Messages derived from contents of stories as follows: <ul style="list-style-type: none"> → Experience as the best teacher → Common sense as life foundation → Personal freedom to choose destinies, dreams, and fit short of harming others or interfering other's freedom. → Powerful figure as law maker → pride of exclusive group as something important → Technology (robots) for helping human
Relation of viewers' characteristic to messages of the stories	<ul style="list-style-type: none"> • Negotiable values and beliefs within stories • Not being raised culturally with values and beliefs within stories • Being critical to negotiable values and beliefs within stories • Negotiable values and beliefs within stories as an alternative moral guidance for personal and social conduct



From the findings of the analysis on the three elements, we found out that local children's TV stories are local culture oriented. It is about what the good and the bad in local culture perspective are stated explicitly. Local children's TV stories have created a restriction to what children may and may not experience through visual media. It refers to everything "inside the box" that children should learn through TV and excludes everything "outside the box". Local culture oriented is guarded by a premise that children experience their surrounding in a completely unbiased way with an immense wealth of fantasy, openness to everything, and no preconceived ideas. According to Wohlgemuth (1998), although those characteristics are inherent in all children, their degree varies at different level of experience, skills, and abilities. Further, he cited Schneck to warn against the general fear of offering stimuli too early; though at their own pace, children will be motivated and learn as long as they are kept interested, because of their desire to learn and understand.

To compete with the foreign children's TV stories and win the children's heart, our local children's TV stories must offer things which are connoted as monotonous and mere local cultural normative sense oriented. Placing children as the target of the stories made must emphasize on the need of children as the viewers. The process of "reading" also occurs during watching as to reading written stories. Thus, adapting the premises of reading preferences types proposed by Bamberger as cited in Wohlgemuth (1998), the types of viewers and their needs can be classified as follows: firstly, the romantic who prefers fantasy and adventure; secondly, the realist who prefers factual things; thirdly, the intellectual who prefers acquiring knowledge, looks for explanation, and practical usefulness in stories; and fourthly, the aesthetics who enjoys things outside the content of stories which support the storytelling, e.g. music, pictures, and motion.

The local cultural normative sense oriented which can be seen from the technique and style of persuasion, content of stories, characteristics of stories, and relation of viewers' characteristics to messages of the stories is something dominant implanted in children's mind by their surroundings. It results in strong cultural identity. However, negotiable values and beliefs should not be excluded in local children's TV stories as in recent times the needs of children increase. The negotiable values and beliefs is not a mere threat to the children's local cultural identity. However, since there is a distance between the negotiable values and beliefs and the viewers, local children TV series production house needs to make adaptation in order to bring the viewers and the visualized closer. Adaptation can be done as to reading written stories. Thus, adapting the premises of adaptation types proposed by Wohlgemuth (1998), the adaptation of the negotiable values and beliefs can be done in two ways: firstly, assimilation which stands for adaptation of the visualized stories to the knowledge and abilities of the children; secondly, accommodation which adapts the children to the visualized stories so that they can make a new interpretation to negotiable values and beliefs and incomprehensive factors and make them familiar and comprehensible.

CONCLUSIONS AND SUGGESTIONS

The children's needs on visual entertainment have changed as the image of childhood and the child concept respectively have undergone profound changes over the course of time. This can be seen from the children's preferences on TV stories. These preferences reflect the concept that children's needs



include ethical qualities, reality of their world as well as protection from the hardships of life reality. To win the children's preferences, local TV production houses which concern on children's TV stories have to create excitement through technique and style of persuasion, content of stories, and messages which all include element of vagueness, fantasy, humor in figures, in situations or in language, music, pictures, motion and correspond with the children's imaginative world and their way of thinking.

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CULTURAL COGNITION OF “SELFIES” AS POP CULTURE IN INDONESIA: A RATIONALE

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Abstract: This paper serves as an exploratory study that discusses the worldwide pop culture phenomenon of self-portrait, known as “selfies”, shared on social media, which fascinates many individuals, particularly in Indonesia. Taking “Selfies” have become a medium for self-expression, online narcissism, empowerment, or self-definition. Through a critical engagement with the history of culture, along with the growth of the Indonesian society timeline, this paper investigates the rationale behind the growing popularity of “selfies” in Indonesia. This issue serves as a primary basis to uncover any cultural representation inherent in “Selfies” as pop culture and to evaluate whether compulsive self-image is relatable. Finally, this paper is expected to contribute to the present sociolinguistics study that recognizes “selfies” to be embodied in both visual and digital culture of Indonesians.

Keywords: *selfie, pop culture, digital culture, cultural cognition, history*

INTRODUCTION

The global phenomenon of “Selfie” has hit the online and offline world massively. Social photo-sharing platform media such as Facebook, Instagram, SnapChat, Tumblr, WeChat, and Tinder are used to share this digital culture. It is not a rare scene to witness people with front-facing camera phones taking their own photographs. Selfie or known as a new mode of self-portrait in which the significant use of the front camera or self-generated digital photo is “a phenomenal upward trend” as explained by Editorial Director Judy Pearsall. Big analyses of selfies have mentioned an abundant number of English words in use, which have made the word selfie as Oxford Dictionaries’ 2013 Word of the Year (Senft & Baym, 2015). BBC News (2015) has reported that over 23 million photos were uploaded with the hashtag #selfie on the photo sharing app Instagram search.

This fast growing phenomenon was ignited by the enormous marketing of front-facing cameras and thus the growing popularity aforementioned photo sharing platforms. As to what Gartner (2014) stated that there were up to 20% of the worldwide smartphone subscription in the last quarter of 2014. The largest growth has bloomed in the China, India, Indonesia, Brazil, and Russia. There are over 180 million new internet users since 2014, and 1.25 million new users have been a significant adding number each month in the Asia Pacific countries itself (Kemp, 2015). Based on Google reports in 2014, There are approximately 93 million selfies taken per day on just Android models alone (Brandt, 2014).



The vast increase of the global information makes culture flow inevitable. However, the culture as well as the practice of selfies is reflected differently and distinctive from one region to another. Heterogeneous trends of selfie have arisen in Asian countries, from one that can still be considered as sane or common selfies, peculiar selfies, and the ones that have taken selfies to the extremes. In Thailand, people spilled out into the streets and performed self-portrait by taking pictures with soldiers who were in charge of guarding Thailand's Martial Law right after Thailand's coup in 2014. These actions have even managed to hit several mass media headlines (Arymami, 2015).

In Japan, the "duckface" selfies have been swept away by another selfie trend. Many woman in the "Gyaru" fashion subculture began tilting their heads down during self-portraits to hide their faces to better spotlight their over-the-top hair. For this new trend, they are not only looking downwards, but they are also covering their faces with their hands, their phones, and sickness masks. This new kind of selfie is known as the "hair smiles" (Ashcraft, 2015). In China, a contest for women showing self-portraits featuring their armpit hair went viral (Harvey Jenner, 2015; Newton, 2015).

New York Times (2016) publicized the newest china trend of females having slim bodies by taking selfies behind an eight-inch A4 paper which covers their stomach and by putting as many coins possible on their collarbones. While in Indonesia, the pop culture related to digital images in terms of selfies is rather taken into the nature and to some extent extreme to some young people. Many of them show their Instagram posts of them exploring the wilderness, climbing mountain, undiscovered beaches, dangerous cliffs only to take photographic and Instagram worthy images. The Jakarta Post (2015) reported a climber slipped into the crater at a depth of 200 meters during a photo session on the peak of Mt. Rapine. Not to mention, the regular selfies that are taken in the daily activities, in which some may think as inspiring, many even may consider them as miscellaneous selfies and as a means to keep their photo-sharing media updated.

There are many culturally embedded phenomena in society, and selfie is one of them. Other people who do not share the same culture may think that one trend of selfie is rather peculiar while others who share the same culture may think it is acceptable and can reside in the society. The selfie phenomenon as self-expression is a means of self- construction and fulfillment of social function. Hence, common issue interconnected to self-promotion, narcissistic culture, and validation of social relations with agents embedded culturally opens new grounds for exploration. All in all, this paper explores the practice of selfie in Indonesia in regards to its historical timeline as collectivist culture.

METHOD

This present study served as a descriptive qualitative research which aims at explaining a unique and distinct social phenomenon in their natural setting as they occur. In line with Frankel and Wallen (2007) who state that qualitative research studies investigate the quality or relationship, activities, situation, or materials. It emphasizes on holistic description, describing in detail all of what goes on particular activity. There is no attempt made to manipulate the situation, as the purpose is mainly to understand and describe. The social



phenomenon is analyzed using holistic approach. This study involved the information and data from Indonesia. The data were gathered by means of observation, documentation, literature study, and conceptual work. Review on literature, research reports, journal articles that involve previous related studies was conducted to gain sufficient knowledge and information regarding selfie phenomenon and the interrelation to the Indonesian's collectivist culture.

FINDINGS AND DISCUSSION

Cultural Cognition of Selfies and Indonesian cultural history

Despite the large number of selfies taken by Indonesian, acknowledging the fact that they enjoy taking selfies is rather different story. The most common answer possibly when encountered and being asked "Do you like taking selfies?" is not into selfies was nearly an automatic answer (Arymami, 2015). This is contrary to what actually happen in reality. This phenomenon is recognized as subconscious. This subconscious behavior occurs as a part of society's culture in which it is so close to the daily live that people think it is ordinary. Becoming aware of our cultural dynamics is a difficult task because culture is not conscious to us (Quappe & Cantatore, 2007). In the world of digital era, technology and information are integrated into human lives. Holmes (2015) mentioned that information technology, media, and communication products in "second media age" are no longer means of communication but are embedded, immersed, and inseparable from culture, social institution, and humans.

A previous study by Hofstede (1980) revealed the ranks of individualism across cultures, the result showed that Indonesia was ranked 47th out of the 53 countries and regions assessed. With the recent study showed that Indonesia has 14 score of Individualism. Thus, Indonesian people are categorized as collectivist people with the low score of individualism as the result (Hofstede and Hofstede, (2005). Furthermore, he clarified that the collectivism is the high preference of people about values and goals of the group including extended family, ethnic group, or company is primary. In addition, people are confronted with the ideals of the society and the in-groups to which they belong. By having this belief, starting from birth onward, people's belonging to a strong-bound group continues to protect them in exchange for unquestioned loyalty throughout lifetimes. The statement above implies that the collectivists are found to enjoy close and supportive networks and actively share in the lives of others in their in-group.

Indonesia is the world's third-largest rice producer and one of the world's biggest rice consumers (Ricepedia.org, 2016). In the agrarian society, rice farming required people to work together in a group from planting the rice to harvesting. Biello (2014) found out that rice farming has shaped the personalities of people in Southern China and made them think more communally. Similar rice culture is also found in Indonesia. This communal culture has existed up to know, in the countryside or a big city. The ancient farming practices shape the thinking of modern descendants living in a sprawling, crowded city subconsciously.

Collectivism is closely related to allocentrism whereby other's people opinions matter, other people are the center of the attention and action rather than oneself. From this perspective it can be drawn as to why the



selfie trend has emerged and is acceptable as the new culture in Indonesia. The sense of belonging to community allows oneself to do the similar. This has made selfie trends keep progressing in a communal country like Indonesia.

Selfies are Engraved as Indonesian Pop Culture

Selfie has become as part of a subculture in a way that there is a collective definition of the meaning of selfie defined by diverse range of social group, elites and the masses. This has made selfie even blooms when media raised its popularity in many areas including marketing and advertisement. The boom of selfie started in 2014 during Oscar awarding ceremony. The host, Ellen DeGeneres, gather the Oscar's celebrities to take picture and this set as exemplary action throughout the world.

The selfie that is embedded in a collectivist society as what it is in Indonesia is closely related to the self-presentation. The self-presentation conveys a personal façade or an outward appearance and constructed to conceal flaw, which generates a certain self-impression. In the collectivist society, other people's opinions matter. Moreover, what other people think about oneself is imperative beyond the self-acceptance. The interaction of self-presentation happens between oneself and the society surrounding as the audience.

This definition of self-representation is described by Goffman as cited in Wrammert (2014) as the way of designing our self-identities. All the social activities take place on the two stages or regions, which are known as the back region and the front region. The back region is the preparation of the performance that constantly shapes the façade, while the front region is categorized as the actual performance takes place. In taking selfies, the collectivist society subconsciously tends to select the "audiences" and decide whether they can present themselves open for public view.

Selfie is also a trend that is related to culture and identity. In addition, Thompson as cited in Wrammert (2014) classified two forces that shaped one identity namely self-identity and collective identity. Indonesian society as the collectivist society tends to value collective identity. There is the feeling of belonging in a group with its own history and meaning and shaped in the social context.

Wrammert (2014) further explained that selfies should be viewed as a desire to be seen, rather than an expression for narcissism based on the study conducted by a Sociology professor Gail Davis. He argued about the relation between the way young women disclose themselves through selfies and the demand from society that they should appear sexy and beautiful. With 250 million population, taking selfie is a form of showing one's existence in the society. It is a natural need as explained by Maslow's hierarchy of needs, the top of which is self-actualization. In this case, as a collectivist society, the Indonesians have certain need as such in order to gain self-recognition from the society.

A respected young cleric with a massive Twitter followers named SiauW has severely upset many Indonesia related to the selfie trend. His opinions include the arguments that taking selfies is an inherently prideful, boastful, and outwardly focused act that there can be no other, ethical intention. However, there was no further reaction from SiauW to the backlash, and it is safe to say that his comments will not change the



minds of many Indonesian youngsters anytime soon. Apart from this, taking selfie has made several positive impacts towards people including Indonesians such as self-exploration, emotional sharing, social validation, self-narrative, statement-making, self-love, courage, memory lane, encouragement, and entertainment value. With a selfie being shared, there are possibly abundant meanings defined by other people, thus a new trend of selfie will belong and continuously resides to those who accept it as a new culture not only as part of the world's trends.

CONCLUSIONS AND SUGGESTIONS

Selfie has become the symbol of a new digital pop culture to a powerful movement, encouragement, and empowerment of cultural practices. What lies behind a self-portrait is much more beyond a mere digital image. There is something implicitly stated and related to the history of certain society. In the case of Indonesian Society, the selfie trend is a part of the collectivist culture. If taking selfie were a part of the Olympic sport, Indonesia would definitely take home a medal. This phenomenon is not something artificial or abnormal, in a sense that it is a developing subculture or a pop culture in the society. All in all, a pop culture can reside in a long period of time when the society embraces it and continuously preserves as part of their life.

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KARAOKE ON YOUTHS' PERSPECTIVES: WHAT ARE THEIR MOTIVES?

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Abstract: Based on a polling conducted by the researchers, it was found that karaoke is a more popular type of entertainment among students of IKIP PGRI MADIUN compared to culinary tourism. It is an interesting fact that karaoke gains growing popularity among the youth, as indicated by the high number of students going to karaoke places. The fact is that students spend their parents' allowance as well as their time to have fun by going for karaoke despite the assumption that going to karaoke is a phenomenon of hedonism. To reveal the motives of the students' preference of karaoke for entertainment, the researchers conducted a mini scale research on the youth's' perspectives on karaoke. The results reveal that there are four main reasons, which cover four aspects: economic, social, environment, and recreation. The economic motive is that karaoke places offer discount, which makes the entertainment affordable. The social motive is that students can get together with their old friends. The short distance between the karaoke places and their homes also influences their choice. The other motive is that students need recreation after working on their assignments. These motives reveal that karaoke as the chosen entertainment activity is considered safe. Karaoke does not provide students disadvantages in four aspects: economic, social, environment, and recreation.

Keywords: *karaoke, youth, culture, perspective, motives*

INTRODUCTION

Nowadays we often get stuck in a hedonist pattern of life that is oriented in enjoyment, pleasure or avoiding uncomfortable feelings. It is humane for people to seek pleasures and enjoyment, but sometimes it seems that they do not realize that what they do is a kind of hedonism.

Responding to this phenomenon, the researcher posted a poll on a social media group. The authors asked the respondents if they have enough time and money, then they need an entertainment, what activities they will choose. Among some of hedonist life styles posted, it was found that 34.21% of them choose karaoke, 28.94% selected culinary tours, and 5.26% chose shopping in a mall. The focus of this research is on karaoke since it is the highest chosen.

Etymologically the word karaoke is a Japanese compound word "kara" which means "empty" and "oke" which is a short form of 'orchestra'. Because this compound is half-foreign (English) and half Japanese, it is written in katakana instead of kanji characters. Karaoke became popular in Japan in the 1970s. The song recorded with accompaniment of music but without vocals. It could be added vocals by anyone who wishes to do so.

Karaoke in *Kamus Besar Bahasa Indonesia* is a kind of entertainment by singing popular songs to the accompaniment of music that has been recorded in advance (Indonesian Dictionary, 2015). A basic



karaoke machine consists of a music player, microphone input, music modifiers, and the output audio. It can be concluded that karaoke is a singing certain songs for entertainment which the music has been recorded before without vocals.

Karaoke place can be said as a tourism attraction because it is an entertainment center supported by a variety of facilities and services. Karaoke as an activity is said to be antidepressants just like yoga, even it is like a psychotherapy. It also becomes a tourism destination since it provides recreation and relaxation. It looks like a stress reliever.

Several years ago, Madiun only has a few karaoke places. The people considered that it was taboo to visit karaoke places. It was associated to pleasure, nightlife, prostitution, and drugs. As time goes by, family karaoke business grows and has a modern concept such as attractive interior, friendly service, logical prices as well as a lot of songs collection that can be sang by people at all ages. It makes visitors comfortable. People in common changed their perception about karaoke. Going to karaoke place is not a taboo anymore. Therefore, many students or young people seem prefer going to karaoke place. Their motives are mixed and this study tried revealed some of it.

A previous study about karaoke was conducted by Harahap (2011). He studied about the students' lifestyle at Happy Puppy Family Karaoke in Medan. The difference of this study with the previous study is that this study examined the karaoke among students in Madiun viewed from several point of views such as economic, social, environmental and recreation.

METHOD

This research was conducted on December 15 until December 29, 2015 in Madiun. The number of research subjects was 20 respondents (higher level of education students). The method used in this study is a qualitative ethnographic research. Ethnographic qualitative research designs are procedures for describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs, and language (Creswell, 2012, p. 462).

Data collection was done directly by the researcher through participant observation and dissemination of questionnaires. Observation was intended for recording and data collection in the field systematically. Observations and questionnaires distribution were conducted outside the lecture hours.

The data of this research was analyzed and concluded through several steps. First, based on the questions in the questionnaire, researchers analyzed the questions one by one and then draw conclusions from each of the questions. After all the questions in the questionnaire were analyzed, the researchers re-draw the overall conclusion of the study conducted, focusing on economic, social, environmental, and recreational aspects. Analysis of this conclusion is called deductive inference (general to specific). In this final stage researchers conducted a thorough examination of the research and data to ensure the validity of the data. In this case the researchers used data triangulation technique by using a variety of different data sources to collect similar data.



FINDINGS AND DISCUSSION

The research found out that 95% of the students went to karaoke, and 5% of them claimed that they had never visited karaoke place or went to karaoke. It can be said that the majority of the students loved karaoke. It might be proved by large numbers of students who claimed that they went to karaoke.

The research also found several facts. The respondents had various visit frequency. 31.57% of the student often visited a karaoke one, two, three or four times in a month regularly. 68.42% sometimes visited a karaoke once in a month or twice in a year. Besides the frequency of karaoke visit, the study revealed the companions they prefer to spend the time in karaoke place. 15.78% of the students admitted visiting a karaoke place with family and friends. 84.21% of them visited a karaoke only with friends

The respondents also have their favorable time to visit karaoke place with some considerations. 21.05% of the respondents were comfortable visiting a karaoke place during the day because it costs significantly cheaper. 42.11% of the respondents visited the karaoke place during the day because it is considered more convenience and they avoid bad judgment as well as the heat and crowds. 26.32% of the respondents visited during the day because they have a lot of free time during the day. 5.26% of the students claimed visiting karaoke place at night because they do not have much time during the day. Based on these data, the majority of students prefer visiting a karaoke place at noon with a variety of reasons stated above.

Based on the experience of respondents visiting the karaoke place, they have considerations in choosing the karaoke place such as its convenience, the rental price, karaoke place status, the service, and song collections.

The convenience of the karaoke place includes facilities ranging from the availability of air conditioning, the condition of its toilets, and the size of the room. Nonetheless, they also consider the size of the room in accordance with the capacity. For example, if they visit a karaoke lounge and select a small room with a capacity of 6 persons, they expected the size is really sufficient for 6 people.

The rental price is the second consideration. They are very interested in discounts offered by karaoke lounge in cooperation with other business place such as beauty salon. Promotion proce is another offer that attracts students. IV karaoke lounge has happy hour program in order to promote the grand opening. The other examples are giging voucher to get a free hour rental after watching movie at NS theater.

The third consideration is the concept of karaoke lounge. A family karaoke makes them feel calm and comfortable. Next is the customer service. The service should be friendly and responsible to show the booked room and to order the snacks.

Another consideration is about the song collections. The karaoke place should have complete and updated collection of songs. It includes children songs and various genres of song like *dangdut*, R&B, pop, rock, and jazz in many languages and year of release.

The students view the karaoke trend today positively and negatively. For the positive view, they assume that karaoke is only an entertainment. Most of them visit karaoke place when they feel bored and tired after working on their assignments. They need to have fun with their friends. Second, the increasing number of karaoke lounges can accommodate Madiunese to get good jobs such as manager, employee,

customer service, cleaning service, technicians and cooks. Third, the majority of students visit a karaoke place just to spend their leisure time during holidays or if there is no class. Fourth, students visit a karaoke place when feel tired and burdened with academic tasks. Fifth, they are inspired by Afghan. He begins singing in a karaoke he got an offer to become a singer from a producer. Sixth, students can train their talent in singing. They will understand the correct singing technique. Seventh, they can socialize with friends and strengthen family bond. Some of karaoke places are equipped with a café so that people can talk while enjoying the food.

Negative views arise because of the guide. The main task of this coach is guiding the song, but sometimes it seems that the work leads to prostitution. Second, it appears to show hedonistic lifestyle. Third, prospective teachers should be able to be a role model. They think that it is not proper for prospective teachers like them to visit a place with negative image.

Besides the negative view, another concern arises regarding the increasing number of cheap karaoke places nowadays. Parents are worried that the cheaper rates of karaoke could make younger children visit this place since they are able to pay. Then, a karaoke place which is designed as closed rooms could be used by couples for dating. This concern is justifiable in terms of morale and character. In addition, there is likely to be a place of prostitution, especially for karaoke place that has questionable status. The last one is they are afraid that they will get negative stereotype in society since their status are students who should only spend for learning.

The research found four prominent aspects that portray the motives of students visiting karaoke place. These aspects are economic (Table 1), social (Table 2), environmental (Table 3), and recreational (Table 4).

Table 1. Economic Aspects

Reasons	Percentage (%)
If there is a discount	75
When they get voucher	70
When they have more money	50
When they get <i>arisan</i>	35

According to the economic aspect, it is found that the top reason students visit a karaoke place if there is a discount. The discount is usually a half of the normal price. The second reason is that students visit the karaoke when getting a voucher in the form of free hour on the terms and conditions that apply. The third reason is if they have more money. The last is when they get *arisan*, a regular social gathering whose members contribute to and take turns at winning an aggregate sum of money.

Table 2. Social Aspects

Reasons	Percentage (%)
If they want to get together (nostalgic) with their old friends	60
If there is a friend's birthday celebration	55
If they want to spend time with their family	35
If they want to be alone with their girlfriend	0



Based on the social aspect, the research found the first reason the students go karaoke is if they want to get together with their old friends. It is because karaoke is fun and suitable activity to do while hanging out with their friends. The second reason is if there is a friend's birthday celebration. The third reason is if they want to spend the time with their family. The last reason is if they want to be alone with a boyfriend, but none of the respondent chooses it as the reason.

Table 3. Environmental Aspects

Reasons	Percentage (%)
If the karaoke place is close to campus or home	45
A lot of karaoke places with cheap rates	40
If there is no place for recreation or entertainment which is more interesting in the town	20
To get "cool" predicate if they join those who go to karaoke place	5

The research revealed some reasons related to the environmental aspects. First reason is when the karaoke place is situated close to campus or home. It reduces the cost of accommodation. The second reason is a lot of cheap karaoke places. The third is if there is no place for recreation or entertainment which is more interesting in the town. Madiun has few tourism places. The last reason is to get "cool" predicate if they join those who go to karaoke.

Table 4. Recreational Aspect

Reasons	Percentage (%)
If they feel exhausted doing the assignment	65
If they just want to have fun and spend their leisure time	40
If they have a problem and need an amusement	30
If they want to see the beautiful and sexy coaches	0

Based on recreational aspect, it is found that the highest reason they go to karaoke place is when they feel exhausted doing the assignment. The second reason is if they just want to have fun and spend their leisure time. The third reason is if there is they have a problem and need an amusement. The last reason is if they want to see beautiful and sexy coaches, but it is not chosen. They believe that if last reason is in contradiction with the religious aspect.

CONCLUSIONS AND SUGGESTIONS

Karaoke is an entertainment which is preferred by youths in Madiun. According to the economic aspects, the majority of students like karaoke if there is a discount offered by karaoke place. Based on the social aspect, the majority of students choose to go to karaoke place to get together (nostalgic) with their old friends. For the environmental aspects, the majority of students choose to go to karaoke place because the location is close to campus or home. Based on the recreational aspect, the majority of students choose to go to karaoke place because they feel exhausted after doing the assignment. These reasons show that



karaoke as the chosen entertainment activity is considered to be safe. Karaoke do not bring the students significant harms in four aspects: economic, social, environmental, and recreational.

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THE REFLECTION OF PROTO MELAYU POLINESIA (PMP) TO DAYAK NGAJU (DN) LANGUAGE – KALIMANTAN TENGAH; HISTORICAL COMPARATIVE LINGUISTICS

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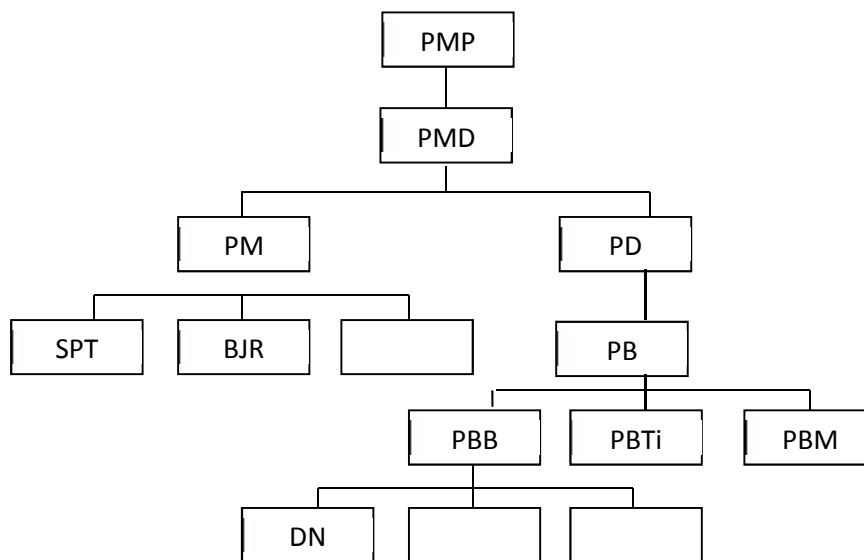
Abstract: Kalimantan Tengah has been known as one of the provinces which have many tribes with Dayak tribes as the biggest one. Based on Hudson's hypothesis, most Dayak tribe language is the descendant of Proto Melayu Polinesia. One of the Dayak Sub Tribe languages is Dayak Ngaju spoken by Dayak Ngaju Tribe. This paper attempts to analyze the relationship of the language reflected by the alteration either retention or innovation of Proto Melayu Polinesia to Dayak Ngaju language by using top down external reconstruction technique. We first introduce and explain the rule of language alteration of Proto Melayu Polinesia to Dayak Ngaju language. We then propose the steps of the alteration either in lexical or phonological level. Lastly, the conclusion can be reached that some vocabularies of Dayak Ngaju language reflect the Proto Melayu Polinesia language through retention and innovation.

Keywords: *Dayak Ngaju Language, Proto Melayu Polinesia, Historical Comparative Linguistics*

INTRODUCTION

Kalimantan Tengah Province has a large number of tribes which has their own languages. Dayak Tribes known as the biggest one, it also divided into some subtribes such as Dayak Ngaju, Maanyan, Ot Danum, Banjar, Dusun, Lawangan Bawu, Siang, Lamandau, and Bakumpai. One of the languages in Kalimantan Tengah is Dayak Ngaju language spoken by Dayak Ngaju Tribe who lives in the downstream of Kahayan river (Riwut, 2003). Dayak Ngaju language is the lingua franca among Dayak Tribes in Kalimantan Tengah.

Dayak Ngaju language can be classified as the member of Proto Austronesian Group especially involved in Proto Melayu Polinesia. The Languages in Kalimantan can be classified into the two big groups, Proto Melayu and Proto Dayak. Suryadikara,dkk (1981) said that some of the languages in Kalimantan included as Malay Language such as Dayak Tidung Language, Berau Language, Kutai Language, and Banjar Language. In other side, Hudson (1967, in Misrita, 2005) has an hypothesis about the kinship of languages in Kalimantan as can be illustrated in the chart below.



Explanation:

PMP : Proto melayu Polinesia

PMD : Proto Melayu Dayak

PM : Proto Melayu

PD : Proto Dayak

PB : Proto Barito

PBB : Proto Barito Barat

PBTi : Proto Barito Timur

PBM : Proto Barito Mahakam

SPT : Sampit

BJR : Banjar

Based on the Central Bureau of Statistics in 2003 there are around one million speakers of Dayak Ngaju either who lives in Kalimantan Tengah or in other province and it has a second rank for the number of speakers after Banjar Language (Dursaid dkk.,1990). Dayak Ngaju Language has three dialects, Kahayan Kapuas Ngawa dialect (Kahayan Kapuas Hilir), kahayan Ngaju dialect (Kahayan Hulu), and Kapuas Ngaju (Kapuas Hulu) dialect. Kahayan Kapuas Ngawa dialect is influenced by Banjar Language in other side Kahayan Ngaju and Kapuas Ngaju dialect influenced by Ot Danum Language (Dursaid et al,1990).

There are some previous studies about Dayak Ngaju, Ristanti (2006) analyzed about phonological system in Dayak Ngaju Language then Misrita (2005) discussed about the PMP reflection toward Sampit Language and the relationship of Sampit Language with Dayak Ngaju Language. Besides, Dursaid et al. (1990) in his book also explained the structure of Kahayan Language (the other name of Dayak Ngaju Language). Then from those previous studies, it is found that none are discussing about the reflection of PMP toward Dayak Ngaju Language. This study aims to describe the reflection of PMP toward DN either in lexical level or phonological. Furthermore, this study is needed in order to understand the kinship of the language then it could be mapped as the part of Linguistics Inventory.



METHOD

This study is in the frame of Historical Comparative Linguistics, the theory of Sound Change based on Crowley (1987), Campbell (1990), Lehman (1972), and Keraf (1984). The method used in this study is a qualitative-deductive. Furthermore, to analyze the phoneme reflection Phonemic Correspondence Method is applied with Top-Down Technique Approaches. The reflection of PMP etymon to Dayak Ngaju Language is limited only in phonological and lexical change. The analysis procedure is begun by finding the Phoneme reflects of PMP to Dayak Ngaju Language. The list of etymon based on the compilation arranged by Swadesh which is revised by Blust (1982).

FINDINGS AND DISCUSSION

The Sound Change Analysis of Dayak Ngaju Language – Kalimantan Tengah

Based on the analysis (attachment; table 1), in lexical level the reflects of PMP > Dayak Ngaju Language (DN) shows that the number of innovation much bigger than retention. The retention can be seen in PMP *bulan > DN bulan 'bulan' 'moon', PMP *sunəi > DN sunəi 'sungai' 'river', dan PMP *lanaw > DN lanaw 'lalat' 'flies'. Besides, the lexical innovation can be found in some etymons, for instance PMP *luZaq > DN luja? 'meludah' 'spit' and PMP *Rumaq > DN huma?, it shows the lexical innovation because there is a consonant innovation of PMP *Z and *q > DN /j/ dan /ʔ/. From those examples also there is a vocal retention of PMP *u-a > DN u-a.

From the analysis of Swadesh Word list (attachment), there are some sound changes, either vocal or consonant phoneme through innovation or retention. The retention and innovation mostly have a requirement; it does not exist in all positions. Besides, there is a secondary rule of sound change, it can be obtained from the similarities of Proto Melayu Polinesia etymon with Dayak Ngaju Language.

Phonological change happens in the innovation of vocal phoneme PMP *a > DN / ə/ (only in ultima position). Such as; PMP *(qa)lima > DN ləŋə? 'tangan' 'hand', PMP *(qa)baRa > DN bahə? 'bahu' 'shoulder', PMP *mata > DN matə? 'mata' 'eyes', PMP *bana > DN banə? 'suami' ' husband', PMP *qa(s)awa > DN sawə? 'istri' 'wife', and PMP *ma-tuqah > tuwə? 'tua' 'old'. Then, vocal phoneme PMP *a > /i/ is only in penultima position). For instance; a PMP *kaRat > DN kirUt 'menggigit' 'bite', PMP *anjin > DN riwUt 'angin' 'wind', dan PMP *ma-basaq > DN bisa? 'basah' 'wet'. Vocal phoneme PMP *a also getting a retention for example, PMP *lanuy > DN hanaŋuy 'berenang' 'swim', PMP *qapuk > DN kawu? 'debu' 'dust', PMP *bana > bana? 'suami' 'husband', PMP *bapa > DN bapa? 'ayah' 'father' (further example in table 1). From those examples can be analyzed that vocal phoneme PMP *a split to be /ə/, /i/, and /a/ in Dayak Ngaju Language.

Split also occurred in vocal phoneme PMP *u > DN /U/, /a/, and /u/. Vocal phoneme PMP *u > DN /U/ and /a/ are only in ultima position. For example, PMP *u > /U/ for PMP *likud > DN likUt 'punggung' 'back', PMP *qulu > DN takuU? 'kepala' 'head', PMP *ijuSun > urUŋ 'hidung' 'nose', PMP *inum > DN mihUp 'minum' 'drink' (metathesis), PMP *qanup > DN mandUp 'berburu' 'hunt', PMP *pu(n)dul > tumpUI 'tumpul' 'dull', PMP *qatəluR > DN tantəUUh 'telur' 'egg', PMP *ikuR > DN ikUh 'ekor' 'tile', PMP *tiDur >



DN *tirUh* 'tidur' 'sleep', PMP **danum* > DN and Um 'air' 'water', PMP **aluR* > DN *hasUr* 'mengalir' 'flow', dan PMP **kabut* > *kawUs* 'kabut' 'fog'. Phoneme innovation for PMP **u* > DN /a/ can be found in PMP **ma-taqu* > *katawa?* 'tahu' 'know', PMP **Rabun* > DN *awan* 'awan' 'cloud', and PMP **baqeRu* > *taheta?* 'baru' 'new'. Moreover, the retention of vocal phoneme PMP **u* occurred in all position without any rule as can be found in PMP **susu* > DN *tusu* 'susu' 'breast', PMP **qabu* > DN *kawu?*, PMP **sunjei* > *sunjei* 'sungai' 'river', PMP **hambun* > DN *ambun* 'embun' 'dew', (for further example can be found in Table 1.)

Then, split also consisted in vocal PMP **i* which also has innovation and retention. This reflects of vocal phoneme PMP **i* > DN /ə/, /i/, and /i/. The innovation of vocal phoneme PMP **i* > DN /ə/ is only in penultima position. For example PMP *(*qa*)*lima* > DN *ləŋə?* 'tangan' 'hand', PMP **dilaq* > *jəla?* 'lidah' 'tongue', dan PMP **esa* > *ijə?* 'satu' 'one'. The innovation of vocal phoneme PMP **i* > DN /i/ occurred only in ultima position. Such as; PMP **zaqit* > *jahlit* 'menjahit' 'sew', PMP **ma-nipis* > *tipls* 'tipis' 'thin', dan PMP **paqit* > *bapalt* 'pahit' 'bitter'. The retention of vocal phoneme PMP **i* > DN /i/ is found in all position without any rule. The example of vocal phoneme retention PMP **i* > DN /i/ is PMP **isəp* > DN *isap* 'menghisap' 'absorb', PMP **taliq* > DN *tali?* 'tali' 'rope', PMP **bəli* > DN *mili?* 'membeli' 'buy', PMP **ibəR* > *iwəh* 'liur' 'saliva', (further lists of the vocal phoneme retention PMP **i* > DN /i/. can be found in table1).

Moreover, the sound change of vocal phoneme PMP **ə* > DN /a/ dan /ə/. The innovation of vocal phoneme PMP **ə* > DN /a/ is only in ultima position, beside the retention of PMP **ə* > DN /ə/ only in penultima position. Some examples of the vocal phoneme innovation PMP **ə* > DN /a/ is PMP *(*d*)*aRəq* > DN *daha?* 'darah' 'blood', PMP **kaqən* > DN *kuman* 'makan' 'eat', dan PMP **isəp* > DN *isap* 'menghisap' 'absorb'. Then, for the retention of vocal phoneme PMP **ə* > DN /ə/ such as; PMP **qatəluR* > DN *tantəluH* 'telur' 'egg', PMP **ma-bəRəqat* > *bəhat* 'berat' 'heavy', PMP **təlu* > *təlu?* 'tiga' 'three', dan PMP **xəpat* > DN *əpat* 'empat' 'four'.

In case of diphthong there is one retention which is found in PMP **aw* > DN /aw/. That kind of retention of PMP **aw* > DN /aw/ existed in PMP **karaw* > DN *gayaw* 'menggaruk' 'scratch', PMP **labaw* > *balawaw* 'tikus' 'mouse' (asimilation), and PMP **lanjaw* > *lanjaw* 'lalat' 'flies'.

For the consonant, also there is a retention and innovation, for split which has innovation and retention can be found in reflects PMP **k* > DN /ʔ/, /g/, and /k/. Consonant innovation PMP **k* > /ʔ/ only in ultima position as in PMP **qawuk* > DN *kawu?* 'debu' 'dust', PMP **anak* > DN *ana?* 'anak' 'child', and PMP **ñamuk* > *ñamU?* 'nyamuk' 'mosquito'. Consonant innovation PMP **k* > /g/ only in penultima position. For consonant innovation of PMP **k* > DN /g/ as in PMP **karaw* > DN *gayaw* 'menggaruk' 'scratch', PMP **kali* > DN *gali?* 'menggali' 'dig', and PMP **kutu* > DN *guti?* 'kutu' 'louse'. Besides, retention of PMP **k* > DN /k/ which is occurred in all position found in PMP **likud* > DN *likUt* 'punggung' 'back', PMP **kaqən* > DN *kuman* 'makan' 'eat', PMP **buka* > *buka?* 'membuka' 'open', PMP **ikuR* > DN *ikUh* 'ekor' 'tail', PMP **kabut* > *kawUs* 'kabut' 'fog', PMP **ma-kapal* > DN *bakapal* 'tebal' 'bold', PMP **i-aku* > DN *aku?* 'aku' 'I', and PMP **i-kami* > *ikəy* 'kami' 'we'.

Other example is the reflects of consonant PMP **b* > DN /w/ and /b/. Consonant phoneme of PMP **b* > DN /w/ and /b/ are split phoneme who has retention and innovation. Phoneme innovation of PMP **b* >



DN /w/ only in ultima position as in. PMP *labaw > DN balawaw 'tikus' 'mouse', PMP *Rabun > DN awan 'awan' 'cloud', and PMP *qabu > kawu? 'abu' 'ash'. Phoneme retention of PMP *b > DN /b/ only in penultima position as in PMP *baHi > DG ulUh bawi? 'perempuan' 'women', PMP *buka > DG buka? 'membuka' 'open', PMP *buah > DN buwa? 'buah' 'fruit'. (for further example can be found in Table 1.)

Split change also found in consonant phoneme PMP *q > DN /k/, /h/, dan /ʔ/ and it only occurred in certain position and none retention. The reflects of consonant phoneme PMP *q > DN /k/ only in penultima as in PMP *qawuk > DN kawu? 'debu' 'dust', PMP *qulu > DG takulU? 'kepala' 'head', and PMP *qabu > kawu? 'abu' 'ash'. The reflects of consonant phoneme PMP *q > DN /h/ only in ultima position as in PMP *zaqit > DG jahlt 'menjahit' 'sew', PMP *(t)u(d)aq > DG jakah 'melemparkan' 'throw out', and PMP *ma-bəRəqat > DG bəhat 'berat' 'heavy'. Next, for PMP *q > DN /ʔ/ only in the end of word as in PMP *(d)aRəq > DN daha? 'darah' 'blood', PMP *basaq-basaq > DN ñama? 'mulut' 'mouth', PMP *m-utaq > DN muta? 'muntah' 'vomit', PMP *luZaq > DN luja? 'meludah' 'spit', PMP *Rumaq > DN huma? 'rumah' 'house', PMP *taliq > DN tali? 'tali' 'rope', PMP *silaq > DN ñila? 'membelah' 'split', and PMP *ma-basaq > DN bisa? 'basah' 'wet'.

Merger also can be found in the reflects of PMP > DN, as in consonant phoneme PMP *d, *D and *(d) changes into /d/ in Dayak Ngaju Language. The innovation of PMP *(d) > DN /d/ only in penultima position as in PMP *(d)aRəq > daha? 'darah' 'blood', PMP *(d)anauw > DN danaw 'danau' 'lake', dan PMP *(d)ian > DN diya?. Some etymons for innovation and retention of PMP *d dan *D > DN /d/ such as PMP *DaSun > dawɛn 'daun' 'leaves', PMP *danum > DN danUm 'air' 'water', dan PMP *dusa > DN duwə? 'dua' 'two'.

In PMP *z dan *Z > DG /j/ merger also can be found and it is classified as innovation. For PMP *Z > DN /j/ innovation, It only occurred in penultima position as in PMP *zaqit > DN jahlt 'menjahit' 'sew' and PMP *quZan > DN ujan 'hujan' 'rain' in other side, PMP *Z > DN /j/ only occurred in ultima position as in PMP *quZan > DN ujan 'hujan' 'rain' and PMP *luZaq > DN luja? 'meludah' 'spit'.

Substitution change also obtained from the phoneme PMP *R > DN /h/ and PMP *∅ > DN /ʔ/. The substitution of PMP *R > DN /h/ in all position except penultima as in PMP *(qa)baRa > DN baha? 'bahu' 'shoulder', PMP *(d)aRəq > DN daha? 'darah' 'blood', PMP *tiDur > DN tirUh 'tidur' 'sleep', PMP *qatəluR > DN tantəluH 'telur' 'egg', and PMP *ikuR > DN ikUh 'ekor' 'tail'.

The Substitution of PMP *∅ > DN /ʔ/ only in ultima position and it is found when the PMP etymon has open-last syllable. For example, PMP *(qa)lima > DN ləŋə? 'tangan' 'hand', PMP *(qa)baRa > DN baha? 'bahu' 'shoulder', PMP *qulu > DN takulU? 'kepala' 'head', PMP *(ta) tawa > DN tatawə? 'tertawa' 'laugh', PMP *mata > DN matə? 'mata' 'eye', PMP *qa(s)awa > DN sawa? 'istri' 'wife' (for further example can be found in Table 1)

The retention of phoneme etymon PMP toward DN can be obtained in a large number, some in all position and some are not. The retention of PMP *l > DN /l/, PMP *m > DN /m/, dan PMP *t > DN /t/ in all position and for PMP *ŋ > DN /ŋ/, PMP *p > DN /p/, and PMP *s > DN /s/ only in ultima position.

Other example of PMP *l > DN //, for all position such as; PMP *likud > DN likUt 'punggung' 'back', PMP *tuqelan > DN tulanj 'tulanj' 'bones', PMP *qulu > DN takulU? 'kepala' 'head', PMP *dilaq > DN jela? 'lidah' 'tongue', PMP *kali > DN gali? 'menggali' 'dig', PMP *bəli > DN gali? 'membeli' 'buy', PMP *bulan > DN bulan 'moon', PMP *ma-kapal > DN bakapal 'tebal' 'bold', PMP *təlu > DN təlu? 'tiga' 'three', PMP *lanjaw > DN lanjaw 'lalat' 'flies', PMP *luZaq > DN luja? 'meludah' 'spit', PMP *labaw > DN balawaw 'tikus' 'mouse', PMP *layit > DN lanjit 'langit' 'sky', then for PMP *m > DN /m/ in all position such as; PMP *mata > DN mata? 'mata' 'eyes', PMP *matey > DN matəy 'mati' 'die', PMP *gəmgəm > DN himblŋ 'memegang' 'hold', PMP *ñamuk > DN ñamU? 'nyamuk' 'mosquito', dan PMP *danum > DN Um 'air' 'water'.

The retention of PMP *t > DN /t/ in all position such as; PMP *tuqelan > DN tulanj 'tulang' 'bones', PMP *qatey > DN atəy 'hati' 'liver', PMP *ma-taqu > DN katawa? 'tahu' 'know', PMP *(ta) tawa > DN tatawε? 'tertawa' laugh, PMP *tiDur > tirUh 'tidur' 'sleep', PMP *m-utaq > DN muta? 'muntah' 'vomit', PMP *mata > DN mata? 'mata' eye, PMP *taliq > DN tali? 'tali' 'rope', PMP *zaqit > DN jahlt 'menjahit' 'sew', PMP *kutu > DN guti? 'kutu' 'louse', PMP *matey > DN matəy 'mati' 'die', PMP *batu > DN batu? 'batu' 'stone', PMP *layit > DN lanjit 'langit' 'sky', and PMP *xəpat > DN əpat 'empat' 'four'.

The retention of PMP *ŋ > DN /ŋ/ in ultima position as in PMP *lanjuy > hananjuy 'berenang' 'swim', PMP *ijuSunj > urUŋ 'hidung' 'nose', PMP *lanjaw > lanjaw 'lalat' 'flies', PMP *sunjəi > sunjəi 'sungai' 'river'. Then, for PMP *p > DN /p/ in ultima position as in PMP *bapa > bapa? 'bapak' 'father', PMP *nipay > DN handipε? 'ular' 'snake', PMP *apuy > DN apuy 'api' 'fire', PMP *ma-nipis > DN bakapal 'tebal' 'bold', and PMP *xəpat > DN əpat 'empat' 'four'. For PMP *s > DN /s/ in ultima position as in PMP *susu > DN tusu 'susu' 'breast', PMP *isəp > DN isap 'menghisap' 'absorb', PMP *asu > DN asu? 'anjing' 'dog', PMP *isi > DN isi? 'daging' 'meat', and PMP *ma-basaq > DN bisa? 'basah' 'wet'.

The retention of PMP *n > DN /n/ as in PMP *n > DN /n/ for ultima position such as PMP *anak > DN ana? 'anak' 'child', PMP *bana > bana? 'suami' 'husband', PMP *danum > danUm 'air' 'water', and PMP *(d)anauw > danaw 'danau' 'lake'. For PMP *n > DN /n/ as in PMP *kaqən > DN kuman 'makan' 'eat', PMP *ajan > DN aran 'nama' 'name', PMP *DaSun > DN dawεn 'daun' 'leaves', PMP *bulan > DN bulan 'bulan' 'moon', PMP *Rabun > DN awan 'awan' 'cloud', and PMP *hambun > DN ambun 'embun' ;dew'.

In Short, based on the analysis of PMP reflects toward Dayak Ngaju either lexical or phonological can be noted that lexical innovation mostly occurred, besides for phonological level, the innovation and retention are almost same in number. Furthermore, almost of the sound change occurred in specific position. For further list of etymon it can be gained in the attachment table, table (1) the phonem reflects of PMP . DN in general, table (2) the consonant phonem PMP > DG, table (3) the vocal phoneme reflect of PMP > DN and also the diphthong of PMP > DN

CONCLUSIONS AND SUGGESTIONS

In sum up, based on the analysis, can be found that in lexical level, PMP > DN reflects mostly in the form of innovation rather than retention. The retention of PMP > DN only occurred in three etymon, 'bulan', 'sungai', and 'lalat'. For phonological level, innovation and retention share a same number, the



retention of vocal phoneme and consonant phoneme can be occurred in all position. Then for phoneme innovation either vocal or consonant mostly occurred in specific position

In phonological level, almost of the primary sound change of PMP > DN are in the form of split process. For merger it is found once either in primary sound change or secondary sound change, substitution in other side found twice in the analysis.

Moreover, this historical comparative study can be assumed as a starting point of further research toward Dayak Languages who needs to be more explored. This study still limited in phonological and lexical level, so for further research the analysis of morphological and syntaxes are suggested to overcome the weakness of this study.

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APPENDIXES

Tabel 1. Etymon Reflects of PMP toward Dayak Ngaju Language

No	Gloss	PMP	Dayak Ngaju (Kalteng)	The Innovation of Consonant Phoneme	The Innovation and Retention Of Vocal Phoneme and Diphthong
1.	Tangan 'Hand'	*(qa)lima	lənəʔ	*l-m- > l-ŋ *∅ > -ʔ	*-i-a > -ə-ə
2.	Kiri 'Left'	*ka-wiRi	sambll		
3.	Kanan 'Right'	*ka-wanan	gantauʔ		
4.	Kaki 'Foot'	*qaqay	paiʔ	*q-q > ∅-q	*-a-ay > -∅-ai
5.	Berjalan 'To walk'	*lampaq/lampan	manan ^y jUn		
6.	Jalan 'walk'	*Zalan	nan ^y jUn		
7.	Datang 'Arrive'	*mai	dumah		
8.	Belok	*biliŋ; *liuliu	-		
9.	Berenang 'swim'	*lanjuy	hananɣuy	*l-ŋ > n-ŋ	*-a-uy > -a-uy
10.	Kotor 'Dirty'	*daki	papaʔ	*d-k > p-p	*-a-i > -a-a
11.	Debu 'Dust'	*qawuk; *qapuk	kawuʔ	*q-w > k-w / *q-p > k-w *k > *-ʔ	*-a-u- > -a-u-
12.	Kulit 'Skin'	*kulit	upaʔ	*k-l > ∅-p *t > -ʔ	*-u-i- > u-a
13.	Punggung 'Back'	*likud	likUt	*l-k > *l-k *d > -t	*-i-u- > -i-U
14.	Perut 'Stomach'	*tian	kanaiʔ		
15.	Tulang 'Bones'	*tuqelan/tuqəlan	tulanɣ	*t-l > t-l *n > -ŋ	*-u-a- > -u-a-
16.	Usus 'Intestines'	*bituka	ucUs		
17.	Hati 'Liver'	*qatey	atəy	*q-t > ∅-t	*-a-ey > -a-əy
18.	Susu 'Breast'	*susu	tusu	*s-s- > t-s-	*-u-u > u-u-
19.	Bahu 'Shoulder'	*(qa)baRa	bahaʔ, bahəʔ	*b-R- > b-h *∅ > -ʔ	*-a-a- > -a-a/ə
20.	Tahu 'Know'	*ma-taqu	katawaʔ	*t-q > t-w *∅ > -ʔ	*-a-u > -a-a-
21.	Pikir 'Think'	*DəmDəm/nəmnəm	piklr		
22.	Takut 'Afraid of'	*ma-takut	mikeh		
23.	Darah 'Blood'	*(d)əRəq	dahaʔ	*(d)-R- > d-h *q > -ʔ	*-a-ə > -a-a-
24.	Kepala 'Head'	*qulu	takulUʔ	*q-l- > k-l- *∅ > -ʔ	*-u-u > -u-U-
25.	Leher 'Neck'	*liqər	uyat		
26.	Rambut 'Hair'	*buSək/busuk	rambUt		
27.	Hidung 'Nose'	*ijuSun/ujuSun	urUŋ	*s-ŋ > r-ŋ	*-u-u > -u-U
28.	Bernapas 'To Breathe'	*m-ñawa	tahasenɣ		
29.	Mencium 'To kiss'	*sajək	ñiUm		
30.	Mulut 'Mouth'	*basaq-basaq	ñamaʔ	*b-s > ñ-m *q > -ʔ	*-a-a- > -a-a-
31.	Gigi 'Tooth'	*ipən/lipən/nipən, *nisi	kasiŋaʔ		
32.	Lidah 'Tongue'	*dilaq	jəlaʔ	*d-l- > j-l- *q > -ʔ	*-i-a- > -ə-a-
33.	Tertawa 'Laugh'	*(ta) tawa	tataweʔ	*t-w- > t-w-	*-a-a- > -a-ε-



				*-∅ > -ʔ	
34.	Menangis 'Cry'	*tanjis	-		
35.	muntah 'to vomit'	*m-utaq	mutaʔ	*m-t- > m-t- *-q > -ʔ	*-u-a- > -u-a-
36.	Meludah 'Spit'	*luZaq	lujaʔ	*l-Z- > l-j- *-q > -ʔ	*-u-a- > -u-a-
37.	Makan 'eat'	*kaqən	kuman	*k-q- > k-m- *-n > -n	*-a-ə- > -u-a-
38.	Mengunyah 'Chew'	*mamaq	-		
39.	Memasak 'To cook'	*nasu, *tanə k, *Zakan	barapi		
40.	Minum 'Drink'	*inum	mihUp (metatesis)	*∅-n- > m-h *-m > -p	*i-u- > -i-U-
41.	Menggigit 'To bite'	*kaRat	kirUt	*k-R- > k-r- *-t > -t	*-a-a- > -i-U-
42.	Menghisap 'To absorp'	*isəp	isap	*-s-p > -s-p	*i-ə- > i-a-
43.	Telinga 'Ears'	*taliŋa	pindlŋ		
44.	Mendengar 'To hear'	*dəŋəR/diŋa	hinlŋ		
45.	Mata 'Eyes'	*mata	mataʔ, mataəʔ	*m-t- > m-t- *-∅ > -ʔ	*-a-a- > -a-a-/ə-
46.	Melihat 'To see'	*kiTa	payah		
47.	Menguap 'To Yawn'	*ma-Suab	-		
48.	Tidur 'Sleep'	*tiDur/tuDUR	tirUh	*t-D- > t-r- *-r/-R > -h	*-i/u-u- > -i-U-
49.	Berbaring 'Lie on'	*inəp	məntər		
50.	Bermimpi 'Dream'	*mi-Səpi/nupi/nipi	-		
51.	Duduk 'Sit in'	*(qS)un(t)u(d), *tuban	mundUʔ		
52.	Berdiri 'Stand up'	*Diri, *ke (Z)əŋ	məndərŋ		
53.	Orang 'Human'	*tau; *ata	ulUh		
54.	laki-laki 'Man'	*ma-Ruqanay	hatuəʔ		
55.	Perempuan 'Woman'	*baHi	ulUh bawiʔ	*b-H- > b-w- *-∅ > -ʔ	*-a-i > -a-i-
56.	Anak 'Child'	*anak	anaʔ	*-n-k > -n-ʔ	*-a-a- > -a-a-
57.	Suami 'Husband'	*bana	banaʔ, banəʔ	*b-n- > b-n- *-∅ > -ʔ	*-a-a- > -a-a-/ə-
58.	Istri 'Wife'	*qa(s)awa	sawaʔ, sawəʔ	*-(s)-w- > s-w-	*-a-a- > -a-a-/ə-
59.	Ibu 'Mother'	*ina/t-ina, *nana	umay		
60.	Bapak 'Father'	*bapa	bapaʔ	*b-p- > b-p- *-∅ > -ʔ	*-a-a > -a-a
61.	Rumah 'House'	*Rumaq	humaʔ	*R-m- > h-m- *-q > ʔ	*-u-a- > -u-a-
62.	Atap 'Roof'	*qatəp	hatap, sapau		
63.	Nama 'Name'	*ajan/ŋajan	aran	*-j-n- > -r-n	*a-a- > a-a-
64.	Berkata 'To tell'	*kaRi, *tutuR	pandər(ba)		
65.	Tali 'Rope'	*taliq	taliʔ	*t-l- > t-l- *-q > -ʔ	*-a-i- > -a-i-
66.	Mengikat 'To tie'	*bəjbəj; *ikat	mətərŋ		
67.	Menjahit 'To sew'	*zaqit	jahlit	*z-q > j-h- *-t > -t	*-a-i- > -a-l-
68.	Jarum 'Pin'	*ZaRum	pilus		
69.	Berburu 'To hunt'	*qanup	mandUp	*q-n- > m-n- *-∅-p > -d-p	*-a-u- > -a-U-
70.	Menembak 'To	*panaq (memanah)	-		



	shoot'				
71.	Menikam 'To stab'	*suksuk	nɛwɛʔ		
72.	Memukul 'To punch'	*palu	-		
73.	Mencuri 'Stole'	*takaw	-		
74.	Membunuh 'To kill'	*bunuq	patey		
75.	Mati 'Die'	*matey	matəy	*m-t- > m-t-	*-a-ey > -a-əy
76.	Hidup 'Life'	*ma-quDip	bəlUm		
77.	Menggaruk 'To scratch'	*karaw	gayaw	*k-r- > g-y-	*-a-aw > -a-aw
78.	Memotong 'To cut'	*taRaq; *təktək	netɛʔ		
79.	Kayu 'Wood'	*kaSiuw	kayu		
80.	Membelah 'To split'	*silaq	ñilaʔ	*s-l- > ñ-l- *q > -ʔ	*-i-a- > -i-a-
81.	Tajam 'Sharp'	*ma-tazəm / ma-taim	bañihiʔ		
82.	Tumpul 'Dull'	*pu(n)dul	tumpul	*p-(n)- > t-m- *d-l- > -p-l	*-u-u- > -u-U-
83.	Bekerja 'To work'	*buat; *kusa; *quma	-		
84.	Menanam 'To plant'	*tanəm *mula	imbUl		
85.	Memilih 'To choose'	*piliq	-		
86.	Bertumbuh 'Grow'	*tubuq	-		
87.	Membengkak 'Swell'	*barəq	kəmbarəŋ		
88.	Memeras 'Squeeze'	*məsməs; *pərəq; *pəspəs/pispis	hamls		
89.	Memegang 'To hold on'	*gəmgəm	himblŋ	*g-m- > h-m- *g-m > b-ŋ	*-ə-ə- > -ə-ə-
90.	Menggali 'To dig'	*kali	galiʔ	*k-l- > g-l- *∅ > -ʔ	*-a-i- > -a-i-
91.	Membeli 'To buy'	*bəli	miliʔ	*b-l- > m-l- *∅ > -ʔ	*-ə-i- > -i-i-
92.	Membuka 'Open'	*buka	bukaʔ	*b-k- > b-k *∅ > -ʔ	*-u-a > -u-a-
93.	Mengetuk 'Knock on'	*tuktuk	-		
94.	Melemparkan 'Throw out'	*(t)u(d)aq	jakah	*(t)-(d)- > j-k- *q > -h	*-u-a- > -u-a-
95.	Jatuh 'Fall in down'	*ka-(n)abuq/ma(n)abuq	manʔjatuʔ, balawuʔ		
96.	Anjing 'Dog'	*asu	asuʔ	*-s-∅ > -s-ʔ	*a-u > a-u-
97.	Burung 'Bird'	*manuk	burUŋ	*m-n- > b-r- *k > -ŋ	*-a-u- > -u-u-
98.	Telur 'Egg'	*qatəluR/qitəluR	tantəluH	*q-t- > t-t *-l-R > -l-h	*-a/i-ə-u > -a-ə-U-
99.	Bulu 'Fur'	*bulu	bukuʔ	*b-l- > b-k- *∅ > -ʔ	*-u-u- > -u-u-
100.	Sayap 'wings'	*panji	palapas		
101.	Terbang 'Fly'	*Rəbək	tarawaŋ		
102.	tikus 'Mouse'	*labaw	balawaw (asimilasi)	*l-b- > l-w-	*-a-aw > -a-aw
103.	Daging 'Meat'	*isi	isiʔ, daging	*-s-∅ > -s-ʔ	*i-i > i-i-



104.	Lemak 'Fat'	*miñak	əñaʔ	*m-ñ- > Ø- ñ- *k > -k	
105.	Ekor 'Tail'	*ikuR	ikUh	*k-R > -k-h	*i-u > i-U
106.	Ular 'Snake'	*nipay	handipeʔ	*n-p- > -d-p *Ø > -ʔ	*i-ay > -i-ε
107.	Cacing 'Worm'	*kalati (earthworm); *(qali)-wati (earthworm)* qulej (maggot); *(q)ulay (urterstinal worm)	handalay		
108.	Kutu 'Louse'	*kutu (head)	gutiʔ	*k-t- > g-t- *Ø > -ʔ	*-u-u > -u-i-
109.	Nyamuk 'Mosquito'	*ñamuk	ñamUʔ	*ñ-m- > ñ-m *k > -ʔ	*-a-u- > a-U
110.	laba-laba 'Spider'	*lawo/lawaq	-		
111.	Ikan 'Fish'	*iSəkan	laUʔ		
112.	Busuk 'Spoiled'	*bariw (makanan) *buruk (kayu dsb)	maram		
113.	Dahan 'Branch'	*(d)aqan	-		
114.	Daun 'Leaves'	*DaSun	dawen	*D-S- > d-w- *n > -n	*-a-u- > -a-ε-
115.	Akar 'Root'	*akar/wakar, *dali (dj) *Ramut	uhat	*k-r > -h-t	*a-a- > u-a-
116.	Bunga 'Flower'	*buña	kaməŋ		
117.	Buah 'Fruit'	*buaq	buwaʔ	*b-q > b-ʔ	*-ua- > -uwa-
118.	Rumput 'Grass'	*bali (dj)	rumpUt		
119.	Tanah 'Land'	*(d)arə q (tanah liat) *tanaq/tanə q	pətaʔ		
120.	Batu 'Stone'	*batu	batuʔ	*b-t- > b-t- *Ø > -ʔ	*-a-u- > -a-u-
121.	Pasir 'Sand'	*qənay	paslr		
122.	Air 'Water'	*danum	danUm	*d-n- > d-n- *m > -m	*-a-u- > -a-U
123.	Mengalir 'Flow'	*aliR/aluR	hasUr	*Ø-l- > h-s *R > -r	*a-i/u- > -a-U-
124.	Laut 'Sea'	*tasik	laUt		
125.	Garam 'Salt'	*qasiRa	uyah		
126.	Danau 'Lake'	*(d)anauw	danaw	*(d)-n- > d-n-	*-a-auw > -a-aw
127.	Hutan 'Forest'	*qutan	paraʔ kayuʔ		
128.	Langit 'Sky'	*layit	lanjit	*l-y- > l-ŋ- *t > -t	*-a-i- > -a-i-
129.	Bulan 'Moon'	*bulan	bulan	*b-l- > b-l- *n > -n	*-u-a- > -u-a-
130.	Bintang 'Stars'	*bituqən	bintaŋ		
131.	Awan 'Cloud'	*Rabun (low cloud, haze, mist)	awan	*R-b- > Ø-w *n > -n	*-a-u- > -a-a-
132.	Kabut 'Fog'	*kabut	kawUs	*k-b- > k-w- *t > -s	*-a-u- > -a-U-
133.	Hujan 'Rain'	*quZan	ujan	*q-Z- > Ø-j- *n > -n	*-u-a- > u-a-
134.	Guntur 'Thunder'	*kuDug	-		
135.	Kilat 'Flash'	*kilat	-		
136.	Angin 'Wind'	*aŋin	riwUt	*Ø-ŋ- > r-w- *n > -t	*-a-i- > -i-u-
137.	Meniup 'To blow'	*Siup	himUn		



138.	Panas 'Hot'	*ma-panas	balasUt		
139.	Dingin 'Cool'	*ma-(d)in (d)in	sadinjen		
140.	Kering 'Dry'	*ma-maja (evaporate, dry up) *ma-Ranjaw, *tuquR	kəyən		
141.	Basah 'Wet'	*ma-basaq	bisa?	*b-s- > b-s- *q > -?	*-a-a- > -i-a-
142.	Berat 'Heavy'	*ma-bəRəqat	bəhat	*b-q- > b-h *t > -t	*-ə-a- > -ə-a
143.	Api 'Fire'	*apuy	apuy	*p- > -p-	*a-uy > a-uy
144.	Membakar 'To burn'	*tunil *tutun 'light, kindle'	kəhu?		
145.	Asap 'Smoke'	*anus *qasu	asep		
146.	Abu 'Ash'	*qabu	kawu?	*q-b- > k-w- *∅ > -?	*-a-u > -a-u-
147.	Hitam 'Black'	*ma-qitəm	babilem		
148.	Putih 'White'	*ma-putiq	baputi?		
149.	Merah 'Red'	*ma-iRaq	bahandaŋ		
150.	Kuning 'Yellow'	*ma-kunij	bahenda		
151.	Hijau 'Green'	*ma-iləm, *mataq (unripe)	bahijaw		
152.	Kecil 'Small'	*dikit/ikit, *Dikiq *keDi/keDik	kuri?		
153.	Besar 'Big'	*ma-Raya	raya?	*R-y- > r-y- *∅ > -?	*-a-a > -a-a
154.	Pendek 'Short'	*ma-babaq (inheight) *ma-pawDaq (in leaght)	panda?		
155.	Panjang 'Long'	*qa(n)a(d)u	pan ^y jan		
156.	Tipis 'Thin'	*ma-nipis (things)	tipls	*n-p- > t-p- *s > -s	*-i-i- > -i-l
157.	Tebal 'Bold / thick'	*ma-kapal	bakapal	*k-p- > k-p- *l > -l	*-a-a- > -a-a-
158.	Sempit 'Narrow'	*kepit/kipit	səkə?		
159.	Lebar 'Wide'	*ma-lawa, *ma-lu(q)aR	lumbah		
160.	Sakit 'Sick'	*(sick, painful): *ma+sakit	haban		
161.	Malu 'Shy'	*ma-Siaq *ma-Suna (first ancient, go before)	mahamen		
162.	Tua 'Old'	*ma-tuqah	tuwə?	*t-q- > t-w- *h > -?	*-u-a- > -u-ə
163.	Baru 'New'	*baqeRu	tahəta?	*b-q- > t-h- *-R-∅ > -t-?	*-a-e-u > -a-ə-a
164.	Baik 'Kind'	*ma-pia	bahalap		
165.	Jahat 'Cruel'	*zaqat			
166.	Benar 'Right'	*ma-bənər	bujUr	*b-n- > b-j- *r > -r	*-ə-ə- > -u-U-
167.	Malam 'Night'	*bəŋi	hamaləm		
168.	Hari 'Day'	*qaləjaw, wari	-		
169.	Tahun 'Year'	*taqun	ñəlu?		
170.	Kapan 'When'	*ijan	pəya?		
171.	Sembunyi 'Hide'	*bumi/buñi	-		
172.	Naik 'Up'	*sakarŋ	mandai?		
173.	Di 'In'	*i *di	həŋ		
174.	di dalam 'Inside'	*lə m/dalə m	intu huanŋ		
175.	di atas 'On the top'	*i/di-babaw, *atas	intu hun ^y jUn		
176.	di bawah 'Below'	*i/di-babaq	intu penda?		
177.	Ini 'This'	*i-ni, *a-ni	jitUh		
178.	Itu 'That'	*i-na (dekat si pendengar)*i-tu (jauh si pendengar)	jitə?		
179.	Dekat 'Close'	*a(z)ani	tukəp		



180.	Jauh 'Far'	*ma-zauq	kəjaw	*z-q > -j-∅	*-∅-au- > -ə-aw
181.	di mana 'Where'	*i-nu	intu kueh		
182.	Saya 'I/me'	*i-aku	aku?	*-k-∅ > -k-ʔ	*-a-u > a-u-
183.	kamu/engkau 'You'	*i-kasu	ikaw		
184.	ia/dia 'S/He'	*si-ia	iyə?		
185.	kita/kami 'We'	*i-kita/*i-kami	ikəy	*k-t/m- > k-∅-	*i- > i *-i/a-a/i > -∅-əy
186.	Kamu sekalian 'You'	*i-kamu	ikaw	*k-m- > k-∅-	*i- > i- *-a-u > -∅-aw
187.	Mereka 'They'	*si-iDa	ɛwɛn		
188.	Apa 'What'	*apa	naray		
189.	Lain 'Others'	*duma (jauh si pendengar)	bəkən		
190.	Siapa 'Who'	*(s)ai	ɛwɛh		
191.	Semua 'All'	*amina	uras		
192.	dan/dengan 'And / With'	*ma, *ka, *na	dəŋan, tuntəŋ		
193.	Jika 'If'	*ka(na), *nu	amUn		
194.	Bagaimana 'How'	*aua	kilənampi?		
195.	Tidak 'No'	*(d)ian	diya?	*(d)-n > d-ʔ	*-ia- > -iya-
196.	Hitung 'Count'	*biləŋ, *qi(n)təŋ	rəkən		
197.	Satu 'One'	*əsa/isa	ijə?	*-s- > -j- *-∅ > ʔ	*ə/i-a > i-ə
198.	Dua 'Two'	*dusa	duwə?	*d-s- > d-w- *-∅ > -ʔ	*-u-a > -u-ʔ-
199.	Tiga 'Three'	*təlu	təlu?	*t-l- > t-l- *-∅ > -ʔ	*-ə-u > -ə-u
200.	Empat 'Four'	*xəpat	əpat	*x-p- > ∅-p- *-t > -t	*-ə-a > -ə-a
201.	Liur 'Saliva'	*ibəR	iwɛh	*-b-r > -w-h	*i-ə- > i-ɛ
202.	Sungai 'River'	*suŋəi	suŋəi	*s-ŋ- > s-ŋ-	*-u-əi > -u-əi
203.	Lalat 'Flies'	*ləŋaw	ləŋaw	*l-ŋ- > l-ŋ	*-a-aw > -a-aw
204.	Pahit 'Bitter'	*paqit	bapalt	*p-q- > -p-∅ *-t > -t	*-a-i- > -a-l
205.	Embun 'Dew'	*hambun	ambun	*h-m- > ∅-m *-b-n > -b-n	*-a-u- > -a-u-

Tabel 2. The reflects of consonant phoneme PMP toward DN

No.	PMP consonant	DN consonant	The Rule of sound change
1.	*q	k	Only in penultima position
2.	*q	h	Only in ultima position
3.	*q	ʔ	only / - # (end of word)
4.	*k	ʔ	only / - # (end of word)
5.	*k	g	Only in penultima position
6.	*k	k	No rule
7.	*(d)	d	Only in penultima position
8.	*b	w	Only in ultima position
9.	*R	h	Except in penultima position
10.	*l	l	No rule
11.	*m	m	No rule
12.	*ŋ	ŋ	Only in ultima position
13.	*p	p	Only in ultima position
14.	*t	t	No rule
15.	*d	d	Only in penultima position

16.	*n	n	Except in penultima position
17.	*s	s	Only in ultima position
18.	*b	b	Only in penultima position
19.	*∅	?	only / - # (end of word)

Tabel 3. The reflects of vocal phoneme and diphthong PMP toward DN

No.	PMP vocal and diphthong	DN vocal and diphthong	The rule of sound change
1.	*a	a	No rule
2.	*a	ə	Only in ultima position
3.	*a	i	Only in penultima position
4.	*i	i	No rule
5.	*i	ɪ	Only in ultima position
6.	*i	ə	Only in penultima position
7.	*u	u	No rule
8.	*u	U	Only in ultima position
9.	*u	a	Only in ultima position
10.	*ə	ə	Only in penultima position
11.	*ə	a	Only in ultima position
12.	*aw	aw	Only in ultima position



Figure 1. Language Spread Map in Kalimantan/Borneo Island.



DIALECT AND ITS IMPLICATION ON TRANSLATION

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Abstract: Indonesia is a country in which different races with their different cultures and local languages exist. Each race used their own local language including their own dialect. That condition brings some impacts to certain field of study such as translation, since it is a discipline that deals with languages and culture. Among those impacts, the very complicated one is the difficulty arising in translation. It is due to the fact that there is no one-to-one relation of the source language text and target language text. Any race has its way of perceiving and expressing something that is influenced by the geographical environment and the way of living. The difficulties faced by translators due to the dialect are how to translate the text containing it, how to find the correct equivalence in the target language, especially when there is no appropriate equivalence due to cultural difference of both languages.

Keywords: *dialect, translation, equivalence*

INTRODUCTION

Translation is the process of transferring meaning/message from the source language text into the target language text. It is known that the translator should be able to produce an appropriate translation, translation which is able to provide language equivalence in the structure of the target language in such a way that the readers would not know that they are reading a translated text. Tarjana (2000: 15) states that a translator should possess competence in understanding the message conveyed in the source language and be able to find its appropriate equivalence in the target language.

In fact, translator will face problems in producing an appropriate translation as languages are utilized differently among their users. This difference is closely related to the culture of the language users. Any nation has its way of perceiving and expressing something and its way is influenced with the geographical environment and the way of living. According to Baker (1994: 21), the cultural diversity is resulted by the difference in geography, belief, custom, knowledge, food and technology used in each country. While Soemarno (2001: 1) says the difficulty in translating cultural words and expressions is due to the presence of mental sets and the absence of the cultural words or expressions in the target language.

The very complicated one of the difficulties related to culture is translating dialect. This is due to the fact that dialect is particular in a language. Dialect is able in displaying differences at all levels, differ from person to person. Hence, it is compulsory for the translator to know and understand it, in order to find its nearest translation equivalence. This is reviewed in the following discussion.



Notes of Dialect

The meaning of dialect defined in Longman Dictionary of Applied Linguistics (1985: 80), namely, a variety of a language, spoken in one part of a country, or by people belonging to a particular social class, which is different in some words, grammar, and/or pronunciation from other forms of the same language. Likewise, Baker (1994: 15) explains that a dialect is a variety of language which is currently within a specific community or group of speakers. Briefly speaking, the definitions show that dialect is influenced by area, social class, ethnic group, education, sex, age, and situation. Dialect may be classified on one of the following bases: geographical (e.g. a Scottish dialect, or American as opposed to British English), temporal (e.g. words and structures used by members of different age groups within a community, or words used at different periods in the history of a language), social (e.g. words and structures used by members of different social classes).

In Indonesia dialects are used extensively in daily communication. There is the existence of many different dialects such as *bahasa Jawa* consisting mainly of *Jawa Yogya*, *Jawa Tegal*, *Jawa Surabaya*: *Bahasa Indonesia* consisting mainly of *Jakarta dialect*, *Medan dialect*, etc (Asrori, 2001: 95).

Problems of Translating Dialect into Target Language

It is not at all easy when it comes to finding the appropriate equivalences of dialect, since there is no one-to-one relation among dialects in languages. The way a certain language chooses a particular expression to convey a given meaning would be quite different from another. Likewise, which aspect of life to be expressed may vary based on the experience of the speakers. Certain terms, particularly culture-specific expressions, in one language may even not have any equivalence at all in another (Tarjana, 2000: 21). Hatim and Mason (1994: 240) mention that dialect is variation in language performance depending on characteristics of the user. It should be noted that demarcation lines of geographical dialects are often drawn on political or cultural considerations but not always on linguistic grounds. In addition, certain dialect has the same status throughout different areas where it is spoken. Belonging to it is one variety of English used in southern England. Translators, in achieving dialectal equivalence, therefore should be aware of geographical dialects as well as ideological and political implications that they may have. Accent, for example, is one of the more recognisable features of geographical dialect and is often a source of problems. Hatim and Mason (1994: 40) say that there is controversy in Scotland a few years ago over the use of Scottish accent in representing the speech of Russian peasants in TV dramatisation of a foreign play as Scottish accent may be associated with low status and something was not intended.

Temporal dialects reflect language change through time. Each generation has its own linguistic fashions, and whereas change is generally imperceptible (Hatim and Mason, 1994: 41). Terms such as *ghetto-blaster* and *video nasties* defined as a product of the 1980s. They bring translation problem if monolingual and bilingual dictionaries are not keeping pace with current usage. Translator from earlier times encounters problems to do with the use of either archaic or modern language in his text. In the case of literary translation, there is the added consideration of aesthetic effect. The following text is taken from *Macbeth*, Act V, Scene V, (in Hatim and Mason, 1994:42).

Tomorrow, and tomorrow, and tomorrow,



*Creeps in this petty pace from day to day,
To the last syllable of recorded time;*

Lexical item *petty* can be potentially a problem. *Petty* is intended in the sense of *slow* and *not trivial* as in current temporal dialect.

In addition, language also reflects social dialect. Social dialect emerges in response to social stratification within speech community (Hatim and mason, 1994: 42). While Nida (1975: 178) informs that in a number of societies different socioeconomic dialects play a much larger role than most people suspect. He proposes a detailed analysis done by Labov of certain features of the dialects of New York and found some amazing situations that the occurrence of the *r* sound in such words as *bared*, *guard*, *dark*, *car*, *beer*, *beard*, and *board*, and found that some speakers pronounce *bared* like *bad*, *guard* like *God*. It is discovered that the occurrence or non-occurrence of *r* was not simply a matter of free variation but that it correlated with class membership and context of use.

In the case of dialect translation from English into Indonesian and vice versa, there seems to be crucial problems as the two languages are different in terms of typology and histories. The following is discussed example of translation equivalences of geographical dialect described by Machali (2000: 85).

Source language text:

I don't have no money, brother!

target language text (1):

Gue kagak punya doku! (Betawi)

target language text (2):

Aku nggak punya uang, rek! (Malangan)

The different words of *gue* and *aku*, *kagak* and *nggak*, *doku*, *uang*, and *rek* show the differences of dialects related to the area of its speakers.

Likewise, there are lots of temporal dialects arising problems in translation, such as translating dialect from bahasa Jawa kuno into Jawa kontemporer. This is found in such temporal dialect as:

Source language text:

Kita sering menghadapi pertanyaan.....

target language text:

We are oftentimes faced with a question....

Oftentimes is rarely used and belong to 'old word'. Its meaning is different with *often* (Machali, 2000: 85).

Still other problems are faced by translator in translating dialects found in classic literary works. The translator might not know whether dialect should be translated in terms of using its 'original dialect' or finding its equivalence in target language. The example may be given here when translator has a text about dialect and it is beyond her capability that she gets serious difficulty when she is translating her text. It is about Yorkshire dialect of Pollyanna novel posted by Badariah (2012).

Source language text:

"I was only keepin' on with my work 'cause you specially told me this mornin' ter hurry with my dishes, ye know."

Ter = to

Ye = you

target language text:

"Saya meneruskan pekerjaan hanya karena Anda mengatakan pagi ini cucian harus cepat selesai."

source language text:

"Did you know a little girl was comin' here ter live with Miss Polly?"

target language text:

"Tahukah Anda seorang gadis kecil akan datang untuk tinggal di sini dengan Miss Polly?"

source language text:

"Go on with yer jokin'," scoffed unbelieving Tom. "Why don't ye tell me the sun is a-goin' ter set in the east ter-morrer?"

Ter-morrer = tomorrow

target language text:

"Bercanda ya," dengus Tom tak percaya. "Kenapa tidak sekalian bilang matahari akan terbenam di timur besok?"

source language text:

"Why, Nancy, it must be Miss Jennie's little gal. Glory be ter praise! Ter think of my old eyes a-seein' this!"

target language text:

"Nah, Nancy, dia pasti anak Miss Jennie. Luar biasa! Tak kusangka setua ini aku akan melihatnya!"

It is difficult for the translator to translate into other dialects such as Betawi or Jawa so that the dialect is left untranslated. It seems that the readers of target language could not detect Yorkshire accent showed in the utterances of black people.

It is also necessary for the translator to consider another factor which could play an important role in translating dialect. It is gender. It goes without saying that man is different with woman. Differences in interest, sensitivity, and community between male and female affect the use of the language. Rohmadhona (2011) analyzes the language used by teenagers of bahasa Jawa Malangan (Malangan dialect). The findings of this study shows that language used by female is very different from male in their style, topic, diction, and intensity, such as shown in the followings:

A: *"Wes, mendung-mendung ngene kangen aku karo ojobku."*

B: *"Halah....halah....lambemu cok, lha wong mantan ae lo ngomong ojob, ha....ha....ha...."*

A: *"Heh, delok'en....delok'en! Wes...wes..."*

C: *"Endi? Oh iyo rek ayu kon"*

A&B: *"Vita....Vita....Vita....ehem....ehem...."*

C: *"Waduh....waduh, kok tambah ayu ae to rek, lha tapi kok kempes ngono se!"*

A: *"Hah, apane rek?"*

C: *"Wes ta lah delok'en sik!"*

A: *"Endi? Apane?"*

C: *"Walah....walah gak jeli blas kon, iku lo okonge rek. Emange tau mbok apakno seh?"*

B: *"Cangkemmu cok!...he....he....he..."*

A: *"Wes ta lah, ngaku ae pok'o....podo-podo wes tau ngrasakno to?"*

C: *"Jancik! He....he...., ngene-ngene sek beriman yo!"*

Likewise, there is another example of Malangan dialect spoken by girls.

A: *"Oriflame iku sing apik"*

B: *"Oriflame iku ngga mbois pisan, nggak sesuai karo jenis kulit"*



A: "Ga sesuai harga"

B: "Yo, iku mahasiswa terutama"

A: "Nggawe Ponds wae"

C: "Aku nggawe Ponds winginane, tambahan iku....kuering'e"

B: "Iyo?"

C: "Iyo langsung kering, plentuk-plentuk, putih kabeh"

D: "Nggawe opo?"

B: "Pond's, opo terlalu anu yo....panas, oh iyo keras, opo dikek'i lombok, yo?"

C&D: "Iyo...."

In this matter, needless to say, a translator needs to make the adjustments in target language text. Baker (1994: 31) offered strategy of translation by cultural substitution which involves replacing culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have similar impact on the target reader. The main advantage of using this strategy is that it gives the reader a concept with which she can identify something familiar and appealing.

Although translators will always come across a lot of difficulties, however it does not mean that a translator cannot deal with finding appropriate dialect in target language texts at all. In this case, translator becomes a mediator to support the purposes that the readers want to understand. Hatim and Mason (1994: 223-224) point out:

Most obviously, the translator has not only a bilingual ability but also a bi-cultural vision. Translator mediates between cultures (including ideologies, moral systems and socio-political structures), seeking to overcome those incompatibilities which stand in the way of transfer of meaning. What has value as a sign in one cultural community may be devoid of significance in another and it is the translator who is uniquely placed to identify the disparity and seek to resolve it.

In line with Hatim and Mason, McGuire (1991: 36) also proposes his opinion who states that it is clearly the task of the translator to find a solution to even the most daunting of the problems. Furthermore she says, "*such solutions may vary enormously; the translator's decision as to what constitutes invariant information with respect to the given system of reference is in itself a creative act*". This thought pushes forward the translators to overcome problems and to achieve best solutions through strategies proposed by translation experts. Translator finally may also find his solution self through decisions he made.

CONCLUSIONS AND SUGGESTIONS

Considering broad scope of dialect, it is a must for a translator to have capability to understand all the dialects of the source and target languages he is dealing with. Translator needs to possess a thorough mastery of dialect in order to find its meaning, then to find the appropriate or nearest equivalence in the target language.

In order to make translation of dialects is easily understandable by the readers, it is suggested for the translator to use strategies. The translator should also bring her creativity in overcoming translation problems in the text he is translating.



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WHY DO WE NEED TO PRESERVE ASIAN LANGUAGES? A CASE STUDY OF LAMBADA LANGUAGE

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Abstract: The Indo-Iranian group of language is the largest family of languages in Asia in terms of number of speakers. It represents a subset of the widely known Indo-European languages sect. In pertinence to India, the set of languages which is of concern to this paper belongs to Indo-Aryan language. Lambada, an oral tribal language, is a member of Indo-Aryan language family whose speakers are spread all over the country because of their previous nomadic nature. As a result, it has come into contact with various Dravidian and Indo-Aryan languages. Precious lexicons of the language have gone extinct and the loss is being compensated with borrowing, and conscious code-mixing, and code-switching. The paper looks into the specific case of Telangana area, where Lambada language is surrounded by Telugu- the regional language. Speakers of Lambada of this place elicit the famous Labov's New Yorker's self-hatred experiment (1966) findings and are adopting Telugu as their mother tongue demonstrating their affinity for the standard language in their social situations requiring to assert their status. As early as the third generation speakers who speak Telugu are disinterested in their mother tongue-the Lambada, contributing to the loss of speakers and consequently language. As a result of migration to cities, from their original cluster of settlements called Thandas, the necessity to speak in Lambada language is becoming obsolete except for situations needing interactions with the older generations of their families residing in Thandas. The current paper is a part of a series of research being undertaken to document this tribal language. This is an attempt to document the loss to the language and to demonstrate the need for saving and preserving Asian languages which are on the verge of being endangered including Lambada. The paper concludes by suggesting possible ways of resolving the present predicament which would ensure the preservation of the language.

Keywords: *Lambada language, Thandas, case study*

INTRODUCTION

Humans are the most complex organisms in the spectrum of evolution. As a Homo sapiens, the evolution has probably stopped progressing vertically, but humans have evolved horizontally from the Paleolithic era to the 21st century. A living organism reproduces to pass on the survival information it has to the next generation and if its module of survival has changed with changing environment, that species thrives. Along with other organisms, humans also exist in the same biomes but unlike them, humans change their biomes and make them suitable for survival instead of evolving themselves. So, how did human pass on this reverse survival information to the next generations? We do that with our complex web of languages of 6500 spanning the entire Earth. It is natural that each of these languages has the survival



information designed for that community and the restoration information their ancestors have passed on to the successors so that the biome does not get annihilated due to over-exploitation. This is called culture. And with the loss of one language, a unique cultural wisdom is lost and a valuable human heritage is destroyed beyond revival.

A language is called endangered when it is on the verge of extinction. Biologically, we call an animal endangered when its population is dwindling and the rate of reproduction is not proportional to the rate of loss. Similarly, a species is called extinct, when there is no single alive organism on the face of the planet. In terms of languages, when the number of speakers is dwindling, and there is no or very less addition of number of the new speakers, a language is termed endangered. When there are no live speakers of the language, no one speaking it anywhere, it is called extinct. Among the 6500 languages of the world, more than 2000 languages have less than a million speakers. This situation can give rise to endangerment and extinction if the number of speakers is not preserved. With the globalization, and the common acquirement of a single global and multi-functional language or a few languages, the languages with the less number of speakers and those which are not useful in the global functions, are losing their speakers and their culture as a collateral damage.

Loss of a language can be due to external forces or internal factors. Politics, military, economic, cultural, religious or standardization can affect a language's existence or influence of a dominant or a host language, negative attitudes towards their native language can also stop speakers from propagating their language in their times and prevent them from teaching their language to their offspring to guard them from the social stigma of being the speakers of a language. At the cost of losing their linguistic and cultural traditions, people have the hopes of overcoming the discrimination they face and getting a livelihood which their language is unable to provide and securing a dignified market value in the face of the globalization. Language functions not only as a delivering medium of information, as a vernacular it also acts as an indicator of a person's pre-adolescent social upbringing, history of the community a person belongs to, of the secure or insecure existence a person has had, and the formal language a person has later acquired shows the exposure he had.

Sociolinguistic experiments of Labov (1966) have demonstrated that a person's language whether standard or a dialect determines the biases people reflect in terms of his capabilities to do an executive job or a blue collar job and in another experiment teachers show bias towards a standard language speaker even though the quality of work is comparable to non-standard speakers. Another experiment demonstrates the affinity of subjects towards a standard language in 'status-stressing' situations whereas the covert prestige for their own language in 'solidarity-stressing' situations. This also is basis for the criteria for the classification of endangered languages mentioned in the UNESCO's document on 'Language endangerment and vitality' ad hoc experts group on Endangered languages which was prepared with the aim to focus on the need to preserve a language, it was formulated as part of a human heritage preservation project. The answers to the questions of environmental degradation, ways of revival and the solution to the threat of existence of life on Earth that we are facing today all lie in cultural endowments of every language as every language reflects a different experience of the human world. Thus, loss of any single language leaves us with less evidence for understanding human language's



system and function, human history and prehistory and the maintenance of world's diverse ecological systems. It was mentioned in the document that raising awareness about a language loss and diversity will only be meaningful if the speakers of that language are shown contemporary roles the language can take up in all modern spheres of life like entertainment, media, business, communication nationally and internationally, in education, and arts. This requires the involvement of root level local communities as well as the governments of those countries for the economic and political support.

The present case study is of a tribal Indo-Aryan language named Lambadi, a spoken language belonging to central and southern parts of India. The origin of this tribe is associated with gypsies around the world who share common nomadic existence and ways of living. Nationally, this tribe is associated with the history of Mughal empire and freedom struggle. Originally, due to their nomadic nature, Lambadas were salt-sellers who knew the terrains of northern India thoroughly. When Mohammed Ghori invaded India, these tribes helped Prithvi Raj Chauhan in his victory against him and thus stopped Hindustan, temporarily, from falling into the hands of Ghori. But with the second onslaught, Prithvi Raj Chauhan lost the war and soldiers of Ghori's troops started hunting Lambadas down in vengeance for the first loss. This led them to migrate away from Rajasthan and northern terrain towards a safer Deccan plateau areas which now hosts states like Maharashtra, Andhra Pradesh and Telangana. With the independence of India in 1947, these tribes slowly left their nomadic lifestyle and started to gather together and form settlements named Thandas in the outskirts of villages. The community had hunters and gatherers, started domesticating animals, fishing, cultivating crops and cattle breeding. Their culture has environment at the heart, ecological existence can be seen in their rituals for crop harvesting, daily practices, festivals, pregnancy, marriage and their dressing protects them from all harsh climates.

Towards the end of 70s, they further started migrating to cities in search of temporary livelihood, education or for marriage. Depending on their purpose, they established impersonal contacts or permanent settlements in the area where the majority of the speakers speak Telugu. Through the generations, now the community is bilingual to the point of diglossia-Telugu is used for all inter-group communication, entertainment, official functions whereas intragroup communication has Lambadi or Telugu. Since their language is not useful for education, entertainment, business or public speaking slowly the communities have stopped learning it as a mother tongue.

METHOD

Participant-observation technique was used to obtain records of group interactions and questions were asked about the demographical status and current locations of the family members of community residing in a Thanda in Miryalguda, a village in the outskirts of Hyderabad, Telangana. To include a person in the category of bilingual, a common basic proficiency levels in both Lambadi and Telugu languages was set as a criteria. This sample was used to test attitudes towards Telugu and their first language, Lambadi. Further, subjects would be classified into three age criteria to get a proper representation of three generations to observe the shift. The third generation subjects constitute the sample for the study of borrowing and code-mixing and the first generation subjects constitute the reference subjects to give data on loss, borrowing and code-mixing. Second generation subjects, were the necessary balance and



constitute the sample that will not be in either extremes and would guide me in order to not make mistakes in analysing data by only taking the extreme results. Levels of endangerment were established according to the UNESCO's criteria on language endangerment, the results of which are discussed in the next section.

FINDINGS AND DISCUSSION

The six major factors for determining a language's level of endangerment are: a) Intergenerational language transmission (Fishman 1991) b) Absolute number of speakers c) Proportion of speakers within the total population d) Trends in existing language domains e) Response to new domains and media f) Materials for Language education and literacy. Among the six degrees of endangerment with regard to intergenerational language transmission, Lambadas are in the fourth degree called 'unsafe' where one finds most but not all children or families of this community are speaking Lambadi, their first language, but it is restricted to the domains of home and Thandas where children interact with their parents and grandparents.

Determining the absolute number of speakers is difficult as alone in this Thanda there are migrants to city and abroad and finding the demographical information is not under the scope of this paper. And official information in Census also cannot account for the information required as census only mentions the total tribal population but does not have the classification of this particular tribe. This information requires a doctoral study on these people in anthropology or linguistics. Within this community, it has been observed that proportional to their population, the number of speakers of Lambadi is in the third degree of endangerment among the six grades mentioned viz. 'definitely endangered' which implies that a majority of the group are still speaking their first language.

Trends in existing language domains has 6 grades and the community can be marked under the second grade as 'dwindling domains' which implies that the Lambadi is losing ground in comparison to the major language Telugu, parents are beginning to use Telugu at home, in their everyday interactions with children, and the third generation children have become 'semi-bilinguals' of their own language (receptive bilinguals). Older generations are productively bilinguals and are efficient in the use of both Telugu and Lambadi and the proficiency is the same among children where the use of Lambadi at home is high.

According to the factor of response to new domains and media, Lambadis can be graded at the zero level of 'language is not used in any new domains'. New domains include schools, new work environments, new media, internet, education, broadcast media and the main reason for this extremity is the lack of script for this language. Under the official attitudes towards language, the degree of support from the government can be rated as the maximum grade of 5 which is 'all languages are protected'. Indian Constitution upholds the rights of any minority language. Article 29(1) notes: "Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same." Government, in view of preserving the local languages has also introduced 'three-language system' till primary level and 'two-language system' from secondary onwards to include either an official or regional language in children's education system. But Lambadi is



unable to avail of this preservation provided due to the less number of speakers and primarily due to lack of a script that is important for implementation in education.

When community members' attitudes towards language was assessed, they could be graded 3 as 'many members support language maintenance, others are indifferent or may even support language loss'. On assessing the amount and quality of documentation available, it can be graded zero 'undocumented' as 'no material exists'. There are a couple of research papers on Lambadis but none have documented the grammar, word-lists, texts, video or audio. The papers on culture documented the way of lambadas' life, their history and a couple of papers on the changing patterns of life.

All the nine criteria for vitality assessment have clearly shown the level of endangerment of this language and the need for immediate involvement of researchers, government and the community members for its preservation.

CONCLUSIONS AND SUGGESTIONS

After a comprehensive analysis of the state of the language under 9 factors prescribed by UNESCO's language endangerment group, Lambadi can be classified as endangered language with the degree of endangerment tipping towards extinction. Immediate attention towards the preservation and revival of the language both at the community level and government level is required. A dictionary of the language's lexicons, documentation on proverbs, songs, stories, analysis of grammar- phonology, syntax, should be taken up immediately by the linguists. At community level, a radio and media broadcast channel should be launched and all the national and international proceedings should be presented in Lambadi, a comedy channel and entertainment channel with daily soaps would also help in keeping the interests of people in the language. Government should assess the ways of including this language in education and media and promote commerce through self-help groups in this community for the native speakers. This would encourage them to interact more and in keeping their language alive, apart from finding a new domain of usage.

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THE BUGIS' LIVING PRINCIPLES IN PASENG AS A FORM OF LOCAL WISDOM IN SOUTH SULAWESI

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Abstract: Language is one manifestation of human culture which expresses the speakers' intention. Bugis language is a language of human culture that reflects the people in Bugis. Paseng is one product from Bugis people that contains the message or mandate, as well as guidance to achieve the perfection of life in this world and hereafter. Paseng holds important position as it describes man's identity and basic principles of their lives. Those principles are in the form of: (1) people who are taught to defend the family honor; (2) people who were raised by considering women as a symbol of family honor; (3) people who are taught to maintain the dignity of others and himself; (4) The man who taught not to fight with others; (5) human beings are born to have free spirit, to strive and to survive; (6) man who mentally have forged hard by the waves; (7) men who dare to confront problems and not run away from the reality of life; (8) people who are taught to speak up if it is accompanied by evidence; (9) people who are taught to uphold the values of justice; (10) people who are taught to speak in harmony with the heart, mind, and behavior; (11) people who are taught to keep manners and behavior to be respected; (12) people who are taught to be honest with yourself, others, and God; (13) people who grew up with the ability to adapt, wherever located; (14) man is agile and easily taught not to despair.

Keywords: *the principle of life, human Bugis, Paseng, local wisdom*

INTRODUCTION

Social bookmarks on a group of people or community are needed to determine the identity or identities. One of them is a philosophy of life that is believed and applied in everyday activities. A marker not only identity but becomes knowledge only and other specific characteristics which are not possessed by humans or other communities. Philosophy of life that becomes public knowledge and characteristics manifest into a variety of shapes. One of them is the language. As the phrase stating that "language is a reflection of its speakers". As with any ethnic Bugis, pappaseng or paseng is one product that contains language philosophical values as a form of expression to express the soul and mind. Pappaseng is construed as advice, wills, warning, or moral knowledge.

South Sulawesi is inhabited by tribes composed of ethnic Bugis, Makassar, Mandar, and Toraja after the formation of separate ethnic Mandar Sulawesi Province Barat. Thus, in the South Sulawesi lived three ethnic groups, respectively; Bugis, Makassar and Toraja. All three ethnic groups, has common characteristics in social structure. However, social system and culture of each ethnic reveal differences, even principal difference is caused by the differences in the historical development, environmental differences, and geographical differences. (Amir,1982). However, the difference was more a wealth of

wisdom and culture that will motivate us to be more active to learn about the culture of each ethnic group. This paper focuses more on the term *pappaseng to riolo* in direct contact with the life and behavior of the Bugis community.

There are two classes of society, namely Bugis first; people who until now still maintain and uphold the *ada-ada pappaseng to riolo*, and they are the people honored and respected in the eyes of society. Instead, those who do not keep and maintain or even violate *no-no pappaseng to riolo* will receive social sanctions, the name contaminated, and low social position became so difficult to regain his good name (Syamsudduha, 2013).

Pappaseng or *paseng* comes from the word that can mean the message (Said, 1977: 151); unbiased advice must be known and recognized. Mattalitti (1986: 6) suggested that *pappaseng* contains instructions and advice from the ancestors of the Bugis in ancient times for his children and grandchildren to live a good life. Thus, *pappaseng* is the message of the elders in advance which contains instructions, advice, and mandate that must be implemented in order to live a good life. Philosophy can be interpreted as a policy of life, business mysticism, fantasy, attitude, methods, and techniques (Ali, 1997). Thus the philosophy of life can be interpreted as an instruction or guidance is loaded with assorted wisdom of wisdom in regulating various aspects of community life Bugis.

Pappaseng as people's living in Bugis in South Sulawesi is a form of expression that reflect cultural values useful for life. In a *pappaseng* contained a great idea, the notion that noble, valuable life experience, and noble considerations about the nature of good and bad. Noble values in a *pappaseng* are packed well in a concept with abstract meaning so as to understand the meaning of that require particular approaches, because it is possible, the meaning behind *pappaseng* is situational.

METHOD

This study is qualitative research with descriptive approach. Data collected by technical literature study is to conduct a study review of the books, literature, records, and reports that had to do to solve the problems (Nazir, 1988) and also to understand of data using semantic approach.

FINDINGS AND DISCUSSION

There are 14 principles of human life or society Bugis in South Sulawesi. The principles are outlined as follows:

a. Man who Taught to Maintain Family Honor (*Assosoreng Iyya Mparekkengngi Siri'na Assilomperengna*)

Honor or esteem for the Bugis community known as the principle *siri'na passe*. This principle teaches that Buginese upholds issue series or shame. They will always feel embarrassed to do anything that is not good. Abstinence to do shameful acts is contrary to religious norms, legal or customary norms and decency. If this is violated, they will be regarded to do misconduct and a disgrace.

Self-esteem is the most valuable thing for the Buginese; losing self-esteem is like losing everything and it's better to lose money than to lose self-esteem because we lose a little money but if the loss of the integrity of self-esteem then we lose everything. Therefore series (self-esteem) must continue to be adhered to be well maintained. Since the beginning, the concept of self-esteem has been taught by the



parents to their children, even when the child is already familiar with the world of play. Kids have been taught to keep the price himself and his family pride. As in *paseng* following quote:

<i>Pakanjaki ampe mu</i>	Fix your attitudes and actions
<i>Ampe mu mi pajaji siri'mu</i>	Because there is only the self-esteem
<i>Na mu mparekengngi</i>	then hold on to
<i>Siri'na assilomperengmu</i>	Esteem family

Paseng above quote is usually provided by parents devoted to their children who are still children or teenagers. This message is intended to maintain the attitude and behavior in daily life. Bugis people judge that teaching good values means having education throughout life. These quotations explained that the attitude and behavior will bring good self-esteem anyway so that it can improve self-esteem family. Furthermore, *paseng* commonly is given to adults as in the following quote:

<i>Dua mi siri ma' pamate</i>	There are two self-lethal
<i>Siri'na assilomperengmu</i>	Esteem family
<i>Na siri'na makkunraie</i>	And the dignity of women

(Thaba, 2015:76)

Meaning *paseng* above quote is there are two values of self-esteem that can be fought until the cause of death is family pride and self-esteem that comes from women, the daughters and a wife.

b. Man is Raised by Women Looking as a Symbol of Honor Family (*Assosoreng iyya pusiri'i assilomperengngi wawangmakkunraina*)

Women are the symbol of family honor for the Bugis community. Therefore, women are advised to keep all their attitudes and behavior. Because if the dignity of a woman was contaminated, polluted the family's esteem. The high value of women as a symbol of family honor Bugis contained in *panaik* system at the Bugis traditional wedding ceremony. Esteem of a woman is also reflected in *paseng* following:

<i>Dua mi siri ma' pamate</i>	There are two self-lethal
<i>Siri'na assilomperengmu</i>	Esteem family
<i>Na siri'na makkunraie</i>	And the dignity of women

(Thaba, 2015:76)

Paseng above explains that women as a symbol of family honor is one of the two honors that can cause death or in other words women and the family is the most essential dignity for the people of Bugis.

c. Man who Taught to Maintain Dignity Others and Themselves (*Assosoreng iyya sitinasai passilenereng siri'na padannarupa tau, kuetopa paimeng*)

Maintaining self-esteem is the value of a human existence in its environment. Not only the price itself but also the esteem of others as in the following quotation:

<i>Tau mu pa bijaki</i>	Others that you ruin
<i>Pada mua alemu na kenna</i>	Same thing you are to be shot

(Thaba, 2015:78)

Explicitly, the meaning *paseng* above is someone who would destroy or disrupt the dignity and comfort of others will actually die on the destroyer's own self. In other words, destroying others is similar to self-destructive. Actually, this advice is in the form of a parable upside down. Actually, the message to be



conveyed is one must be able to maintain self-respect or dignity of others. Because with such a person actually has the glory and dignity itself.

d. Man who Taught to Not Subject to Others (*Assosoreng iyya pemmaliangngi mappuatangengngi alena ripadanna rupa tau*)

The Bugis are tough and brave man. Not a man who easily succumb to a problem that is subject to others. The values associated with the resilience and courage of the Bugis as at the Whitewater When *pappaseng* quote as follows:

<i>Na iya decenna to waranie</i>	The excess of people who dare
<i>Seuwani, tettakkini napolei ada maja</i>	First, do not be surprised when approached bad things
<i>Maduawanna, tennajampangiwi kareba-é</i>	Second, no matter what slant the news (gossip)
<i>Matellunna, temmatau-i ripalao ri yolo</i>	Third, do not be afraid placed in front
<i>Maeppana, temmatau-i ri paonro ri munri</i>	Fourth, do not be afraid placed behind
<i>Malimanna, temmatau-i mita bali</i>	Fifth, do not fear looking at opponents
<i>Maennenna, ri asirik-i</i>	Sixth, be a place of shame
<i>Mapitunna, riala-i passappo ri wanuwa-é</i>	Seventh, the patron family
<i>Maruwana, Matinuluk-i pajaji passurong</i>	Eighth, seriously work orders
<i>Maserana, rialai pakdekbak tomawatang</i>	Ninth, the patron of people trouble
Mattaliti (1986:24)	

The nine human values Bugis signifies the toughness or courage. The Buginese's abstinence to submit to others. As the quote *Malimanna, temmatau-i mita bali* which means no fear when looking at opponents. This proves that the solid Bugis man with courage. This courage is based on the values of truth.

e. Humans are Born Free as in Freedom, Fighting, and Trying to Survive (*Assosoreng maradeka iyya sitinawa marewa, mareso, rilaleng akkatuwongenna*)

The principle of human life Bugis explaining independence, freedom, struggle, and survival as the *paseng* following excerpt:

<i>Na iya riasengngi maradeka tellumi pannessai</i>	Whose name independence was evidenced by three things
<i>Seuwani, tenri rilawai ri olona</i>	First, not hampered his will
<i>Maduawanna, tenriangkai ri ada-adanna</i>	Secondly, it is not prevented from contend
<i>Matellunna, tengriatteanggi lao maneang, lao manorang, lao orai, lao alau, lao riase, lao riawa</i>	Third, it is not prohibited keselatan, to the north, west, east, up, and down
(Said, 2007:56)	

Paseng above shows the idea of democracy embraced by the Bugis. Actually, democracy has been embraced by the Bugis society since time immemorial. According *paseng* above, there are three serving as evidence of independence in a person that is free to exercise his will, is free to argue, and are free to move in all directions. With this freedom, then the person will also be free to try to survive.



- f. Humans are mentally Has Forged Aloud by Waves (*Assosoreng iyya teppaja riwalung aparengen temmasonca*).

The sixth principle of life that indicates the identity of the Bugis community as an accomplished sailor. Messages or *pappaseng* are always given by elders to children and grandchildren Bugis who symbolizes the principle of life is hard work. Buginese is a hard worker. The soul of this hard work is taught from the ancestors who have fought hard in the ocean to be known in the eyes of the world as an accomplished seaman. The messages are:

<i>Resopa temmangngingi</i>	Working earnestly
<i>Matinulu</i>	Diligent
<i>Namalomo naletei pammasena dewatae</i>	So easy to get grace from God

(Hamid, 2004)

For the Bugis community, morale commonly pronounced in terms *makkareso* not only applied with tenacious work in the homeland or in the villages of origin. But, wherever humans are Bugis, it should continue kindled spirit. Typically, this *paseng* given to the young adults will wander or *sompe*.

- g. Man who Taught to Brave Facing Problem and Not Running on the Reality of Life (*Assosoreng iyya sitinaja pangoloi alena risukkara'E na teppacoccoreng manu' mate*)

Human Bugis is a brave man in the face of the enemy or face a problem and do not run away from the reality of life, human Bugis with this principle is supported by the principle of responsibility. Soul courage and responsibility is imparted to the generations to adulthood by parents and elders (*to maccae and arung matoa*). *Paseng* examples that demonstrate value or prinsip is as follows:

<i>Na iya decenna to waranie</i>	The excess of people who dare
<i>Seuwani, tettakkini napolei ada maja</i>	First, do not be surprised when approached bad things
<i>Maduawanna, tennajampangiwi kareba-é</i>	Second, no matter what slant the news (gossip)
<i>Matellunna, temmatau-i ripalao ri yolo</i>	Third, do not be afraid placed in front
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<i>Maruwana, Matinuluk-i pajaji passurong</i>	Eighth, seriously work orders
<i>Maserana, rialai pakdekbak tomawatang</i>	Ninth, the patron of people trouble

Mattaliti (1986:24)

The principle of courage to face problems like the quote *tettakkini napolei ada maja* which means not surprised or shocked by the arrival of a problem. It shows that the human Bugis always be calm and brave if a problem happened to him. The principle of courage in the face of the problem is shown in quotation *temmatau-i mita bali* which means fearless in the face of an opponent or a problem. Furthermore, Bugis man did not run in the face of the realities of life so it is always ready when they are placed on the front and rear (*temmatau ri-i ripalao Yolo / temmatau-i ri ri paonro munri*)



h. Brave Man who Taught to Talk if accompanied by proof (*Assosoreng iyya misseng gau bicara nalai temmakarodda rilalengna atujungenna*)

Bugis man is a free man to speak or express their opinions. In addition, the Bugis man uphold the values of truth and honesty so that the behavior and words were always based on the truth values are accompanied by evidence.

<i>Muisseng muga to madalle e</i>	Do you know the lucky ones
<i>Iyya ni tau misseng gau bicara</i>	He is the one who dared to speak the truth
<i>Nalai temmakarodda rilalenna atujungenna</i>	And accompanied by evidence

(Thaba, 2015:81)

The meaning of *paseng* is one of the indicators of luck someone is seen from his courage in speaking of courage, but accompanied and reinforced by the evidence. Because, speaking without proof is a lie. A liar in Bugis society does not have the trust of others, and not appreciated.

i. Man who Taught to Uphold Justice High Value (*Assosoreng iyya misseng tudangengngi sining pallama-lama'E ritudangenna*)

Justice is a matter of urgent for the Bugis community. Justice has a precise meaning in putting truth target proportionally. One notion of justice as expressed in *paseng* Bugis society is the position of leader in implementing their mandate. Justice is opposed to persecution, oppression, greed, and favoritism. Because, his prime right country when its leaders and its people are not at odds with each other. Ideal for the Bugis community leaders must have the condition, among others: to be able to do justice between the community (not nepotistic), protecting people from crime and not do wrong. *Paseng* note the following:

<i>Makkeddaikajao Lalidoq</i>	Said Kajao Lalidoq
<i>Dua tanranna na maraja tanae</i>	Two signs will be a great country
<i>Seuai ni malempui na maccaarung mangkauqe</i>	The first (the king) who ruled
<i>Maduanna teesisala-salae ri lalempanna</i>	Both people are not at odds with each other
<i>Makkedda topi Kajao Lalidoq</i>	Similarly said Kajao Lalidoq
<i>Na ia ttulae pattaungeng seuani</i>	That damage to crops
<i>Nakkoq matanre cinnai arung</i>	The first (the king) is too greedy
<i>Mangkauemaduanna nakkoq mattarimae</i>	The second if judges accept bribes
<i>Waramparang to maqbicarae</i>	And the treasures of the complainants
<i>Matellunna nakkoq sisala salae ri lalempanna</i>	The third if people quarreling
<i>Idiq to marajae</i>	You control the country
<i>Tatettongini arajatta</i>	Stand on your greatness
<i>Tatudangi ni aleqbiretta</i>	Sit on your glory
<i>Tasanresi ni tongenngge</i>	Rely on the truth
<i>Idiq adeqe</i>	you rule
<i>Tarokiq ada teammate</i>	Keep a lasting memory



Mabaru temmalusu
Mapaccing liseqna

Tireless shabby
net contents

Na nigi-nigi salai janci
Mareppaq ittelloi
Marupu pincenngi
Natenreq l anu mateneq
Naoppangi wi duni

Who denier promise
He broke like an egg
Crushed like pottery
Overlain heavy load
Face down on the bottom of the world

Idiq matoa kamponnge
Torakik tennung teppura
Tenrigegoq ni pasoaqna
Tenriponiang ni gamaru
Tenriponi Jarawettana
(Kadir, 2015:68)

Your village elders
Keep it did not loom
There was shaken again tenons
Not sounded gamaru
Not cleaved Jarawettana

Based paseng be seen that the advice of the rulers or leaders are mutual assistance in truth, obey in cases correct, recommends to honor the truth, counseled and reminded gently, telling if negligent and ignore the rights of the Muslims, not rebel against them, and unite the human heart to obey the leader.

j. Man who Taught to Talk In harmony with the Heart, Mind, and Behavior (*Assosoreng iyya mattulu porajaE adanna, ati macinnongna, innawana nennia pangkakuenna*)

The Bugis uphold the values of honesty. Not only that honesty should also be supported by a match between the words by heart, mind, and behavior but also principles and this advice as set out in *paseng* following:

Abbicara ko ada tongengge
Iyya ada matulue poraja adammu, ati
macinnongmu, innawamu, nenia
pangkaukemma (Thaba, 2015:91)

Talk you honestly
That is the word that is consistent with your
heart, mind, and your actions

The concept for the community honest Bugis is an awareness of the value of faith in God, starting from conscience, and the quality of faith itself that leads a person to be honest. Thus, the so-called honest is an attitude which always seeks to adjust or match the information with the phenomenon or reality. In Islam attitude like this is called *siddiq* in Bugis called *malempu*. By doing so, it is worth infinitely honest.

The Bugis elders teach that every individual or community must be steadfast and patient and steadfast if you want the success and success. The victory can be obtained by the unyielding spirit. Elders teach us to follow the hierarchy and never separate the heart and deed if you want a real human being. Bugis ancestors many saves philosophies and teach how to get the perfection of human life is a hierarchy of "Concept of True Human" begins *nawa, Sadda, ada, gau, tau*.

k. Man who Taught to Keep Manners and Behavior To be Respected (*Assosoreng iyya tudangnge ritudangenna nennia ripetangngar*)



For the Bugis community, social strata placement in the form of an award given by a group of people not only in terms of economic, aristocratic status, education or skill, but also in terms of attitudes and behavior (manners) immoral shown. *Paseng* note the following:

<i>Tudakko ri tudangemmu</i>	Sit in your seat
<i>Nennia mu ripatenggari</i>	To help you get rewarded

(Thaba, 2015:99)

Meaning *Tudakko ri tudangemmu* not the actual meaning. In these expressions, which referred to "sit on your seat" did according suite is expected that keep manners.

Another form of the award given by the people based on assessment of good manners is reluctance. The indisposition will have an impact on the treatment pattern that is displayed when someone that we respect the opponents interaction. Will arise attitudes glorify respected person. Conversely, if someone is not able to show attitude or good manners, it will always be the subject of gossip and underestimated by those around him.

I. Man who Taught to Shame Against Yourself, Others, and Fear To God (*Assosoreng iyya sitinaja mabbunga panasa rialena kuwetopa ripaddanna rupa, lebbipiha ri Puang Sewwa'E*)

Paseng relation to the principle ashamed of yourself, others and God fearing such as the following quotation:

<i>Tellu riala sappo</i>	Three used as fence
<i>Tau'e ri dewatae</i>	Fear God
<i>Siri riwatakkaleta</i>	Ashamed of myself
<i>Siri ripadatta rupa tau</i>	Shame on fellow humans

(Thaba, 2015:105)

Ashamed of myself and others is the message given by those who passed (to riolo) to resist all forms of bad deeds. Because, bad behavior will only damage their self-esteem so there are no values siri 'given by others to people who are always doing evil. Fear of God is a form of obedience and servitude Bugis man against his Lord (Allah.). For the Bugis people, it is God who has power over man and the entire universe. Therefore, living, dead, rich and poor, healthy, sick, and various other circumstances is the power of God.

m. Human Raised that Being wherever Adaptability (*Assosoreng iyya sitinaja ripawarekkengi siri' nenniya nasompereng alena*)

The Bugis have the ability to adapt wherever he is. He should be able to assess themselves to continue to grow. As is known, Bugis man there nearly every corner of the world. It is based on the culture or the seacoast that identics *sompe* (shoreline) the Bugis community. When a man *Bugis* adulthood, then it is obligatory for him to leave the area or village to make a living themselves and their families. Therefore, the ability to migrate is the basis that the Bugis man has been taught to be able to adapt wherever they are. Note the phrase *paseng* following:

<i>Pasitinajai siri'alemu</i>	give shame on you
<i>Na mulao sompe</i>	then you go to wander
<i>Muissenni tu linoe</i>	then you will know the world
<i>Agami melo rita mata?</i>	Do you know what you want eye witness
<i>Iyyanitu amarajangemmu</i>	namely your success



(Thaba, 2015:112)

Meaning *paseng* above is a young man is given the will to give a sense of shame on himself as a man to want to make a living by wandering street. Going away will give you a broad knowledge of the world and all the intricacies that a man Bugis able to adapt to his new environment. Expectations of this advice is what would result from an adult who go abroad is success itself.

n. Humans are Agile and Taught for Not Easily despair (*Assosoreng iyya mapata'E teppettu ininnawa*)

Paseng which reads *Reso Tammangingngi Naletei Pammase Dewata* means that in this life Bugis people will continue to work hard, persevere and never give up or do not easily discouraged so convinced of the success can be achieved because of God's grace. Working abstinence despair because the more we work hard and the more obstacles we face as a failure then certainly we are getting close to success.

Only by working hard then all effort must be achieved and that the gods are very pleased with people who work hard. The Bugis elders taught us to always be patient and steadfast in the face of all odds because it processes the obstacles to achieve success. If you want to be successful then do not be afraid of failure and do not ever count how many times you fail and fall but the count and remember how many times you have risen from failure.

CONCLUSIONS AND SUGGESTIONS

The Bugis are one of the ethnic groups in Indonesia who inhabit the southern part of the island of Sulawesi. It has its own ethnic identity different from other ethnic groups. One of them is the philosophy or principle of life that is built as a habit, local knowledge, and the distinguishing feature or local knowledge. Based on the results and the above discussion, it can be concluded that the principle or philosophy of human life which is reflected in the Bugis *pappaseng* or *paseng* divided into fourteen sections, namely (1) people who are taught to defend the family honor; (2) people who were raised with regard women as a symbol of family honor; (3) people who are taught to maintain the dignity of others and himself; (4) The man who taught not to on others; (5) human beings are born free spirit, striving, and trying to survive; (6) man who mentally have forged hard by the waves; (7) taught man to dare to confront problems and not run away from the reality of life; (8) people who are taught to speak up if it is accompanied by evidence; (9) people who are taught to uphold the values of justice; (10) people who are taught to speak in harmony with the heart, mind, and behavior; (11) people who are taught to keep manners and behavior to be respected; (12) people who are taught to be honest with yourself, others, and God; (13) people who grew up with the ability to adapt, wherever located; (14) man is agile and easily taught not to despair.

Bugis culture is one among the thousands of potential Indonesian culture to be studied in depth. The study course to explore the noble values stored in it. Thus, the condition waning cultural wealth potential of the presence of modern culture is able to overcome as there is a reflection of the existence of a genuine culture of self-authenticity itself.

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COMPREHENDING THE LEARNING PROCESS OF PEER FEEDBACK ACTIVITY OF EFL STUDENTS WITH AUTISM IN DIFFERENT SETTINGS

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Abstract: This classroom observation study attempts to comprehend, reveal, and find the learning possibilities from the social learning perspective, in the process of peer feedback activity of EFL Learners with autism learning with different peers in different settings. This study aimed at discovering the viability of the practice of EFL learners with autism peering with other autistic students, normal students, and special needs students in inclusive, mainstreaming, and special educational needs (SEN) classroom. 8 autistic students, 7 males and 1 female, were observed during their discussion with their peers in the teaching and learning process in English Foreign Language class. Throughout the classroom observation and discourse analysis during the students' discussion four pattern of interaction took place: unique collaborative, expert-novice, and passive-passive. Wherein the unique collaborative is divided into active unique collaborative and passive unique collaborative and these are new findings to add to the theory of peer feedback interaction in EFL context.

Keywords: *peer feedback activity, EFL students with autism, different settings*

INTRODUCTION

In the teaching and learning of EFL learners with autism in various settings, peer feedback learning between autistic students in inclusive classroom, autistic students with normal students in mainstreaming classroom, and autistic students with other special needs students in SEN (Special Educational Needs classroom) may become a major help for the teacher in teaching English.

For instance the large number of students in the mainstreaming classroom added with autistic students learning together with the normal students is something teacher feels pressure about. Another example in inclusive classroom which is the place for autistic students learn and help each other in one class within a "normal" school, challenge the teacher to deal with the English material as well as autistic students learning together within one class with their various symptoms other than their autism such as tantrum, psychopath, and so on. In the SEN classroom, a teacher is facing another atmosphere of teaching EFL to autistic students who learn with other disabled students.

With the help of peer feedback, a teacher might get some help in dealing with this issue. In such contexts, many teachers promote using a peer feedback learning activity. But what concerns us the most is whether peer feedback facilitates the students to give better learning experiences to the students and what pattern of interaction occurs in the peer feedback learning activity when autistic students are doing the discussion. Storch (2002) has classified five patterns of interaction: collaborative, expert-novice, dominant-dominant, dominant-passive and passive-passive.



A review of the literature suggests that peer feedback become more and more popular nowadays as it operates a more informal level than teacher response, giving a learning experience from the one-way interaction among teacher and students. Rollinson (2002), Mangelsdorf (1992), Storch (1998), and Cheng (2012) reveal that peer feedback is a beneficial learning process in learning English as their second language and foreign language. But all these studies were all conducted in the context of normal students learning English as their second language or foreign language. So the puzzle here is whether peer feedback may create a better learning experience for EFL learners with autism in learning English in various settings. The process of the exploratory practice through the classroom observation reveals a genuine new finding about pattern of interaction when autistic students are doing the peer feedback activity in the classroom.

METHOD

This study was conducted in three different settings: mainstreaming, inclusive, and SEN settings. Mainstreaming setting provides a learning environment in which autistic students are learning together with normal students in the composition of 1 to 40 students. Two autistic students in two different classrooms were observed. Inclusive classroom setting is within the normal school but they learn in a segregated classroom. Four autistic students were learning together within the same setting. The students in inclusive class does not enter the mainstreaming class due to their autism and other symptoms such as tantrum, psychopath, and depressed so that they may not be able to enter the mainstreaming class. SEN setting specially provides education for special students where the autistic students learn together with other students with disability in the same classroom. There are two autistic students learning together with 4 slow learner students.

Nine autistic students studying in different settings were observed, 8 males and 1 female, with ages ranging from 17 to 20. They study in the same level of senior high school in Indonesia. They study English as their foreign language, mentioning that Javanese is their first language, Indonesia their second language. The teachers are different according to the setting. The specialized English teachers teach autistic students in mainstreaming settings, while for the inclusive and SEN settings English is taught by special needs education teachers.

Procedures of Data Analysis

The data analysis was done in 2 stages. The first stage was to understand the data by reading the observation notes, to listen to the recorded videos to mark on certain conversation or activities that may support the findings. Next, we analyzed the data from students' discussion to draw out the interpretation, opinions, attitude, on the peer feedback activities. If there are a certain thing we may need to clarify to the students or the teachers, we do an interview to deepen our understanding.



FINDINGS AND DISCUSSION

Findings

At this stage, we watch again to the video and unfolded the peer feedback activities happening the classrooms. The conversation between the students: autistic students to autistic students, autistic students to normal students, and autistic students to other special students are happening in a friendly and cooperative atmosphere, indicating that their autism and symptoms are “accepted” and may not become a big problem in their relationship while studying together and giving feedback. For a closer study of the discourse of the interaction that may point to the learning activity during the peer feedback activity, we transcribed the interactions that occur in the discussions.

The characteristic of the discourse of the group interaction is convergent. Through the convergent discourse, a member of the group may identify a trouble and the others are engaged to resolve it. Classroom observation and further discourse analysis has witnessed five cooperation patterns, represented by five patterns of interaction, among which four patterns of interaction are similar to those by Storch (2002): collaborative, expert-novice, dominant-passive, dominant-dominant, and passive-passive. However, in the pattern of interaction of autistic students to other students whether it is autistic students to normal students, autistic students to autistic students, and autistic students to other special students, only four type of patterns are the same with Storch (2002): expert-novice, dominant-passive, and passive-passive. Furthermore this research adds one more finding about the type of interaction, namely unique collaborative. Unique collaborative pattern was divided into active and passive unique collaboration pattern. Active and passive refer to how they may actively contribute to the peer learning activity. If the peer can deal with the symptoms of the autistic student, the autism student will give a good and constructive opinion to the discussion or so we called it active unique collaboration pattern. However, if the peer cannot accommodate the symptoms of the autistic student, then he will remove himself from the discussion and may not be able to actively contribute his opinion or so called passive unique collaborative. Members of the groups work together on the problems, discuss optional revisions, and keep up with the discussion progress inside the group as in the following case:

Excerpt 1:

- | | |
|---|--|
| S | Andika dan O (mumbling, not focus) |
| O | Indian movies very important (try to make S focus) |
| S | Yes |
| O | Why do you think it is so important? |
| S | because is very (mumbling, not focus) |
| O | S, stay focus please. |
| O | What does Mahabharata film about? |
| S | Tells about 5 pandawa and 100 kurawa |
| O | Yes, true (writing the discussion result) |
| O | What is the name of the kingdom? |
| S | Hastinapura Kingdom, Pandawa is five Man and Kurawa is 100 |
| O | Is M-A-N the right way to spell it? |
| S | Yes yes M -A -N true. |



In this segment, S, the autistic student in the mainstreaming classroom made discussion with the normal student in his group. At first, S was mumbling and did not focus on the discussion. But his peer O guided S to be able to focus on the discussion by reminding S to be focused and cut S's mumbling by saying something about the topic. Soon S was able to concentrate and he contributed to the discussion actively, and in fact, he contributed some good ideas to their work.

Next, they were discussing about the most satisfying answer about Mahabharata movie. The teacher told them to share opinion about the movie. O, the female normal student asked S about what they should tell about it. S suggested about the character in the movie and O responded by agreeing with S. She then continued asking about the name of the kingdom and S answered Hastinapura kingdom and added that Pandawa is five man and Kurawa is 100. O seemed not sure on how to spell M-A-N and check it with S, so S answered by agreeing with O that M-A-N should be spelled that way.

In this pattern of interaction, the distribution of the discourse is symmetrical, with the two students directly learning together within the discussion. This pattern has great mutuality and equality. Another active unique collaborative can be found in excerpt 2 where the discussion was carried out by autistic student named D (initial name since the parents do not want her daughter's name to be published) and her special needs' peer named Y in a discussion.

Excerpt 2:

- Teacher : what is *menyelam* in English?
 D : My mother will give me rice (mumbling and not focus)
 Y : This one D (directing)
 D : Yes, diving is the answer
 D : May I borrow your eraser. Ok. Done
 Y : It should be like this. (correcting her writing)

In excerpt 2, Y acted as D peer in the classroom, and she tried to direct D when her autism symptom was taking place, as result they did a fruitful discussion and were able to answer the teachers' question. Unlike in the passive unique collaborative, there appeared to be good equality but less mutuality as illustrated in the following case:

Excerpt 3:

- Teacher : Okay now please work together to make a dialogue
 I : Okay write down, hello may I help you, or can I help you
 P : Yes, you are the guide ok
 I : Okay
 K : (in silence, sometimes mumbling)
 Teacher : (visiting K group) please make K join the discussion
 Students : (continue discuss without K)
 Teacher : Come on boys, ask K to join the conversation so that he may learn just like you do.
 I : (try to generate conversation) what is "mengarahkan" in English?
 K : I do not know, look at the dictionary yourself.



In this segment, K is the autistic students, while the other students, I, P, and I are the normal students. They were working to make a conversation to be presented in front of the classroom. However, since they did not know how to work with K and his symptoms, they ignored K. Therefore when the teacher asked them to include K in the discussion and they tried to generate conversation with them, K removed himself from the discussion. Two cases were spotted here, the peer normal students were not aware on how to include the autistic students into the discussion, and the second one the teacher did not provide instruction how to deal with autistic students in a discussion. This is what is so called a passive unique collaboration, in which when the peer does not know how to deal with the autistic students' symptoms, the autistic students will not actively participate himself in the discussion.

In the expert-novice pattern, some participants administered the task, making more authoritative role, while the others assumed a passive or a peripheral role. The expert involved the novice in the interaction and provided assistance to help the novice learn from the interaction, as in the following case.

Excerpt 4:

- Pi What about this S?
 S Okay, now you look at this.
 Pi So which one is the auxiliary?
 S Okay this one is the main clause, this is the active clause while
 this one is the passive. I give example Eka is blab la bla changed
 into blab la bla is by Eka.
 Pi What about this question
 S It means that if you are get help by someone
 Pi Ok
 Pi So B is helped by A is passive, while A is helped by B is active.

In this segment S, the autistic student took the role as the expert while Pi the normal students as the novice learner. Pi was puzzled about passive and active sentences and asked S to help her understood the task. So, the following discourse S helped her understand which is the passive and which is the active one.

Here, S's discourse was authoritative, serving as the instructor, while Pi tried to access what S knew about the topic. Through this access, the novice learner got an opportunity to develop her language knowledge – identifying the passive and active voice. S, the expert learners, through the instruction developed other knowledge by teaching the novice one. In Wenger's (1998) term, newcomers learn the practice in concrete terms, and the core member gains new insights from contact with less-engaged participants.

In this pattern of interaction, the distribution of the discourse is not symmetrical, with the expert contributes more than the novice. The novice may directly learn from the expert's contribution in direct instruction. In the passive-passive pattern, participants display their frustration or inability of reaching a solution to a problem, as follows:



Excerpt 5

- Ed SStt Gam, may I borrow your dictionary I could not understand this part
Ed (smiling/showing symptoms)
Ag (Singing/showing symptoms)
Ed (giving back the dictionary)
Ed Do you know what is held in Indonesia?
Ag H-E-L-D (searching in dictionary)
Ed Uuuu (mumbling/showing symptoms)

In this segment, Ed and Aga both autistic students were studying in inclusive classroom. They were working together peering to discuss about teacher's task in the worksheet. Ed did not understand the meaning of HELD, so he searched in the dictionary. However, he could not find the meaning in the dictionary and attempted to seek help from Ag, his partner, by raising question on the unknown vocabulary HELD. Unfortunately Ag could not find the answer in the dictionary so no solution was reached.

Passive-passive pattern of interaction above shows us that the participants distribute their contribution in symmetrical mode, but since none has adequate specialized knowledge, the space from them to learn from each other is limited. That is to say, there was high equality but low mutuality.

Discussion

Four learning patterns of peer feedback activity entailed in the active unique collaborative and expert-novice patterns are apparent, where the students develop themselves by mutual scaffolding and perfection during the discussion. These two patterns of learning are viable and the most appropriate way of learning through the peer feedback activity. These two patterns may occur in the discussion if the correct peer is matched up with the autistic students, as in the active unique collaborative. However, matching up autistic students with inappropriate peer will lead to passive unique collaborative pattern, in which the autistic students may remove himself from a peer activity. In the expert-novice interaction, the finding might be against a common sense impossible for an autistic student acting as an expert in the peer learning activity. However, the evidence proved that it is possible for an autistic student leading a group discussion and may act as the source of information within group.

It seems that peer feedback between autistic students in the same group (inclusive classroom) might not generate a good learning environment for both students in passive-passive interactions. The passive-passive patterns' language knowledge suggests that the teacher's explicit scaffolding is needed, in the way of direct guidance, explanation, and illustration. To facilitate this problem, a teacher should act as their peer while teaching at the same time. Peer activities in the inclusive classroom should be done under a tight teacher control.

CONCLUSIONS AND SUGGESTIONS

The understanding gained from the study is local and situational. Whether it is of another significance in other instructional context, it remains to be observed. However we may draw some



conclusions. First, the autistic students' placement is the most appropriate setting given for the autistic students to study. In special setting for instance, the symptoms of autistic students happen more intense. Therefore the autistic students paired up other special students are the best peer choosing for them because the other special students understand their needs and how to cooperate with them. The reason behind this understanding is because they have learned together for years from primary level.

In inclusive setting, the autistic students are placed within one setting and they are demanded to help each other while doing peer-feedback activities. These students are able to control their symptoms better than the autistic students in the special setting. However, their symptoms are more serious when they peer up with the normal students in the school. They will respond seriously to bullying, jokes, and noisy situations. And since the English teachers in the mainstreaming class are not accustomed to the autistic students who have serious symptoms, the teachers may not be able to teach the mainstreaming class properly. Therefore they are put in the inclusive class. This is different from their friend in the mainstreaming class, who are able to maintain their symptoms better in the "normal" classroom.

The second conclusion is that peer feedback is less complicated in mainstreaming and special classroom and more complicated in inclusive setting. Peer feedback activity in the mainstreaming and special classroom is less complicated since they have a normal peer or special peer which enables them to have a more capacity in "nursing" the autistic students. However in the inclusive setting, since their peers are also autistic, it is not recommended for the teacher to peer up the students. It should be better to use teacher feedback rather than the students' feedback in this setting.

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ENHANCING EFL STUDENTS' SOCIOCULTURAL AWARENESS THROUGH THE USE OF MULTIMEDIA

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Abstract: Numerous studies have shown that the teaching of language cannot be separated from its culture, particularly the students' local culture and the target culture. Related to the importance of sociocultural awareness in the language teaching today, teachers should introduce the target culture with up-to-date media. One of the interesting media to enhance students' sociocultural awareness is the use of multimedia, such as: videos, movies, pictures, and online media. Some research support that the use of multimedia could help students understand the target culture. They have proved that multimedia have big contribution in the development of students' cultural awareness in language use. Thirty-five students of Kanjuruhan University of Malang were involved as the participants in this study. The result of this study shows that the students' cultural awareness increased through the implementation of multimedia. Some suggestions address that EFL teachers, in order to raise the students' sociocultural awareness in EFL classroom, should equip themselves with adequate information of the intercultural knowledge. They should explain clearly about the target culture. Finally, teachers should also integrate intercultural education within the language instruction through designing teaching syllabi carefully.

Keywords: *multimedia, sociocultural awareness, language instruction*

INTRODUCTION

Language and culture cannot be separated from one another. Therefore, to communicate in a certain language, the speaker should know the culture of the language. Communication is a symbolic system to share our ideas with others, and symbols have meanings only in relation to cultural and social environment. Thus, communication including language as social and cultural act cannot be studied in isolation. In other words, we can say that communication itself is culture and culture is communication. Communication is a part of cultural values and beliefs. Culture is related with the society's terms of values and beliefs, so the cultural convention among the society will influence the way of the speaker communicating by using the language.

Related to the culture, in communication, we should know the sociocultural convention among society that influences the way of the person communicating with others. Although English is an international language, we cannot internationalize the culture of English. The speakers of English will really be influenced by their own culture. For example, *the persons from Australia produce English sound like Australian. The person from Singapore speaks Singaporean English, etc.* This phenomena show that in communication, the speaker's expectation, assumption, and belief cannot travel across the cultural



boundaries among different society (Jia, 2007). So, the way of a person communicates with others will really reflect who they are and where they are from.

FINDINGS AND DISCUSSION

To clarify the above explanation, here I provide the examples of the sociocultural convention and sociocultural errors. First, when my students met native speakers of English, my students were very impressed with the native speakers. Then, one of my students asked, "*Hi miss, how many children do you have? May I have your phone number?*" The native speaker does not seem to be comfortable to answer the questions. And she only answered, "*Please ask your lecturer later*". This means that those questions were neglected. Actually, in Indonesian context, those questions are very common, but that is not for the western culture. Second, when I asked my students to present in front of the class by using English, in the end of their presentation they always say, "*Thank you for your attention, and sorry for the mistakes that we made*". In English culture, we do not need to apologize at the end of the presentation. Because of Indonesian culture, then, the students still bring the apologizing at the end of their presentation.

Another example, when my college hosted a National conference, we invited a native speaker from USA to be one of the presenters. When the native speaker arrived in my University, the committee greeted her by saying, "*Good morning ma'am. Nice to meet you. Do you have time to have dinner together with us tonight?*" then she answered, "*Oh, I am sorry. I already have an appointment.*" Of course her answer hurt us. We were not aware if we could not invite them on the spot like this; we should arrange an appointment for having dinner together. The committee assumed that inviting native speakers would be the same as the Indonesian culture in inviting someone directly without any appointment.

Those examples show us that in communication we are still influenced by our culture when we speak in English. The problems of the sociocultural errors may appear because of some particular reasons. Firstly, the students do not have sufficient knowledge related to the culture of target language. They still assume that when we speak in English we still bring our culture into the target language. It happens because they rarely interact with native speakers. They do not live in the English culture, so they do not know their culture and habit. Whereas, their local culture influences much the way they speak English. Secondly, the learning of the second or target language is not equipped with the adequate media to support the teaching and learning process. They only study the language manually by memorizing the vocabulary, repeating the words many times, and trying to pronounce words like native without having a good model. They do not want to understand the culture of the target language. They only bring their own culture to their target language studied. They thought that in studying the language they can just translate their first language into the target language, without considering the culture of the target language. Thirdly, they lack media in learning the target language. Their media of learning do not support the process of learning. Furthermore, the curriculum does not insert the Cross Cultural Understanding appropriately in the teaching of the target language. They still use the local culture. It happens perhaps because teachers are afraid to make their students confused in differentiating the target culture from the local culture.

In the teaching of English as a second language in schools and universities, teachers still translate the first language into the target language directly. They do not pay attention to the cultural values from the



target language. To support this condition, I provide an example of a sociocultural error. When teachers start a class, they always greet their students by saying *"Good morning students. How are you?"* Then the students always answer *"I'm fine. Thank you, and you?"* This greeting is very common to start the class. Moreover, students are aware that the answer to this greeting is not always *"I'm fine. Thank you, and you?"* They can answer based on their real condition. It seems that they only memorize the utterance, without understanding the context of the utterance. Another example is when students communicate with their teachers. They say, *"Good afternoon Mr. Roney. Can I talk to Mr. Roney?"* instead of *"Good afternoon Pak Roney. Can I talk to you?"* It seems that the students assume "Pak" in English is "Mr." and the students feel uncomfortable to address their teacher by saying "you". This case is influenced by the local culture.

Besides, the students often do the direct translation when they communicate with their friends in English. Of course, using direct translation to communicate in English will arouse grammatical, lexical, and sociocultural errors. Such as in this utterance: *"I want to be more happier like yet"* instead of *"I want to be happier like before."* They translate directly from Indonesian *"Saya ingin lebih bahagia seperti sebelumnya."* Other examples, I found that my students said, *"This bread pregnant many calories"* instead of *"This bread contains a lot of calories"*. In this case, the grammatical, lexical and sociocultural errors appear because the students do not have adequate knowledge to communicate in the language based on the culture of the target language.

Sociocultural errors appear because teachers have very limited knowledge of cultural content from the target language. They think that when they teach the language they can just follow the local culture. They are not aware of the cultural fluency in the teaching of language. This limitation will influence the way they teach in the language classroom. Besides, the teachers and the students are also pressured by the local culture. They do not have sufficient knowledge to use the target culture when they teach. The time allotment in the teaching and learning process also influences the way teachers deliver the knowledge of the culture. They only focus in the material taught in the classroom. The target of the learning in the classroom is to finish all the material, not acquire the language and its culture completely.

In terms of teaching English as a foreign language in Indonesia, teachers should introduce the culture of the language properly. In relation to this, teachers have to be aware that in Indonesia we still do not have sufficient information about the culture of English. Therefore, the use of multimedia, such as movies, especially western movies, videos, and online media can help teachers and students to understand the context of the language. The use of movies is efficient for the teaching of language since from the movies teachers and students can get good models of using the language appropriately.

This small research conducted in Kanjuruhan university implemented multimedia to enhance students' sociocultural awareness. Thirty-five students of English department participated in this research. They followed all the steps of the research and they got involved actively in the teaching learning process. The teacher elaborated the material to raise the students' sociocultural awareness through the use of multimedia. By the end of this small research the students understood the cultural differences between English and Indonesian.



Considering some positive and negative effects of movies, the teacher should be selective in choosing the movies as media for the teaching and learning process. The negative effects of movies will be the distraction of the students' attitudes. Moreover, the positive effects of movies and videos will be beneficial for the students to improve their language competence. Movies and videos provide a very efficient model for students in understanding the language based on cultural contexts. Through the use of multimedia, especially movies, videos and online media, students learn the behavior and attitude of actors. Then, they will imitate or even do the same things as what happens in the movies. In relation to the sociocultural context, the use of western movies has big contribution in giving examples of effective use of language to learners.

There are many researches supporting that through the use of multimedia students' cultural awareness will increase. They prove that movies have big contribution in developing students' cultural awareness in language use. According to Mat Zin (2010), the use of edutainment (movies) gives valuable moral messages to develop students' sociocultural awareness. In this case, students' attitude will change based on the message they get from the movies. It also influences the students' knowledge in the sociocultural context.

In selecting movies, videos and online media as the media for the teaching and learning in the classroom, teachers should consider many aspects of movies, such as, moral values from the movies, language use in the movies, and content of the movies should be free from pornography and abuse. By watching western movies, students will see the use of English based on the context in real communication from the model native speakers. Students will directly understand gestures used by actors, the language use, and also the situation when they use the language. In some cases, students should interpret the content of the movies and videos in order to understand the meaning from the conversation inside the movies.

One of the good examples of movies that we can use as media to introduce culture to students is "*Eat, Pray, Love*". From this movie, students will get the benefits of various cultures. This movie elaborates the cultures of America, Italy, India, and Indonesia. By watching these movies, students will get knowledge of how English is used in its home country, hand in hand with its culture. Furthermore, this movie also provides an example of a wedding party, based on particular culture, having relationship, the way to communicate with others from different nations, and so on. So, students know part of the culture from many countries. This movie also provides many examples of sociocultural errors and sociocultural conventions. One of the examples is the utterance produced by Ketut Lier (Indonesian) who said "*smile in face, smile in mind, and smile from the liver*" instead of "*smile from the heart*". Ketut assumed that "*hati*" is liver, because in Indonesian we say "*senyum dari hati*" and the word "*hati*" in English is "*liver*." In this case, the actor used the L1 direct translation into L2. This example will make students aware of the sociocultural errors. And by knowing this error, students will be aware of the culture inside the language.

CONCLUSIONS AND SUGGESTIONS

All in all, we can say that the use of selected movies and multimedia is very beneficial to the students in improving their sociocultural awareness. Perhaps in the beginning, students will get cultural



shock and a kind of roller coaster effect. But later, they will understand not only the component of the language itself but also its cultural context. In order to raise students' sociocultural awareness in EFL classroom, teachers should equip themselves with adequate information of the intercultural knowledge. Therefore, in selecting material for teaching, teachers should give their students clear explanation about the culture of target language. Teachers should also integrate intercultural education with the language instruction through designing syllabi carefully. In addition, integrated material related to CCU in EFL classes is very essential to raise students' sociocultural awareness.

Last but not least, the use of multimedia in teaching-learning process really benefits both teachers and students in understanding sociocultural awareness. The results of this study also show that students enjoy the process of teaching and learning. The students' ability in comprehending the language and the culture inside the language was increased; they understand it easily.

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JAVANESE ETIQUETTE: DEVELOPING PRESCHOOL STUDENTS' AFFECTIVE DOMAIN

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Abstract: Javanese as one of Indonesian cultures has etiquette values. Etiquette aims to set individual relationship with others. It is believed that good manners may lead to good values, such as respecting, appreciating, and understanding each other. That is why Javanese people have made three different stages, *Krama Inggil* (formal), *Krama Madya* (less formal), and *Ngoko* (informal) to be used in daily life conversations of young to older people, older to young people, and between friends. Being studied descriptively from the perspective of affective domain, language manners should have been taught since childhood. At the beginning of pre-school, between the age of three and five, many preschool students begin to use more complicated sentences. They usually imitate adults' words. They frequently give comments, phrases, and sophisticated statements. Yet they have not known about language stage differences. Developing preschool students' affective domain on Javanese etiquette should start from their family and school environment. Thus, the success in the development of affective domain is called significant if the students become more confident, respectful, thoughtful, and convenient when speaking Javanese with anyone at any situation in the future.

Keywords: *pre-school students, affective domain, Javanese etiquette.*

INTRODUCTION

Language is a means of communication in spoken and written language. Basically, language is used to express idea, thought, feeling, and emotion. In other words, through language, people can express their arguments and agreement to cooperate and get along with others. Language is a particular thing of intellectual development. In addition, social and emotional students are supporting students' success to learn in school. Learning language can help students to understand about their self, their culture and other cultures. The communicative competence of language can make people communicate with each other; they know about the meaning of language.

Indonesia has so many cultures, traditions and indigenous languages. Each culture has different characteristics. Javanese is one of the cultures in Indonesia. It has a unique tradition, *unggah-ungguh*, one of important things that people should know in Java. People who have skill to use Javanese language pragmatically understand the meaning of *unggah-ungguh*. In fact, not all Javanese people understand it. Some of them learn about *unggah-ungguh* from their environment. They do not know about different levels of it, they only focus on how they can communicate with others. Each level indicates the attitude of a speaker toward an addressee and conveys different social status (Wijayanto, 2013).



Javanese culture in Indonesia must have etiquette values. People who live in Java should know how to use language in any situation. Many rules of etiquette in Javanese language should be learned since childhood. It is to strengthen character building of the children. It means that a good manner leads to good values; for example, respecting, appreciating, and understanding each other. Kusumandari (2013) describes that character education will be more meaningful if carried out in early childhood. This is because early childhood education is the foundation of the character formation of children. The implementation of early childhood character education is tailored to the characteristics of each school and the emphasis of each agency arrangements for early childhood education, culture-based Java. Javanese culture needs to be introduced early on to avoid losing out to erode the culture that goes along with globalization. In addition, Java is promoting the etiquette and manner which is very suitable for the character formation of children's early childhood (p.21).

The characteristic of preschool students is that they do not know how to use language appropriately. They learn a language by imitating adults, but they do not understand about meaning of language. Learning from environments is one method when they learn a language before they go to a formal school. They learn a language starting from their family. However, parents are an internal factor when their children start to learn a language. Parents are the first teacher for preschool students. They spend much time having long conversations at home. 3-5 -years-old children are at their best age for developing language skills. When children learn a language at home, parents should give them stimulus, drills, and reinforcement to support their success in improving and understanding a language. In addition, to learn a language deeply, they should get structural education in school. School is a place where they get new knowledge after home. They get new friends and new teachers. Unconsciously, they try to make a good conversation when they meet. In this period, it will be easier for teachers to teach and instill the value of manner "*sopan santun*" to students that can be used as the basic capital to interact and mingle with the social environment.

Teacher as a second educator for student must be concerned with affective domain development, besides the cognitive and psychomotor. Cognitive, psychomotor, and affective domains are the targets of learning. However, affective domain is more difficult to arrange for students. Richards & Schmidt (in Sugirin 2002: 169) stated that affective domain is objectives intended to develop students' attitudes, feelings and values. Not only those, affective domain indicates the emotions and affective dimension of social and personal adaptation. The alteration of students' attitudes both of cognitive, psychomotor and affective is one of learning nature. It is an alteration through stages or processes that the educational goals can be obtained from affective learning strategies. Affective learning in the processes that will be creating attitudes embedded in students' self. Therefore, affective learning is called affective education. The goals of affective strategy are not only to achieve the cognitive domain, but also to achieve the psychomotor domain.

Based on the definition, the writer wants to examine how the affective development extends to preschool students in the meaning of Javanese etiquette. Javanese etiquette in both spoken and written language; this discussion may extend to the character of education. The choice for the focus on affective domain development is to improve the understanding of preschool students in the future.



METHOD

Descriptive study is used in the perspective of affective domain, that *unggah-ungguh* in Javanese language should be learned since childhood. Descriptive study is collecting the information without changing the environment. Descriptive studies can involve a one-time interaction with groups of people (cross-sectional study) or a study might follow individuals over time (longitudinal study). Descriptive studies, in which the researcher interacts with the participant, may involve surveys or interviews to collect the necessary information. Descriptive studies in which the researcher does not interact with the participant includes observational studies of people in an environment and studies involving data collection using existing records (http://ori.hhs.gov/education/products/sdsu/res_des1.htm).

Internalization process is a main role in the implementation of the affective domain. This is needed for pre-school students in understanding and changing attitudes in the use of Javanese language. Especially, they understand the three different stages of Javanese language. It focuses in Javanese Etiquette. Kelman (1958) define that internalization can be said to occur when an individual accepts influence because the content of the induced behavior, the ideas and actions of which it is composed is intrinsically rewarding. He adopts the induced behavior because it is congruent with his value system. He may consider it useful for the solution of a problem or find it congenial to his needs. Behavior adopted in his fashion tends to be integrated with the individual's existing values. Thus the satisfaction derived from internalization is due to the content of the new behavior.

FINDINGS AND DISCUSSION

Unggah-Ungguh In Javanese Language

The manner of Javanese language in the pragmatic context is to communicate by using Javanese language according to the situation and context, or are limited by pragmatic factors, as well as being polite of the speaker and interlocutor; it's called *unggah-ungguh* in Javanese language. The use of Javanese language in classrooms or environments can be called the behavior of Javanese language as an individual reaction that manifest in movement (gesture) and speech. Geertz in Wijayanto (2013:35) defines Javanese politeness is built on the feeling of *isin* (shame) by which polite conduct is introduced to Javanese children by making them to feel ashamed about what other people may think when they cannot show proper behavior. Outside their family, all social relationships rare threatened by *isin* and only in the family circle do they feel relaxed completely (Suseno, 1997). To minimize *isin* in wider social contexts, Javanese people establish a strict formal etiquette (*tata krama*) which will secure and protect them against the feeling of *isin* when they perform it accordingly (Suseno, 1997).

Javanese *unggah-ungguh* is about politeness, etiquette, and code of conducts in using the language. However, in using Javanese language, people should apply not only politeness in speaking but also good manner and conduct in their attitudes. In a broad meaning, Javanese *Unggah-Ungguh* is reflected in Javanese philosophy: *Ajining diri dumunung ing lathi, ajining raga dumunung ing busana, and ajining awak dumunung ing tumindak.*" (Adisumarto in Supartinah 2006:58) The philosophy of *Ajining diri dumunung ing lathi* means that the honor of a person depends on words that he/she uses in conversation with others in the context of politeness. It is related to knowing how people use a language when they get

a conversation with older people or with their friends. While, *Ajining raga dumunung ing busana* means a person can be rewarded based on what he/she wears in the context of situation and culture. *Ajining awak dumunung ing tumindak* is someone can be respected by his or her behavior (*patrap*) in interacting with others.

Unggah-ungguh (etiquette) in Javanese language is divided into three stages: *krama inggil*, *krama madya*, and *basa ngoko*.

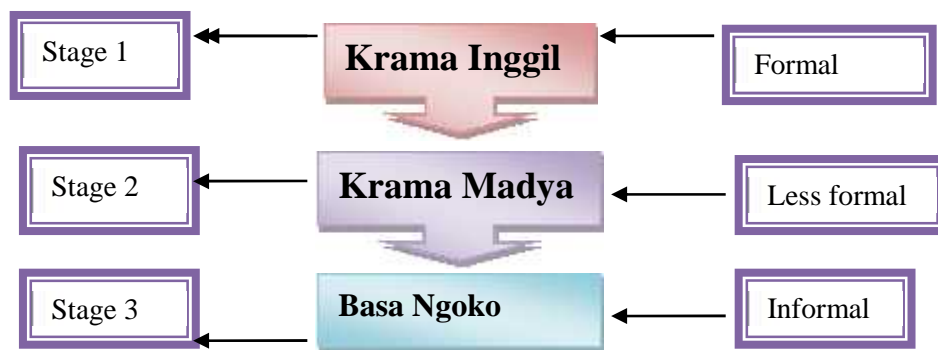


Figure 1. Unggah-ungguh in Javanese

Krama Inggil

Krama Inggil is the formal way of speaking to show politeness and respect, to be used when a person talks with another whom he or she honors or respects. (Soepomo poedisudarmo in Hengki Sudarman 2005). This explanation reveals that *Krama Inggil* is used when interacting with older people or honored people. For an illustration, below is a conversation between a mother and her daughter:

Ibu (Mom) : Nduk, tulung ibu direwangi tumbas beras 5kg ning warung bu Yayuk. (Help me please, buy me 5kg of rice at bu Yayuk's shop).

("nduk" is a nick name of a daughter).

Anak (daughter) : Inggih bu pundi artanipun bu?(Yes mom, the money please?)

Ibu (Mom) : Iki nduk, Rp.50.000,-, mengko susuke ibu paringi kanggo sangu.(Here it is Rp. 50.000,-, and some of the change will be for your pocket money).

Anak (daughter) : Inggih bu, maturnuwun sanget. (Alright mom, thanks a lot).

In the example above, there is a different stage of speech between mother and daughter. When a mother asks her daughter to do something, she may use informal speech. On the other hand, when a daughter responds to her mom, she should use formal speech (*krama inggil*). This shows that a mother is honored and respected.

Krama Madya

Krama Madya is used when we make a conversation with our brothers or sisters, colleagues, and people that we never have met before of the same age, as illustrated below:



- Adik Nia : Mas, sampeyan sampun nedha? (Have you had lunch, brother?)
 Mas Hasan : Uwis dik, mau aku mangan karo sayur .(Yes, I have. I had rice with soup).
 Adik Nia : Mangke sonten sampeyan badhe kesah pundi, mas?(Where are you going to go this afternoon?)
 Mas Hasan : Mengko sore aku arep lunga menyang Semarang, dik.(I am going to go to Semarang this afternoon).

This dialog shows Nia talking to her older brother Mas Hasan in which she should use Krama Madya.

Basa Ngoko

In Javanese language, Basa ngoko is used when we make a conversation with our friends or peers. We use informal speech in the conversation. For example:

- Ririn : Din, kowe uwis garap PR Matematika? (Din, have you done your Math homework?)
 Dini : Durung Rin, opo kowe arep ngancani lan marai aku PR matematikane? (Not yet. Will you help me with it?)
 Ririn : Maafe Din, aku arep lunga pasar karo ibuku tuku klambi anyar kanggo piknik dino minggu. (Sorry Din, I will be shopping this afternoon. I need a new dress).
 Dini : Iyo Rin, aku iso garap dewe nang omah mengko sore. (Alright Rin, I can handle it myself).

In that illustration, there is no formal speech during the conversation. Ririn and Dini are classmates. So, they can use Basa Ngoko to interact with each other.

From the description above, Krama Inggil is the highest stage, Krama madya a lower stage, and Basa Ngoko the lowest stage in Javanese language. If the children get guidance of Javanese etiquette since childhood, they will know how to use language appropriately. They will understand the different language stages in Javanese language. Their family and teachers have a particular role to set their character building through affective domain development.

Affective Domain in Preschool Students

Affective domain is needed to improve students' feelings, attitudes, and values in social work. It integrates the objective of cognitive and psychomotor domains. Bloom in Allen and Friedman (2010) states that social work educators have long recognized the responsibility to teach students in all three domains of learning: cognitive, behavioral and affective. The cognitive domain refers to learning and recalling information and is often guided by Bloom's taxonomy of cognitive learning. The behavioral or psychomotor domain describes actual behaviors and skills that are first practiced and then mastered by the student (Simpson, 1972). Asri (2009) gives the definition of Krathwohl, Bloom, and Masia's taxonomy of affective domain defining behavior that corresponds to attitudes and values. There are five classifications in developing the affective domain.

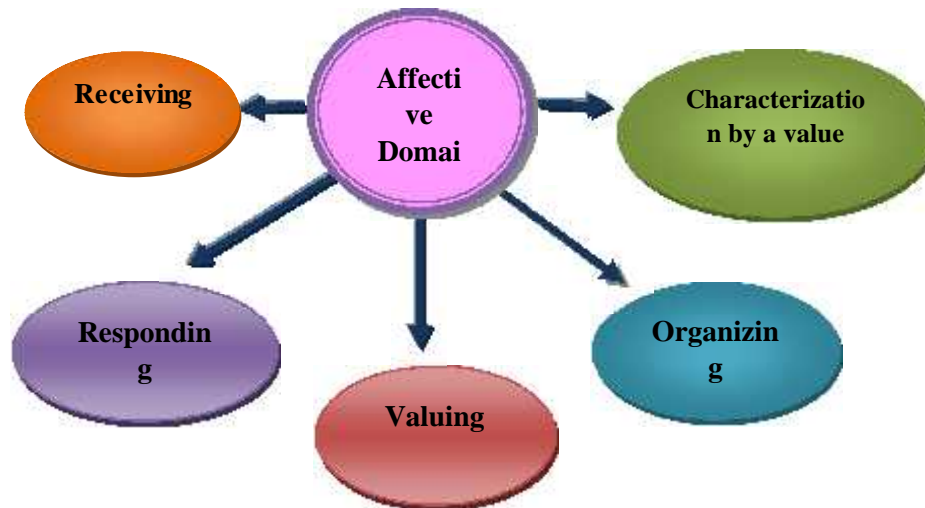


Figure 2. Krathwohl's Taxonomy of Affective Domain

Thomas (2005:16) gave the definition of affective domain's classification:

Level	Description	Foundational
Receiving (Level 1)	Being aware of or sensitive to the existence of certain ideas, material, or phenomena and being willing to tolerate them	Accept, Choose, Differentiate, Follow, List (for), Respond to, Show interest
Responding (Level 2)	Committed in some small measure to the ideas, materials, or phenomena involved by actively responding to them	Acclaim, Answer, Commend, Comply, Comply with, Follow, Spend leisure time in, Volunteer
Valuing (Level 3)	Willing to be perceived by others as valuing certain ideas, materials, or phenomena	Associate with, Assume responsibility, Believe in, Debate, Increase measured proficiency in, Participate, Relinquish, Subsidize, Support
Organizing (Level 4)	Relates the value to those already held and brings it into a harmonious and internally consistent philosophy	Adhere to, Balance, Classify, Defend, Discuss, Examine, Formulate, Identify with, theorize
Characterizing by Value or value set (Level 5)	Acts consistently in accordance with the values he or she has internalized	Avoid, Change behavior, Develop life philosophy, Influence, Manage, rate high in the value, Require, Resist, resolve, Revise

Allen and Friedman (2010) define that the first two levels confuse the learner's attitude, responsiveness, and attentiveness to the learning material with actual learning or changes in the student that are the result of instruction (learning). It is not until the third level, valuing, that students actually begin the process of learning as they compare and contrast new material with their existing ideas, beliefs, and attitudes. Students at this level can articulate a value, defend it, and describe its origin and rationale. They



can also make judgments on the basis that Krathwohl identified as organizing; that is to describe the learner's process of conceptualizing and organizing their value systems in light of the affective learning that has taken place. A suitable metaphor might be to consider the way in which a constellation is reconfigured when a new star is discovered. The fifth and the final level of the taxonomy, characterizing, refers to the way in which an individual is now characterized by a generalized, comprehensive set of values and a philosophy of life and learning.

The objective of pre-schools' affective domain development is needed. Children at the age of 3- 5 years old are the golden age to learn new knowledge from the environment. Any step of development has its own risks, in the form of physical, psychological and adaptation in society. Children's' behavior is created through the situation that they hear or see from the environment. Parents are the primary facilitators in stimulating children's brain. More often the parents invite their child to communicate or speak, so the children are motivated to learn in speaking with others.

Through internalization in affective learning model, cognitive moral development model is appropriate to use. The aim of this model is to develop the ability in understanding the moral values cognitively. In Javanese culture there are a lot of moral values that must be understood and learned, especially, at the speaking stage. Cognitive moral development model in the affective domain for early childhood has several steps. The steps facilitate the children to get input easily in the learning process. Those are: (1) students face a situation in a value conflict, (2) students are asked to choose an action that contains the value of certain moral, (3) students are required to discuss or analyze goodness and ugliness, (4) students are encouraged to look for better actions, and (5) students apply measures in other respects. The action in the steps refers to internalization. The children can apply *Unggah-ungguh* (manners) in Javanese culture. Internalization of the action is needed for children to know the different ways to communicate using Javanese language. If the children are able to use Javanese language appropriately based on the context and situation, they will be easier to interact and communicate using Javanese language. Thus, the success for development of affective domain is called significant if they would be more confident, respectful, thoughtful, and convenient when speaking Javanese with anyone at any situations in the future.

CONCLUSIONS AND SUGGESTIONS

Through affective domain development in the implementation of *Unggah-ungguh* (Javanese etiquette) focusing on Javanese language for preschool children in daily activity can make them understand about the courtesy in speaking and behaving in Javanese culture. It is a reference to children in interaction with social environment. Teaching the Javanese etiquette to preschool children in particular has an important role in instilling and cultivating the value of courtesy, and in general understanding the use of appropriate language.

In the fact of situation in this paper, the parents who live in Java should teach their children Javanese etiquette. It can be easier for parents and children through daily activities, so children can understand the manner of Javanese culture. In addition, teachers in school have an important role to monitor the preschool students in class.



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ANALYSIS OF STUDENTS' ATTITUDE TOWARD PRODUCT ATTRIBUTES IN COLLEGE (A CASE STUDY IN UPN "VETERAN" EAST JAVA)

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Abstract: This study aims to: 1) determine the attitude of students to the various attributes of UPN "Veteran" East Java: competence of lecturers, academic facilities, management, non-academic facilities, image/popularity, status of college and education expenses, 2) determine the attributes of the dominant consideration in choosing a college. The method used is quantitative nature of research. The study population was students at UPN Veteran East Java using cluster sampling technique. Of the six faculties with stratified random sampling technique, specified sample size is used. To measure the students' attitudes toward the product attributes, Multiattribut Analysis Fishbein is used. Model Fishbein attitude in principle will calculate Ao (Attitude toward the object), the attitude of a person to an object, which is identified through the attributes attached to the object. From the results of analysis, it was found that attributes most considered in choosing a college product is the competence of lecturers. The next sequence is the academic facilities, management, non-academic facilities, image or popularity, status of college and education expenses. The conclusion is that the ability of the lecturers is thus considered to strengthen the confidence of students in choosing college as a place to study. Lecturer is the spearhead for ensuring the quality of education, for a teacher should be competent. Further research to find out why the lecturers' capability attribute is more believable as a consideration to choose a college than the other attributes is needed.

Keywords: *Attitudes of trust, attribute college.*

INTRODUCTION

One of the roles of universities in Indonesia is to be a creative center that anticipates the future with a sense of purpose, a sense of mission and a sense of commitment and contributions of intellectual and social progress. Sonhadji (2012) writes that the presence of higher education as one sign of civilization of a society that is able to explore, develop, transfer and apply knowledge is required. Planning the organization's future course of action involves the determination of justification.

Organization product reflects the performance of an organization into the value or quality of the organization. The existence of a college is determined not solely by the government but also by the assessment of stakeholders to continue to grow. In order to guarantee its existence and get public accountability, it needs to assure its quality and make progress on an ongoing basis to meet the commitment to become prominent according to the needs of stakeholders. Quality of graduates and overall organization will certainly build stakeholder's trust.

The change of status of UPN Veteran of East Java into a public university is one of the attributes that is expected to affect the future. This change has an impact on increasing the number of applicants in



the admission of new students for the academic year 2015/2016. Availability of student housing, laboratory, and multi-purpose buildings that can be used for student activities is some of the forms of service and part of the organization attribute. On-line academic administrative services, spacious and comfortable classrooms, E-learning media in learning processes, extracurricular activities are some other university management attributes.

The preliminary research was done by interviewing some of the new students about their opinions of the UPN product attributes that covers: 1) tuition fee, 2) lecturer's competence, 3) teaching media and teaching strategies, 4) status of UPN college, 5) reason for selecting UPN as a place of study, and 6) lecture at public universities or private universities makes no difference. The difference is the quality of the college. It can be seen from the accreditation and quality of graduates. And all of it is supported by the lecturer's ability to manage learning and learning infrastructures.

Kotler & Armstrong (2001: 354) states that product attributes are the development of a product or service that involves determining the benefits to be provided. These benefits are communicated and delivered through product attributes, including quality, features, and design. And to provide services for the satisfaction of customers (college students), it is necessary to identify the market, that a study is conducted to determine the conditions and expectations of the attributes of universities that are the interests of consumers (students). Nair (2014: 147) stated that higher education today is dominated by an increase in consumer demand for quality results and an increased emphasis by the government to improve productivity without compromising on quality and standard. Changes in college management occur because of competition with other universities and the changing needs and expectations of students and stakeholders

The results of research by Lee and Won (2011: 149) concluded that the attributes affected student participation and had a major contribution in developing an organizational plan. The planning process involved determining expectations explicitly and publicly, and used the resulting information to improve performance. Product attributes are marketing stimuli that can be used as an attraction and is one of the factors that is considered important by consumers. In addition, the attributes of the product can also be one of the elements relied upon in getting consumers. Therefore, it is necessary to study students' attitude of trust in UPN Veteran East Java and the influence of attributes of the most dominant the attitudes of trust of the college students.

The Attitude of Trust

The attitude of a person forms a consistent pattern and drives people to behave fairly consistent with similar objects; and to change attitudes may require major adjustments in the attitude of others (Schiffman & Kanuk, 2007). The role of consumers is important for a company, so the company must maintain a good relationship with existing customers besides seeking new customers for its business. Therefore, it has become a liability for the company to keep abreast with consumers' behavior itself so that they know that the company can develop marketing strategies appropriately. This means that it can be according to what is used by consumers so that consumers feel satisfied (Suyadi, 2002: 77). Stephenson, Heckert & Yerger (2015) wrote that in order to attract prospective students, product attributes such as



branding the university as a mechanism of differentiation between competitors must be used. Universities that already have a "name" are favored by prospective students in choosing a college.

Referring to the statement above, the attributes of product are an attraction for students to choose a college. Product attributes can be hallmarks of a college. To attract students to choose a college, university efforts are needed to develop products that are superior as college attribute.

Students formed trust that they gained from a good relationship with the university and the satisfaction they gained. Confidence of buying interest is related to emotions. If one feels happy and satisfied in buying goods or services, then it will strengthen buying interest. No purchase will happen if consumers are never aware of their needs and desires. So, from college students the attitude of trust grows of feeling happy and satisfied, after getting to know or feel the benefits and the added value gained from the product attributes of universities.

Product Attributes College

Product attributes are the characteristics of a product or service as a whole (Sumar-wan, 2003). According to Tjiptono (2004: 103) the product attributes are the elements of a product that are considered important by consumers and used as the basis of decision making in purchases including branding, quality, packaging, labeling, and product warranties. Lee & Won (2011: 151) wrote that attributes of volunteer activity affect participation: organization mission, work shift-flexible or fixed, taste type, travel distance, reference, and information source.

According to Soedijati (2008: 303) attributes include product education services, facilities, price, image, and service. Product services offered by a university are the reputation/quality of education, bright prospects, and the choice of varying concentrations. The facility is a physical evidence, a tangible element to facilitate the performance or the real state of objects that produce these services. Image reflects a potential, a status in the eyes of the people concerned (college students). It covers all the resources in the form of academic services as well as non-academic services. The cost of education is the price that must be paid by consumers to obtain eligibility, convenience, and propriety. The prices are all expenses incurred by college students to obtain education services offered.

Pricing decisions are important in determining the services rated by consumers and the imaging process (Lupioyadi, 2001). Corporate image has a major role in influencing consumer's decision making (Suryani, 2008). Multiattribute college product is the unity of the various attributes that make it up, where each attribute has a different capacity in reaching a decision on the product users. Therefore as a college that has more than 50 years standing with many achievements and graduates who are recognized and trusted, then the popularity of UPN Veteran East Java could be the reason a student chooses a college. With status as a college and university accreditation, faculty and courses are product attributes that constitutes a reason for the trust of students.

Operational Definition

The attitude trust of college students are shown by college student behavior on perceived product attributes that meet the needs, desires, and value-added benefits and childbirth sense of confidence.



College product attributes are an element of status, the competence of lecturers, image, academic facilities, non-academic facilities, and the cost of college education offered.

METHOD

The subjects of the research were 90 new students that were spread across six faculties. Stratified random sampling technique is used in making respondents, so that from each faculty as many as 15 students participated. The data were obtained from questionnaires designed using a Likert scale with five alternative statements. Secondary data were obtained through structured interviews and other information relating to the required data. The method of analysis used the analysis of multiattribute Fishbein.

ANALYSIS OF MULTIATTRIBUTE FISHBEIN

Fishbein in Santoso (2002) wrote that the model attribute Fishbein suggests an attitude of consumers towards a product or service. Model Fishbein is commonly used to measure consumer attitudes towards various brands of a type of product. This model in principle will calculate Ao (Attitude toward the object), which is a person's attitude toward an object, which is recognizable by the attributes attached to the object. Based on the model of this multiattribute, consumers have the power of confidence (belief strength, bi) and evaluation of confidence (belief evaluation, ei). The power of faith is a possibility which is believed to be of the relationship between objects with confidence that reflects how consumers (students) assess an attribute (characteristic).

Fishbein multiattribute formula:

$$A_o = \sum_{i=1}^n b_i e_i$$

The value of attitude is calculated by analyzing the score of level of confidence (bi) of students to the product attributes of UPN Veteran in East Java. In this study, assessment score of the attribute is done by ensuring that each of the respondents knows all the attributes of the product.

FINDINGS AND DISCUSSION

After performing the processing of primary data derived from 90 respondents, it can be seen in the form of student assessment scores trust (bi) and an evaluation score of interest (ei) of the product attributes UPN Veteran East Java. The results of the data analysis also illustrate the priority product attributes of UPN Veteran East Java..

Table 1. Results of Analysis of Attitudes Multiattribute Fishbein (Ao)

Attributes	Trust Score (bi)	Evaluation Score (ei)	Attitude (Ao)
Status college	1,29	1,71	2,21
The competence of lecturers	1.56	1.66	2.60
Imagery / popularity	0,91	1.01	0.92



Academic Facilities	1,29	1,34	1,74
Non-academic facilities	0,91	0,89	0,81
Education costs	0,75	0,91	0,68

Multiattribute analysis results in Table 1 illustrate that the attributes that have a confidence score (bi) is the highest attribute of the competence of lecturers with a score of 1.56. Education costs are attributes of a product that have the lowest score value (bi) with a score of 0.75. Score evaluation showed that all of the attributes are considered by consumers. It can be seen from the scores for all attributes (ei) that has a positive value (minimum 0.68). This means that the product attributes of UPN Veteran East Java all have value trusted by the college students. Attribute to college status, academic facilities, image/popularity, non-academic facilities, and the cost of education are a force of trust (bi) and the attitude of trust (Ao) which reflects how students rate the attributes of products UPN Veteran East Java.

Differences of score evaluation value (ei) that describe the main priorities are considered by college students in choosing UPN Veteran East Java as a place of study. Attributes college status with the highest score of 1.71 is more considered than the other attributes, which means that the status of public universities and the value of accreditation are the most important attribute and highly desired by the students. University status make major components that make excellence.

The competence of lecturers have the confidence score (bi) of 1.56 and the highest score of attitude (Ao) is 2.60. The data are clear that attribute competence of lecturers is the product attributes that make up the trust and attitudes of trust of college students. While the status of state universities is the attribute that is most considered (ei) as the first choice for a college, the status of state universities is the attribute that is most considered (ei) as a college choice.

In meeting the expectations and the realization of the competence of lecturers who meet the criteria and standards of quality pedagogical, personality, social and professional development, competence of lecturers should be implemented and followed up as the strength of a learning organization.

CONCLUSIONS AND SUGGESTIONS

Attribute competence of lecturers of UPN Veteran East Java builds trust and trust attitude of college students in choosing a college. The college status is the top priority to be considered by college students to be the place to study. To meet user expectations of services and objectives of the institution should be in the planning process that involves determining expectations explicitly and publicly. The formulation of criteria and standards for the quality of learning, the collection, analysis, and interpretation of events determines how performance is in line with expectations and standards, and uses the resulting information to document, explain and improve performance.

Attributes competence of lecturers is the highest score for a level of confidence (bi) and the attitude of trust (Ao). Product attributes of the status of public universities become the top priority of the most considered in choosing a college. The conclusion is that the competence of lecturers is considered to strengthen the attitude of trust in choosing a college by students as a place to study. Lecturers are the



spearhead to ensure the quality of education, for a lecturer must have pedagogical competence, personal competence, social competence and professional competence. Lecturer competency development should be implemented and followed up as the strength of the organization.

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CULTURE-BASED EDUCATION

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Abstract: Basically, the world is divided into two, namely the western world and the eastern world. The condition of the two divided parts of the world not only contrasts the western world and the eastern world geographically, but also distinguishes the physical, social, and philosophical inhabitants. Thus, there is a difference between the western world and the eastern world. In the history of cultural development in the world, we also know the cultural differences between western and eastern cultures, so that when we discuss the civilization of the world, we will not be able to break away from talking about human itself. The Western civilization, since the time of The Greek, has been known as the rational civilization; on the contrary, eastern civilization is more commonly known as a civilization that is more directed to the metaphysical and contemplative culture. Western philosophy is clearly different from eastern philosophy. However, the benefits of western civilization with its rational strength have led the rapid development of science and technology. That is what has made the West the main direction in the field of science, technology, and education although the concepts and philosophy of western are often inappropriate and intersects with the concept and philosophy of the east. Almost all of the civilizations in the world are affected by the progress of Western civilization, likewise the education. Now the question is whether education in the east is not only oriented to the progress and superiority of western civilization. Would not it be more appropriate if education in eastern seek to use the power of Eastern civilization as the basis of the development of education and formation of cultured-east human character?

Keywords: *Western civilization, Eastern civilization, education, culture*

INTRODUCTION

This paper was written not as a result of conducting the research, but merely based on observation, anxiety, and long assessment for more than thirty years working in university majoring on education as well when she observed the outcomes of the education in Indonesia from one national policy changing into another national policy; from one national education curriculum to another one. Geographically Indonesia is an archipelago with various magnificent traditional cultures. From the old time up to now, it is predicted that the Indonesian young generation has been losing their identity as a nation. As stated by Fajardo that Indonesian children today are getting strange with, even do not know their own culture and environment (in Pannen, 2008). Even Jazuli (2008:83) predicted that most young generations do not know their ascendants' cultural heritage which is believed to have high philosophical values. The writer believes one of the causes for this condition is by the education practices which are not really based on culture.



Jacob Sumardjo (2015) in Kompas published an article entitled “Tidak Punya Perasaan” which stated the condition of Indonesian people today. They are announced as having no more senses. “There is no more truth on feeling. Tolerance has gone away. People just want to know their own feeling, but does not care about someone else’s ...” Even in the end of the article, Sumardjo (2015) stated as follows “it’s better not to have thought than not to have feeling. Not having thought, people are still human, not having feeling, people are not human anymore”. Up to now it is still believed that human being is one of the most dignified creatures in the world, because he is not only rational, but also righteous and callous. If then his senses are not used anymore in living this life, so what Sumardjo said is right, he is not human anymore (inhumanism).

EDUCATION IN THE EASTERN AS THE CHARACTERISTIC OF ORIENTAL EDUCATION

If we notice back the anxiety about Indonesian people who have symptom of “having no feeling”, the condition is predicted due to the loss of educational values and local wisdoms. In the past, the educational values were transferred through “living” and deeds, so as written by Sumardjo (2015), what is meant by “ngelmu” means mystical knowledge, feeling knowledge, and not merely knowledge of right thinking. In the past, educational values were transferred to the next generation through living and deeds in the family and cultural environment, but the function of family in education seems decreasing, because families tend to focus on fulfilling modern life demand emphasizing on fulfilling physical needs. From those two quotes, it is clear that education basing on emotional sensitivity and feeling is considered suitable to Indonesian culture.

Education in Indonesia as a part of education in the Eastern seems still to focus more on having strength than on logic or thinking strength as criticized by Seeley (20015:31) that the education in the Eastern is based on Hinduism education, among others are: (1) Hinduism education is not universal, most people do not get its benefit, (2) Hinduism education is based on caste and the cursed caste system spread, (3) Hinduism education depends a lot on memory, (4) Hinduism education does not respect woman well, and spare the woman from getting the benefit of education (5) Hinduism education does not have any education philosophy, so it is not progressive, (6) Hinduism education produces people who like dreaming, self-content, lazy, selfish, and not progressive, (7) Hinduism education makes people like to do self-reflection, which undoubtedly produces deep mathematical philosophical inventions. From those classifications, education in the Eastern which is based on Hinduism education can be classified as traditional education, because it manipulates more on feeling and emotion strength, more reflective which produces deep philosophical mathematical invention as a characteristic of the Eastern culture. If the seven critics from Seeley (Western point of view) on Hinduism education is considered to be the weaknesses of the Eastern education, actually these are the ones that we have to understand as the characteristics and ‘strength’ of the most suitable for the Eastern society and culture.

In the history of education it can be observed that “education history studies the education system, chooses good system, and rejects the bad ones, and introduces students directly to the pedagogical questions which have influenced the world (Seeley, 2015, p. 7). Good education system for a nation or country is a system that is suitable to its own culture.



The development of education history in the Eastern can be observed from education in China, India, Jew, and Egypt, which seem to have very strong influence to traditional education in the Eastern, even in Indonesia. Education in China and India which is based on Hinduism and Budhism cultures seems to color Indonesian philosophy and culture. It also influences the traditional education system in Indonesia. Therefore later we can identify the characteristics of Eastern education (oriental), which seems to reflect the characteristics of the Eastern people's culture which we can feel its existence up to now in the traditional culture and education in Indonesia. Seeley (2015, p. 54) also said that one of the differences between the educational goal in the Eastern and in the Western is as follows: "... (2) Oriental education generally is not progressive, for ages there is not any improvement on the learning method, it does not reach higher goal, and any improvement in civilization cannot be traced; (3) The last goal of oriental education is good behavior, which is nurtured from memorizing moral teachings ..."

THE DEVELOPMENT OF WESTERN EDUCATION AS THE CHARACTERISTICS OF MODERN EDUCATION

Previously, the discussion on the development of eastern education has been elaborated. Meanwhile, one of the Western education systems can be observed in Greek education history. Different from the education in the Eastern (oriental), which is characterized as: "There is no education concept that education should free all human strength, physical, intellect, moral, spiritual" (Seeley, 2015, p. 54), Western education firstly can be observed from Greek education which is: "In Greek, the idea of human individuality becomes the final goal, not as an instrument to the final goal. This truth is really comfortable, all humanity condition, social and political condition are formed, and education is given its form. The idea of individual emancipation is materialized in Greece with intelligence so Greece becomes an attraction up to now" (Seeley, 2015, p. 54).

Socrates' role later followed by his disciple, Plato started the foundation of the development of pragmatic Western education and counted on rationality. "Plato focused on more intellect than physics, like what he said: "If mind is educated, mind will repair body, because good soul increases body and not body increases soul" (Seeley, 2015, p. 70)

THE CONTRADICTION BETWEEN THE EDUCATIONAL GOAL FOR HUMAN LIFE IN THE EAST AND WEST

From the previous sub-chapter we can identify the big difference and contradiction between the educational goal in the East and the one in the West. However, the Western education which is full of rationalism and pragmatism has coloured the world civilization. Moreover in Paris in 18th century, the development of science, technology and art was glorified by the role of "Salon", so it became the beginning of the modern civilization. When the new idea which interested many people increased, the leading women in France started to build their own salon at home. Salon had very big influence at the time, so that the movement of the intellectuals took place in salons in Paris as many Royal people and intellects mingled in the salon, for example Jean Jacques Rousseau, Diderot were listening to Lekain's poetry reading. They completed one another, so the outcomes became the core of the civilization (Smith, 1984)



If we noticed the characteristics of Eastern culture and Western one which are different and contradictory to one another, the same thing happened to the characteristics of the education in the East and West. The education in the East which is considered not progressive and too reflective has been substituted by Western rationality which is full of the idea of human individuality as the final goal. Western domination is noted to divide world, and brings world into losing their feelings and humanity, as stated by Tabrani (2006) that logic, analysis and synthesis as the the result of logical thinking have made people focus their life toward industrialization and materialism.

CULTURE-BASED EDUCATION IN INDONESIA IS NOT MEANT TO BRING EDUCATION TO ANTI INTELLECTUALISM

Robertus Robet defines anti-intellectualism in Kompas April 25, 2015 into an attitude that minimizes and mistrusts the value of intelligence, knowledge and curiosity. Having this attitude might lead its believer into drawbacks which might create its society to have slow growth and development. If Eastern education is considered to be the beginning, and Western education has been able to bring civilization and world education to modernity up to now, then the idea of this paper (Culture-Based Education) is not meant to persuade to think and try to reject any underestimation toward any effort for modernization in education. This writing is meant to promote education in Indonesia and education in the East in general to cultivate the nation' cultural values, when the world today is generally coopted by science, technology and capitalism development, which is predicted to scrape humanity. Tabrani (2006) states that being rational leads people to have better life; however, the bad side of being too rational makes people become confused to bridge their historical values and the complexity of new values in this life.

Modernization which originates and orients to Western culture has brought contradiction in education in Indonesia. The power of Western rationality and pragmatism is a power that can force change and the ruin of Eastern thought toward life and education. The contradiction of Eastern tradition with Western rationality has been able to 'confuse' education practices in Indonesia. The final goal of Eastern education namely " ... *tingkah laku yang baik, yang diperoleh dengan menghafal ajaran-ajaran moral...*(...having good attitude and conduct by memorizing societies' norms and values ...) (Seeley, 2015: 54) by Western thought and philosophy has been changed into "...*memberikan nilai yang tidak semestinya pada memori*" (... has provided unsuitable values to memory ...) (Seeley, 2015:54). Now anxiety has appeared among the culture stakeholders in the East.

CULTURE BASED EDUCATION TO SCRAPE INHUMANISM SYMPTOMS

From defending and preserving Eastern culture values until the emerging of new culture, older people mutter and curse the young generation as the subjects who experience Western culture and education. *Ora nduwe unggah-ungguh* or *Wong Jowo ilang Jowone* (disagreeable and insolent) are forms of their anxiety. But in fact, cultures keep growing. There is no identified culture remain the same all time. Time, age, social development, science, technology, and others surely will bring changes toward human life and civilization. The same thing happens to education. If now the young generation starts to become



strangers with their own culture, isn't it possible to think to make the power of Eastern culture (considered not progressive by Western) become the fundamental part of education in the East?

The previous sub chapter has discussed that the paper is not meant for anti-intellectualism. The last part of this paper will discuss the impact of intellectualism, monopolized by technology advancement, and its partners, science and capitalism which put forth inhumanism. But humanism in this paper is general humanism, namely human, humanity and human livelihoods; and not humanity in the sense of philosophy in Renaissance time which was against science and religion. Nor in the sense of philosophy which unites science and religion.

When we relate the discussion of Eastern (Indonesia) people who felt that people are as 'not sensitive', the condition of the disappearance of sense in the life of Eastern people becomes a symptom 'not having sense' which can be metaphored as inhumanism symptom. However, Sim (2001, p. 61) still believes that "humanism will stay with us and it seems will remain the same in various forms, although there are some problematic aspects". What is happening in current life condition in this world is also called Sim as a Posthumanism condition.

CONCLUSIONS AND SUGGESTIONS

The idea and suggestions for education in Indonesia or other Eastern countries to 'return' to Eastern culture-based education, does not ask the education in the East to be anti-intellectualism at all, but tries to ask the education thinkers in Indonesia and in the East in general to strengthen the education foundation in the East with Eastern cultural values. Although in education practices there are so many critics by Western education because they think that the education is not 'progressive' and only aims at the acquisition of 'good behavior' (moral). However, that is actually the "strength" of Eastern civilization.

The Indonesian behavior and action especially which are getting rare to express sensitivity are also predicted as a result of technology advancement, so that human values are considered lower than technology values (and its counterparts science and capitalism). Eventually Lyotard (in Sim, 2001:15) proposed a question: "How are 'suitable' for human beings which then are taken by inhumanism?" On the other hand Sugiharto (2003:38) reminds us that "80% of our life is actually lived with feeling and imagination, not with mind." So the role of mind (logic and rationality) in human life actually is only 20%. When modern rationalism is criticized basically, in this post-modern era people look back at the importance of imagination and feeling and the importance of art.

It is true that in this context we do not try to fight against rationality with the power of feeling; beating logic with metaphysic power, but put the portion in 'right' ratio, without excessiveness in one of them. Although, it is admitted that "Physics gives soul to metaphysic" (d'Espagnat in Leahy, 2006:99) and science in the end of 20th century and this century orients us newly to meaning problem and a question about transendency, science tries to step to the source of life meaning as intelligence that creates. That action is a great leap which can only be justified through true philosophical reflection (Leahy, 2006). "Science and rationality power can not answer meaning and problem about Allah". Thus the power of progressive and reflective Eastern education apparently has the power unbeaten by the power of



rationality. That's what we have to fight for, harmonizing the power of sensitivity and logic, without one being superior to the other.

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VOCATIONAL HIGH SCHOOL DEVELOPMENT TO SUPPORT CREATIVE INDUSTRY BASED ON LOCAL POTENTIALS IN EASTERN INDONESIA

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Abstract: The development of creative industry in Indonesia requires innovative and skilled human resources to fulfill the industry needs. Education model which are interested in the field of creative industry triggers questions such as how effective the system can be implemented easily for schools? Are there obstacles encountered during the creative industry education implementation and what kind of solution has been taken? To answer those questions, a required study of creative industry education that has been developed by SMK in Indonesia is compulsory. This study uses quantitative method to examine problems in 10 high schools and 10 craft creative industries from across East Java, Central Java and East Indonesia. The next stage is comparing two variable data to discover the problems and disconnections between the needs of the workforce skills in the industrial sector with the high school curriculum. The study is limited to SMK creative development, especially for craft product improvement based on local potentials, both in terms of raw materials availability, culture, as well as products that have been refined by the local communities.

Keywords: *Creative Industry, Vocational High Schools, Local Potentials*

INTRODUCTION

Creative industries can be defined as a collection of economic activity associated with the creation or use of knowledge and information. Creative industries are also known by another term like Cultural industry or also the Creative Economy. The Ministry of Trade of Indonesia stated that the creative industry is an industry that is derived from the utilization of creativity, skills and talent of individuals to create wealth and jobs by generating and exploiting the creativity and inventiveness of the individual. Howkins (2001) categorized Creative economy into advertising, architecture, arts, crafts, design, fashion, film, music, performing arts, publishing, research and development (R & D), software, toys and games, TV and Radio, and Video Games. There are also a number of different definitions regarding to the sector. But so far, Howkins' explanation is still not recognized internationally. The creative industry is an industry with the potential to be developed due to the unlimited resources owned by the industry which is based on the intellect of the human resources.

Vocational High School education has been taught to prepare graduates to be ready to work, have the knowledge and skills that particularly suit the needs of the world of industry and has a good attitude and behavior. The total number of Vocational High School in Indonesia has reached into 12 677 schools

with 4.4 million pupils, Vocational High School contributes to the APK figures for secondary education in Indonesia around 33%.

There are 9 fields of study in Vocational High School, 46 expertise programs and 128 expertise packages. With the high potential of Vocational High School towards the creative industries, then there is a question that will surface; whether the systems and methods of learning applied to the curriculum in Vocational High School can bring the synergy with the conditions and needs in the industry. This study aims to (1) find out the potential and local culture that can be used as a basis for the development in the field of study of creative industries in Eastern Indonesia; (2) to review the policy on creative industries in Indonesia to support the development of creative industries in Indonesia; (3) to describe the possibility of integrating the potential of local culture to be the basis of the development in the field of study of creative industries; and (4) to evaluate the Vocational High School of study that has been running the creative industry, including: the suitability of the curriculum, learning model, the relevance of the qualification and the number of HR needs, quality of management and the availability of infrastructure.

METHOD

The five major stages applied in conducting this research is (1) reader review; (2) concept preparation; (3) data collection; (4) compilation; and (5) workshop on data analysis. This research is conducted by, firstly, reviewing the literature related to the creative industries based on local potential which have been done in particular vocational schools. Secondly, the concept of creativity, product development, material, process and outcome are prepared according to the list of data requirements. Then, collecting the data through interviews, laddering (constantly asking questions to those who are connected, especially to the artisans), observation, documentation and survey through questionnaires given to craftsmen and to school are conducted. Fourthly, compilation of primary and secondary data is analyzed. Finally, a workshop to discuss the result of the analysis on the primary and secondary data was held. The workshop is intended to get an input from a variety of sources in order to refine the conclusions, recommendations and enhance the result of the data analysis.

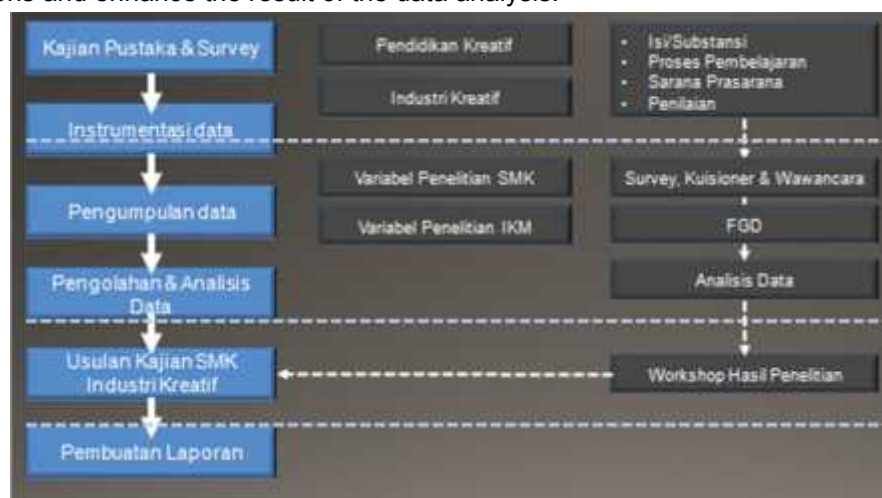


Figure 1.6 The flow chart of research design



In this study, there were craft samples from 10 IKM (Industri Kecil Menengah, Small Scale Industry), they are as follows: Batik Cape Earth (Madura), Bamboo Laminate, Denpasar (Bali), Day Art Batik (Probolinggo), Pottery Mataram, Damar Wulan Art Shop (Mataram), Java Ceramics (Probolinggo), Laskar Studio Bamboo (Bali), Sekar Jepun (Bali), Weaving knot ATBM Weaving handloom Medali Mas (Kediri), PT Cahaya Sejati Cemerlang (Sidoarjo), Weaving Lambe (Mataram). The crafts produced by those IKM are unique, although Weave Knot Medali Mas and Weaving Lambe Mataram produce similar items. However, on average from those IKMs, they do not produce one product only.

The object of the study in this research is not only the IKMs, but also some vocational schools which have creative industries as their major, such as SMK 12 Surabaya, SMKN 1 Jabon Sidoarjo, SMKN Kriya Sahid Sukoharjo, SMKN 5 Yogyakarta, SMK 2 Sukawati Bali, SMK 1 Sukasada Bali, SMKN Pasirian Lumajang, SMKN 5 Malang, SMKN 5 Mataram Lombok, and SMKN 5 Palu. To find out the correlation between the creative industries sector with some samples of vocational school with its creative major, this study connected some services in creative industries such as advertising, architecture, art, crafts, design, fashion, movies, music, performances, publications, research development, software, television and radio, toys and video games with some creative products.

FINDING AND DISCUSSIONS

SMK Creative Industries in the Spectrum of Vocational High School Skills

Some reasons on the need to find out the possibilities of having Creative industries in vocational high schools are because it is still relatively new in industrial sector. In addition, some lack of understanding of the role in related vocational schools and the development of the creative industries make it more urgent. The need to synergize between academic authorities in vocational education with the private sector is indeed crucial to build a comprehensive creative industry sector. Therefore, the primary goal of this study is to encourage participation in the vocational development of Creative Industry in Indonesia.

As a form of Vocational education, vocational school has a huge potential in encouraging activities of Creative Industries to produce their graduates have the capacity to become Creative Industry players in the future. However, it is very important to emphasize that, the Creative Industries demand people be more creative and strive to create innovative products. Therefore, creativity-based vocational education is the key to encourage vocational role in the development of Creative Industries.

The Relationship between the Vocational Skills Program with Creative Industries Sector

The relationship between the programs in vocational high schools with creative industries sector can be seen in Figure 2.



Figure 2. The relationship of vocational school and Creative Industries

Based on the simulation above, it can be found that some of the findings, the set of skills in vocational school, in fact, are capable to reach some of the Creative Industries sector simultaneously, as follows:

- Design and Production of Wood can be related to Handicrafts sector, Toys, architecture, and even music.
- Design and Craft Production of the mill can be related to Handicrafts sector, Architecture, Fashion, and even toys.
- Production Design skin can be associated with the sector Footwear Design, Craft, fashion
- Design Craft production of bamboo can be related to Furniture Design sector, even toy design.

Through the simulation above, it can be explained that the grouping of programs / vocational skills Creative Industries is not absolutely based on the expertise of oriented to materials only, such as leather, metal craft, craft bamboo etc. However, the classification should be based on the type of product produced. For example, the Design and Production expertise in Toys, it is expected that the graduates who understand the ins and outs of toy products from materials can help them produce the toys.

Proposed Department of Vocational Creative Industries

From the overall product from vocational school Design and Production either wood, metal, ceramic, or rattan, it is found out that their products have similar tendencies, in terms of having no novelty values, less aesthetic values and conventional product orientations such as tissue boxes, lampshades, paper which are not oriented to the variety and mass production.

Based on some analysis that has been done in this study, some considerations are proposed for the new Creative Industries expertise with several programs and packages; they are: (1) Vocational school of creative industry has a huge potential in the development of creative and innovative products in accordance with the existing creative industry sector; (2) Vocational school of creative industries should be able to produce graduates who can plunge into a new young entrepreneurs to accelerate the Creative Industries which indirectly yield new young entrepreneurs who have the competence and expertise of



business life; (3) Vocational school of creative Industries is able to create an ecosystem of creativity that is potential for the students, so it is expected to form the educational character of the nation, especially work ethics; (4) Vocational school of creative Industries is expected to be a reference in the development of the image of vocational school as a school that creates entrepreneurs who are creative and innovative; and (5) Graduates of vocational school of creative Industries are able to produce entrepreneurs in a new Small and Medium Industries to alter the ecosystem of small and medium enterprises to be more creative and competitive.

Understanding the Creative Industries and Vocational Skills Package Proposal

Vocational school of Creative Industries is intended to focus on responding to the needs of the creative industries, developing creative and innovative products that are based on the local potential and the existing culture. Other focuses are creating new young businesses (entrepreneurs) who have excellent educational background and have the soul of creativity and innovation and producing unique, creative and distinct products domestically made.

Vocational school vision of Creative Industries is at the center of the driving skills of creative and innovative products, as well as producing young entrepreneurs that can be a new ecosystem in the world of Enterprises in the next Small and Medium Industries. Its vision is in line with vocational school’s mission; they are: (1) Being a vocational education oriented to the development of creative and innovative products; (2) Being a simulation of the development of new young businesses (entrepreneurs) to be ready in the business world and the Small and Medium Industries; and (3) Become a place of synergy between several parties, academics, governments, and private parties.

The proposed area of expertise is the skills area of Creative Industries. The proposed Skills Program is Product and Design, and Culinary. Expertise proposed package is a package of skills (1) Products Toys; (2) Product Apparel or accessories; (3) Products Souvenir; and (4) Culinary Products.

Areas of expertise	Expertise of Program	Skills Package
Creative Industry	Design and Product	1. Toys 2. Apparel or accessories a) Hats and accessories b) Bags c) Footwear 3. Souvenir
	Culinary	4. Culinary

Figure 3. Proposed Creative Industry SMK Skills Package

Implementation of the Existing Vocational School

There are several additional stages needed to accelerate the Existing vocational school with curriculum or lesson plans that are already well underway in the respective schools, among others:

1. Training Teachers

Existing teaching force was considered quite good and in accordance with their competence, but due to the rapid growing of trends in teaching and learning methods and strategies, there is a need for both the teachers as the educator and the students to continue learning. By having continuous learning, both might benefit in their confidence and the level of their involvement to develop their competences.

2. Additional Time of Optional Studies

It is pivotal for vocational schools to have some optional studies in addition to their required lessons. Those optional studies include English, Marketing and Entrepreneurship, understanding of the material and basic design.

3. Benchmarking

Doing some benchmarking for the schools with other schools are indeed needed; however, the emphasis on doing benchmark with direct relationship with the work itself should also be considered.

4. Incubation or Internship

It is really important to have students taking internship programs to perform creative process during their work or having minimal initiative to solve problems instead of making them do manual labor.

Implementation of a New Vocational School

Integrating creative studies for vocational schools would need to have pilot project for some selected vocational schools in order to produce graduates to be affiliated with the needs of creative industries. To do that, some recommendations are as follows: (1) having competent academic staffs who have experience and interest in educational and professional development; (2) considering comfortable school site selection; (3) providing naming, logo, tagline, school jargon, color and uniforms to have school branding; and (4) having a practicum class in a studio or workshop to lead students a better quality of confidence, high work ethic and a sense of ownership; (5) conducting a co-working class in which students might have group discussion with the teacher's central role; and (6) updated facilities to equip the teaching and learning activities in vocational schools.



Figure 4. Space of Co-Working at a company



Content Analysis and Proposed Curriculum Development

From the data gathered on some vocational schools' curriculum structure and a workshop related to the existing curriculum structures, there are some findings, for example: (1) the allocation of hours in subject group becomes to be disappointment because the students needed more time; (2) the obstacle in the learning process is related to the quality of students' intake; (3) students do not have insight into the subjects which are related to the skills that they choose; (4) the conducive learning atmosphere in the laboratory does not become the main priority; (5) the attempt to make students become aware of intellectual property right protection as a way to appreciate intellectual property and to avoid imitation and plagiarism; and (6) the implementation of using English for students.

Based on the analysis of Vocational High School of creative industries on some of the existing curriculum, and with the confirmation of the data with triangulation of Vocational education in a Workshop with Vocational School of creative industries teachers, there was a drafted proposal of Vocational School of creative industry on the Curriculum Structure. The curriculum should structure the lessons by paying attention to the following basic considerations, they are: (1) considering the percentage / proportional weighting among compulsory subject groups and interest groups; (2) having the purpose of vocational education on creative industries as a way to produce new young entrepreneurs; (3) conducting attempts to build a lesson plan based on the process of creative thinking; (4) attempts to create a creative atmosphere in the laboratory; and (5) enrichment materials and learning processes related to sciences related to the production of creative industry.

Learning Process Analysis and Implementation for Vocational Creative Industries

To implement creative industries in vocational school should be reflected through the courses offered in the curriculum. One way to boost creativity in teaching and learning process is by conducting creative activities through learning by doing. It is done to provide creative experiences for students as well as to provide an understanding of creative thinking process. Some courses that can be offered are Introduction to Creativity, Creativity Product Design, The Fundamentals of 2D, 3D Basics, Aesthetic Design, and Design Methods.

Those courses are taught both practically and technically which can be done by doing some activities to boost students' thinking skills. The weight of the subjects of creativity is quite large, namely the implementation of the studio about 4-5 hours / week. In one semester, in general, there are 2 courses that are based creativity or a total of 8-12 hours / week.

The process of creative thinking is a process that is done in a comprehensive manner, in stages, and conducted continuously, so that it becomes a pattern or a habit of creative thinking. The basic process of creative thinking is based on a theoretical framework by Alex Osborn (1953), as follows:

1. Orientation: is the problem analysis stage, which detects where the opportunities for the creation of a product for the consumer
2. Preparation: is the stage of collecting the relevant data
3. Analysis: is the stage of assessment of the relevant materials
4. Ideation: is the stage of gathering creative ideas

5. Incubation: is the steps to stop thinking of inviting illumination.
6. Synthesis: put the pieces of ideas together;
7. Evaluation: assessing the ideas that emerge later.

Here is the identification of sub-stage process of creative thinking based on the type of activities performed at each stage:

PHASES	SUB PHASE
1 ORIENTATION	1. Identification of Trend 2. Identification of Market 3. User Identification
2 PREPARATION	1. Knowledge of the product group 2. Basic knowledge of product design elements (reverse engineering) 3. Knowledge of engineering in the manufacture of products
3 ANALYSIS	1. Material Analysis 2. Analytical techniques 3. Analysis of design elements: Shapes
4 IDEATION	a. phase of brainstorming b. Phase discussion: speakers and stakeholders c. Development Phase for basic sketch
5 INCUBATION	1. Development of Rough Sketch 2. Thumbnail Design 3. SCAMPER: variant design
6 SYNTHESIS	1. Technical drawings 2. Modelling / Mock Up / Prototype 3. Finishing Process
7 EVALUATION	1. Document production 2. Detailed specifications 3. Post test / FGD

Table 1. Phases and Stages of Sub Creative Thinking Processes

The table indicates that there are 7 (seven) stages as well as 21 (twenty-one) sub stages that work systematically and comprehensively. Each of the stages and sub stages is a circuit that is ideally done by creative workers. Thus, the creative thinking of an idea that came open by itself, but a continuous process. It seems clear that the process of creative thinking is not about the stopping at just an idea or ideas, a creative process should be implemented into a form, until the evaluation phase shows how the response of potential customers to the creative work that has been created.

In the process of creative thinking, the weight of each sub-phase can then be adjusted based on the needs or results of its own desirability. A creative solution to a product will have different weights or different difficulty levels. Based on the process phases and sub-phases mentioned above, a series of activities in the process of creative thinking can then be quantified and converted to duration of learning to think creatively. If one sub-stage allotted a certain number of units of hours, then, it can be obtained the required number of hours that must be taken during the learning process.



Practical Analysis of Creative Vocational Schools

Some of the problems faced by some Vocational Schools that have been surveyed include:

1. Lack of activity of student activities in the lab space. Lab space only functioned as a production space alone, while the actual post-production activities require sufficient time allocation.
2. The majority of lab space (mainly contain machinery) are not conducive enough to make the student do some activities throughout the day. Cleanliness, neatness, and order of lab space became a common problems found.
3. Space Lab should provide a pleasant working atmosphere and provide a sense of responsibility for each student. Therefore, lab space should be designed so that students are motivated to do such activities within the lab space.
4. The majority of lab space do not have a Standard Operating Procedures use of lab space. SOP Practicum covers, space utilization standards, the use of any existing engine, engine maintenance standards, standard storage of raw materials, semi-finished goods and finished goods, hygiene standards, and so on.
5. Lack of equipment that uses the latest technologies such as CNC, 3D Printer, Laser Cutting, etc.



Figure 6. Atmosphere of Lounge Practice in SMKN 5 Mata

Assessment Analysis in Creative Vocational Schools

Students taking creative vocational schools are required to achieve the following competence; they are:

1. Able to produce experts who have more knowledge in the development of design, material selection and materials and especially knowledge of the production techniques of creative products.
2. Able to produce experts who are skilled, productive, sensitive to the quality, diligent, and able to produce using good production standards.
3. Able to produce experts who have good ability to communicate, discipline, and able to put forward the industry with good ethical values such as intellectual property and originality of products.



To obtain the necessary learning outcomes, the schools needed to have scoring indicators corresponding to the expected ability. Some of these indicators include; cognitive (insight into materials, design insights, knowledge engineering), psychomotor aspect (cleanliness and neatness, precision, size, structure, accuracy), and affective (punctuality, presentation, ethics, originality).

Assessment criteria used were SMART, namely: Specific, Measurable (measurable), Achievable (achievable), reliable (reliable or unreliable), and Time Frame.

CONCLUSIONS AND SUGGESTIONS

The government's efforts in implementing vocational education in Indonesia is already at a much better stage, but these efforts will not work without the involvement of all parties, executing plans that have been defined, as well as, eliminating the things that are not necessary, adding new things that we can use to maximize learning in vocational schools. Of the creative industries sector that have been announced by the government, East Indonesia region has potential, there are some strengths can be maximized such as maritime industry and handicraft industry based on local potential. The two major industries still need a special attention to achieve a fair competition between local and export market; it is necessary to have expertise and the clustering of creative industry to maximize an excellent result to the products. Middle class vocational schools is one of the educational institutions that provide experts who are ready to work, and the creative industries, in particular, craft industry, requires creative innovations, breakthrough marketing, skill work and competitive with other creative industries. Several attempts at teaching and learning in middle class vocational schools has undergone various reformation and evaluation of the curriculum, but it needs special subjects or new department as a pilot project for the realization of the ideal creative industries in Eastern Indonesia. The result of this study suggests that it need creative processes between students and teachers, learning methods, infrastructure to support, creative climate and competitive atmosphere of mutual support in small industry, then taking the efficient distribution right on target. Using information technology or the marketplace and doing some cutting on the distribution chain can be used to promote creative industries. In addition, it is also important to support the creative industries by making promising product of quality, appearance and presentation.

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REOG PONOROGO PERFORMING ARTS IN THE CONTEXT OF CULTURAL – BASED EDUCATION

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Abstract: The introduction of cultural arts tradition to the young generation needs to be undertaken since early stages. One of the introduction forms is done by giving appreciation on the performing arts of Reog Ponorogo that is regularly shown once in two weeks in Balai Pemuda Surabaya. The appreciation on Reog Ponorogo performing arts as one of the traditional performing arts types aims at introducing the form of the performance and the values of the nation's culture. Furthermore, the study using descriptive qualitative approach describes the roles of Reog Ponorogo performing arts in implementing the context of the cultural based education. Additionally, observation, interview and documentation were employed as the data collection techniques. The result of the study which is in the form of a performance focusing on the performance structure or the performance plot gives a description of the performance started with Jathilan, Warok, Bujang Ganong and Singo Barong or Dadak Merak dance. Meanwhile, the introduction of the cultural values was found in the performance package including the preparation of the performance, the main performance and the end of the performance. The cultural values contained in Reog Ponorogo performance are honesty, discipline, patience, teamwork, tolerance, responsibility, care, confidence, self-control, hard work, thoroughness, leadership and toughness which can be used as a medium to introduce the cultural values to the youth.

Keywords: *Cultural based education, performance structure and cultural values*

INTRODUCTION

The Indonesian cultural wealth, which is reflected by various traditional performing arts that grows and develops in many regions, is precious thing for Indonesian people. It is as the nation's cultural heritage which may include the noble values that are considered as the guidance for social life. The noble values may be found in the performing art in terms of performance or another context which is implicitly included in art altogether with other elements of it.

Reog Ponorogo is one of traditional performing art which still exists in this globalization era. Kayam (2000) stated that the traditional performing art that may survive in this cultural development era is the one which has proven its strength. The existence of it also shows that the art has merged with the social life and met the function as a medium to implement the nation noble values.

As the nation cultural identity for the original region where Reog Ponorogo is developed, it must be introduced to the young generation. The introduction may be done by having appreciation for the art and also by enjoying the show. An attempt to introduce Reog Ponorogo to the young generation has been done by the Tourism Department of Surabaya by holding a traditional show which is held regularly in Balai Pemuda once every two weeks on Sunday. The regular show has been run for more than eight years.



Therefore, it has been considered as an interesting show for the society in Surabaya. The packaging of Reog Ponorogo performing art in Balai Pemuda is an attempt to preserve the culture. Soedarsono (1985) found that traditional performing art is supported by some important projects to preserve the culture and enhance the quality of the packaging of the show. To keep the balance of modern cultural development and introduce the traditional culture, the attempt to create a good packaging of the traditional show is essential to do.

Reog Ponorogo show which is held in Balai Pemuda is a government effort to introduce the performing art as the nation's culture. Besides, the show has positive impact to the society in terms of entertaining the people, including children. The number of the students as young generation has dominated every show indicates the success in socializing and introducing the traditional art to the young generation in order to preserve the tradition values and to appreciate the art in this global cultural development and also to respond the sophisticated technology development. By presenting the show interestingly with a good packaging, it might be considered as a good performance for the young generation. The performing art may also become a solution to keep the existence of the traditional culture to prevent its extinction in this era.

An interesting packaging regarding the form and structure of the performance becomes the uniqueness of Reog Ponorogo performance in Balai Pemuda Surabaya. In addition, a performing art packaging which is arranged simply, has understandable story context, and presented attractively makes the show be more communicative to the audience. It is in line with the characteristic of traditional performing art. Presenting a communicative performance is expected to be an effective way for the generation to understand the values on it. It has education value for the young generation. The audience, specifically the children are introduced to the noble values in Reog Ponorogo, in terms of the text or performance context which may trigger them to love the traditional culture and bring them to the cultural education.

REOG PONOROGO PERFORMING ART FORM

As suggested by its name, Reog Ponorogo is originally from a region in East Java, Ponorogo. According to Sedyawati (1981), the artwork structure of Reog Ponorogo involves the repeated pattern of the original performance, yet technically it has changed. The repeated pattern is considered as the continuity of the past tradition as a culture heritage which has been passed on from one generation to the other generation. Djelantik (1999) stated that the artwork structure consists of some aspects which include the whole package of the art where each has its own role. Also, the art contains the organization and setting which is related to each other. Reog Ponorogo performance which has repeated pattern presented in Balai Pemuda is an arrangement form that has been packaged as an interesting performance to be seen. The repeated form with the scene structure arrangement includes the plot of the story. The story of Reog Ponorogo which is believed by the society is reflected from the story of King Bantarangin cavalcade and Prabu Kelana Sewandana who wanted to propose a princess from Kediri and the length of its performance is in 120 minutes.

Furthermore, Reog Ponorogo is performed by different group once in two weeks. When the research about the structure of Reog Ponorogo was conducted, Simo Kumoro Jati Reog was performing in



the stage at Balai Pemuda. The structure of the show consists of six scenes, namely: (1) Dhadak Merak dance scene (Singobarong), (2) Warok dance scene (Warokan), (3) Jathilan dance scene, (4) Bujangganong dance scene, (5) comedy scene, (6) Dhadak Merak scene (Singobarong).

The performance of two Dhadak Merak (Singobarong) becomes the opening of the show. As the opening, the scene aimed at announcing to the audience that the show is going to begin. While the music is being played and Dhadak Merak dancers start to do their attraction, the audience begins to get closer to the venue. In the performance of Dhadak Merak or Singobarong, the fifty-kilogram tiger head along with the peacock feather ornaments is lifted by the dancer by biting it. The action is supported by hands to make the movement. It aims to make the attraction more interesting. In this scene, the plot might be divided into two; they are Singobarong dance that describes a beautiful peacock with the feather performing attractive movement. Singobarong dance movement is acrobatics. It is done by moving without holding the wing and rolling in the ground by flicking the wings. The second plot is about two Singobarong dancers fighting with different character known as cruel and wild. It is described by the dance which shows a resistance. The dancers move like competing with the other Singobarong dancer and show the ability to move the Dhadak Merak.

The second scene of the show is Warokan dance which is performed by four male dancers. Warok is a character of a strong man having a sacred power. His body is invulnerable to any weapons. In the performance, Warok dances are mainly performed with a black costume and wears a black headband and a belt called othog with kolor (white rope) as a symbol of power. The dancing scene consisting of two plots moved together is to show the manly side of the Warok through beautiful dancing motion. Meanwhile, the second scene shows the strength of Warok by using a weapon called kolor. Warok dance performance is ended with dancing together.

Thirdly, there is Jathilan dance performed by four dancers using some properties like eblek or jaran (horse). It is set like riding the real horse. Jathilan dance is done by four female dancers describing the cavalier. The warrior is wearing a pant, jarit (long fabric), parang with white shirt and two sampur showing that he is ready to fight. The dance movement is performed simply, but it has wise and strong movement quality. The repeated movement is also done. However, the dance composition is performed with the four cardinal points pattern. There are two plots in this scene which show the manly side of the warrior. It is done by dancing together. In addition, it personally shows the strength of the warrior through the attraction of the movement.

The fourth scene is the performance of Bujangganong dance. It is performed by six dancers consisting of four teenagers and two children. The performance of four dancers using red mask, wide eyes, long nose, long beard, and long hair make the dancers look funny. After the four dancers dance together, another dancer does the acrobatic by doing somersault. It is done one by one by the dancer for many times until the small Bujangganong appears. The small Bujangganong is acted by kindergarten students. Two of the Bujangganong dancers do the somersault well and the audience would particularly be amazed with the actions. They cheer up the dancers to dance more nicely. The Bujangganong scene is so amusing that the audience always laughs. It becomes the most awaited performance for the audience.

The fifth scene of the show is the sequel of Bujangganong scene. However, it is combined with the comedy scene. This scene is developed by the structure of Reog Ponorogo show in general. The comedy



scene is intentionally created to grasp the audience's attention. The story is still related with Bujangganong scene about a "little" Bujangganong acted by an adult dancer who dresses up like a child. The dialogue starts with the adult dancer. During the conversation, if Bujangganong answers the question wrongly, he will be hit. It may end when the teen Bujangganong does the attraction. There is a communicative performance between the dancers and the audience because it is the chance for the audience to throw the money for them to the stage. The little Bujangganong should take the money by running here and there. This scene becomes very interesting because the audience throws the money to different spots of the stage, triggering the Bujangganong to move more attractively.

The sixth scene of the show is marked by the return of two Dhadak Merak dancers who move around in the show area attractively. They also once show their attraction by doing somersault. This becomes the closing scene of Reog Ponorogo performance in Balai Pemuda Surabaya. The audience afterwards, can freely approach the dancers to take pictures or just to observe the property.

THE CULTURAL VALUES OF REOG PONOROGO PERFORMANCE

The regulation of Education National System No. 20 of 2003 in the second chapter, article 2, it is stated that: National education is functioned to develop the skill and build the character and nation civilization which is prestigious. That is also aimed to educate the nations and develop the learners' competence in order to be devout and pious to the God which is completed with good attitude, health, knowledgeable, creative, independent and being a democratic nation and responsible.

The firmness of education role as a character builder for the development of learners' competence is one of the objectives, which should be guarded in school and society. The escort may be in the form of providing an aesthetic experience of children in terms of traditional art appreciation which includes the cultural values. The values which belong to the traditional performing art that has grown, developed, and been accepted by the society for long period might be a role model for the young generation.

According to Koentjaraningrat (1987), cultural values are considered as concept that contains noble values in social life that might become a guidance before one may act and also for each individual in doing their social activities. Koentjaraningrat's cultural concept is appropriate to notice the young generation's behavior, particularly children who still appreciate Reog Ponorogo performance as traditional performing in Balai Pemuda, Surabaya. Showing their appreciation by watching Reog Ponorogo performance as traditional performing art which are rich in cultural values will give cultural impact.

The cultural values in Reog Ponorogo performance may belong to the educational values which complete the cultural values concept of children education. The values may leave a deep impression towards the individual or society. It is in line with the Samani's concept (2007:6) about the meaningful education which may give benefits to the children in facing many life problems such as observing one's skill. In this case, observing the skill may be similar with watching Reog Ponorogo performance. The performance which is held every week on Sunday is usually watched by the local society of Surabaya and foreigners. Most of the audience is dominated by elementary students and some of them are also invited by the parents to watch the performance.

Reog Ponorogo performance is rich in cultural values that positively can bring the good impact for children's social life and their development in the future. By appreciating the performance, indirectly the



children are introduced to the traditional art and also get the character values from the show. The values include: honesty, discipline, patient, cooperative, tolerance, responsibility, caring, confident, self-control, hard-working, thoroughness, leadership, and sustainability value.

The honesty value in the show can be explained by looking at the definition in Kamus Besar Bahasa Indonesia (KBBI) which means kindhearted, not lying, not cheating, and sincere. The honesty and sincerity values might be obtained from the beginning till the end of the show. The performers do the dance movement and attraction sincerely without showing any burden. The discipline value may be shown when the performers were patient to wait their turn to perform. Being discipline in the performance is because of well-practiced that is done by Reog Community. It may be seen from the structure of the performance. Discipline value is being very important in order to perform well. If there is one player who cannot be discipline, there will be no the best performance. This value is combined with the patient value which is shown by the performers while waiting their turn to perform. It is also owned by the audience that should be discipline while sitting and enjoying the performance. The audience is also taught to be patient when waiting for the other performer to perform.

The cooperative value may be shown in many elements of the performance of Reog Ponorogo. The cooperation may be found when the musicians try to have good cooperation with the dancers. The cooperation between the dancers and musician can create harmonious performance. If the music and dance cannot be in one harmony, there will be no good performance. The dancers also try to cooperate one and another in order not to misunderstand the storyline. The audience should also cooperate with the dancers. For instance, the cooperation is performed among Bojonganong dancers in doing the somersault. There will be an accident if there is no cooperation in doing so. The value is also shown between the audience and the performers from the beginning until the end when the audience still keeps the distance with the performers by not crossing the line given.

Tolerance is an attitude and action that appreciates the difference of religion, ethnic group, opinion, attitude, and action. The tolerance value in Reog Ponorogo performance can be seen through the atmosphere where all audience has the same right to enjoy the performance around the stage. The audience spontaneously order chairs in a circle as the show stage, so that everybody can sit. The audience in the front row will automatically sit because the audiences in the back row are ready to see the performance. That kind of action shows high tolerance to the surrounding environment. This attitude is also shown by the young audience who commonly sit in the front row. They sit and watch the performance in a good order. The value of tolerance is also shown on the scenes of the performance, such as during the dance of Jathilan. There is a scene in Jathilan dance that lets the dancers dance by themselves which means showing their skill of self-sustaining. When one of the dancers do an attraction, the other dancers should tolerate and give chance to her in order to make her free to show her skill. This happens until the end of the performance even though not all dancers have the same chance to dance.

A responsibility value in a performance can be implemented in all kinds of role that has been given to the dancers. All dancers have been given their own position and role. They perform with full responsibility based on the turn so that the performance can be controlled well. The responsibility of each team can also be a success key of the performance, like the Bojanganong scene with the two young dancers. Both dancers have responsibility in taking money from the audience around the performance



area. They run here and there to take the money. The audiences' help to show the fallen money make the scene becomes more communicative and interesting.

The value of caring is also shown in the Reog Ponorogo performance, specifically in the Dhadak Merak (Singo Barong) dance scene. When the attraction is done, the position of the dancers is on the edge of the stage. In this place, there are four buckets to put the money and this can distract the dancers' movement. The other dancers take those buckets fast to make the Singo Barong dancers be at ease to move. The caring attitude is also shown by Bojangganong dancers. When the mask's position that is worn by one of the young dancers is not right and endangers one of the dancers, other dancers will fix the position of the mask. Also, the dancers will take the mask even after the other dancers have done a somersault in order not to make the dancers fall because they wear too big mask. Protecting each other in a performance is a form of caring that can become a role model in a show.

A confidence value in Reog Ponorogo performance is shown by both the ensembles and the dancers. They have been on the position which is based on the needed skill and role in a performance. The responsibilities of each dancer in a performance make their confidence exposed. The dancers do the dancing based on their own job so well and full of confidence. It shows the dancers' expression based on the character of the dance. The confidence of the dancers in doing the dancing movement and attraction can make the performance becomes more interesting. The confidence value which is also followed by self-control make the performance becomes well-enjoyed. Besides doing the dancing movement, the dancers also do the self-control, as in Warok dance, the dancers' positions in a performance have been organized so that the position of the dancers cannot spontaneously change from back to front. That condition requires self-control from the dancers.

Hard work is a value that must be owned by everyone because hard work can bring success. The most exposed hard work in a performance that can be seen from Bojangganong dance is the one that is usually done by children and teenagers. The young dancers can dance and perform a flip-over attraction really well which is the result of hard work. And so do the children who are also able to do Bojangganong dance and show their flip-over attraction really well. There is a unique situation when the little Bojangganong dancers will do a somersault; they take a long preparation which makes all audience pay attention to them. They make the audience be curious when they are about to start the performance. However, with their hard work, they can do the somersault really well and make the audience relieved and happy with their success.

Thoroughness is needed in all kinds of activity because it can teach someone about discipline and patience. The thoroughness value in Reog Ponorogo is shown from many aspects, such as the use of dance costume. The costume must be worn well and correctly by the dancers in order not to disturb the performance. For example, the use of tailed-trousers in Bojangganong and Dhadak Merak costume. The dancers must wear the trousers correctly because the trousers can easily be taken off in the middle of the performance and finally endanger the dancers. The thoroughness can also be seen from the beads on Dhadak Merak costume. They are very beautiful and complicated to be arranged. The thoroughness of the designer also makes Dhadak Merak costume becomes unique and trigger people to take photo of it.

The leadership value in Reog performance can be seen from its existence in delivering good performance. Leadership in macro performance means a management leader from a very good group so



that the performance can be performed in a duration that is based on the audiences' desire. Leadership in minor performance can be seen from each dance performance done by little groups of dancers. In doing dancing movement, the order of the dancer has been decided. This is the result of a good leadership in the dance group. Also, the integrity in Reog Ponorogo performance can be seen from its existence in society. Surabaya City Hall has performed Reog Ponorogo regularly for more than eight years. This means that the existence of this art has been tested and proven since there are always many people who come to see the show every Sunday.

CULTURAL-BASED EDUCATION IN REOG PONOROGO PERFORMANCE

The development of science and technology in globalization era causes changes in many sectors in society. This requires people to be able to adopt and learn. Therefore, every individual needs education to help him follow the changes with life time learning concept. Life time learning concept means education and learning is a life time process which never stops. Life time education can be done in a family, school, or society, as what has been stated in GBHN 1978. The implementation of life time education in social life can be implemented by using cultural-based education, which means education that is learned through culture around the society, like seeing the Reog Ponorogo Performance at Surabaya City Hall.

Basically, cultural education means spending the spare time to appreciate culture (art) which can be found around the society. It is usually done for entertainment purpose only, but the entertainment function can give positive effect in education for children because they can appreciate the various cultures with many values. The cultural identification from early age is the beginning of artistic and spiritual experience for the future. Children will be introduced to traditional art and are asked to think critically to show their opinion about the art. One example of children's activity in appreciating Reog Ponorogo is in the Bojanganong scene when the actors make a dialogue. In the dialogue, a child, who is played by an adult man in child's costume, is asked to do somersault or flip-over attraction, but he cannot do it. So, he gets warning from his parents. Then, the young audiences shout "cry...cry...cry...", and after a while, he cries. It shows that children have become more critical about Reog Ponorogo performance. It happens because several audiences have seen the performance, and several others follow the story very well. The value in the performance has taught children to keep learning and not to be spoiled.

CONCLUSIONS AND SUGGESTIONS

Basically, cultural-based education is a democratic form of education that can be implemented by both individual and society to appreciate education in surrounding environment. Through cultural-based education, the concept of life time education can be implemented hand in hand with both Technology and Science development and society's challenge. Reog Ponorogo performance that is performed regularly at the City Hall by the Department of Tourism of Surabaya City is one of tourism objects that can be appreciated by children in the form of performance and values. By seeing Reog Ponorogo, children are introduced with traditional culture and values that have educational content.

Enriching education with cultural values can develop someone's self-potential. That potential is to learn and understand a culture and also to appreciate and respond to the existence of cultural art. That kind of education can only be implemented through real experience in appreciating national treasure's



traditional artwork. By seeing Reog Ponorogo, children will be able to share their experience with their friends in their own language so that they can directly make other people appreciate any work of arts.

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PRESERVING LOCAL CULTURE THROUGH GREBEG MAULUD FESTIVAL

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Abstract: Grebeg Maulud is a traditional ceremony that was originally held by the royal court of Keraton Surakarta and Jogjakarta in Central Java to commemorate the birth of Islam's holy messenger, Muhammad SAW. This festival is then adapted by some other regions in Indonesia. One of them is Madiun, East Java, Indonesia. The purpose of this article is to discuss the festival of Grebeg Maulud in Madiun and the philosophical values behind the festival elements. This festival combines the cultural—especially Javanese—and religious concepts. This is held to thank God Almighty as well as to commemorate the birth of Islam's holy Prophet Muhammad and mainly to preserve the cultural and religious tourism especially in Madiun. The festival starts with a carnival from The Great Mosque in Taman district of Madiun to Madiun Town Square, the main spot of the celebration. In the festival, there are four main elements; they are Gamelan Sekaten, Gunungan Jaler and Gunungan Estri; Buceng Pisungsung; and Udhek-udhek. Gamelan Sekaten is a set of Javanese traditional musical instruments which produce a calm, steady, and great harmony. Gunungan (mount) Jaler (male) and Estri (female) basically symbolize the prosperity which consist of raw agricultural products and cooked food. Buceng Pisungsung consists of 30 buceng (mounted rice) symbolizing the 3 districts and 27 villages in Madiun which collaboratively work on (pisungsung) this festival. Udhek-udhek is the process of distributing funds fairly by the Governor of Madiun to the paupers as a symbol of caring and sharing.

Keywords: *Grebeg Maulud, Javanese culture, culture preservation*

INTRODUCTION

Indonesia is an archipelagic country with its various culture, art, and tradition. Indonesia has many traditional dances such as Gambyong from Java, Pendhet from Bali, etc; traditional houses such as limasan, rumah panggung, joglo, etc; or traditional musical instruments such as kendhang, gong, saluang, kecap, angklung, etc. Indonesia is also rich of its tradition such as tedhak siten (Javanese traditional ceremony when a child firstly learn to walk at the age of about seven/eight months), ngaben (Balinese traditional cremation), Grebeg Maulud—the one that will be discussed here, and many more.

This various culture and tradition surely becomes our pride as a country. It can also be tourism attraction. Many foreigners spend their time in Indonesia enjoying these beautiful culture and tradition. For them, Indonesian culture is so noble. Some of them even try to involve themselves further in the tradition or art. For instance, many foreigners are capable in playing gamelan (a set of Javanese traditional musical instrument). There is also a woman named Karen Elizabeth Sekararum, or known as Elizabeth, who dedicates herself as a sindhen (female singer on the art of gamelan or in a Javanese puppet show) whereas she is an American. She currently lives in Malang, East Java, Indonesia. She can also fluently



speak Javanese. It surely takes years for her to learn about this culture. She concerns about the existence of this tradition in Indonesia which is seemingly ignored by the Indonesian themselves especially by the youth. There are also some other sindhen from Japan or United Kingdom who concern on the same field (Prana, 2015 in <https://agendabisnisku.wordpress.com/2015/08/16/waranggana-alias-sinden-yang-berasal-dari-manca-negara/>). These phenomena can be our pride since it shows that our culture is appreciated by other countries. On the other hand, it is a reminder for us, how about our contribution in preserving our own culture and tradition?

This various tradition absolutely needs our efforts of preserving. We surely do not want other countries claim these art or tradition as theirs, as what happened to batik from Java or Pendhet dance from Bali. There are many efforts can be committed to preserve the culture and tradition. One of them is by celebrating the cultural event or tradition which is usually done periodically. Sometimes some regions hold the celebration of the same event slightly different.

One of the big islands in Indonesia is Java Island. Java consists of 6 provinces: Banten; D.K.I Jakarta; West Java; Central Java; D.I Yogyakarta; and East Java. The majority of ethnic population in Java Island is Javanese and Sundanese. In general, the Javanese inhabits the center and eastern part of Java while the Sundanese is in the western area. Central Java itself is known as the centre of Javanese culture, where in the city of Surakarta (Solo) and Yogyakarta, the Javanese royal palaces (Keraton Surakarta Hadiningrat in Surakarta and Keraton Ngayogyakarta Hadiningrat in Yogyakarta) exist. These two cities are also said as the origin of the Grebeg Maulud festival.

The celebration of this festival in Surakarta and Yogyakarta is similar. Grebeg Maulud festival is the final celebration of Sekaten festival to commemorate the birth of the prophet Muhammad SAW. The ceremony starts with prayers in the grand mosque and a carnival of the people. This celebration is then adapted by some other regions in Java. One of them is Madiun in East Java. This festival is held annually by Madiun governance in the Maulud month. The concept of this celebration is combining the cultural and religious tourism. The religious aspect is commemorating the birth of the Moslem great prophet, Muhammad SAW while cultural aspect is on the development and spread of Islam religion in Madiun since the reign of Mataram Kingdom. Similar to the celebration in Surakarta and Yogyakarta, the Grebeg Maulud festival in Madiun starts from The Great Mosque with parade of people march to Madiun Town Square as the main spot of celebration. There are also some festival means containing philosophical values. These are the things that will be discussed further in this article.

FINDINGS AND DISCUSSION

The Origin of Grebeg Maulud Festival

Grebeg Maulud is actually the final celebration of Sekaten festival. Sekaten itself is a Javanese traditional ceremony, festival, and commemorating Maulid (the birthday of Prophet Muhammad). It is said that the origin of this ceremony is since the kingdom of Demak, dating back to the 15th century.

According to folklore, the "sekaten" word is originated from Arabic word: Syahadatain means the two Islamic testimonials declaring belief in the oneness of God and the acceptance of Muhammad as God's prophet. Sekaten is celebrated annually started on 5th day through the 12th day of Mulud month in



Javanese Calendar, corresponding to Rabi'ul-awwal in Islamic Calendar. This ceremony was originally initiated by Sultan Hamengkubuwana I, the founder of Yogyakarta Sultanate to promote the Islamic faith.

The festivity usually takes place in northern square of Yogyakarta, which is simultaneously also celebrated in northern square of Surakarta. Sekaten begins with the launch of two devices of Gamelan Sekati: Kyai Gunturmadu and Kyai Guntursari, from the palace to be placed in front of the Grand Mosque of Surakarta. During the week, these two gamelan are played to mark the celebration of Sekaten. Finally, on the seventh day of the ceremony, the Gunungan Mulud/Grebeg Maulud is released to close the festivity (Yogyakarta Tourism Board in https://en.wikipedia.org/wiki/Sekaten#Grebeg_Muludan).

Viewed from the origin of language, Grebeg is derived from the word "Garebeg" meaning noisy and crowded. It is the portrait during the event; very noisy and crowded. The other source says that the term "Grebeg" is historically originated from the event of the Sultan coming outside from his Palace, which is often called as Miyos, to share the gifts to the people. This event of coming outside from the palace is considered as if creating sound of the wind blowing hard, causing the sound grebeg (= crowd) (Upacara Grebeg Maulud di Yogyakarta in <https://gudeg.net/direktori/1882/upacara-grebeg-maulud-di-yogyakarta.html>). It can be inferred that actually the meaning of grebeg is the same; it is about the crowd and the noise.

The Medium Used in Grebeg Maulud Festival with their Philosophical Values

In this Grebeg Maulud festival, there are some means or medium used. Each of them contains philosophical values. Madiun itself still follows those used in Yogyakarta Sultanate. These media are: 1) Gamelan Sekaten; 2) Gunungan Jaler and Gunungan Estri; 3) Buceng Pisungsung as many as 30; and 4) Udhik-udhik. Here is the explanation for each of them.

a) Gamelan Sekaten

Gamelan is a set of Javanese traditional orchestra. It is specialized to "Sekaten" since this type of gamelan is only launched in Sekaten festival. Surakarta Sultanate name them Kyai Guntur Madu and Kyai Guntur Sari while Kyai Guntur Madu and Kyai Nogowilogo are given by Yogyakarta Sultanate. Madiun itself refers to the sultanate of Yogyakarta. The rhythm of the song produces a magical religious atmosphere. The rhythm is also slow, steady, quiet, and magnificent. This set of gamelan is placed on the stage at Madiun Town Square to be played in the event.

b) Gunungan Jaler and Gunungan Estri

In this ceremony, Gunungan (mount-shaped) Jaler (male) and Gunungan Estri (female) are launched as a symbol of wealth and prosperity. Gunungan jaler consists of raw agricultural products as a symbol of saving for tomorrow's need for food while Gunungan estri consists of a series of cooked food and ready to serve (KRHT DR Kalingga Hanggapura). Everything is left to the preacher to recite prayer for wellbeing. It will then be evenly distributed to the residents. Residents scramble these gunungan because of the belief that whoever gets foods of these gunungan will get blessing and salvation.

c) Thirty (30) Buceng Pisungsung

Buceng means mounted rice completed by side-dishes while pisungsung means collaborative work. The number itself represents the three districts and 27 villages in Madiun. It can be inferred that those



district and villages work collaboratively in accomplishing the event. Their contribution is manifested by this *buceng* which will be distributed to the visitors/paupers in the Town Square.

d) Udhik-udhik

Udhik-udhik means funds and foods which are evenly shared to the paupers as a sign of sharing and caring from the leader. This process is done after Madiun mayor officially opened the event. This means was marched on the parade which was then handed on by the representative to the Madiun major.

The Celebration of Grebeg Maulud in Madiun

The celebration of Grebeg Maulud in Madiun is similar to that in Surakarta and Yogyakarta. The celebration is held annually in the Mulud month by the Madiun governance. The difference is that Madiun does not exhibit the celebration as complete as Surakarta and Yogyakarta do for Sekaten.

The event is started in the morning by the prayer in the Great Mosque of Taman district. This mosque is chosen as it was historically used as the centre of spreading the religion of Islam in Madiun. The two kinds of *gunungan* (mount-shaped); *Gunungan Jaler* (male) and *Estri* (female) are placed in this mosque to be prayed led by an *ulama* (Moslem preacher) expecting the God's blessing. These two *gunungan* are then marched by a parade of people heading to the Madiun Town Square as the main spot of celebration.

The parade itself usually consists of students from almost all schools in Madiun, from Junior to Senior High Schools. They form themselves in a marching band, a march of playing *hadrah* (Islamic musical performance singing *shalawat* with *rebana*—a kind of tambourine—instrument), or wearing traditional costumes, such as Javanese. There are also some of them wearing the costume of *Wali Songo* (nine (= *songo*) iconic missionaries of Islam in Java island in the 14th century).

As this parade arrived at the Madiun Town Square, the couple of *gunungan* and the marching people are placed and are headed to the intended spots. This parade is also welcomed by another marching band which is usually performed by elementary students. There have been many spectators there.

The event is started by the Madiun major opening remark. The opening is also marked by the sound of *Gamelan Sekaten*. It is then continued by the distribution of *udhik-udhik* and *Buceng Pisungsung* by the Madiun major to the paupers. This *Buceng Pisungsung* is also part of the previous parade. Previously, it is handed on to the Madiun major by a representative as it arrived at the Town Square. The event is then continued by the delivering of the history of Grebeg Maulud by a local traditional artist.

The last part of this event is the most awaited section by the citizens or spectators. The citizens scramble to get the raw and cooked food in the *Gunungan Jaler* and *Gunungan Estri*. They snatch the foods randomly. The visitors are willingly jostling each other trying to get the foods as much as they can. They do that because they believe that getting the food from *gunungan* means getting the God's blessing. Some of them are lucky enough to get many kinds of food while the others are just satisfied by its little amount. Nevertheless, the visitors are always enthusiastic in joining this celebration.

Additionally, there is a bazaar in this town square conducted by some schools and other institutions. They sell some products or promote their institutions by informing their profile to public. This



event is held by the Department of Education, Culture, Youth and Sports of Madiun. This event is also usually attended by local government officials, including The Vice Mayor, The Regional Secretary, The Chairman of the Parliament, The Chief of Madiun Police, the legislators, and the other agencies/institutions. In order to anticipate traffic jams and crimes, this event is also highly secured by Madiun police officers, municipal police, and the Department of Transportation, Communications, and Information Technology.

CONCLUSIONS AND SUGGESTIONS

Grebeg Maulud festival in Madiun is held for some purposes. This festival combines the religious and cultural aspects. This is held to thank God Almighty as well as to commemorate the birth of Islam's holy Prophet Muhammad. It is also mainly to preserve the culture and tradition in Madiun.

These purposes can be represented by the philosophical values lie behind the media used in the event. The gratitude can be represented by the steady and glorious rhythm from the gamelan Sekaten, the foods on Gunung Jaler and Gunung Estri, and udhik-udhik. The citizens' collaboration can be seen on the Buceng Pisungung as many as the amount of the district and villages in Madiun. The cultural preservation effort can be seen in the annual celebration of this festival. Although this is an Islamic celebration, the festival is opened for all society members. It is not only a matter of religiosity, but also peacefulness among residents. It is aimed to perform this cultural religious event to the society.

Since this is continuously celebrated and opened for all society members, it is suggested that the citizens always preserve this tradition. The comprehension towards the philosophical values behind the festival elements itself is aimed at introducing and preserving this tradition through generations. In the end, this event can also become tourism attraction which may bring benefits for Madiun.

The other regions or cities are also suggested to preserve their local culture and tradition. The preservation can be done through festival, exhibition, etc. These methods are hopefully able to educate the generation and the youngsters to love and preserve their culture. The identity of a country may influence its dignity.

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APPENDIX



Figure 1. The Opening Ceremony of *Grebeg Maulud* Parade

(<http://investigasinewmadiun.blogspot.co.id/2016/01/grebeg-maulud-dijadikan-ikon-wisata.html>)



Figure 2. The Parade of Gunungan Jaler and Gunungan Estri

(<http://investigasinewmadiun.blogspot.co.id/2016/01/grebeg-maulud-dijadikan-ikon-wisata.html>)



Figure 3. Marching Band (<http://beritamadiun.com/foto-prosesi-kirab-budaya-gunungan-jaler-dan-estri-grebeg-maulid-nabi-saw-1436-h-di-kota-madiun-tahun-2015/>)



Figure 4. People in the costume of *Wali Songo* (<http://beritamadiun.com/foto-prosesi-kirab-budaya-gunungan-jaler-dan-estri-grebeg-maulid-nabi-saw-1436-h-di-kota-madiun-tahun-2015/>)



Figure 5. Students in traditional costumes (<http://beritamadiun.com/foto-prosesi-kirab-budaya-gunungan-jaler-dan-estri-grebeg-maulid-nabi-saw-1436-h-di-kota-madiun-tahun-2015/>)



Figure 6. 30 *Buceng Pisungsung* (<http://beritamadiun.com/foto-prosesi-kirab-budaya-gunungan-jaler-dan-estri-grebeg-maulid-nabi-saw-1436-h-di-kota-madiun-tahun-2015/>)



Figure 7. *Buceng Pisungsung* is handed on the Madiun mayor (<http://beritamadiun.com/foto-prosesi-kirab-budaya-gunungan-jaler-dan-estri-grebeg-maulid-nabi-saw-1436-h-di-kota-madiun-tahun-2015/>)



Figure 8. *Buceng Pisungsung* is distributed to the paupers (<http://beritamadiun.com/foto-prosesi-kirab-budaya-gunungan-jaler-dan-estri-grebeg-maulid-nabi-saw-1436-h-di-kota-madiun-tahun-2015/>)



Figure 9. People scramble the *gunungan* <http://www.antaranews.com/foto/77270/grebeg-maulid-nabi>



Figure 10. The delivering of the history of *Grebeg Maulud* (Private collection)



Figure 11. The bazaar (Private collection)



Figure 12. Gamelan Sekaten (<http://www.radarjogja.co.id/blog/2015/12/19/mendengarkan-alunan-gamelan-pusaka-keraton/>)



Figure 13. Gamelan sekaten (<http://us.images.detik.com/content/2005/04/15/157/lan16.jpg>)



HOI AN WORLD HERITAGE (VIET NAM): A PROGRESS OF CULTURAL INTERFERENCE AND ACCULTURATION

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Abstract: Hoi An, a small coastal town in the central of Viet Nam, has attracted international tourists not only because of the poetic and elegant beauty of an ancient town, but also its cultural depth in every traditional house, every street and every local here. Hoi An is a rare case in the world, which has also preserved human cultural space. Prehistoric artifacts and Chinese, Japanese, European cultural values have been protected and mixed into the unique and diversified perfect one. In this limited article, all aspects of Hoi An world heritage cannot be fulfilled, so we only choose the most emergent stamp of cultural interference process to analyze. This is likely to be an excellent example to compare it with "common identity" founding of ASEAN Socio-Cultural Community now.

Keywords: *Hoi An world heritage, cultural interference*

INTRODUCTION

Hoi An world heritage has become an ideal destination of foreign visitors when travelling to Viet Nam. The wonderful mixture of different cultural layers which relies on wet-rice agricultural civilization, contributing to create the distinctive cultural aspects of Hoi An. On the base of synthesizing various special researches about Hoi An culture, we expect to study Hoi An as the typical instance of cultural interference and acculturation progress in the general context of Southeast Asia culture.

Besides, the process of the ASEAN Community foundation is facilitating the cultural exchange between nations, ethnic groups in Southeast Asia. Finding and identifying "common identity" in the ASEAN Socio-Cultural Community is becoming a topical topic of many forums. Therefore, the historical experience from Hoi An World Heritage may contain the necessary data which helps us to answer the question: Will the "common identity" in the culture of ASEAN be "a general model" for all 10 member countries or "a constant" that all countries need to aim to in the process of integration, towards establishing the ASEAN Community in the end of the year 2015?

METHOD

The study is based on the synthesizing different resources about Hoi An culture. Historical and logical method is used as the main method for the research.

FINDINGS AND DISCUSSION

The most ancient trace which was discovered in Hoi An is Bai Ong archaeological vestige (Hon Lao, Cu Lao Cham, Tam Hiep commune, Hoi An city) with 3.100 +/- 60 years date. This site appertained



Sa Huynh culture in the central of Viet Nam with many terracotta and stone relics. "Burial monuments and resident sites of the Sa Huynh late stage were discovered, indicating the characteristic of inhabitant distribution along river" (Chi Trung, Nguyen 2010; p.39-40). According to professor Phan Huy Le: "Before Hoi An had been named, Thu Bon estuary spent Sa Huynh and Champa periods which were called Pre-Hoi An.

Archaeologists discovered and excavated the late Sa Huynh archaeological sites (the 1st and 2nd century BC – 1st century) on the sand-banks on the left of Thu Bon river (Cam Ha commune, Hoi An city, Quang Nam province) such as: An Bang, Hau Xa, Thanh Chiem..."(Le, Phan Huy 2004). In this period, Hoi An port was evaluated as Pre - Port town or Embryonic port town . From the beginning, it had economic – cultural exchanges with Dong Son, Xom Con – Hang Gon – Dau Giay – Dong Nai, Giong Phet – Giong Ca Vo - Long An.

Then, Hoi An continued marking in the Vietnamese history as the "lively witness" about continuous process from Sa Huynh to Champa culture . In the most prosperous of the Champa Kingdom (IX – X century), Lam Ap (the different name of Hoi An) became international commercial port, attracting Arabian, Persian, Chinese merchant ships to do business and goods exchanges. Relying on the ruins of Cham wells, Lum Ba Vang , An Bang , and various sculptural exhibits ..., scientists believed that Lam Ap port – Hoi An had a prosperous stage with the role of the main port of Champa Kingdom under Champa dynasty (Great port of Champa Kingdom). From the fourteenth century, as a result of migration of the Vietnamese and the decay of Champa Kingdom, Hoi An became a part of the Dai Viet's territory. The appearance of the second sediment shows cultural exchange process between Vietnamese and Champa people.

Champa sites and relics in this process are still respected and preserved by the Vietnamese. In the sixteenth century, when Nguyen Lord established his power in Nguyen Cochinchina, Hoi An started to enter the most prosperous period "generating, nurturing and creating the illustrious reputation of Hoi An port in the past" (Tuong, Nguyen Phuoc; p.56). Nguyen Lords with his keen thought had connected the "internal" and "external" elements originally and perfectly to make Hoi An become a extraordinarily attractive port as in a statement "From the end of the sixteenth century to the middle of the nineteenth century, it was the Vietnamese powerhouse of the South China Sea commercial economy, which involved, at various times, the Japanese , the Chinese , the Dutch, the Portuguese , the English, the French, the Spaniards, and the rules of various Southeast Asian states and their agents (Taylor, K.Weller and Whitmore, John K; p.162). Nowadays, this sediment still contributes to create Hoi An's specific cultural aspect in the colorful picture of Southeast Asia culture.

Cultural interference and acculturation

If cultural interference is defined as "the interaction among social groups, subcultures, ethnic cultures and different cultures" (Quang, Nguyen 2008), we can find out in Hoi An evidence of Intra-cultural interaction, Inter-cultural interaction, Cross-cultural interaction. From the early of the history, with later period Sa Huynh sites, the first cultural interference happened between Sa Huynh people and ethnic minorities living in the western mountainous area of Quang Nam province. In addition, the discovery of of



Ngu Thu, Vuong Man coins, the Western Han pottery and iron exhibits, Dong Son's bronze items in archaeological sites demonstrated initially Inter-cultural interaction in this land.

Following the historical flow, when Vietnamese people had immigrated to the Champa Kingdom's territory, Hoi An witnessed a clever combination between the two cultures. There are still some typical evidences existing like Cham "circle mouth and square bottom "wells (The centre of Heritage and Relics conservation Quang Nam 2003; p.115) or wooden barge which is considered as the direct results of ancient Vietnamese and Champa shipbuilding technique exchange process and was the "hyphen" between the two cultural layers. At present, wooden barge becomes a familiar image for Hoi An people, fishing boats on the East Sea. Besides, the trace of Viet – Cham exchanges is also manifested in the manners and customs like Cau Ngu traditional festival. Through thousand years, although some ancient Champa people's rites had changed to suit the development of the society, Cau Ngu traditional festival's organization has preserved some Champa rituals like Ba Trao performance. (Trung, Nguyen Chi 2010; p.229-230).

In the flow of Viet - Cham culture, the contact with cultures of Japanese, Chinese, the Western countries created the "Hoi An phenomenon". As one of the first nations coming to do commercial work in Hoi An, Japanese used to have vigorous influence in commerce and culture of this land. However, because of historical changes from commercial policy of Tokugawa Shogunate (1600 – 1868), the trace of Japanese can only remain in three merchants' tombs dated 400 years old or in some porcelain items. Following the Japanese in the same period, the Chinese came and made important contribution to create the cultural space for Hoi An ancient town today . Some typical buildings like Phuc Kien (Fujian), Quang Dong (Guangdong), Trung Hoa (China), Quynh Phu (Hainan), Trieu Chau (Chaozhou) club-houses; Quan Cong temple, Quan Am pagoda, Tuy Tien Duong are special heritages of Minh Huong village of the Chinese. Even some architectural sections as eighteen Arhats Eight Fairy, Eight Weapons, Tiger face design, Bat were transported from China and followed Chinese sculpture themes. The Chinese influences penetrate further into all the ins and outs of the life in Hoi An from the customs, festivals to cuisine. However, the special feature which creates the typical identity of Hoi An is the harmony combination of different cultural nuances originated from different countries instead of separated existence of every cultural element. Acculturation can happen vertically or horizontally in cultural space or time. Perhaps, "door eyes" and "Chua Cau (Bridge Pagoda)" are the two typical evidences for architectural, spiritual interference.

According to researchers, "door eyes" is likely to be the result of cultural inheritance and acculturation among Cham people – the Vietnamese and the Chinese. In Champa culture, "door eyes" can be either symbol of the Dvarapalla – Door God who is often put in front of religious temples' doors; or Thần Đờ, Uất Lũy genies – the doorkeeper deities in Chinese conception, or "Hoi An people think that human beings and animals have to have eyes to look at their life, so their belongings also have eyes. Boats must be drawn eyes before being launched on the river, the house on the ground must also be painted eyes to avoid unlucky things for the host" (Tru, Chua Quang 1998; p.50). However, it is important to note that with the similarity in spiritual life, and characteristic of easily adapting and proficiently acculturating of the Vietnamese, Door God in Cham, Chinese and Vietnamese belief and Door Eyes incarnated on the every



house in Hoi An ancient town are easy to understand. By skillful hands of Kim Bong Village's carpenters, Door Eyes becomes the soul of ancient relics in Hoi An.

If cultural acculturation is considered as the transformation of potential benefit to practical profit – the acceptance in selecting and changing foreign cultural elements to suit the native culture, and then turning them into “exogenous native cultural elements”- Hoi An can do much more than that. “Chùa Cầu” (the symbol of Hoi An world heritage) still remains the whole value of mixture, selection and adjustments between internal and external factors which can be rarely found in other lands. It is the harmonious combination among the Orient cultures: Vietnam, China and Japan. In the exterior, the bridge has the small sloping and slightly curved roof which belongs to Japanese architecture. The pagoda on the bridge is the Minh Huong community's construction to worship the God who originates in the north. However, the wood frame of the roof contains the unique feature of Vietnamese architecture and was built through engineering technique of Kim Bong village's carpenters. They collected different architectural styles but Vietnamese technique still played the most essential role.

However, the mixture among Orient cultures is not enough to fully understand about acculturation process in Hoi An. Surprisingly, the appearance of the Western nations such as: Portuguese, the Spanish, the Dutch...did not lead to any “cultural conflict”. In contrast, the exchange process happened smoothly with the spread of Catholicism and the formation of National Language. Through commercial activities, the Portuguese merchants and the Jesuits evangelists were pioneers to bring Catholicism to Cochinchina in the first of the XVII century.

The existence of Japanese Catholic community and Nguyen Lords's “open mind” created an advantageous condition for the indoctrination in the Hoi An particularly. Hoi An is the rare case in Viet Nam (as well as in comparison with other Southeast Asian nations, China, India...) as this religion was accepted open-mindedly and free spreading. Gradually, this new religion that based on the structure of traditional villages, integrated into the indigenous belief to make spiritual life of local people becoming more profound, like the judgment: “The adaptability and simulation created a current integration which has had high vitality, resistance, solidarity in Catholics community” (Trung, Nguyen Chi 2010; p.304). In addition, as a historical fate, from invention of the evangelists and Vietnamese followers, the new writing became the National Language . According the latest studies, the National Language's invention is a great achievement attained by the contribution of Francisco de Pina, Alexandre de Rhodes, Confucian scholars, Catholics, retired mandarins who were living and working in Hoi An then. In summary, Hoi An – Thanh Chiêm was “the cradle” of National Language in Viet Nam at the XVII century. The birth of National Language not only demonstrates the special role and the irreplaceable place of Hoi An, but also is the “milestone” in the Eastern – Western exchange process in Viet Nam.

Perspectives about building “common character” in the ASEAN Socio-Cultural Community from Hoi An world heritage case

The foundation of ASEAN Community in the end of the 2015 has concerned people of all the member countries. In the three pillars of AC, the formation of the ASEAN Socio-Cultural Community has the most advantage according to the aims: “contribute to realising an ASEAN Community that is people-



oriented and socially responsible with a view to achieving enduring solidarity and unity among the peoples and Member States of ASEAN. It seeks to forge a common identity and builds a caring and sharing society which is inclusive and where the well-being, livelihood, and welfare of the peoples are enhanced” (ASEAN socio-cultural community). However, is “common identity” unifying the cultural values of all member states of ASEAN in a “common model” or an “orientation” for all Southeast Asian nations to aim to?

The case of Hoi An world heritage can give us some lessons and experiences. As analyzed above, cultural interference and acculturation happened in Hoi An along historical length. Each period leaves different traces here. But what is special is that Hoi An did not hurriedly eliminate and accept any cultural values. All has been absorbed slowly and considerately, and the most essential, suitable parts were chosen through the local people’s “prism” on the native natural base. At present, cultural features of the Chinese, the Japanese, the Western people still exists in every house, every meal in Hoi An ancient town but they have never existed separately. The subtle mixture of different cultural values as a whole without losing characters of each is perhaps the most valuable characteristic that Hoi An leaves for the next generations. Therefore, we should not be “forced” to define clearly what’s the “common identity” when “Unity in Diversity” has become ASEAN attribute. The difference among language, religion, politics,...at once an opportunity and challenge which ASEAN socio-cultural community need to overcome in the process of the “common identity” establishment.

In the context of globalization, as UNESCO Universal Declaration on Cultural Diversity: “If we lose diversity, the result will be a seriously reduced quality of life, if not the loss of the very meaning of life itself. If we allow languages and cultures to die, we directly reduce the sum of our knowledge about the environment and the various and many benefits that humankind can derive from it” (UNESCO and UNEP, 2002), cultural homogenization is really a risk. So, the “common identity” establishment is not the process of dissolving the indigenous cultural values or finding the optimal model for ASEAN socio-cultural community, it is the work of defending a “common denominator”, a base for the process of cultural acculturation, but how it happens will depend on each nation.

CONCLUSIONS AND SUGGESTIONS

Hoi An world heritage is the typical case of Cultural Interference and Acculturation. On the base of the wet rice agricultural civilization, the “endogenous cultural values” in the periods of Sa Huynh, Champa, Dai Viet, and the “exogenous cultural elements” from Chinese, Japanese, the Western nations...are all accepted and harmonized precisely to create the unique feature of Hoi An. In the end of the year 2015, AC was founded officially with 3 pillars, of which ASEAN socio-cultural community plays the important role in connecting all Southeast Asian nations. Therefore, in terms of across-culture, Hoi An becomes the typical example for the mixture of various cultures on the base of the native culture. This can be the essential lesson for the integration process of all members in ASEAN community.

In our opinion, the establishment of “common identity” of ASEAN socio-cultural community is a long process and need the closely cooperation of all ASEAN members. In the short-term, it is necessary to strengthen activities which promote understanding among ASEAN nations. It is the initial step before we decide what have to do to define the “common identity” in the future.



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THE INDIGENOUS MEANING OF PENCAK SILAT MARTIAL ART

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Abstract: Pencak silat martial art is a media of humanistic education in traditional Javanese culture. Pencak silat is Indonesian cultural preservation effort in the form of mental and physical education in order to shape athletic people who can also comprehend and implement high moral values. The goal of martial art exercise is not only to promote physical power and technical skill, but also, more importantly, character building and personality building. Pencak silat is intended to shape human beings with high character, self-control capability and ability to apply various good actions that give positive benefits for themselves as well as society development. The objective of this study is to analyze the process of character building through pencak silat martial art using historical factual approach. This research used hermeneutic reflective method including description, analysis, comparison and critical reflection. Pencak silat martial art as media for character building is in line with the goal of Indonesian nation as spiritual and physical exercise to shape athletic human beings that can comprehend and implement high moral values. The characters' values lie in pencak silat are nobility, loyalty, great heart, wisdom, tolerance, courteousness, honesty, obedience, and optimism. Pencak silat axiology contains educational material to form discipline and good human beings.

Keywords: *indigenous, pencak silat martial art, and symbol of character building*

INTRODUCTION

Pencak silat essentially is an effort of Indonesian nation that is developed from generation to generation until reaching current shape. The effort is intended for goodness and benefit of society life, in the form of spiritual and bodily values. The values are inseparable part of Indonesian culture. They contain educational material for shaping human being to have excellent moral. Pencak silat has four integrated aspects: mental-spiritual, martial art, art and sport. High values of pencak silat are embedded in the four aspects as integrated unity. Pencak silat may be visualized as series of effective, beautiful pattern movement variations that accord to body mechanism as manifestation of moral highness, which can be used for self-defense and entertainment and to secure body freshness and agility

Some pencak silat experts distinguished the meaning of pencak and silat and their various explanations. Mohamad Djoemali, a founder of IPSI explained pencak as attack-defense dance rhythmic movement with some rules and is usually performed for public performance. Meanwhile, silat is the essence of pencak for defending fight. The Indonesian Encyclopedia defines pencak silat as Indonesian martial art and was officially announced in November 1973 at seminar on original sport of pencak silat in Tugu West Java. Pencak is an attack movement in the form of dance and rhythm with rule. Silat is the essence of pencak to defend and cannot be performed. Pencak silat is a martial art adjusted with



necessity in dealing challenge in the form of nature, animal or human being. Its motions often imitate animal movement (flying tiger, biting snake, and monkey) and others.

The founders of IPSI did not distinguish definition of pencak and silat, because both words have the same meaning. Words pencak and silat contain spirituality, beauty, effort and practice, performance, or application meaning. Therefore, in order to unify pencak school and silat school in 1948, both words were combined to be pencak silat. Substantially, pencak silat is a self-defense to avoid from disaster. Pencak silat is the original Indonesian martial art which existed from a long time ago and is inherited from generation to generation.

Pencak silat as Indonesian culture has an unwritten rule. Each martial art skill has philosophy that should be understood and applied. The more skill one has, the higher his obligation to comprehend and apply its philosophy. It is caused by two aspects. First, martial art skill education has a goal to shape human with high moral that can control themselves and apply various good conducts by giving positive benefit for themselves and society development. Second, the martial art skill will be dangerous if it is mastered by irresponsible person. In Indonesia, there are many pencak silat schools having various similarities in philosophical aspect. Based on the description on characteristic of pencak silat, this research was intended to explore indigenous cultural value of pencak silat and to find out content of good characteristic thought. The study of symbols ritual was conducted in indigenous Persaudaraan Setia Hati Terate.

METHOD

This research used hermeneutic reflection. Data on pencak silat Persaudaraan Setia Hati Terate was obtained from library and field study. The data was analyzed descriptively, reviewed and interpreted to disclose philosophical values of pencak silat. After that, comparison was carried out to compare the teaching view of one pencak silat school and other schools to find out their similar moral teaching. Finally, critical reflection was carried out to give interpretation of new indigenous symbol ritual in pencak silat teaching in finding out high moral value in comprehensive manner.

FINDINGS AND DISCUSSION

Pencak silat school is an institution for people learning pencak silat. There are three groups of pencak silat school in Indonesia and Malaya society area which are based on characteristic of the school as described below. This group is unofficial thus it does not have official organization, monthly fee, or uniform. Conservative pencak silat school is not spread broadly and their student was concentrated around the teacher's house. Practice was done in hidden area or in close room and should not be watched by non-member. In this way, the teacher has intention to keep motion or technique in secrecy.

A teacher does only open the secret and share his capability to people assigned as a brother in the school with certain ceremony. The ritual is different in each school although its motive is the same with providing offer carried from house by student to teacher as symbol of self-surrender from biological family to school family. Mix of martial art with magical aspect can affect view of conservative school group over pencak silat as a sport. In general, they did not acknowledge this aspect and consider pencak silat as



martial art. They did not follow competition activity because techniques they have are too dangerous for competition because each step used inner power that may lead to death. In this matter, conservative school holds principle that its ancestor defines pencak silat as defense of necessity. Notosoejitno (1996), explain characteristic of traditional:

1. The leader position is inherited from generation to generation, which mean the founder will teach his student to inherit the school.
2. Admission of candidate student is limited through selection and thigh probation.
3. Education, teaching and practice method is monologue and conservative. Student should follow what is taught by the teacher and the motions did not change
4. Provision, rule and code of ethic of the school are simple and unwritten. Usually code of ethic is recited together by student when they will start practice.
5. Violation against school discipline is given with sanction of termination as member
6. School did not know attribute or administration and written documents related to organization, education, teaching and practice.
7. The school did not take contribution from member
8. School activity is funded by school leader.

The school teaches life philosophy, body health, and also teaches motion beauty by including art of pencak silat in traditional theater such as ludruk, lenong and ketoprak. In addition, the school is happy to perform art capability in public by doing martial art performance in open area in folk parties.

The Meaning of Clothing, Weapons and Music of Pencak Silat

The art of clothing in self-defense pencak silat is divided into two kinds, cloth of daily exercise, i.e. local and apparel cloth college. Local cloth is generally black, while cloth college has variety of color. Shirt and pants are one color and there are different color. The colors of shirt is plain and also combination two or three colors. Model of the shirt and pants are similar which is a long sleeve shirt and the pants are baggy up to ankle. Local cloth or cloth college are worn with belt by various colors. The color of belt shows level of stability of mental spiritual and physical proficiency of pencak silat who are wearing it. The same belt color in the various colleges did not always have the same meaning as a sign of qualification or level of stability mental spiritual and physical proficiency of pencak silat.

Weapons in self-defense of pencak silat essentially a self-defense system, therefore how to use various weapons is part of education, teaching and training in colleges of pencak silat. Weapons of pencak silat can be divided into three categories such as weapons local origin, weapons specialized college and weapons from Chinese self-defense system. Local weapons are varied and usually similar to work tools. Some of local weapons like, ceremonial knife/keris, rencong, Mandau, and lance are made combination element of arts on blade, stalk, and holster. The weapons are made with the finesse of arts and usually venerated, even sacred. The beauty and history of weapons have high values than the object.



The Meaning of Jago

The rooster as the tool to the test, as self-mirror. Everyone certainly has the pleasure in choosing a rooster. Psychologically, the characteristics of person will be reflected in rooster groove because basic character of human tend to be interested in similarities to himself. This is the reason, senior warriors will know what advices will be given to the next generation of warriors continuing mission brotherhood of loyal heart ternate. The rooster represents a symbol of courage. The warrior must have outer and inner courage. The outer courage is dare to begin good action, dare to uphold justice and quell falsehood, dare to succumb to win and avoid a fight and subdue carnal lusts, dare to not be arrogant, dare to not expect anything from human (rame ing gawe sepi ing pamrih), dare to accept provision Allah SWT good thing or bad thing (nerimo ing pandum). The main thing is the rooster represents symbol of sacrifice.

The Dowry Money

The form of current coins is to redeem jutsu. The total coins appropriate with the number jutsu which must be mastered is thirty six. The unit of coins must be similar. Actually, the term of dowry money is derived from the term of marriage in Islam religion. Marriage is the responsibility from the parents of the girl to her future husband and the passage is displaced responsibility from senior warriors about justu which had been taught to young warriors. In the event of graduation, dowry money is placed in the fold of cloth. It has definition that silat science must be responsible until they die.

Betel Leaves

Betel Leaves are used as a means of appliance retailers (melted eyes) because these leaves are considered the most practical and worth it besides its good smells. This event require candidate of warrior to buy one pack of betel leaves. His coach selected betel leaves and submitted for ratification councils. The leaves were already accompanied his birth name and weton of birth respectively. Advices team retailed based on comparative or comparison of the betel leaves. The total of betel leaves and weton of birth encourage believe in the heart of warriors candidates. Then, the result of sliced betel leaves is put into a glass containing water which depicts the courage, loyalty, and fate. It means that the courage must be based on truth. Loyalty of warrior must be in his heart. Event of endorsement is the goal event followed by the candidate of warrior boy and girl. The candidate of warrior girls must be in pure condition (not menstruation). This event starts at twelve at night until early morning, consisting celebration and core events. The event is attended by the elders, scholars, officials, family of warrior candidate, and society. This event includes a meal together, the promotion of brotherhood faithful Heart Terate and also entertainment. The core event is also attended by PSHT society. Endorsement of the event begins with oath using water as a media. Water oath is placed in a visible place throughout the candidate of warriors. After that, all of the elders and councils of endorsement take place near the oath water to pray together. The next step is to drink the water before drinking for candidate of warriors. The oath water is a tool to stabilize oath as warrior which will practice the knowledge appropriate with the proportions. The next



agenda is having klepon and arang kambing. This is to get additional energy required sweet food due to the fact that last night the candidate of warriors must follow endorsement agenda.

The Meaning of *Mori*

Mori is a sign for the society of loyal heart terate which have the definition that the students have passed as society of loyal heart terate feeding. *Mori* is white and symbolizes purposes of owner to be able to live well and does not have disgraceful characteristics. In general, most of the dead were wrapped in *mori* which have a meaning that surrenders society loyal of heart terate to Allah SWT. Abdurrachman (1990) explained the meaning of *mori* by PSHT which are:

- (1) *Mori* as a sign that someone has been endorsed as a loyal citizen heart terate.
- (2) *Mori* has a pure white color, symbolized cleanliness.
- (3) In general, *Mori* is used to cover up the deceased; having *mori* means that surrender to God Allah SWT sincerely, anything that happen if it is God's will definitely good and have benefits.
- 4) *Mori* is white, for the citizens of SH Terate remind them that it has been promised to become a virtuous human who know right and wrong.

The Attitude of Warriors Faithful *Setia Hati Terate*

Through the self-culture of *pencak silat*, humans expected to have five characteristics of good human beings in order to obtain salvation in life. Salvation is obtained by a loyal citizen attitude five hearts terate, Harsono (2003), describes five characteristics are

- 1) The virtuous: a virtuous person knows right and wrong as well as piety to God. Someone that has possess noble manners also reflected the attitude of willing to sacrifice the interests of the people and always try to put the interests of the community, nation, and state above private interest or group.
- 2) The brave and not afraid to die: the courage which is based on the truth will bear a force. The attitude of *adigang, adigung, adiguna* shows the strength and pride for a less noble purpose will be crushed by the truth and justice. Humans PSHT must struggle of her life armor spirit, dare to face the challenges of life with a vengeance and try to ward off the challenge with full spirit.
- 3) Select the yield attitude: the attitude to foster humbleness, not arrogant, and understand the existence of others.
- 4) Simple: being and acting with a value of earthy, natural, not contrived and not force myself (*ngangsa*). The character of this obligatory employee is owned PSHT in order to attain inner happiness.
- 5) (5) *Memayu hayuning bawana* (maintain safety and peace of the world): human should always bring peace and benefit for the environment. On a deeper level, the attitude of understanding the existence of others will foster awareness of the environment and understand the universe. In fact, this awareness will bring someone toward tranquil life.



CONCLUSIONS AND SUGGESTIONS

Participant of pencak silat school is expected to have good character to be ideal human being that can create and keep happiness of the world and behave according to moral value containing highly good character. Value in pencak silat is something believed, held and understood rationally and comprehended affectively as valuable matter for life reference and motivation. One's value is measured through their action. Martial art of pencak silat originally belongs to Indonesia. Culture of pencak silat has been developed hereditary in achieving its present form. Pencak silat has four elements namely mental spiritual, self-defense, arts, and sports. Pencak silat aims to express the beauty of pencak silat. Pencak silat oriented at beauty factors but in the implementation must contain logic of pencak silat. self-defense Self-defense of pencak silat fraternity and loyalty of heart terate is self-behavior as a symbolic to obtain salvation. Pencak silat with the background Javanese culture embodies his teachings in the form of symbol, openings, and the motion of jutsu. Self-defense of pencak silat as a form training ourselves by motion of body and a breath can make Javanese people aware of the limitation given by nature and Allah.

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KI HAJAR DEWANTARA AND SOCIO-CULTURAL MOVEMENT IN ESTABLISHING EDUCATION IN INDONESIA: A REVIEW ON HISTORY

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Abstract: This paper aims at reviewing the history of Ki Hajar Dewantara's struggle in establishing education culture in Indonesia through socio-cultural movement. The socio-cultural movement is implemented in the education concepts of character, social and culture. Thus, this concept could bring about enhancement of national education and resuscitation towards youths, academicians, and government for the significance of the movement that has been established by Ki Hajar Dewantara. In addition, it is also expected that this concept could be a consideration for making educational policies in Indonesia. This paper employs literature review method with the books originally written by Ki Hajar Dewantara as the primary source. Meanwhile, for the secondary source, the writers take the work of Bambang Sokawati Dewantara as his biological son and other relevant supporting sources. The result of this research clarifies and reformulates the concepts of character education, social education, and culture education that have been established by Ki Hajar Dewantara to be implemented for the sake of the improvement of the education in Indonesia.

Keywords: *Ki Hajar Dewantara, Socio-Cultural Development, and Education.*

INTRODUCTION

As mandated by the Constitution of the Republic of Indonesia in 1945, the whole people of Indonesia deserve a decent education. Education was believed to be carrying a favor for the life of the nation and the State. Therefore, Ki Hajar Dewantara imparts education to bring good to mankind and that the man became an accomplished man and learned (Ki Hajar Dewantara, 1977). Education is the most important thing in people's lives. Education is capable of humanizing mankind, and through education people can distinguish between good and bad, right and wrong.

Education is taught in the Qur'an and state that a man must be able to distinguish between good and bad. The concept wants to be implanted by Ki Hajar Dewantara through education. Education is embedded in the social and cultural-based education. As a devout Muslim, it is no exaggeration if the writer says that social education and cultural movement that was brought by Ki Hajar Dewantara is inspired by the teachings of Islam.

Education cannot be separated from social and cultural studies, because education, social, and culture is something which is mutually integrated. In the 21st century, the advanced education globalization and technology has shifted social and cultural role which produce political restriction in the interaction.

Advances in technology can affect the relationship between teachers and students. Communication between the teacher and the students can be done with internet as a media without having to meet face to face. Suyoso (1998) fears how technological developments will affect the social and



cultural transformation that will encourage changes in social and cultural value and can change behavior, lifestyle, and community structure in a country.

In the event of rapid technological development, we must accept all the positive and negative consequences. After that, we should address these developments by producing innovations in promoting the progress of the nation.

In the legislation of the Republic of Indonesia number 20 in 2003 stated that education is a planned and conscious effort to bring about an atmosphere of learning and the learning process. For this reason, learners are actively developing the potential of being a religious, spiritual power of self-control, personality, intelligence, morals, as well as the necessary skills for themselves, the community, the nation, and the state. Thus, education is not mentioned explicitly in regards how the learners must master the technology but implied that the self is part of the skills to master and understand the technology.

Technology is important, but we should not forget the social and cultural values that are embedded in education. Learners should be able to control themselves in certain things that happened in the community. For example, if there was a brawl between villages, an educated person should be able to control themselves against such things. Noble morals should be the culture of each learner, all religions in Indonesia teaches about morals, or in Islam called "*ahklatul karimah*". In the aspect of education, social and culture is interesting to be discussed about the Ki Hajar Dewantara breakthrough.

FINDINGS AND DISCUSSION

Ki Hajar Dewantara

Ki Hajar Dewantara was born in Yogyakarta on May 2, 1889 and named Raden Mas Soewardi Soeryaningrat. Ki Hajar Dewantara finished primary school in ELS (Netherlands Elementary School), and then proceed to the STOVIA (school of Doctor Bumiputra). He could not complete his study due to illness. He became a journalist in several newspapers including Sedyotomo, Midden-Java, De Express, Indian Oetoesan, Kaoem, Moeda, Tjahaja Timoer and Poesara. The works and writings of Ki Hajar Dewantara in newspapers were very communicative and sharp that it is able to evoke the spirit of patriotism and colonialism of the Indonesian people at the time (Imam & Husni, 2013).

Many works of Ki Hajar Dewantara which became a cornerstone in developing education in Indonesia are philosophical maxim such as "*Ing ngarso sung tulodo, Ing madyo mangun karso, Tut wuri handayani*" which means "(for those) in front should set an example, (for those) in the middle should raise the spirit, and (for those) behind should give encouragement". Up to now, the maxim is still popularly used in Indonesia.

Ki Hajar Dewantara was appointed as Minister of education, teaching and culture of Indonesia in the first Cabinet of the Republic of Indonesia. He also received an honorary doctorate (doctor honoris causa, Dr. H.C.) from Gadjah Mada University in 1957. He was announced as the Father of Indonesian National Education and based on the decision letter of the President of the Republic of Indonesia Number 305 dated November 28 1959, his birthday on May 2 was designated as a Day of national education. Two years after obtaining the title of Doctor Honoris Causa on 28 April 1959, Ki Hajar Dewantara died in Yogyakarta (Imam & Husni, 2013).



The Concept of Education

The thought and concept of education offered by Ki Hajar Dewantara are still very relevant to Indonesian context. Even though his ideas were developed in the early 1900s, it is still used today by the Government. He imparts the basics of education and national teaching reflected in the motto "*Ing ngarso sung tulodo, Ing madyo mangun karso, Tut wuri hadayani*".

The aforementioned concept is called the concept of character education. The cultivation of character values of the nation should involve three elements, namely, the school, the family and social environment (Ki Hajar Dewantara, 1977). The role of the school is highly expected in the learning process and cultivation of the character values in children. This emphasizes the importance of teachers as a role model in the school environment due to the enormous role of school in the formation of nation's character. The character education concept offered by Ki Hajar Dewantara goes far earlier than the one offered by Thomas Lickona. According to Lickona (1991, p.51), character is "*A reliable inner disposition to respond in a situation morally good way*". Hence, the concept of character education offered by Lickona reflected from three aspects which is "*Knowing the good, desiring the good and doing the good*".

Actually the concept of character education Lickona about "*Knowing the good, desiring the good, and doing the good*" is similar to character education from Ki Hajar Dewantara which are manners, century and ethics (Ki Hajar Dewantara, 1977). These aspects touches three educational purposes; cognitive, affective, and psychomotor. According to Friederick (1973) education is a process or activity which aimed for changing habits of human. Basically, educational activity aims to transform the human being to be a useful man for yourself or others. Hence, the opinion of Friedrick about education program is related to the category of character education.

Ethics according to Ki Hajar Dewantara (1977, p.459) is "*The study of the good in human life generally, especially concerning the motion of thought and sense of movement that is the consideration and feeling, until about the goal which can be a deed*". Etiquette and manners were also important in the concept of the education offered by Ki Hajar Dewantara. As for the value of the character that was developed by the government through the Ministry of Education, there are eighteen values of the characters education quoted from Suyadi (2013, p.8-9) which are:

1. Religious : obedience and compliance in understanding and carrying out the teaching of religion (beliefs) that embraced, including in this case is the tolerant attitude to implementation of faiths (beliefs), as well as other worldview and side by side.
2. Honest : the attitude and behavior that reflect the unity between knowledge, words, and deeds (knowing what is right, say, and do right) so that makes the person concerned as a person who can be trusted.
3. Tolerant: the attitude and behavior that reflect respect to religious difference, beliefs, customs, language, tribe, race, ethnicity, opinion, and other things are different from other people consciously and openly, and are able to live quietly in the midst of such differences.
4. Discipline: habits and consistent action against any form of regulation or code of conduct.
5. Hard work: behavior that shows the efforts earnestly in completing various tasks, problems, work, and others.



6. Creative: the attitude and behavior that reflect innovation in various establishments in solving problems and always find new ways as well as new results better than before.
7. Independent: the attitude and behavior that is independent on others in completing the various tasks or problems. However this does not mean it shouldn't be cooperating collaboratively, but should not throw the duties and responsibilities to other people.
8. Democratic: attitude and way of thinking that reflects the equal rights and duties in a fair and equitable between himself with others.
9. Curious: a way of thinking, attitudes, and behaviors that reflect a curiosity towards all things seen, heard, and are studied in greater depth.
10. The spirit of nationality or nationalism: the attitudes and actions that put the interests of the nation and the country above personal interest or the individual and the group.
11. Love the motherland: the attitude and behavior that reflect a sense of proud, loyal, caring, and appreciation toward language, culture, politics, and economics, etc. Therefore, it is not easy to accept the offer of other nations that could be detrimental to the nation itself.
12. Appreciate your achievements: the open attitude towards other people's achievements and acknowledge the shortcomings of one self without compromising the spirit of the higher achievers.
13. Communicative (friendly or proactive): the attitudes and actions toward others through open communication manners for working collaboratively.
14. Peace and love: the attitudes and behaviors that reflect the peaceful atmosphere, safe, quiet, and comfortable over her presence in a particular community or communities.
15. An avid reader: a habit with no compulsion to provide time specifically to read various information, good books, journals, magazines, newspapers, and so on, giving rise to a policy for them.
16. Care for the environment: the attitudes and actions that are always working to maintain and preserve the environment.
17. Social care: attitude and actions that reflect a concern for others as well as the communities that need it most.
18. Responsibility: the attitude and behavior of a person in the exercise of duties and obligations, both with regard to self, social, community, state, nation, or religion.

The concepts of character education has been carried out by the Ministry of education and culture and are offered by experts in a way that is best for learners to achieve cognitive ability, affective, and psychomotor.

The Concept of Social

A discussion of social is already long enough and will never die. The term of social certainly is familiar to humans. Human life will never be separated from the discussion of social, because the concept of the social itself deals with human life as social beings interacting with each other and have the same perception over certain social values. The concept of social according to Ki Hajar Dewantara is a life that



involves many people in harmonization in the social relations. Social relations must be built on a sense of community. A sense of community is reflected in the attitude of mutual acceptance between each other.

Indonesia is a country in which the fortunes were reflected by the number of islands that are scattered throughout the archipelago, from Sabang to Merauke. The discussion about culture will be discussed in the following sections.

The Concept of Culture

Culture is the knowledge, belief, art, morals, law and any other capabilities and habits acquired by man as a member of the community (Taylor as cited in Koentjaraningrat, 1993, p.8.) Koentjaraningrat argued that "culture" is derived from Sanskrit word "*buddhayah*" the plural of "*buddhi*" which means favor or intellect. Therefore, he identifies culture as things concerned with discretion and common sense.

Ki Hajar Dewantara (1997, p.83) stated that culture means mind of human discretion thus neither of which are born or inner but always contains the properties of the excellency and subtlety or beauty, ethically and aesthetically, on human life in general. Then, culture is the result of human struggle, namely, the struggle against the influence of surrounding existing neighborhoods that encourage the occurrence of changes in social or cultural values of the order.

Cultural diversity that exists within the unitary State of Republic Indonesia is an obstacle in uniting perceptions to achieve well-being and social life tenets. Diversity is visible from the language, customs, arts, and trust. However, such diversity according to Ki Hajar Dewantara (1977) is the gift of God. Cultural diversity should not be a barrier to concord to live together and to live as a religious person. It should be the catalyst for life to always get along well, so that through cultural diversity, Indonesia could become a country rich with culture.

The Concept Social, Education, and Culture

This concept is a combination of three concepts thought Ki Hajar Dewantara above. The writer would like to sharpen the analysis of the concept further. The concept of social, education and culture is one of the discussions that cannot be separated from one another. Hence, the concept that was built by Ki Hajar Dewantara should be seen more complex with in-depth analysis of the social, educational and cultural analysis of Indonesia.

According to Ki Hajar Dewantara in education published by "*Majelis Luhur Taman Siswa*" in 1977, that human life cannot be separated from three important aspects, namely the aspects social, education, and culture. The third aspect is an important aspect in the development of a country in addition to economic aspects. However, the matter of urgency to do country is how to educate the life of the nation and that's contained in the Constitution of the Republic of Indonesia in 1945.

Listing of Constitution about education set forth in Act No. 20, 2003. Article 3 mentions,

"National education serves to develop the ability to form character and the civilization of the peoples dignity in the framework of the intellectual life of the nation, aimed at the development of potential learners in order to become a man of faith and piety to God Almighty, precious, healthy, have learned, accomplished, creative, independent, and become citizens of a democratic and responsible."



The purpose of national education has been elaborated by Ki Hajar Dewantara long before he became Minister of education of Republic of Indonesia. Developing the ability of students is the responsibility of the education in this case is teachers. There are several skills that should be possessed by learners, among which is the ability of academic and non-academic. Academic ability is closely meaning with cognitive ability.

Non-academic ability consists of ability, attitude and psychomotor, psychomotor. There are two attitudes which the writer deduced from the book by Ki Hajar Dewantara, namely a spiritual attitude and social attitudes. This spiritual attitude is one of cultural education offered by Ki Hajar Dewantara where religion and culture are inseparable. That question is the spiritual attitude to appreciate religious differences and live up to the teachings of religion is believed to be.

Lastly, social attitudes reflected in the attitude of honesty, discipline, responsibility, tolerance, mutual, polite and confident. The view is indeed a visionary brought up by Ki Hajar Dewantara where honesty is an important part of which must be implanted at learners. Not just honesty, but all the social attitude must exist in the nation so that the nation of Indonesia will become a developed nation.

CONCLUSIONS AND SUGGESTIONS

Sukarno once said "never forgets history". The story of Ki Hajar Dewantara is a great story for the people of Indonesia. He has struggled to improve education through social and cultural movements that he had done (Bambang Sokawati Dewantara, 1989). The conclusion of the writings is an input for the younger generation and feedback to the government in this case the Ministry of education and culture. Therefore, what has been instilled by Ki Hajar Dewantara should be applied in the soul of education in Indonesia's struggle for the creation of an intelligent nation.

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THE NATIONAL HERITAGE OF KI HADJAR DEWANTARA IN TAMAN SISWA ABOUT CULTURE-BASED EDUCATION AND LEARNING

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Abstract: Global interdependence is a reality; in the security, economics, politics, socio-culture, and especially in the education of a nation. Relevant to the need for an international dialog on education, this study tries to explore: 1) the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa, 2) the results of previous studies about the culture-based education and learning of KHD in Tamansiswa, and 3) the phenomena of Tamansiswa stagnancy as the national movement in education. A qualitative approach is used in this study. The researcher collected data from documents, observations, interviews; open ended questions. The data were analyzed to describe the focus of this study and get the conclusions. The result shows that Tamansiswa took role in culture-based education and learning by implementing *Among* System since the beginning of its history. The previous studies indicate that the KHD ideas are beyond his time and generation; very important for the nation in recent time. The phenomena of stagnancy is more due to management problems rather than the obsolescence of philosophical foundation of Tamansiswa. It is necessary to socialize the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa, to recognize the importance of KHD ideas as a contribution to the development of education in Indonesia.

Keywords: *National heritage, Culture-based Education, Tamansiswa.*

INTRODUCTION

National identity crisis has triggered the emergence of various forms of degradation of values and character of the nation. Newspapers and television news exposed about: student riots, arrests of drug users and prostitution among students, drink alcohol also penetrated into the early years, bombings, crossfire, fraud, looting, massive corruption that do occur among public figures. Meirawan (2010;190-192) gives analysis: Religion is not the cause, because the propaganda spread everywhere. Money is not the cause, though a lot of money comes from government debt. Politic also not the cause, because legeslatif and executive elections are running rampant and parliament passionate with multy parties. Education and learning system is not the cause, many Indonesian students become champions in various international Olympics. It is said that the main causes and underlying problems are the weak of characters as national culture, especially the dignity of human character. The other is the lack of organical linkage between knowledges and skills possessed by the output of education with real needs of the community; education is much more materialistic, competitive and intellectualistic; it need to be activated in holistic way order to face globalization (Rubiyanto, N & Haryanto, D, 2010). The concept of cultural based education is important to promote nationality or national identity and responsibility of youngsters as Indonesian people.



Tamansiswa works as an educational institution is the nation's heritage beyond measure, the role and the services of Tamansiswa in the world of education are very important in the past, present and in the future. Established on 3th of July, 1922 (MLPTS, 1977), the struggle of Tamansiswa did not only provide education based on cultural values for the younger generation and promoted Indonesian nationality, but also criticized the policies of the colonial government, especially in the field of education. The founder, Ki Hajar Dewantara (KHD) and his colleagues of Tamansiswa activists were showing *non cooperative* attitudes and supporting the ideals of freedom. The writing of H. Yonkman mentioned that in 13 years, Tamansiswa has had 208 schools, branches not only in Java, but also in Madura, Sumatra, Kalimantan, Sulawesi and Bali. Tamansiswa had employ 700 teachers who provided lessons to 17,000 students (Dewantara, 1994:10).

Tamansiswa commitment in the implementation of national education continues after Indonesian independence, and KHD is the first education minister of the nation who has conceptualized the Indonesian education. His philosophy in education has been studied, preserved and being implemented in Tamansiswa. There is *Among system* with its spirit of kinship based on two concepts called natural destiny and freedom. The term *Ing Ngarso sung Tulodo, Madyo Mangun Karso and Tut Wuri Handayani*, is the *Trilogy values of leadership* which mean 'Giving example in front, build spirit on the way, provide motivation from behind' practices in Tamansiswa which later became part of the national educational policy. In the structure of education, Tamansiswa has its own terms: the level of *Taman Indrya* for children under 7 years old, *Taman Anak* for children 7-9 years of age or grade I-III of elementary school, and *Taman Muda* for children aged 10-13 years or grade IV-VI of elementary school; then *Taman Dewasa* is the level of Junior high School, *Taman Madya* is the level of High school and *Sarjana Wiyata* is the level of Higher Education.

The initial concept of national education emerged in the socio-political context of colonialism, injustice, and discrimination created by the Dutch government of education. The access to education limited by the Dutch government and become the privelege of the elite. In the history of the nation, KHD known as the founding father of the National Education in Indonesia. His concept was developed in Tamansiswa based on the results of his study of the ideas, thoughts, from many foreign interdisciplinary experts. He assessed, analyzed, processed and reflected these ideas as the basic concept of Tamansiswa completed with the background and the cultural life of the Indonesian people.

Taman Muda Ibu Pawiyatan in Yogyakarta is the forerunner institution of various educational institutions within the scope of Tamansiswa. It is *Perguruan* established by KHD 93 years ago with a passion for educating the nation towards independence. The founder confine that the nation should be lead as independent nation and capable to lived his life in independence. Tamansiswa has been through a long journey; in 2012 held 90 years of age *Perguruan* Tamansiswa, with all its joys and sorrows. In the academic year 2013-2014 *Taman Muda Ibu Pawiyatan* has 127 students, which is raised by 18 teachers consisting of 6 classroom teachers of grades 1-6 dan 12 the subject matter teachers, assisted by 3 people and 2 of Administrative staff (TMIP profile, 2014),



METHOD

As an effort to understand the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa and the *Among* learning practices in the current system, this study uses a descriptive qualitative design (Denzin & Lincoln, 1994:163). This study analyzes and describes the concepts of culture-based education and learning of Ki Hadjar Dewantara (KHD) in Tamansiswa; the results of previous studies about the culture-based education and learning, and the phenomena of Tamansiswa stagnancy as the national movement in education.

The use of phenomenological method do three levels of self liberation: 1) self-liberation from subjective elements, 2) self-liberation from the confines of hypotheses, theories, or propositions of science, 3) self-liberation from traditional doctrines. These three kinds of liberation is useful to obtain a pure phenomenon, a phenomenon that can be approached without being bound by the prejudices (Dimiyati, 1977:70). To understand experiences of human life makes philosophy of phenomenology as a research strategy. In this process, the researchers ruled out prior personal experiences, so he/she can understand the experiences of participants which he/she researched (Creswell, 2010:20-21).

The location of this research is Taman Muda Ibu Pawiyatan Tamansiswa in Perguruan Tamansiswa, Tamansiswa Street No. 25 Yogyakarta, Phone no. (0274) 377-120, Postal Code 55151. In data collection researcher used techniques: 1) observation, 2) interviews orally 3) conduct open ended questionnaire, 4) field notes, and 5) study of documents; which are divided into internal documents such as memos, announcements, instructions, rules; and external documents containing materials, information of an institution; such as magazines, newsletters, statements, and broadcast news to the mass media (Sugiyono, 2009:305-308).

The data obtained were analyzed inductively and comparatively; tabulated, grouped according to the variation of the answers and condensed it into summary (Gibbon & Morris, 1987:17-24). Several steps done by researcher to analyze the data: 1) preparing the data for analysis, 2) read through the data, 3) analyze it in more detail and use coding systems, 4) implementing the coding process to describe the setting, people, categories, and themes that will be analyzed, 5) shows how the description of these themes will be presented again in the narrative qualitative reports, 6) to interpret or make sense of the data.

The techniques to ensure the credibility of data are: dependency, certainty and collegial review. The credibility of data were checked with the extension of participation, persistence observations and triangulation. The dependency of data were examined, the certainty were also audited. Researcher also conducted a review with colleagues in order to examine the validity of the data. Adequacy of reference is used by researchers to compare the data obtained with a variety of related papers so that researchers can obtain a more established data.

FINDINGS AND DISCUSSION

The Culture-Based Education and Learning of KHD

At beginning of the institutional history there were seven foundations of Tamansiswa which were well known as the 1922 foundations of the institution (MLPTS, 1977:5-6). In the fifth Congress of



Tamansiswa in 1947, the seven foundation were condensed into five devotions or *Panca Dharma* namely: 1) natural destiny, 2) freedom, 3) cultural bases 4) nationality and 5) humanity. But It does not mean the five devotions are cancelling the seven foundations formulated in 1922 which is called as the Establishment Charter. It should stay alive as the basic principals, should not be changed, should not be denied, should not reduced by regulation or tradition in Tamansiswa; it should be used as long as Tamansiswa alive. The cultural based foundation was elaborated as an obligation for Tamansiswa to foster values and forms of national culture. In this case the main job of Tamansiswa is promoting national culture toward development in accordance with the smartness of time and the development of the world, for the shake of the spiritual an material life of the people in any time and place (MLPTS, 1977:11-13).

Conceptually 'culture' meant the way of life of society, comprising if all aspects of human existence... the culture of Tamansiswa is aiming at, has to reflect our identity as a free and independent nation. The attitude recommended by KHD in facing the question of national culture is the *Tri con*, standing for continuity, concentricity and convergency. The attitude of continuity begin from what may be considered as the belonging to the traditional element an values of our own culture, it is preserving the uniqueness of our own national culture. But as we confront influences from outside world we can take concentricity attitude, that meant open but critical, creative and selective to enrich our culture through assimilation of the good elements and values of other cultures, while developing Indonesian identity in the proper way. The attitude of convergency aims at working in company with other nations of the world toward the realization of one world with a universal world culture based on individual national characteristics according to the pattern of *Bhinneka Tinggal Ika* or Unity in diversity. The *Tri Con* attitude should also be utilized in bulding Indonesian national unitary culture in relation with the regional and local cultures, remembering that the Indonesian nation consist of various people, each with its own culture and characteristic. The building of a unitary culture in which the regional and local cultures will live in harmony. (Said, 1972:7-9).

The role of education about Tamansiswa (*Ketamansiswaan*) is very important as part of cultural based education in Tamansiswa; because *Ketamansiswaan* teach morals, manners and exemplary of KHD; art, music which are integrated with songs that are educational. The details topics as the material of *Ketamansiswaan* as follow: grade I: the natural environment natural self, many natural, natural world; the environment of family: the way of life of family, family benefits. This topics fostering values and characters: caring environment, tolerance, discipline, cultivate curiosity, the national spirit, peace loving and communicative. Grade II: environmental condition in Tamansiswa, discuss Tamansiswa in everyday environments, mention regards the hallmark of life in Tamansiswa, the songs of Tamansiswa, the meaning of Tamansiswa songs, the use of Tamansiswa song, the song writer, The story of the childhood of RM Suwardi Suryaningrat; this topics: cultivate curiosity, communicative caring environment, responsibility, respect for the achievements. Grade III covering topics: art education, education of noble character, *Perguruan* Tamansiswa and its role in education, the Noble Assembly of Tamansiswa Association, the assembly of *Ibu Pawiyatan* and branches of Tamansiswa, *Sarjana Wiyata* Tamansiswa. These topics fostering characters: of hard work, creative, appreciate the achievements, caring to community, fostering curiosity, communicative, caring environment and responsibility.



The topic of *Ketamansiswaan* grade IV the biografi of KHD, this big topic fostering character: simplicity, fight tirelessly, and persistence. Grade V covering topic: leadership, this topic fostered being a role model or example for their peers and future generations. Grade VI covering topic: students organization in Tamansiswa; this topic fostering character of responsibility to the tasks, struggle, perseverance. Education as a process of fostering characters of students. The teacher instill good manners to students, to apply religious values, independence, nationality, humanity, and responsibility. Education is perceived not only as the transfer of knowledge from teacher to learners in formal and informal way; but also build the characters of students in order to create a strong national identity without leaving the existing national culture. According to the teachers/Pamong, the value and character education in Taman Muda Ibu Pawiyatan Tamansiswa is based on lokal wisdom and traditional education of Arts, *Macapatan* songs, *Dolanan* games for children, dance, painting, karawitan, and so forth. All of which are effective means to convey the noble values. Teachers understand that character education has a central role in building a national identity. The characters are always occur in local forces setting that are processing and forming local wisdom. The evolving character education in Taman Muda Ibu Pawiyatan can be an inspiration to promote the character of the nation.

The basic approach to culture-based education in Tamansiswa is the implementation of *Among* system in practicing education, it is a culture-based system (Towaf, 2013-2015). The entire system of *Among* components and activities include: philosophy, bases, educational purposes, equipment, methods, atmosphere, teachers and students. The *Among* system includes all the activities in Tamansiswa institution as a whole, not only as a methodological aspect. The word *Among* it self comes from the Javanese language means a person whose job is *momong* or *ngemong* or caregiving whose soul is full with devotion (Dewantara, 1977:13). In this sense the *Pamong* is a teacher described as nurse, caring for a child with great devotion. From this concept also appear a variety of learning methods under the spirit of familyhood in the interaction of teachers and students (Soeratman, 1989:14-23).

The relationship between Pamong/teacher and student is based on love and trust each other, far from frightening authoritarian situation or spoiled learning. The freedom process in Tamansiswa version called *Wiraga* ie rhythmic body maintenance and exercise sensory perfection done by habituation, this method is applied to *Taman Anak*. The other process is called *Wirama* ie orderly in nature, worth-coherent or harmony in behavior, it is facilitating the work of the body, supporting the mind motion, educating character and turning the power of the human spirit. The use of *Wiraga* or *wirama*, or a combination of both will strongly consider the phases of child development (Dewantara, 1977:81, 311-313).

The three principals of *Among* educational Leadership are: *Ing ngarso sung tulodo, ing madyo mangun karso* and *Tut wuri handayani* which means: being in front and giving an example, building willingness on the implementation, giving reinforcement from the back. The phrase *Tut Wuri Handayani* of Ki Hadjar Dewantara is adopted as the symbol of education in Indonesia by decree of the Minister of Education and Culture, No. 0398/M/1977, date 6th of September. The *Among* educational system initiated by Ki Hadjar Dewantara is dedicated to a Indonesian people through the Ministry of Education and Culture of Republic Indonesia. The result of education is the maturity of soul that will be able to realize an orderly



life, sacred and useful for others (Dewantara, 1977:94). Two things that became the basis of the Among System namely:

1). Natural potential. It is a belief in the power of human natural potentials as God's creatures, as a necessary preparation and foundation for human to grow and maintain his progress, human can seek safety and happiness in life, both for themselves personally and for society. Human being as ordained by God, is composed of body and spirit. From this belief education generally means in its power to promote the growth of manners (inner strength, character), mind (intellect) and the body of the child; to advance the perfection of life in harmony with their world. Human will need the process of acculturation to promote progress in life, because nature is also containing progress.

2). Independent; a man is born free, have peaceful and happy life to build a peaceful and orderly society, *order en vrede, toto lan tentrem*. The conception of national education created by KHD is in the colonial era, carried out by independent and national spirit. Tamansiswa formulated the important of an independent human society physically and spiritually, the bases of independence implemented by rejecting all bonds, refusing any help from the colonial government. Poverty as a result of independent living, life-saving and simple are accepted as a consequence of people who want to be independent. An intellectualistic learning is not the ideals, because it will create children learning which are cognitive, to look for good score only. This system will inhibit the growth of independent spirit and personality development (Dewantara, 1977:467).

The term *Among* in everyday life is used for the relationship between children and caregivers. It is also used for relationships between adults who need enlightenment of another adult. In the tradition of puppetry, the relationship between the *ksatria*/knight and *Punokawan* is the relationship between the child and his *Pamong*. The *Punokawan*, especially Semar is the representation of the *Pamong* or caregivers, and the knights are representations of foster children or *momongan*. The present of *Punokawan* is needed by the knights when they are sad or faced difficulties. Among the roles of *Pamong* in learning are: 1) as a teacher who educates, 2) as educator who foster *Tri sakti*/three noble potentials (cipta/creativity, rasa/feeling and karsa/intention) of the students, 3) through *ing ngarsa sung tuladha, ing madya mangun karsa, dan tut wuri handayani* behavior to 4) achieve an independent life (Kuswandi, 2009).

Education in the Among system is defined as intentionally make an effort to promote the growth of mind, character (feeling, mind, spirit) and the child's body by teaching, habituation and giving example, not by force, punishment or command. Command means all orders of teachers to do good, coercion and of all rules to prevent crime, in this word includes punishment and reward. The Foundation of freedom in the Among system is encouraging orderly and peacefully or *Wiromo*, harmony, free and independent, personally self-reliant. Independent means: a. Not living under command, b. Standing still on his own strength, and c. Arranging his own orderly life (Dewantara, 1977:4).

Techniques and Principles of *Among* Learning, granted independence and freedom to students to develop their talents and strengths by the inner and outer natural guidance with cultural purposes. It used the process of acculturation which is defined as the process of nobility and subtlety of life of human being. The *pamong* can be mention as *Kaki* (designation call for adult males) and *Nini* (call for women) Among, namely learning that emphasizes the five-senses and the game for children as a whole/integrated.



Among/momong is caring activities, maintain supervision but still gives freedom to create activities in part of students.

Many of the terms associated with the *Among* learning were adopted from Javanese language and culture (Boentarsono, 2012:16-25). The *Among* learning system characterizes Tamansiswa apply *silih asih*/compassion, *silih asah*/sharpening and *silih asuh*/caring. The implementation of *Among* system in the classroom is to teach with love and wise. Conceptually and practically, The *Pamong* followed from behind while giving motivation. The three elements of leadership are practiced in the classroom learning: *Ing ngarso sung tulodo*: teachers provide good role models; *Ing madyo Mangun Karso*: teachers continuously give motivation. *Tri sakti jiwa* believed that human has three natural potentials need to be developed optimally in class: being creative, sensitive to others; and instill the will to act and speak positively.

Some terms can be categorized as *Among* learning techniques (Towaf, 2014-2015): the application of *Three nga* in the classroom learning: *Ngerti*/understand: Children understand what is learned. *Ngrasa*/feeling: Children feel confident with the benefit of what he/she studied. *Nglakoni*/put into action: Children want to implement what he/she learned. The implementation of Penerapan *Three N* in the classroom: *niteni*/identification, children recognize what is learned; *Nirokke*/imitation: children imitate/implement what is taught; *Nambahi*/elaboration: children will strengthen/expand the understanding and skills being learned. The application *Three Co* in the classroom learning: *Cooperative*, children can be mutually cooperate; *Consultative*: children ask/consult the teacher; *Corrective*: children want to receive advice to correct the wrong. The *Among* learning being implemented not only limited in the classroom learning but also in activities outside the classroom; in curricular and co-curricular activities; even expected to enrich life in society (Boentarsono, 2012:16-25).

Various advices from Ki Hadjar Dewantara reinforce avoidance of three forbidden actions are abuse of: morality, power and financial need. It is mentioned that someone who shows good works he/she deserves using appropriate financial support. *Lawan sastra ngesti mulya* means the knowledge/culture aspires to happiness. This expression teaches the importance of knowledge and awareness that the human knowledge can lead to happiness in life. Knowledge becomes a means to a behavior aspire to unity/perfection. This expression teaches to keep hearts pure/clean from the prejudices, the willingness to follow the rules of the existing order will bring unity and perfection of life with others.

Ki Hadjar Dewantara/KHD taught the importance of sincerity in obeying the rules, because it will bring an orderly and perfection of life. The terms *tetep*, *antep*, *mantep*: which means *tetep*/determination and deep thoughts determine *antep*/the quality of a person; after it came *mantep*/steady with choice or decision; sure and can not be postponed again. *Ngandel*, *Kendel*, *kandel*: which means *ngandel*/believe in God, *kendel*/brave, *kandel*/resilient because of strong faith. This fatwa indicates that Ki Hadjar Dewantara is very religious person in formulating concepts and techniques *Among* and his advices. Belief in God is faith which stand as the basis of strong attitude, resilient of the learners to overcome the difficulties and obstacles in life. *Ning-neng-nung-nang*: that *hening* means the mind quiet mind, *meneng*/no emotion, *hanung*/firm, *menang*/gain victory (Dewantara, 1977:14). The advice was taught to clear mind/silence and have feeling not easily ignited, it will be beneficial for learners to achieve victory/success to reach the goal. It is important for *Pamong* to caunt *bibit*, *bobot*, and *bebet*, that means the origin, the weight, and the



quality of students. This advice teaches that learners can also be observed from the beginning to identify his/her entry behavior; as seeds of which the quality come from; *Pamong* has not to discriminate students but nurture them for precisely towards better (Boentarsono. 2012:16-25). In practice the cultural based education of KHD take into account many different forms of local culture as the part of the curriculum of Tamansiswa to promote and enrich national culture.

Research on the Culture-Based Education and Learning of KHD

Research in the area of conceptual and philosophical ideas of KHD as a Culture-based education and learning were conducted by many scholar in different periode of time; the Griya Kirti Library of Tamansiswa collect some of the reports of those study. Pudjiastuti (1998) studied entitle "The Concept Human as *Pamong*/Guardian/Teacher by Ki Hadjar Dewantara", the results are: 1) *Pamong*s are a noble profession, guiding the humanity and useful in social life, 2) Humans as *Pamong* have *Satrio Pinandito* character (combination of independent knight and priest), wise in the family, school and community. 3) *Pamong* can portray themselves in accordance with the spirit of *Ing Ngarso sung Tulodo, Madyo Mangun Karso and Tut Wuri Handayani*. 4) This process will promotes human quality.

Sholeh (2002) examined the "Relevance ideas of *Among System* and *Tri Pusat Pendidikan*/three centres of education of Ki Hadjar Dewantara with Islamic Education Development" and the results are: 1) The *Among* system and the concept of *Tri pusat Pendidikan* namely: family, school and Society uphold humanistic and democratic values. 2). The *Pamong*s are facilitators or those who facilitate the learning process based on compassion. 3) The *Among* system emphasized the importance of religious morality in the delivery of content 4) The *Among* learning process is Student Centered. 5) The *Among* system is implemented in the institutional model of *Paguron*/boarding. The strengths are: 1) It is the realization of liberation education, 2) The *Pamong*s are facilitators, 3) It is respect for the students according to their nature, 4) It trains the students for being sensitive to the occurrence of injustice. There are weaknesses: 1). It is too ideal about the role of teachers and should be taken care when the role of the teacher is replaced by the media, 2). Because of the emphasis on students it is difficult to formulate the curriculum in the *Among system*. 3). The Independency in education funding might encourage the capitalization and commercialization of education.

Ahsani (2004) examined "The constellation of Natural potentials and *Tut Wuri Andayani* of Ki Hadjar Dewantara with Islamic Education Perspectives" the results show: 1) Children has potentials since birth and he/she is growing in totality, 2) Natural potentials are God's gift which contains progress, 3) It is emphasizes an Independency in learning and, 4) Democracy in learning, 5). Theocentric as the foundation and educational purposes. Kuswandi studies on educational conception Ki Hadjar Dewantara, reveals the fundamental basis of human existence as individuals and as social beings. The construction of terms in the local language/Javanese language into the body educational knowledge in Tamansiswa consists of three interrelated fields: culture, education and leadership.

In addition to conceptual philosophical research mentioned above, Nordiana (2006) examined the title "Operet Aryo Penangsang Gugur, in Tamansiswa Yogyakarta", the results are: 1) Tamansiswa use art as a means of education, 2) It is done as an effort of balancing intellect and character, 3) The operet



Educated the students audience to appreciate art, and the students players experience the process of personality formation. 4) Teaching operet also trained sensitivity of children to various aspects related to ethics and aesthetics. Suwignyo (2011:86-94), conducted study entitle "Learning Among as manifestations of verbal communication in classroom discourse", the result showed: Substance aspect Among Learning such as the speech act, idea, feeling, and intention (SPA-Ca-Ra-Ka) manifested cognitive wisdom, emotive, and conative of the *Pamong* to students. Learning of Among Leadership aspects of speech acts front, center, rear (KPA-De-Te-Be) manifested the wisdom of figurative learning leadership, participatory, and emancipatory of the *Pamong* to students. The Educational Function of *Among* Learning such as Habituation-Engagement-Independence (FEPA-P3) manifest wisdom and virtue awareness; motivational and regulational wisdom by *Pamong* to students in the form of transactions and interactions of learning process. Inculcating manners in verbal interaction of *Pamong* become the basis of character education in primary schools.

Research on the practice of KHD ideas in education were still limited. Many terms in the *Among* system well-known in the world of education; but many educators, teachers and student teachers questioned about how the learning processes are conducted by the *Pamong* in Tamansiswa classes. The Among learning and practices in Tamansiswa, is a national treasure that has not been exposed sufficiently. As an institution of education, Tamansiswa is open to be observed by researcher in education. The collection of documents about Ki Hadjar Dewantara and his collection of books, the writing by Tamansiswa activists in the original form, the copy or stencilled dokumen is preserved in Griya Kirti Tamansiswa Library, but books about education and learning in Tamansiswa for public are still limited. The government appreciation toward Ki Hadjar Dewantara ideas is still very symbolic, expressions of his brilliant and very popular phrase is still treated like a *mantra* which is known, disclosed and listed in the documents policy.

Various concepts and principles in the system that have been initiated by KHD (Towaf, 2013-2015) *Among* system although in javanese vocabulary; it is a unique knowledge has been build in Tamansiswa; it is fairly complete which as a combination of cultural, educational theories and theories of leadership that culminated in the formation of a grand theory, a noble character of the learners. Building knowledge is what gives the direction of thought, activity or actions of Taman Muda with students in the organization of the learning process and the implementation of education (Kuswandi, 2009: 154-155). Excellence and firmness of thought KHD as a guideline for the implementation of education and learning has been widely recognized and acknowledged.

The values which are upheld in Tamansiswa are: nationality, patriotism, love of nation, culture and God. It is also Inculcate noble characters and preserve national culture, religious values, responsibility, courtesy, discipline of the *Among* system (Towaf, 2013). The implementation of character education in Tamansiswa based on nasional culture, guided by love, character, well-manner. Character education teach and shape the character of students to be a good persons which are polite and courteous in the actions and behaviors. *Pamong* inculcate values and cultivate characters in every learning. *Pamong* educate students that later became the nation.



Basic implementation of values and character education in the Taman Muda Ibu Pawaiyatan Tamansiswa is: Pancasila, Trilogy of leadership, character and *Tri nga* that are ngerti/understanding, ngrasa/feeling and nglakoni/doing. Good characters, good manners and in Among Sistem is preserving the character of the nation, preserving culture. *Panca Dharma* Tamansiswa namely: 1) Natural destiny, 2) Freedom, 3) Cultural bases 4) nationality and 5) Humanitarian. The list of characters that exist in the National Curriculum is part of the implementation culture-based education and learning practices in Tamansiswa. The result of many study on KHD ideas show a positive perceptions; these ideas are still relevant in recent time even much more important and needed for character education.

The Phenomena of Stagnancy or Declining of Tamansiswa

In the year of 2010, Monday 3th of May there were a report in Kompas newspaper about Tamansiswa, which is becoming a huge organization nationally. In SUBARIA (Sumatra Barat and Riau), there were 34 branches, 2855 students and 204 teachers/pamong. In SUMSELALU (Sumatera Selatan, Lampung and Bengkulu), there were 19 branches, 997 students and 66 teachers/pamong. In Jawa Barat and DKI there were 15 branches, 3650 students, and 258 teachers/pamong. In Jawa Tengah and DIY, there were 32 branches, 7184 students and 542 teachers/pamong, In Jawa Timur and Bali there were 25 branches, 5815 students and 414 teachers/pamong. But there were indication of the declining students enrollment in many Tamansiswa all over the country. From hundret of branches and schools only 30 % live in decent life, about 300 schools are dieying. Ki Wuryadi make a statement that KHD teachings were neglected by people because of different principle between KHD teachings which are more for common people or *Kerakyatan* and the national education which tends to be scientific, globally interest and elitis, educational values promoted by KHD was becoming strangers in its own birthplace. The indicator is clear, the declining students enrollment in *Taman Madya* (the High School level) Majelis Ibu Pawaiyatan Yogyakarta; in the year 2005 there were 18 classes, but in the year 2010 the school only had 6 classes. There were financial and manajerial problems; it was said that Tamansiswa has no freedom to implement the KHD model of education, because it was limited by National Education policy, it was becoming *alone ranger* in its own soil.

The year of 2012 was the 90 aniversary of Tamansiswa, there were writings and reflections from Tamansiswa activist such as Ki Priyo Dwiyo, exposed Tamansiswa problems from financial, human resources and being run over by commercialization of education. It was said that Tamansiswa was too late to change (Harian Yogja, 15 and 16 May 2012). But Ki Supriyoko still have optimistic view and stress the relevance of KHD teachings for character education, It is important to promote balance between exercising the left brain and right brain. KHD teachings of character education is important in recent time such as the four level of character education namely: *Syariat* is a sstrategy to promote habbit for play group and pre schools children, *Hakekat* is a strategy to promote understanding for elementary schools children, *Tarekat* is a strategy to promote supportive behavior of middle schools students and *Makrifat* is a strategy cultivate awareness from the bottom of the heart of youngsters (Supriyoko, 2012). These Arabic terms show the influence of Islamic teachings on KHD ideas.



Lately with vigorous discourse emphasize on the importance of *holistic* education, perguruan Tamansiswa has done it since almost a century ago. Among system is not only a concept applied in education and learning in schools, but more than that it is expected as well as a social system. Among values should be internalized and implemented in everyday life in order to achieve an orderly and peaceful society (Hariyadi, 1985:26-40). Values and character formation in the Among system will cultivate order and peace in society. The realization of national integrity and social harmony has become the ideals and educational performance of Tamansiswa long time; which is currently a concern of Indonesian. The Among system in public life is necessary, and it will be the strategy to promote the unity and progress of the nation.

In the management of teaching learning process; Learning Implementation Plan (RPP) become fully *Pamong*s task, they did not/do not have RPP when learning has already begun. Other *Pamong*s have lesson plans from last semester, and the new RPP ready after a few weeks the semester began. The rolling system or assigning *pamong*s to move and teach in turns to the class above, become the reason for teachers, they are not ready with Lesson Plans for the following class they are going to teach; RPP document is still percieve as a complement to the administration. The RPP are carefully examined; it shows that the *Pamong* of Taman Muda Ibu Pawiyatan follow the format and structure of Standard Process from BSNP (National Education Standards Agency). An integrated learning system which is recommended by 2013 Curriculum, has become a learning pattern in Taman Muda Ibu Pawiyatan long time ago, even since the early history the founding of Tamansiswa.

Implementation of character education in the Taman Muda Ibu Pawiyatan Tamansiswa guided by the love to the nation, culture, and noble character. *Pamong* must be a cadre of the nation educators promote the nation's good. *Pamong*s as the guardian should have personal traits ideal as a prerequisite to educate their students; so that later produced a qualified person (Pujiastuti, 1998). Lickona also explains, when someone tough to fight then it could be called a man of strong character, and he was referred to as a person who has a good character with the following characteristics: knowing the good, desiring the good and doing the good. This is consistent with the statement that there are three elements in a manner which is also known as *triadic* scheme or *tricomponent* by KHD: 1) the cognition is opinion or belief segment, 2) affection that is emotional or feeling segment and 3) the behavior as a form of attitude. Compare it with the so-called *Tri Nga* in KHD ideas: *ngerti*/understand, *ngrasa*/feel, *nglakoni*/behave. In *Among* systems, education and learning should bring students to be able to understand/know what is learned, it is associated with the development of students' knowledge and insight. Then learners can also *ngros*/feels of what is learned, happy or not happy and the usefulness of is learned for students and others. Based on the understanding and the feelings of students at the newly acquired knowledge, learners practicing behavior/actions, favored for its benefits for life (Towaf, 2013-2015: 112). Akbar has been vigorously follow up the concept of *Tri Ngo* by developing a model of teaching called *Triprakoro* in learning the value and character of adherence in elementary school. The model have been tested on a large scale, it was very valid according to experts, users, and students (Akbar, 2013:106-112).

On the other side is the leadership of school teachers also play a role in enforcing the rules, giving examples of leadership behavior. Trilogi of leadership has a very important role in Tamansiswa is in



line with the findings of Masrukhi (2010:20), he states that the leadership role of the principal is in terms of giving example, provide motivation and facilitation, as well as create and enforce the school regulation. When the environmental regulations plays the role of the principal, it is structural approach. These activities are integrated with the culture of learners; Pamongs consistent as an example or role model; all educators are more than anything in realizing politeness. In character and academic studies, when custom was made repeatedly preceded by awareness and understanding, it will be the character of a person (Munir, 2010:5).

CONCLUSIONS AND SUGGESTIONS

Taman Muda Ibu Pawiyatan, as a forerunner of Perguruan Tamansiswa is an institution established on 3th of July, 1922; the results of a community discussion *Selasa Kliwon* chaired by Ki Ageng Suryomentaram and RM Soewardi Suryaningrat/KHD as the secretary. In the context of the national movement, this community realized that in aspiring to the independence of Indonesia was not enough by physical, political, or diplomatic fights; but the Indonesian people must be educated, to develop their natural potentials given by God to achieve freedom and dignity as Indonesian people. KHD played a very important role as a conceptor and also leader to implement his ideas. Along with the journey of its history Tamansiswa became institution with a huge organizational system covering all over the country. It has officials at the central level in Yogyakarta followed by the establishment of regional management by the hundreds of branches; for many years KHD directly leaded Perguruan Tamansiswa. The national movement spirit fostered the institutional development of Perguruan Tamansiswa, in a relatively short time Tamansiswa established branches in other areas. Before the independence Indonesian people Tamansiswa had a non-cooperative attitude against the colonial government; after independence Tamansiswa continue to take part in promoting national education; and KHD become the first Minister of Education in Indonesian government.

The basic conceptual ideas of KHD in Tamansiswa is that education should be based on local and regional cultures and take into account the local wisdom and tradition to promote the national culture. In this case the cultural aspect of the nation become the bases and the destination of Indonesian Education. the *Among* system become the central of the implementation of culture-based education in Tamansiswa. Conceptually *Among* system is all components and activities in Tamansiswa education include: philosophy, basic, educational purposes, equipment, methods, atmosphere, teachers and students. The terminology of *Among* itself comes from the Javanese language means a person whose job is *momong* or *ngemong*, a caregiver who dedicated his or her soul to take care her or his students with great devotion; use various methods/techniques of teaching, carry out interaction with the spirite of kinship/familyhood. The conceptual ideas of KHD and its practices in Tamansiswa are an intellectual heritage that not only need to be preserved, but also need to be examined carefully as an alternative education and learning to promote character and national identity. The Among system is expected to be an interaction system in the communities, to ensures social harmony an contributes to national integrity.

Previous studies shows the positive power and the relevance of KHD ideas in education with the needs of the nation in recent time. The culture-based education and learning of KHD are expected to offset



the flood of ideas which could drag the nation's educational policy and practices into educational intellectualism and materialism. Unfortunately Tamansiswa should fight against its own problems and challenges recently. The question is how to help Tamansiswa to find appropriate solution for its many problems. Actually the problems faces by Tamansiswa are not only an institutional problems but also the problems of the nation; therefore the government, private institutions and prominent thinker and intellectuals can work together to help Tamansiswa, not only to survive, but also to succeed as educational institution for Indonesian people. Tamansiswa with its special characteristics of culture-based education and learning should be given a creative freedom in accordance with its specifics. Because Tamansiswa provides a variety of concepts and ideas inherited from KHD, which offers alternative concept and process of education for Indonesian people. The KHD ideas of a culture-based education and learning and its practices can be a cultural heritage and a laboratory for education in Indonesia.

It is a necessary agenda for researcher to explore deeper the problems faces by Tamansiswa; the declining role of Tamansiswa as educational institution is a serious matter. Finding ideas to solve the problems and improve educational management in Tamansiswa is an actual need. The KHD ideas which are conceptually powerful can continue to be useful for the implementation of the national education; not to be leaved alone and being crushed by the development of time. Further research could also be done to improve the performance of Taman Muda Ibu Pawiyatan in giving education for the young learner. There are many students with special need (ABK), but the school is not equiped with an appropriate human resources and infrastructure as well. The attention of the goverment, especially the Departement of Education is not enough by declaring Tamansiswa as a cultural heritage of the nation, but more importantly is a necessary efforts to preserve this heritage remains exist and become an educational institution which offers excellence as well as inspiration for the implementation of national education in Indonesia.

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PREVENTING DISENGAGEMENT OF *SANTRI* IN ISLAMIC BOARDING SCHOOL

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Abstract: The purpose of having academic engagement is to encourage the students' learning and to predict the students' dropout. By measuring the level *santri's* academic engagement, it is possible to find out the students' success. This study was conducted to explain the phenomenon of disengagement in *pesantren* and to empower *santri* with positive activities that can prevent their disengagement and to make them remain at the *pesantren* until the end of their study. The research was conducted at *pesantren* Tabah employing action research design started with some preliminary studies. Active focused group discussion was conducted with the participants; fresh *santri* and *ustadz/ustadzah* to find out the phenomena of disengagement in *pesantren*. To increase academic engagement, some interactive activities were developed. The results of the study indicated that the phenomena of academic engagement occurred due to *santri's* lack of motivation when they left home. They were reluctant to adapt to the new environment. In addition, their full day activities at the *pesantren* made them feel overwhelmed during their learning activities.

Keywords: *academic engagement, disengagement, santri, pesantren.*

INTRODUCTION

Self-engagement in the learning process is required to achieve learning objectives. Engagement is the attitude of students who always want to be involved in every activity in school. Feelings of self-engagement provide motivation for students to achieve better performance. In fact, the engagement is very difficult to achieve. The learning process in *pesantren* (*islamic dormitory schools*) is carried out without the involvement of *santri* (the students of *pesantren*) thus the presence of students merely a physical presence without a meaningful contribution.

The phenomenon of students returning home before completing their study was a regular problem occurring each year. *Santri* chose to return to his house because they do not want to stay at *pesantren* even though they go to *madrasah* (*islamic school*) in *pesantren*. This is a condition of disengagement among new *santri* of *pesantren* that could affect other new students.

Engagement of *santri* in the learning process is influenced by several components such as teachers, students, materials, methods of teaching, and the media. Self-engagement becomes very difficult to be realized due to *santri* themselves (internal factors). *Santri* do not have the awareness to get involved in the learning process, so they are more likely to prioritize the result orientation rather than the process. They want good result and achievements but they do not want to study seriously. The external factors range from teaching, materials, teaching methods, media, as well as the nature of *santri*, parents, and others. The influence of social conditions in the family (problems) also contributes in influencing the



students. Home or a good environment creates a better learning environment. Parents become the dominant factor in creating a good learning environment.

Another factor that causes a lack of self-engagement is a *pesantren* itself. This includes learning processes, facilities, infrastructure of *pesantren*. The learning process is deeply influenced by the curriculum owned by *pesantren* and teaching patterns of *ustadz* (islamic teacher in *pesantren*). Teaching methods of *ustadz* are the main cause. When the *ustadz* uses interesting methods, *santri* will enjoy learning and got involved in it. Conversely, if the learning method of *ustadz* does not exactly give motivation, the response of *santri* in learning will decrease.

Wirawan (2001) revealed that many students do not have a sense of urgency to their academics problems. Lack of students engagement makes students do not care about themselves. Thus, *santri* should have responsibility and commitment to be actively involved in learning. This paper describes an attempt to prevent disengagement of *santri* in *pesantren* by increasing self-engagement of *santri* through activities in the boarding school. Selection of the boarding school activities with appropriate methods will increase the engagement of *santri* themselves.

Academic Engagement

The engagement of *santri* is constantly linked with the efforts to increase participation in activities. Engagement on learning is often used to refer to an effective response to the *santri* on learning. Engagement factor plays a key role for the involvement of *santri* in learning. *Santri* will be active in school activities and constantly ask or share ideas with their friends when the learning process. Self-engagement in the learning process usually also affects the self-engagement of *santri* outside learning process. Chapman (2003) defined the engagement of students as a form of student's participation in activities recommended as part of the schools. Engagement of students in *pesantren* can also be described as the involvement of *santri* in each of the activities at the *pesantren*. In fact, self-engagement is used to increase the motivation of the *santri* so that they really become active students. Deeper self-engagement can prevent *santri* from dropping out of his *pesantren*.

Inverson (2008) described the engagement of a proof when someone has a sense of responsibility and commitment to the job. According to Harper & Quaye (2009), the involvement of the student is their participation in educational practice both in the classroom and outside the classroom which leads to a variety of measurable results.

The engagement of students can be done socially by participating in the activities of schools, friends, and loyalty to *pesantren*, and deeper belief in the legitimacy of the *pesantren*. Encouraging engagement in educational institutions had considerable value in motivating students to keep running the learning activities (Johnson et al., 2001; Newmann, Wehlage, & Lamborn, 1992).

The self-engagement is very important for people who currently have a job or task. According to Brown & Leigh (1996), when a person feels like involving in the task, he will have more stamina than others; when faced with an obstacle in the work he will try a more vigorous effort; and they will make the best effort they have (Chapman, 2003).



Disengagement

The importance of *santri* engagement in activities at *pesantren* can also be seen through the negative implications of the concepts. Self-engagement is a psychological condition that is important in every *santri*. Self-engagement has the opposite of self-disengagement. Disengagement is fairly complex problem for *santri*. Disengagement is characterized by cycles of tardiness, absenteeism, grade failure and moved schools or educational institutions, and even far-reaching of disengagement is the drop out (Bridgeland, Dilulio, & Burke Morison, 2006; Finn, 1989). Social cognitive theory (Bandura, 1991) identifies moral disengagement as a cognitive process, as a person justify dangerous behavior or aggressive behavior, by loosening the self-regulatory mechanism. When someone behaved contrary to the moral standards, then they had done a disengagement mechanism (Pornari & Wood, 2010).

In line with the above statement, Skinner and Belmont (1993) explained the dissatisfaction (disaffection). *Santri* who are not satisfied is usually marked by passivity, do not try hard, and easy to give up in the face of challenges. They become bored, depressed, anxious, or even angry about their presence in the lodge; they can be alone on learning opportunities or even rebellious against the *ustadz* and friend in *pesantren*, and eventually drop out of *pesantren*.

To overcome this dissatisfaction, the students must have attitude of self-engagement. The engagement of *santri* is a form of participation of students in certain activities at the lodge. *Santri* strive to learn what happened in *pesantren* or what is taught by *ustadz*. *Santri* take pride not only in getting formal indicators of success (the programs organized by the lodge), but also in understanding the material that is internalized in the life of students (Newmann, 1992).

The engagement of *santri* in activities at the *madrasa* or in the *pesantren* can be seen as an indicator of success in learning, and can be seen as a valuable outcome on reform of the *pesantren* (Kenny & Dumont, 1995). *Santri* involve when they feel empathy in their activities, persist despite challenges and obstacles encountered, and took visible pleasure in completing their work.

The engagement of *santri* also refers to the willingness of *santri*, the desire, and the need to participate, and strives to be successful. The engagement of *santri* is a term that can be used to recognize the complexity of the involvement of cognition, behavior, emotion or feeling in learning. The engagement of *santri* is usually used to describe the willingness to participate in a *pesantren* routines, such as attending class, submitting work, and following the direction of *ustadz* in class (Chapman, 2003). The term is used to describe engagement of *santri* on learning, including participation in curriculum design (Fletcher, 2005). It is also often used for referring to *santri* engagement in extracurricular activities which is considered to have educational benefits like students focused on their curricular studies (Markwell, 2007), or participation in the activities offered as part of *pesantren* and the participation of students in the activities of the organization reform of educational institutions (Fletcher, 2005).

METHOD

This study uses action research study design to improve self-engagement of students in the *pesantren* by implementing the planned learning activities so that students can take part effectively in the



pesantren. *Santri* selected in this study design acted as a research subject. Researchers examined the results of activities undertaken to improve the self-engagement of students.

The strategic steps in this research can be described as follows. 1) Consolidation of research introduction; based on the results of the initial study, data showed that the practical problems faced by students *pesantren* is low engagement of *santri*. 2) Conducting a focused group discussion (FGD); this activity is done to clarify the findings of earlier research. The subjects involved in this step are researchers, teachers (*ustadz*), senior students and new students at the *pesantren*. In this phase, arranged actions were implemented. After identifying and formulating problems faced, the pattern of activity was determined which will be used to improve the self-engagement of *santri*. 3) Action on the field/mentoring; in this event the researcher designed academic activities and non-academic activities 4) Reflection of the action; the action is carried out through academic and non-academic activities and to assess the effectiveness of the activities. After the event was over, make a recommendation and writing research results.

FINDINGS AND DISCUSSION

From the preliminary data, it is known that the number of new *santri* at the *madrassah tsanawiyah* (secondary school) in *pesantren* Tabah is 121 *santri*, and then it declined to 102 *santri*, or 19 *santri* have withdrawn from the school. The amount is almost equal to the number of new *santri* in *madrassah aliyah* (senior high school) level. In *madrassah aliyah*, the number of new students is 79 *santri* and then it declined to 59 *santri*. There are 20 *santri* who withdrew from the *pesantren*. In Focus Group Discussion (FGD) with new *santri* at the *pesantren* Tabah, it is known that there are 8 new *santri* at the junior level had an early goal to stay at the *pesantren* because of their own initial decision. They would like to stay at the *pesantren* and tell wishes to the parents and approved by their respective parents. After being in the *pesantren* they are involved with the daily activities at the school. The *santri* were interested in learning system in the *pesantren* which gives Arabic lessons, memorize the Qur'an and has Banjari group Al Mashabiyah.

During their stay in the *pesantren*, *santri* do not only interact with friends who live in dorm with them, but also with friends who live in different dorms. *Santri* who come from different areas adapt to one another. In daily life, brotherhood is built. For students who can be open up, they will have a lot of friends. In contrast, students who tend to close themselves certainly do not have many friends.

At *pesantren* Tabah, there are various academic activities including religious, social activities or non-academic. According to one of the students named Nila, new *santri* are excited to the activities of the *pesantren* in order to cope with homesickness. The *pesantren* is full of activities that could eliminate their desire to return home.

While discussing about the feeling of going to boarding schools, new students feel happy to stay at the school. It was more because of the encouragement of parents or families who once lived in the *pesantren*. New *santri* were trusted by their parents to manage their own finances. When they stayed in the *pesantren*, they were given a monthly allowance so that they can manage their own finance.

In addition, many peers also influence them to settle down in the *pesantren*. Peers who live together can encourage them to learn and interact. New students discuss problems among themselves rather than with seniors or *ustadz*/board of *pesantren*.



There are several shortcomings living *pesantren*. Shortcomings that stand out are related to the cleanliness of the bathroom or dorm they live and security is sometimes not guaranteed. *Pesantren* strict rules also are sometimes an obstacle, such as parent visiting hours are limited and so forth.

CONCLUSIONS AND SUGGESTIONS

Based on the discussion in the research, it can be concluded as follows. The first is that the disengagement was experienced by new *santri* who live in *pesantren*. New *santri* in *pesantren* need to adapt to their new environment so they require special assistance from the boarding board. New *santri* experienced the disengagement because they did not have enough motivation when they enrolled in school. In such cases, the new *santri* went to boarding school because they were forced by their parents while they actually want other institutions to continue learning.

New *santri* who experienced disengagement is caused by their less effort to adapt to their new friends in the *pesantren* because they are shy and find it difficult to get along with other friends.

The study also indicated that the disengagement behavior of *santri* is because they find it challenging to adjust to school's activities. During their study at the *pesantren*, *santri* also became a student at the *madrasah* in *pesantren*. When they came to school in the morning, boarding activities were carried on day and night. New *santri* who cannot adapt to the activities at the school will undergo behavioral disengagement. In this study, it is indicated that the schedule was arranged appropriately, for example by giving lectures to students during the day and provide opportunities for *santri* to study and do homework at night. It can prevent the *santri* from being overburdened with activities. Prior to school, the board can also make a Koran teaching activities to encourage and motivate students. *Santri* were also given time off so they can have free time to refresh the mind or return to their hometown.

Activities carried out by *santri* at the *pesantren* are not only a religious but also academic. *Santri* can be given non-academic activities, such as sporting events, plays, and art in accordance with the interests of their talents. This activity is optimally done during the holidays. Therefore, every week students should have two days off, the holidays were suitable with *madrasah* holiday and intended to give a break from academic activities in schools.

This research also indicated that the close relationship between new *santri* and senior *santri* can make new *santri* feel comfortable staying in boarding schools. Senior students can create a good relationship with the new *santri* during activity in the *pesantren*. In this activity, the board needs to supervise the *pesantren* so that the *santri* always feel a good service at the *pesantren*. Additionally, giving respect especially to the *kyai* (board leader) and *bu nyai* (wife of *kyai*) can make students behave well to imitate the behavior of *kyai* and the *bu nyai*. In boarding schools, students' relations with the *kyai* or *nyai* is introduced by parents. There is a term *sowan* or facing *kyai* or *bu nyai* before they enroll in schools. During *sowan*, parents give a mandate entirely on *kyai* or *bu nyai* to educate their children in order to become more useful.

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CHILDREN LITERATURE AS BENEFICIAL MEDIA FOR MULTICULTURALISM LEARNING

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Abstract: Learning must trigger students to have sensitivity that Indonesia is diverse (multiculturalism). To do that it needs an appropriate media. Children literature is a media that can be used to teach multiculturalism. There are two reasons as the background of this study. First, Indonesia's children literature is deservedly positioned to be a part of integrated process of being a state, nation, and culture. That position is gained by placing literary work as a reflection of "child of nation" in reflecting ideas of life. In that position, Indonesia's children literature is a social document which is suitable to examine, explore and socialize as a part of the process. That is why, literature research as discourse clarification relates to the ideas of "child of state" as a participation of building state, nation and culture which becomes important and always relevant. Second, literary work including Indonesia's children literature provides a comprehensive information and knowledge about multiculturalism education to the readers especially children readers. Learning is considered an interaction between students and teachers in a process of knowledge acquisition, expertise mastery, and attitude forming which is expected to be a capital in strengthening their life. Hopefully it is useful not only for students themselves, but also for society, state and nation.

Keywords: *learning, multiculturalism, children literature.*

INTRODUCTION

Multiculturalism is important for Indonesian society because of the diversity (*kebhinekaan*) of tribes, languages, religions, races, ethnic groups, education, etc. Recently, there are several conflicts and discrimination happens among Indonesian societies on the grounds of the diversity. To solve those problems, multiculturalism is considered as a safe alternative way. However, it can be accomplished only if the following conditions are met: (1) Indonesian people understand the concept of multiculturalism; (2) experts have the same interpretation of what multiculturalism is and its supporting concepts; (3) there is a real effort to implement that. To meet those conditions, literary work, especially children literature, can be a possible medium. So far, there is no Indonesian children literature that explicitly discusses about multiculturalism. It shows that politic perspective of multiculturalism has not been responded seriously yet.

Saptari and Holzner (1997) implicitly state that literary work proved as having big role in forming, organizing, maintaining, socializing, and operating multiculturalism and its ideology. Moreover, (Butzow et.al, 2000) explains that it (especially children literature) is an efficient medium to teach children about things, such as science, multicultural, moral, ethic, and religion values. It means that literary work could influence its reader. Children literature supplies multicultural education construction resulting from interplay



between outside world and its writer. Therefore, multiculturalism construction reflected in literary work is considered as influence from culture, economic condition, education and writer's frame of thinking.

From the above point of view, this study focuses on children literature as beneficial media for multiculturalism learning. It discusses how model of multiculturalism life is presented and how multiculturalism becomes can become an important issue. This article aims to describe how children literature can be beneficial media for multiculturalism learning

REVIEW OF RELATED LITERATURE

Multiculturalism

Etymologically, multiculturalism comes from two words, "multi" means vary and "culture" means culture. So multiculturalism means different culture (KBBI, 1989). In this sense, culture should be interpreted in broad meaning, in term of all parts of human life which includes many aspects, such as history, thought, verbal culture, language, etc. Multiculturalism is a philosophy and sometimes defined as ideology for uniting different groups with the same right and social status in modern society. The development of information technology and communication facilitates people to work together, admit equality, and appreciate others in the complex world. (Parekh, 2008: 7).

Multiculturalism is relevant with several concepts such as pluralism, open society, and globalism. Pluraism is a concept based on reality of society. It does not take from assumption that every culture is same, in fact, it is realized that there is difference. It is identical with open society concept which may support democracy and prevent otorianism forms. In the open society, an individual or a group can also learn from other group. They contain innovative potency and science development. This probably will lead to change society to have a better peaceful life in globalization era.

Indonesia's Children Literature

According to Huck et.al (1989) children literature is literary work in which children become the center point of story. The content of children literature is children's experience and knowledge that children can comprehend. The book of children literature can tell many things, even adult probably thinks it is illogical. For example, fable story tells about animals that can speak and behave like human (Nurgiyantoro, 2005).

Nodelman (2008) tells that children literature can be defined as interesting literary work which meet children's interest, need, reference, and draw their attention. Generally, children literature is delivered in an interesting format, for instance, full of attractive story book.

Good children literature must be attractive. This is the first requisite in children literature. Children story will be pleasant if the elements of the story are well-developed. This is relevant to the statements from Huck et al. (1989) that good children story consists of two things for reader, namely personal and educational values. Children story is considered as personal-value-loaded only if it meets the following condition: (1) giving pleasure to children; (2) offering narrative as think logic; (3) developing children imagination; (4) giving various experiences; (5) developing insight opinion of human behavior; and (6) presenting universal experience. Meanwhile, is considered as educational-value-loaded only if it meets the



following condition: (1) it develops children's language competence; (2) it can foster children's telling competence; (3) it improves children's reading ability; (4) it can increase writing capability; (5) it can expand children literature horizon. (Lynch-Brown & Tomlinson, 2003). In line with those statements, Nurgiyantoro (2005) mentions that children literature has big contribution for fostering children's personality to have maturity as clear human identity.

From those opinion above, it can be inferred that what is called children literature is literary work contains the world of children delivered in simple language and can be accepted by children. Besides, children literature should be able to describe feeling and emotion of children. Good children literature must consist of useful values for children including gender construction that probably will be imitated by children.

Carol Lynch & Tomlinson (1993) categorizes children literature into two big types, that is, prose and poetry. Prose is divided into realistic fiction and its sub-genre, historical fiction, and non-fiction and its sub-genre. The children literature in poetry form divided into narrative poetry, lyrical poetry and nursery rhyme.

FINDINGS AND DISCUSSION

In multiculturalism learning, all genres of children literature can be media. Selection of literary work focused on theme of multi-culture. By applying that multiculturalism literary work, hopefully learning process can be well managed.

Teacher has important role in the learning process. Here, he/she must be able to encourage children to respects other people of different religion, gender, social class, and ethnics. In learning multiculturalism, there are some strategies and approaches that can be used, namely (1) creating inclusive school atmosphere which gathers students from various background (culture, religion, tribe, and social economy); (2) appreciating different languages used by people in the school environment; (3) encouraging respectful behavior to different gender; (4) growing critical thinking and empathy to injustice and social diversity; (5) establishing attitude of anti-discrimination of ethnic; (6) deserving different ability to each other; And (7) appreciating age difference. In this article, the writers focuses on the third strategy, that is, encouraging respectful behavior toward others of different gender. This strategy is chosen because children of age between 9-12 years is very risky related to knowledge of gender difference so that they often face gender stereotype in the society. This stereotype often put gender dominance. Related to gender, the appropriate approach to learn multiculturalism is by using gender perspective.

The following literary works can be used to learn multiculturalism about gender. These works were taken from five novels written by children namely *Mom is My Angel* by Mita published by Mizan; *Restoran untuk Mama* written by Ira and produced by Mizan; *Big Brother* by Sherina Salsabila published by Zettu; *Run, Zahra! Run!* Written by Ria Anggraini produced by Nooura Books; and the last is *Everyday is Beautiful* by Kirey published by Mizan. Other five novels are written by adults such as *Bintang Angkasa* written by Dewi Cendikia published by Lintang; *Gita dan Seribu Kunang-kunang* by Teguh S. Hartono produced by Mizan; *Kakaku Tersayang* written by Nurhayati Pujiastuti published by Lintang; *Aku Ingin Pandai seperti Ibu* by Bambang Joko Susilo produced by Cakrawala; And *Kado Untuk Putri Ungu* written by Syamsa Hawa published by Cakrawala.



In children literature, research objectives like gender identity, role, and relation are described differently compare to those written by adult writers. Children writers tend to appreciate diversity and illustrate equality compared to adult writers. Gender description in children literature covers identity, role and relation.

Gender identity is a part of key concept in labelling as boy or girl generally. Children realize sex or their gender in two years old (Baroon, 2003:189). Psychologically it is also a condition of reflecting emotion of someone connected to their condition as boy or girl. This condition is associated with culture, behavior pattern, and other attribute of masculinity or femininity. It is a result of social construction of reality that is defined as social process in doing action and interaction which individual creates their own reality continuously and experienced together subjectively (Berger dan Luckman, 1990).

Gender identity construction in children literature written by both children and adult described in two ways, expository and dramatic method. Through expository technique, the writer directly illustrates masculinity and femininity of character clearly. Meanwhile, dramatic technique used by the writer to describe masculinity and femininity of character indirectly through labeling, behavior or action, pronunciation, and character's thought. These two techniques are applied all together in children literature. Gender identity description generally uses dramatic technique through labelling.

It is difficult to separate feminine and masculine identity. This is because of no one of is purely feminine or masculine. For example, a calm kind beautiful woman also has brave and strong characteristics. This also happens to strong man with sensitive personality. However, in the following data analysis, to ease the understanding of gender identity, discussion of feminine and masculine gender identity will be separated.

Labelling aspect which is suitable with sex can be seen in the following quotation.

“ Sekarang aku akan ke kakakku, Shira. Di situlah tempat aku dan Janes tertawa terbahak-bahak bersama kakaku dan keempat temannya: Reyna, Safira, Desi, dan Dara (Ira. 2012: 13).

(Now, I want to meet my sister, Shira. There Janes and I roared with laughter together with my sister and her four close friends: Reyna, Safira, Desi, dan Dara)

The names in the quotation above are common names used by woman. It also can be seen in the following quotation. Aina has become child artist and so does Mawar. Both of them are often invited in some programs. (Kirei. 2010:61).

Zahra Annisa Karimah. She is usually called Zahra, but there are people that call me Annisa, Nisa, Karimah, Imah... (Anggraini. 2012:1)

From the quotations above it can be inferred that the use of names (italic words) is suitable for woman. It is also contributed with description of event as background of those characters. In the first quotation, the event happened after the figure of Shena, Shira's sister has finished cooking class followed by all girls. While, in the second one, the figure Aina and Mawar amuse people at charity events. It shows



that woman is commonly associated with sweet characteristic and tendency to serve other. This activity is also done by Aina dan Mawar as a part of service activity at charity events. In the third quotation, the name of Zahra is also given related to the character's activity connected with later narration, that is, "I always wear veil (Jilbab). In my opinion, Jilbab functions as umbrella to protect a Moslem woman form the sun" (Anggraini. 2012: 1). It is woman's dress which is not worn by man. The term "Muslimah" is only for woman that means "woman Moslem". Otherwise, "Muslim" is the term for "Moslem man."

In several children literature written by children, woman's role is represented by a mother and her daughter who do not only stay at home, although it is still man's role to earn money (father of brother). In that case, woman is still described as someone who is creative though their creativity is still stereotyped with their figure of "woman" who likes cooking.

Gender role equality is illustrated through woman activity in the public without leaving their job in the house. In the public competition, children literature written by children describes woman has the same ability with man in every aspect as reflected in the novel *Run! Zahra, Run!* This story tells about a girl named Zahra who follows a running competition in regency level and become a representative in province level. Zahra should run together with his father. In the first race, she lost because her father was suddenly unconscious in the running race arena. He was not discipline and didn't eat regularly. That event makes her angry with her father. However, she fought in the next year, won the competition, and became the representative of the province. (Anggraini. 2012: 45-84).

The event description shows that narrator (in this case is Zahra) talks about a woman with the equal competence as boy. Therefore, there is no reason for all for woman to stay at home only. Man is not a superior strong human who always win because they have limitation, as seen in the character of father.

Woman who has activity in domestic world is called 'housekeeper' in social life. In children literature written by children, women whose role is housekeepers are illustrated as those who hold full control in the household, such as in managing the house and taking care of the children. Full control here means that woman is able to decide by herself without asking to compromise with man (father). Family's member (daughter) really enjoys her mother's capability to take decision. No sentence found "wait for your father, will you?" or "I will ask your father later."

In fact, it cannot be seen who is more dominant in taking decision in the family. The narrators really feel happy and glad when their mothers are brave to determine important thing. For them, it shows that mother and father have the same rights to decide thing. Those novels describe how mother's attitude in decision making could contribute a lot to their development.

Even, those girls really enjoy it if their mother gives decision quickly as shown in the novel *Restoran untuk Mama* (Ira. 2012). In the novel, Shena's mother permits her to take part in cooking contest without waiting for his father's decision. There is no negative risk even when the decision is not made by man (father). This can be proved by Shena who won the cooking contest, and the prize is given to her mother. It also happens to Aina which succeed to be a famous kid-singer and has released some songs. Zahra also won running competition.



Gender relation is relation between man and woman. That relation is established, constructed, and supported by society. In fact, in Indonesia there is still discrepancy between them which is constructed by society. This discrepancy relation is influenced by history, culture economy, and religion factors.

The discrepancy between man and woman causes discrimination to woman in all aspects of life, such as economy, education and profession. Gender equivalence is essential agenda in this century, as stated by Hartiningsih (2007) in her report about situation of world children fund of the United Nations (UNICEF) in 2007 with theme "Woman and Children: The Double Devinded of Gender Equality." The report emphasized that gender equivalence and woman's power are crucial. Thereby, it needs effort from related institution like education institution, government, and household.

Children literature written by children show more gender equality by illustrating man that do "women's job", as pointed out in the following quotation.

"Sam helps his busy mother vigorously. He is enjoyable to do it since in the teenager. His mother always gets box rice order from their neighbor closed to their house" (Salsabila. 2013: 19).

The quotation above illustrates the equivalence between man and woman to do job together without thinking of gender. In the illustration, Man character is represented by Sam. Woman character is represented by mother. Sam and his mother work together. He helps his mother's job in the kitchen which is commonly called as woman's job.

CONCLUSIONS AND SUGGESTIONS

From the elaboration above, it can be seen that children literature as a media for introducing gender as a part of multiculturalism. Through children literature, students can learn about gender identity in order to be appreciative to other gender. Besides, they also can understand the concept of gender quality. The discussion above shows that children literature can be a beneficial media to learn multiculturalism.

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MULTICULTURAL EDUCATION IN ASIA: RAISING STUDENTS' INTERCULTURAL AWARENESS AND CELEBRATING CULTURAL DIVERSITIES

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Abstract: Globalization brings about freer flows of goods, services, investments and labors. In the Asian context, this phenomenon will open the door of opportunities for Indonesians to work in other Asian Countries or do business with fellow Asians. Similarly, there will be more people from Asia entering Indonesia to seek for employment or expand their market. Though this situation looks promising, we must realize that working or doing business with foreign partners can be challenging. People coming from different cultural backgrounds may have very different ways of thinking and behaving. For example, touching a child on the head which is done by most Indonesians as a friendly gesture may be perceived as a rude or insulting act by the Thais. This is because the head in Thailand is considered sacred and not everybody can touch it. Another example that I can mention is eating with the hand. This practice which is quite common in some parts of Indonesia might be seen as dirty or inappropriate by other nationalities. The failure to deal effectively with these kinds of cultural issues may result in embarrassment, misunderstanding, or even termination of contract/business. As a teacher, it is part of our responsibility to prepare our students to interact successfully with their future bosses, co-workers, or business partners. This paper will present some ideas on how to raise students' intercultural awareness and celebrate cultural diversities.

Keywords: *multicultural, awareness, diversities*

INTRODUCTION

According to Goodenough (cited in Unusier & Lee, 2005), Culture is a set of beliefs or standards, shared by a group of people. Similarly, Cristina De Rossi (cited in Zimmerman, 2015), an anthropologist at Barnet and Southgate College in London, stated that "Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts". Since we are now living in a multicultural world, it is not uncommon for us to dine in Thai restaurants, read Japanese manga, watch Korean band, enjoy Indian movies and listen to American music.

The interaction with people from other cultures will be more real and intense with the establishment of the ASEAN Economic Community (AEC) in 2015. There will be free flow of goods, services, investments, skilled labor and freer flow of capital. This means that there will be more and more Asians crossing their country's border and starting to look for a job or expand their business in other countries. It is highly probable that we will have foreign employers/employees, suppliers, and customers.

In order to create harmonious relationship/partnership, we need to have mutual respect and understanding. Without proper understanding of other cultures, our good intentions may turn out to be big blunders or fatal mistakes. White (2002) shared an anecdote about a group of American Businessmen



who used an OK sign to promote their products. This symbol has been widely used in the US to convey a good feeling or satisfaction. They didn't realize; however, that the symbol could carry very different meanings for their target customers. In Brazil, Greece, Ghana, and Turkey, the hand sign signifies a vulgar sexual invitation. In France and Belgium, it is used to tell that a person is 'zero' and worthless.

From White's example, we learn that understanding other cultures is of utmost importance for building business relationship. Hence, the paper seeks to answer the following questions:

1. How does Indonesian's culture differ from Malaysia and the Philippines?
2. What are some problems that Asian students encounter in intercultural communication? How to overcome the problems?
3. What are some activities to raise students' intercultural awareness and develop the understanding of other cultures?

The reasons the author chooses to compare Indonesia's culture with the Malaysia and Philippines are: Malaysia has been employing the largest number of Indonesian workers. The data from National Agency for Placement and Protection of Indonesian Workers (*Badan Nasional Penempatan dan Perlindungan Tenaga Kerja Indonesia [BNP2TKI]*, 2013) shows that at the end of 2013, there are 150.236 Indonesian workers in Malaysia. That number accounts for 29.3% of the total Indonesian overseas workers. Meanwhile Philippines is known as one of the world's top labor-exporting nations (Presse, 2014).

METHOD

In this study, the author used Hofstede's model (1997) to measure cultural similarities and differences between Indonesia, Malaysia and the Philippines. The countries were compared in terms of Power Distance Index, Individualism, Masculinity, Uncertainty Avoidance, Long Term Orientation, and Indulgence. In addition, the author interviewed two experts of intercultural communication. Mr. Till Kraemer, the General Manager of Inter Cultural Education, Hong Kong, and Mr. Pierre Assier, the lecturer at Independent Learning Center, the Chinese University of Hong Kong

FINDINGS AND DISCUSSION

According to Kraemer (personal communication, April 7, 2016) it is very common for Asian students to hang out with people from the same cultural background rather than mingle with people from different cultural background. He believes that the best ways to deal with this problem is by making the teenagers excited about other cultures; so that they will approach foreigners differently once they reach university. In addition, he mentions two types of social barriers such as: (1) many people (especially in East Asia) are often too shy to approach foreigner, and wouldn't know what to talk about, and aren't really that curious about other cultures/lives; and (2) people are too "closed-minded" when it comes to social interaction/behavior,

In the same vein, Mr. Assier (personal communication, April 6, 2016) states that the problem with intercultural communication especially for people from Asia is that they are afraid of losing face and making mistakes. As a result, they prefer to stay in their own cultural group. Furthermore, Mr. Assier gives an example on how cultural differences may cause misunderstanding:



A group of American tourists visited a tea plantation in China. When the bus arrived to pick them up, the Chinese guide who led the tour told them “The bus is here”, the tourists heard him, but they continued to do their activities. For the second time, the guide said “The bus is here”, the same thing happened, the tourist heard him, but kept doing their activities. Finally, the guide said “Ladies and gentlemen, please get on the bus, we are going to leave soon”. Upon hearing this, the tourists then stopped doing their activities and moved towards the bus (personal communication, April 6, 2016).

This is the example of high-context culture vs. low-context culture. By saying “the bus is here,” the Chinese guide implied that it was the time to go, but the American tourists did not understand the implied message. Regarding the activities to develop the understanding of other culture, Kramer (personal communication, April 7, 2016) mentions that generally what he tries to do is stimulating people’s curiosity, and facilitating meaningful and positive interactions between cultures. Mr. Assier mentions critical incident analysis as one of the most effective ways to develop the understanding of other cultures.

From the conversation with the two intercultural experts, we can see that for the intercultural interactions to happen successfully, it is very important to raise students’ intercultural awareness. The teacher needs to point out that what is considered good in the students’ culture may be perceived as inappropriate by people coming from other cultures. It is also necessary to broaden students’ knowledge by exposing them to various aspects of cultural differences. Here are some ideas on how the cultural exposure can be done:

a. Compare Cultural Differences

Geert Hofstede (1997), a Dutch social psychologist, has done extensive comparative study of cultural differences among countries using six dimensions model namely:

b. Power Distance Index (PDI)

The index measures the degree of acceptance of the society towards hierarchical or inequality in the distribution of power.

c. Individualism versus Collectivism (IDV)

This measures whether the people’s self- image is more defined in terms of “I” or “we”

d. Masculinity vs. Femininity (MAS)

The Masculine society is driven by competition, heroism, assertiveness and material rewards for success, while Feminine society puts emphasizes on cooperation, modesty, caring for the weak and quality of life.

e. Uncertainty Avoidance Index (UAI)

The Index shows the extent to which the members of a culture feel threatened by ambiguous or unknown situations.

f. Long Term Orientation vs. Normative Orientation (LTO)

The dimension describes whether the society is more norms and tradition oriented or more future oriented. Normative societies prefer to maintain time-honored tradition and norms while viewing societal change with suspicion. On the other hand, Pragmatic/ Long Term Orientation societies believe that truth depends very much on situation, context and time. They encourage thrift and efforts in modern education as a way to prepare for the future.



g. Indulgence versus Restraint (IND)

The indulgent societies tend to have positive attitude and optimistic view. They enjoy their leisure time and follow their impulses and desires. They inclined to spend their money as they wish. Restrained societies, on the other hand, have tendency toward cynicism and pessimism. They control their desires, and often feel guilty to indulge themselves in give them pleasure.

The scale runs from 0-100 with 50 as midlevel. A score under 50 is considered relatively low while score above 50 is considered high. For example, the country with Individualism (IDV) score below 50 is considered as collectivist society, while the one score above 50 is regarded as individualist society.

This paper compares Indonesia, Malaysia and the Philippines on the 6 cultural dimensions developed by Hofstede (1997).

Table 1. Indonesia in comparison with Malaysia

Dimension	Indonesia	Malaysia
PDI	78	100
IDV	14	26
MAS	46	50
UAI	48	36
LTO	62	41
IND	38	57

As can be gleaned from Table I, Indonesia and Malaysia have many similarities. Both score high on Power Distance Index which means that they generally willing to accept hierarchical order and do not question or challenge leadership. Moreover, Indonesia and Malaysia are collectivistic society which put high value on relationship. Individuals are expected to conform to the ideals of the society and the in-groups where they belong. Furthermore, Indonesian and Malaysian have low preference of avoiding uncertainty. They prefer to maintain the appearance of harmony in the workplace. They avoid direct confrontation; conflict is usually settled through a third party intermediary. They tend to be more tolerant to new ideas and opinions from others.

Despite the similarities, the two countries differ in several aspects. Indonesia has higher score than Malaysia on Long Term Orientation Index. It means that while Indonesia can adapt easily to changed conditions, has a strong tendency to save and invest, and perseverance in achieving results, Malaysia exhibits greater respect for traditions, has a relatively low tendency to save for the future, and focus on achieving quick result. Another difference that Table 1 reveals is while Indonesia is a restraint society, Malaysia is more inclined to enjoy their life and spend money as they pleased.

Table 2 shows that Indonesia has something in common with the Philippines. They both score above 50 in PDI which means that Indonesians and Filipinos tend to accept the fact that power is distributed unequally. They are also collectivist rather than individualist.



Table 2. Indonesia in comparison with the Philippines

Dimension	Indonesia	The Philippines
PDI	78	94
IDV	14	32
MAS	46	64
UAI	48	44
LTO	62	27
IND	38	42

Moreover, they convey the same attitudes towards uncertainty; they do not feel threatened by ambiguous and unknown situations and are able to adapt accordingly. Last but not least, both perceived that their actions are restrained by the social norms and tend to control the gratification of their desires.

Despite the differences, as can be seen in Table 2, Indonesia and the Philippines differ on their MAS and LTO. In term of MAS dimension, Indonesia's score is a little bit below the middle level. This score puts Indonesia in the category of low Masculine country which means that for Indonesia status and visible symbols of success are important but it is not always material gain that brings motivation. Philippines, on the other hand, score above 50; it means that it is a Masculine country in which decisiveness and assertiveness are highly valued as well as the competitiveness and performance. Table 2 also portrays different scores in LTO dimension, Indonesia's score is above 50, whereas Philippine's score is below the midlevel. It shows that the former is keener on saving and investing their money and more perseverance in achieving results, while the latter is more interested in getting instant result.

Getting some Knowledge about Cultures from Website and Books.

There are a lot of sources to get some information about other cultures, for example, Roger Axtell (1998) reminds us to be careful in performing gestures considering the possibilities that we may unintentionally insult or offend other people. Here are some of the gestures that may cause misunderstanding:

- a. In Argentina, when someone is extending the forefinger and making a circular motion near the ear or temple – he/she may intend to tell you that you have a telephone call, but in America and German, this hand motion is used to tell that someone is crazy.
- b. In the US, it is considered good behavior to look others directly in the eyes. Avoiding eye contact may be seen as showing dishonesty or lack of warmth. On the other hand, in Asian countries, it is suggested to avert or avoid direct eye contact. For them, direct eye contact is impolite and intimidating.

In addition, Cotton (2013) recalled an infamous cultural bloopers involving President George W. Bush. On his tour to Australia in 1992, the president angered the Australian by making a palm inward V gesture. The sign was intended to convey the message of Victory or peace; however, for Australian the gesture is equivalent to the US middle finger up.



Doing Observations

Another way to find information about other cultures is by doing observations. "Awareness is always the first and important step. You can find a lot of rapport clues simply by observing interpersonal relationship" (Cotton, 2013, p.53). Cotton (2013) suggests that during our observations we ask ourselves questions such as Is another culture more or less formal than my own? Is their behavior assertive or a little more apprehensive? Do they speak loudly or softly? There are a lot of things we can learn by observing.

Once we get the clue, the next step is "a simple matter of matching and mirroring: to copy, match or mirror the observed behavior and style" (Cotton, 2015). There is a saying, "When in Rome, do as the Romans do". It means that we need to adapt and adjust, do not be stubborn and insist to do our way.

It should be noted, however, that we need to inform our students that the information about culture should not be taken for granted because of two reasons:

a. There Might Be Some Differences Between National Culture and Personal Preference.

Linton (cited in Usunier and Lee, 2005, p.5) states that: No matter how carefully the individual has been trained or how successful his conditioning has been, he remains a distinct organism with his own needs and with capacities for independent thought, feeling and action. Moreover he retains a considerable degree of individuality.

Cotton (2013) used the term cultural layer cakes to explain how individual may behave differently from his/her norm culture. Each of us is shaped by a variety of factors that contribute to form layers in our cake. For example, the students who come from high-context culture (like China, Indonesia), but have already influenced by western books and movie (low-context culture) may not be able to read between the lines and fail to capture the hidden messages. Hence, creates discrepancy between his/her cultural profile with the norm culture.

b. There Might Be Differences Between Old People and Young People.

Some youngsters may consider that the cultures/traditions that their parents told them are already obsolete or they do not even know that such culture exist. It is not enough for the students to be aware of the cultural differences, and get some knowledge or theories about other cultures. They need to get out of their comfort cultural zone, apply the knowledge that they have learned and make real interaction with people from other cultures. Only by asking and mingle with them the real understanding will take place.

CONCLUSIONS AND SUGGESTIONS

In conclusion, there are several requirements to be able to successfully interact with people from other cultures. First, the people involved in the intercultural communication need to be aware that there are some cultural differences exist between them. Second, the people must be open-minded to accept the differences. Third, they need to make real connection with people coming from different cultures. Finally, they can celebrate the differences by forming an enduring friendship.

I would like to suggest that the students immerse themselves in other cultures. This can be done through student exchange program, or student visitor program. Spending sometimes in other culture's shoes will be very good experience and beneficial for their future careers.



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THE IMPORTANCE OF CROSS-CULTURAL UNDERSTANDING IN FOREIGN LANGUAGE TEACHING IN THE ASIAN CONTEXT

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Abstract: Foreign language learning is not only about grammar or vocabulary but also life skill to be able to communicate. Furthermore, mastering culture along with learning language is essential. Language learners must have knowledge of cultural understanding because every language reflects many kinds of cultures. The same thing can happen between Indonesian and Germany. If the communication is not good, it could lead to something negative, especially when the communications are related to business cooperation as well as other important partnerships. So, in foreign language learning, teachers must teach the cultures of both the native and foreign language too, so that learners can understand differences between Germany and Indonesian culture. This is a qualitative research using literature review approach. The literatures were based on the result of previous studies on cultural differences in verbal communication between Germany and Indonesian culture. It is also supported by observing and studying reference system to generate appropriate learning strategies. The study also reveals that there are various strategies that can be implemented to enable students to understand cultural differences. There is some cultural knowledge in communications which can be given by providing information, while some others need to be practiced in the classroom and also to be applied in the real communication practices. In learning and understanding cultural differences, we can focus on the empowerment of student-centered learning, by asking students to explore these differences, select which should be practiced and applied, as well as decide which activities that should always be supervised by the teacher, so misunderstanding would not occur.

Keywords: *cross-cultural understanding, teaching, foreign language, Asian context*

INTRODUCTION

Humans are social creatures. It means that humans can't live the life without the other humans. Humans need to interact with others to fulfill their needs. Because of that humans need to communicate with each other. Communication is one of the most important things in humans' life.

Communication is a sender-receiver process of transferring information (message, idea, concepts) to influence each other (Wijayati, 2009). In communication there are at least two persons. One person is a communicator or sender and the other is a communicant or receiver. The communicator sends a message or stimulus and the receiver receives the stimulus. In order to make the communication effective, the receiver needs to give a feedback or response. The form of the message or stimulus and the response can be non verbal or verbal. In non verbal communication, both communicator or sender and communicant or receiver uses their body language or gesture to communicate with each other. Beside non-verbal



communication, there is verbal communication and verbal communication which become the most common communication. In verbal communication, both communicator and communicant use words that can be understood by each other. From this explanation, it can be concluded that verbal communication has tight relationship with language, because words are part of the language.

A language is a system of conventional vocal signs by means of which human beings communicate (Algeo, 2005). This definition is described in some detailed terms. Those are system, signs, vocal conventional, human and communication. Based on the acquisition, there are two kinds of language namely first language and second language. First language or native language or mother language is a language that is acquired naturally in early childhood, usually because it is the primary language of the child's family (Saville-Troike, 2006). Meanwhile, second language is any language other than the first language learned (Lightbown & Spada, 1999). The other definition of second language is a language learned after the basics of the first have been acquired (Dulay, Burt & Krashen, 1982). The second language can be acquired through informal or formal process. Informal process means a person does not attend class to learn the language. He or she can acquire the language through direct communication which is different from formal process. In formal process, a person acquires a second language in class with teacher.

Second language learning can be distinguished in three different forms. Those are second language, foreign language, and auxiliary language (Saville-Troike, 2006). A person learns second language when he or she learns that language direct in the country. For example a boy learns French in France, it means that he learns French as second language. When a person learns a foreign language in his or her country, he or she learns that language as foreign language. For example a girl learns German in Indonesia, it means that she learns German as foreign language. And people learn auxiliary language for some purposes. A Chinese learns English for business, it means that he or she learns English as auxiliary language. In learning foreign language there are some approaches.

Now, the language learning uses communicative approach (Indriwardhani, 2012). In this approach, the learning materials should be authentic. The authenticity of the learning materials is really important. The learning materials should represent the real situation of the country and society. Understanding the nature of the relationship between language and culture is central process of learning another language. In the language use, it's not only the forms of the language but also cultural context that make up meaning. That's why, there are some cultural aspects are included in the learning materials (Pennycook, 2001). There are some cultural differences. It can be a problem for the students. For example, an Indonesian student learns German. He learns the culture of Germany too. As we know, there is obviously cultural difference between Indonesia and Germany (eastern culture and western culture). It's not easy for the students to accept that cultural differences. The knowledge about culture is really important for the students.

Language learners need to be aware, for example, of culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone (Peterson & Coltrane, 2003). They should know that behavior and intonation may be received differently by the speakers of target language. They need to understand that, in order to get effective communication, language use



should be appropriate culturally. That's why cross-cultural understanding in foreign language class is really important. But, sometimes, some teachers are hardly aware of the necessity of cultural orientation (Cakir, 2006). In the Asian context, this can be more complex because Asia is a big continent and it is characterized by a diversity that is multifaceted. This paper aims to describe the importance of cross-cultural understanding in foreign language teaching in the Asian context. The definition of cross-cultural understanding, the reasons why teachers should raise students' cross-cultural understanding and how teachers can raise students' cross-cultural understanding are discussed in this paper.

METHOD

This research is a kind of literature review research. A literature review discusses published information in a particular subject area, and sometimes information in a particular subject area within a certain time period. A literature review can be just a simple summary of the sources, but it usually has an organizational pattern and combines both summary and synthesis. A summary is a recap of the important information of the source, but a synthesis is a re-organization, or a reshuffling, of that information. It might give a new interpretation of old material or combine new with old interpretations. Or it might trace the intellectual progression of the field, including major debates. And depending on the situation, the literature review may evaluate the sources and advise the reader on the most pertinent or relevant (Writing Center, 2012). In this research, the subject area is culture, especially cross-cultural understanding in foreign language class. The researchers collected some sources about cross-cultural understanding and brought this theme into foreign language learning process.

The sources are the articles and literature that discuss cross-cultural understanding in foreign language class. From the collected data, the researchers analyzed those findings and then tried to give some new insights about using these findings in the Asian context because mainly the theme of cross-cultural understanding is only applied in the western context. The data analysis used in this research in narrative analysis. Narratives can help construct individual or group identity, persuade, rationalize, make an argument, teach a lesson, remember mobilize, offer perspective, entertain cope with or make sense of events/misfortune (Manning & Cullum-Swan, 1994).

FINDINGS AND DISCUSSION

The findings and discussion consist of some topic related to culture, cross-cultural understanding, the importance of cross-cultural understanding in foreign language class, the reasons why teachers should raise students' cross-cultural understanding and how can teachers raise students' cross-cultural understanding.

Culture

It's difficult to give the exact definition of culture (Spencer-Oatey, 2012). It's because the term "culture" consists of a lot aspects. Some experts have stated their opinion about the definition of culture. Those definitions agree on the fact that culture consists of something that is shared and/or learned by a group of people, but the content of the culture varies in different definitions (Birukou, Blanzieri, Giorgini, &



Giunchiglia, 2009). But it's too difficult to teach all those materials in a language class. The materials consist of seven aspects, namely social organization, customs and traditions, language, arts and literature, religion, forms of government, and economic system.

Thus regions such as Europe, the Middle East, Latin America have certain defining cultural characteristics that each share and that distinguish each from the other (Culturwise Limited, 2015). This statement is also applicable to Asia's situation. Asia is a huge continent that consists of a lot of nations, people, and cultures. So, in teaching foreign language especially in the Asian context, the knowledge about culture is really important. Further, the cross-cultural understanding is needed to achieve that communicative competence in foreign language learning and effective communication can occur.

Cross-cultural Understanding

Cross-cultural understanding is needed wherever there are cultural differences, it would seem most appropriate to focus on the development of a way of thinking about human behavior and its cultural determinants (Parsons, 1962). Cultural differences are the main issues in cross-cultural education (Grant & Lei, 2001). Recognizing the differences between people with different cultural background such as religion, ethnics, belief is a must. Cross-cultural understanding is the ability to recognize the (cultural) differences, make correct interpretation and react properly to people or situations in the communication with these communities (Sugirin 2009). Cross-cultural understanding is important not only in communication between people by different nationality or language but also people of the same nationality but have different culture.

Foreign language learning can be considered as cross-cultural education. In foreign language class, the students learn not only linguistic competence but also the society's culture that use the language that is learned. The cross-cultural understanding should be trained. The goal of training cross-cultural understanding is to help students acquire attitudes, knowledge, and skills needed to successful function within their own micro-culture, mainstream culture and the global community (Sinagatullin, 2003).

This process is a means to improve cultural awareness and cultural sensitivity in the practice and learning a foreign language. Tanaka (2006) claims that the concept of 'cultural awareness' – understanding of different cultures – has been emphasized as an essential part of English learning and teaching. This claim can be applied in the other foreign languages too, for example French, German, Chinese, and Korean etc. In the classroom context, cross-cultural understanding will support the students to achieve cross-cultural competence through cross-cultural sensitivity. Cross-cultural understanding should be taught in the classroom. This process can be done in several ways.

Cross-cultural Understanding in the Classroom

In the classroom context, teachers have an important role to help the students achieving the cross-cultural understanding. It becomes more important in a foreign language class, especially in the beginner class, because the students barely know the language. Teachers can "teach" the culture using different approaches.



Those approaches are cognitive, communicative and intercultural approach (Tomková, 2007). In the practice, it's difficult to differentiate those three approaches. That's because the people think that these approaches are all the same. There are some differences in those three approaches. The differences can be seen on the learning characteristic, content, goals and method (Deutsch Lehren Lernen, 2013).

Cognitive Approach

Cognitive approach in culture teaching has its own characteristics. Teaching culture with cognitive approach should be done in a proper class. It means that it's not a part of foreign language class. The teaching goal is to know or to get knowledge and facts. The teaching content relates to data and facts. The example of the data and facts are numbers, historical events, famous people, etc. The main activity in this approach is exchange. In this approach, the student and teacher should exchange information about facts, data, and numbers. The teaching materials consist of some different things for example: history, economy, geography, politic, and some cultural phenomenon like customs, norms and values. The students tend to learn objectively and systematically. In teaching culture, teacher can use texts. The texts often consist of tables, statistics and pictures. The photos or pictures are representations of the real situations.

Communicative Approach

Beside cognitive approach, teachers also can use communicative approach. Communicative approach has some differences with cognitive approach. The differences appear in some aspects. Teaching culture with communicative approach is a part of foreign language class. The culture materials are taught together with foreign language materials. It's because the communicative approach concentrates on achieving the communicative competence. The teaching goal is fluency in communication. The communicative competence here means the ability of students in using the foreign language in daily life. The teaching contents in this approach are daily activities of the target language people. This knowledge is really helpful in supporting the language use, for example the way the people of target language live, spending their free time, etc. These contents are taught in different way in comparison with cognitive approach. In this approach the students learn the materials from some sources for example texts, videos or film. The most important thing is the authenticity of the teaching materials. The examples of the texts in this approach are tickets, map, menu list, etc. Authentic materials mean that these teaching materials show the real situation in the target language's country. There are some advantages of authentic materials. Authentic materials are informative and knowledge source about the real situation in a daily basis of a country. On the other hand, these kinds of materials are oriented in language attitude and giving examples about the communication forms.

Intercultural approach

Intercultural approach has similarity with communicative approach. In this approach, culture is also part of the language class. It means that the culture teaching and learning are integrated with language class. The teaching goal of this approach is that the students have the ability knowing something new or different in a foreign culture and the competence to communicate in a situation with different culture. The



content of this approach is everything that represents the target culture (the culture of the society, whose language is being learned). The students should make systematically comparison of some things of target language's culture with things that are suitable with their own culture. A foreign- language learning is used as a discovering process of something in a foreign culture, without leaving our own culture behind. Besides, there is a strategy development, in order to use and get knowledge from a foreign language and culture. The purpose is that the people with different culture can communicate well.

It takes time and adequate exposures for the students to develop this competence. Sugirin (2009) states the stages the students must go through to achieve this competence. The stages are:

1. Cross-Cultural Knowledge (CCK) is a prerequisite for cross-cultural understanding. The inability to appreciate other cultures often stem from the absence of knowledge about them. Respect and appreciation of a culture will happen and grow if people are familiar with the respected characteristics, values, beliefs and behaviors in the culture.

2. With adequate CCK, people will develop Cross-Cultural Awareness (CCA), i.e. they will show understanding and appreciation, which may be accompanied by changes in behavior and attitudes towards the culture.

3. Proper CCA will naturally produce Cross-Cultural Sensitivity (CCS), i.e. the ability to read into situations, contexts and behaviors that are culturally rooted and be able to react to them appropriately. A suitable response necessitates that people no longer carry their own culturally determined interpretations of the situation or behavior (i.e. good/bad, right/wrong) which can only be nurtured through both cross-cultural knowledge and awareness.

4. Only through the possession of adequate CCK, CCA, and CCS will people achieve Cross-Cultural Competence (CCC). CCC is the final stage of cross-cultural understanding and signifies the actor's ability to work effectively across cultures. In Ross and Thornson's words, it is the development of knowledge and skills through experience in cultural differences to create cultural synergy that leads to the development of cross-cultural competence (Ross & Thornson, 2008).

CONCLUSIONS AND SUGGESTIONS

Acquiring a foreign language is not an easy thing. We need to learn some aspects of the language, not only the linguistic knowledge but also the culture of the society that uses the language. That is why cross-cultural understanding is needed in a teaching foreign language. This paper aims to describe the importance of cross-cultural understanding in foreign language teaching in the Asian context. Cross-cultural understanding is the ability to recognize the (cultural) differences, make correct interpretation and react properly to people or situations in the communication with these communities. Teachers can teach culture by using three different approaches in teaching culture. Those are cognitive, communicative and intercultural approach. Each approach has different characteristics. Teachers need to understand which approach they should use. The consideration they can take in determining the suitable approach is the learning or teaching goals. Although the teachers already know the learning or teaching goal, they still have difficulties in teaching culture. Some problems are the complexity of the term culture and the suitable approach. This problems need to be solved.



There are some suggestions that can be offered. Those are as followings:

- a. The suitable approach, which based on the learning goals, should be chosen wisely.
- b. The teaching or learning materials should be authentic. It means, the materials represent the real situation of target language's society.
- c. When facing cultural differences, both teachers and students need to build cultural awareness.
- d. Not only teachers, but also students should be active in class.

The use of learning media is very effective in teaching culture in class. It can increase the motivation of the students.

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THE ROLE OF MULTICULTURAL EDUCATION IN BUILDING THE QUALITY OF DEMOCRACY IN INDONESIA

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Abstract: This article explains that a community or nation with such cultural diversities has both positive and negative potencies. The first issue being concerned here is why Indonesian people living in multicultural situation can survive. The second is how multicultural education takes a role in building the quality of democracy in Indonesia. This paper concludes that (1) Indonesian people are able to survive and unite under the multicultural situation for *Pancasila* is able to act as a common denominator, and (2) the quality of democracy will be achieved when the people of Indonesia implement multicultural education correctly and consistently both at school and college.

Keywords: *Democracy, Multiculturalism, and Multicultural Education.*

INTRODUCTION

Clifford Geertz (1997) in a book chapter entitled "Is It a Country If It is Not a Nation?" states about 20th century political identity, especially on the concept of nation, state, country, society, and people. Geertz (1961) states that the most problematic issue is if the concept of country and nation is considered the same, the country will be swallowed by nation, and this is an outwitting imagination because the country will be inhabited only by one nation.

Geertz (1961) defines a nation as a group of people with the same language, blood, history, and land, and a nation is a territory of a group of people. In this case, a nation is a political space to have social interaction, to create life chance, and to share productive sources, while a nation is the political strength in the arena. The world was sedated by the imagination of country and nation until the Balkan war happened. Yugoslavia is a real example if we think that the concept of nation and country is the same (Hardiman, 2002).

The fall of Yugoslavia, as Geertz (1961) states, reminds the world that if a political act wants to homogenize multi-cultures by doing ideological oppression and political violence, then the nation will be destroyed as the nation is developed from various forms of life and value, and like Geertz states that a country consists of many nations.

Indonesia is a multicultural and political nation, which has various diversities, like race, ethnic, language, religion, and ideology. Indonesia has amazing experience with its multicultural condition, like conflicts between ethnics in some regions, conflicts between religion groups, ideological conflict, and social conflict. The conflicts not only were hard but also caused a lot of casualties. Even there are some separating acts, like Gerakan Aceh Merdeka (GAM), Organisasi Papua Merdeka (OPM) movement, Republik Maluku Selatan (RMS) movement, and Negara Islam Indonesia (NII) movement, but Indonesia



can face it. Indonesia remains united. What is the key? Is it because of the nation motto “Bhinneka Tunggal Ika”, its loyalty to the ideology of “Pancasila”, or other factors? This is the first question that will be discussed in this paper. The second issue that will be discussed is the extent of the effects of multicultural condition on the democracy in Indonesia, or how multicultural education can improve democracy quality in Indonesia.

PANCASILA AS MULTICULTURALISM HOUSE

Indonesia diversity has existed for some centuries even before its independence. Nasikun (1993) states that the structure of Indonesian has two unique characteristics: (1) horizontally, the people have social unions based on the region diversity, (2) vertically, there is a big gap between the high level and the bottom level. Horizontal differences can be measured based on the quality of the elements that create the diversity (Mutakin, et.al., 2004). However, we can measure vertical differences by its quality. The diversity in horizontal structure become the characteristics of plural society (Nasikun, 1993).

Furnivall describes Indonesia people in Dutch era as plural society because it consisted of two or more elements which lived on their own without assimilation in a political union (Nasikun, 1993; Liliweri, 2001), since it was divided politically into three categories, European, East Asian (Tionghoa and non Tionghoa), and indigenous people. The plurality make the three groups could not live together because they had different will to conquer the indigenous people.

The diverse society can easily have conflict and be conquered at the same time as there is a dominant strength which forces ideology politics, and law to the weak group. Military strength used by Dutch forced the weak group to obey all the rules given by the government. Conflicts were a potent strength to force the weak group to obey their rules.

Nowadays, we cannot name plural society to Indonesia because the old grouping done by the Dutch does not exist anymore and the people are blended socially by the Bhinneka Tunggal Ika ideology which was supported by the Youth Pledge in 1928. It was then further supported by the independence statement, Proklamasi. The statement shows that Indonesian people are committed to develop unity and have a better life by releasing themselves from the conqueror.

The facts do not support Furnivall’s statement that Indonesia is a plural society; a multicultural society is more appropriate. A multicultural society is groups of people with diverse cultural background who live in a territory. They live side by side and do not consider themselves more superior. This paradigm which is developed in educational area in this diverse society is called multiculturalism.

Multiculturalism is an ideology which appreciates diversity (Heckmann, 1993; Berkes, 2010; Rex 1996; Wieviorka 1998). Both individual and group differences can be seen as cultural differences. In differences, there is equality. The equality is for ascriptive differences, like race and its cultures, physical characteristics, religions, gender, and age. Multiculturalism strives not only for equality of ethnics, races, gender, and age, but also weak social classes. In other word, multiculturalism is ideological and political struggle for the weak group in a big system. Not only for normative vision, multiculturalism is also used as a term to call a society with diverse culture (Heywood, 2014).



In multiculturalism, human dignity who live in the society with their own unique cultures is recognized (Mahfud, 2006). Multiculturalism has two forms: first, the need of recognition, and the second, the right to difference. The difference should not cause fighting; it should be a factor to live in democracy. Multiculturalism is the life style of nations in this world, including Indonesia, but we have to admit that not all Indonesian have understood the concept, as we can see many conflicts based on ethnics happened in some regions.

The problem of multiculturalism in Indonesia is the difficulty in finding the balance of diversity and the development of unity of the diversity. During the history of Indonesia, unity and diversity have experienced rise and fall. This condition cannot be separated from plurality in Indonesia. Kusumohamidjojo (2000) states that Indonesia society and their complex cultures are plural and heterogen. Plurality, contrasted to singularity, shows that there is a plural situation. Heterogenity, contrasted to homogeneity, indicates the quality of a situation that has different factors. It means that each sub group in the society along with its cultures is different from the other.

The multicultural condition in Indonesia positively enriches the nation cultures. The support from different ethnics and races with their diverse language, tradition, arts, and other cultural aspects is a renewable cultural source and improves the quality of the nation cultures. The friction with global culture modernizes local cultures and dynamizes the quality of nation culture development.

On the other side, cultural and ethnical diversity in Indonesia often makes ethnical loyalty valued more than national political loyalty. The conflicts happened in Indonesia shows that Indonesian people awareness of nationality should be improved. However, the message given by Bhinneka Tunggal Ika as a concrete form of Pancasila can muffle the conflict. There is always unity strength from Pancasila which inspires and gives solution when Indonesia has problems. Pancasila is not only a nation ideology understood by political elite but also a value system understood by all society as a great ideology to face any problems happen.

Political elite and also the society believe that Pancasila is unity tool. Pancasila is common denominator because Pancasila is phylosophically believed inlife with ontologic thesis of the universe: (1) in the universe, there is no independent phenomena, (2) giving concept exists, and (3) there is a belief that when it is in line, then it is a total relation between entities (Handoyo,dkk. 2010).

Multicultural people in Indonesia can live together although they live in different islands. They believe that when they have a problem with multiculturalism, they will refere to Pancasila, especially the belief that they cannot live alone, they are dependent to the others, and that happiness can be felt if they give to each other. Based on the belief, the multicultural people can live in diversity peacefully.

MULTICULTURAL EDUCATION AND DEMOCRACY QUALITY

Multiculturalism is an ideology that emphasizes and appreciates cultural diversity. The ideology is in line with democracy, which also puts everyone (human rights) on the same level with the government and the local society. Multiculturalism which is identical to pluralism is a political model in which it is possible to have various individuals or groups in the society to take part in a political process of open democracy (Suryana and H.A. Rusdiana 2015).



The effort to spread, stabilize, and apply multiculturalism to Indonesian plural society should be in line with the effort to spread and stabilize democracy and nationality. Multicultural education is the right place to develop multicultural awareness, because education can act as “a spokesperson” in developing a multicultural life which is free from cooptation of the nation.

Every Indonesian citizen has awareness on their responsibility as a citizen of Indonesia, a citizen of a race and its culture, and as a citizen with certain gender and age. S/he will not act arbitrarily to other people and logically reject discrimination from other group.

Democracy is related to the position of minority. Democracy may mean majority decides. This principle is contradicted to the obligation to save the minority rights in multicultural society. Ideally, the principle of democracy should be applied in how the government rules the country and that in democracy, there should be no group including the majority put other’s rights aside, especially the minority.

Democracy includes the idea of accommodating the minority rights. The minority may have various background on ethnic, language, religion, geographical position, basic rights, and income. The law on the minority rights should give ensurance and protection to the minority to do their religious act, cultural aspiration, and cultural identity.

Parsudi (cited in Mariana, 2007) states that the concept of multiculturalism cannot be put on the same position with the concept of diversity in specific race which can be the characteristics of plural community, because multiculturalism emphasizes the equality of cultural diversity. The idea of multiculturalism is how to regulate diversity by recognizing the diversity. As an idea and ideology, multiculturalism is highly related to all ideological problems: politics, democracy, justice, law enforcement, employment opportunity, human rights, cultural community and minority rights, ethical and moral principles, and the quality of productivity. Therefore, multiculturalism cannot stand by itself as it should be connected to all dimension of living in the society, nation, and country, especially in democracy.

The idea of multiculturalism is an idea to regulate diversity with politics of recognition. Further it is the idea which regulates the relations between majority and minority groups, migrants, ethnic, people in rural area, etc. The discourse of multiculturalism appears as a respond to the failure of democracy theory in answering how a democracy country managing diversity in diverse cultural groups.

To measure the degree of democracy of a country, the element of society plays an important part. The society is the central point of democracy and whether the political system of the country is democracy or not can be seen from the characteristics of the society. If the society is more military or elite, the government has the same characteristics, military. On the other hand, if the society puts freedom and equation forward, the government is more democratic. Therefore, democracy development is kept by the low-level society (grass root). Revolution in Philipine when the citizen took over Marcos rezim and the 8th May 1998 revolution in Indonesia when the citizen forced Soeharto to step down the throne are the examples of democracy of nations.

When we talk about democracy, we cannot separate it from society with multi-cultures as Sagan mentions that democracy needs tolerance in plurality (Gunsteren, 1998). Democracy culture is not inherited. The value and procedure of democracy should be learned so that students can have a strong



humanity which is based on empathy and tolerance to keep the unity of plural society. In a multi-culture society, democracy value which should be developed are tolerance, egalitarian, and participation.

Democracy and multiculturalism in sociology is included in pluralism, where the society is developed by a rational and mutual cooperation between human and individual (Riyanto, 2009). Pluralism, as introduced by Abbott, shows that human is a rational person and has freedom to act. Pluralism emphasizes that human's freedom, rational, and activeness in developing structure. Democracy shows that human freedom is in line with pluralism; at the same time, multiculturalism respects freedom on individual people who have diverse background. However, democracy has certain rules of game and multi-culture society has certain consensus to live together, so the social structure is developed based on the objective fact will force people in it to obey the rules. The paradigm stated by Abbot also shows that people who live in the same society try to find regularity in the social structure to have comfortable life.

In social structure, democracy in multi-culture society is not developed by only the actions of one person, but by the interactions in the social structure. Although the people in the society can act freely, they have to act in certain rules to have a ordered and stabilized life. The social structure will force people in the society to act based on the rules they have in the society. Berger states that people in a society experience institutionalization in a social structure they have made and the structure will surely limit their freedom (Riyanto, 2009). This condition shows that in social structure and plural culture, democracy is born, developed, taken care of, and developed.

Democracy put political structure and the society involvement in line (Heywood, 2014). However, multiculturalism is a paradigm that sees equality in differences. Indonesia, which has multi-culture society, has shown a positive performance in implementing democracy. It is shown that the society has equal chance to have political and administrative position. The composition of the management and the membership of political party is a concrete example. Another example is that now we can see many people of certain race, Chinese, have position as an elite politics. It shows that Indonesia has implemented multiculturalism.

From the sociological perspective, democracy can be transformed in three ways: first, explore one potential, evaluate, and maximize superior values to develop the nation characters. There are three strategic characters that should be developed. They are honesty, justice, and responsibility. Developing the three characters will be a great base for the society to trust each other (high-trust society) and improve the nation's credibility in international life. It includes local wisdom revitalization as an important part to strengthen democracy. The strengthening should not be done by coercion, like indoctrination, as Indonesian people are plural and have various ways of life and of the process of democracy learning. We should put more attention to this, as there are many acts that is considered democracy but it is actually killing the original value of democracy. Second, develop a healthy interaction in the society. The interaction can be done if the society respects equality (egalitarian), equal involvement, and openness. Those principles can be a fertile habitat in growing moral values, like honesty, justice, responsibility, and tolerance. Third, healthy interaction patterns are capital to develop responsive community. Responsive community is not repressive to the society, and does not let the individual to act arbitrarily. Responsive



community will reject vulgar individualism which threatens social solidarity and rejects community domination which handcuffs individual creativity.

Multiculturalism will not be a part of the society if the values of multiculturalism are not inculcated and developed in the society by multicultural education. Multicultural education is seen as an idea, a renewal movement, and also a process. It is called an idea as it is a dream of having respectful condition. It is called a renewal movement because education transforms school environment into an environment which has diverse cultures. It is called a process as a goal should be sought continuously to maximize potential characters to improve nation's characters.

In the Encyclopedia of Multicultural Education (1999) written by Mitchell and Robert E. Salsbury, multicultural education is multiethnic education, anti-races education, and multi-racial education used by some countries in the world to refer to educational process in developing positive values about pluralism in human life and learning potential for all students. By administering multicultural education, educators are expected to have sensitivity on democracy and the students' rights to have diverse culture (Handoyo, 2015).

Banks (1993) sees multicultural education as a series of trust and an explanation which confesses that cultural and ethnic diversity is important in forming life style, social experience, personal identity, and education chance for individual, group, or nation. In education scope, Banks (1995) recommends that there should be changes on school structure and culture to give equal chance to all students with special needs to have achievement.

Multi-culture education is a strategy applied in all lessons by using students' cultural diversity, like differences on ethnic, religion, language, gender, social status, race, ability, and age to have an effective and easy learning process (Yaqin, 2005). Multi-culture education is held to train and develop the students' characters so that they can behave democratically, humanistically, and pluralistically in their environment, especially at school.

Al Arifin (cited in Handoyo, 2005) states that multi-culture education is an acculturating process on multi-culture. This means that in education, shared meaning occurs when there is interaction with environment, including interaction in education. Multicultural education has five main dimensions: (1) Content integration (how the teacher can give examples and substances of different cultures and social group to illustrate concept, generalization, and problems related to the subjects), (2) Knowledge construction process (how to help the students to understand, research, and explain how bias, frame of reference, and perspective in discipline will affect how knowledge is constructed), (3) Eliminating prejudice (describes the lessons and activities used by the teacher to help the students develop positive attitude on the cultural diversity), (4) Equal pedagogy (the teacher facilitates the students so the students from different races, cultures, and social status so they can have the best achievement), and (5) Empowering social structure and school culture (Banks, 1995).

Relevant fields with multi-culture education are the curriculum. A multi-culture curriculum should meet two requirements: first, it should be very narrow. There is no such curriculum which can cover everything in the world. If it is considered as travelling around the world, the education will be too abstract, underestimate big events, have no specific goal, and create too much bad things. Ideally, education should



accustom the students to focus and concentrate to problems and stimulate them to develop themselves. Second, the curriculum should be arranged carefully, especially on the teaching method. It is not enough if we put different culture, folktales, and religions. A teacher should be able to take the students to a meaningful discussion. The discussion can be about values, customs, habits, social life, enculturation, colonialism, rights, women position in the society, family, industrial revolution, social status, different ethnics, etc. so the students involved in the discussion will have different experience and views (Parekh, 2008).

With a flexible curriculum and multicultural education in all relevant lessons, along with student centered learning, the goal of multicultural education, that is to develop students characters (pluralistic, humanistic, and democratic) will be achieved. In an egalitarian classroom, the teacher should give the students freedom in exploring ideas, concepts, and good attitude without any obstacles of races, ethnics, religions, and gender, so the students will be able to develop democratic values and enrich and improve their ability to interact with people with different backgrounds. Discriminative attitude and underestimating minorities will not occur if the schools develop multicultural education in the curriculum. The habit done by the school communities and model given by the the leader is the key of culture development at school. Therefore, multicultural education will develop school communities' democracy.

CONCLUSIONS AND SUGGESTIONS

Indonesia is a multi-culture nation which has positive potential, not only to enrich cultures and civilization but also to be a source of local loyalty. However, national awareness can be built on national unity (Pancasila) without ignoring cultural differences, so multiculturalism in Indonesia will be maintained well. Multiculturalism can be accepted well in democratic society because it is line with democracy. In multicultural society, multi-culture education is needed to catch the spirit of diversity, improving life motivation and positive attitude of togetherness, and showing social skill in analyzing and solving social problems in multi-culture society.

A good multi-culture education will make the students more democratic, humanistic, and care, because they are educated to respect others, give equal chance to minorities, and participate in solving problems together without showing the difference they have. The democracy quality, like freedom, equality, and participation will be improved if the education gives chance to both the teacher and students from different cultural background to explore their intellectual, emotional, social, and spiritual potential maximally.

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RECONSTRUCTION OF THE PELA CONCEPT AS THE CONTRIBUTION TO MULTICULTURAL EDUCATION IN MOLUCCAN CONTEXT

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Abstract: The aim of this paper is to discuss reconstruction of the “pela” concept as a cultural approach to contribute to multicultural education in the Moluccan context. The paper is basically to answer the questions of 1) How is the “pela” concept created by Moluccan ancestor and how does it contribute to multicultural society in Moluccas in the past?; 2) What is the concept of multicultural society in Moluccas that consist of many ethnics, tribe and religion nowadays?; and 3) Does it bring impacts for multicultural education in Moluccas? This study was conducted by using qualitative method through in-depth interview, participative observation of Moluccan society and related literature review. The investigation found that “Pela” as a cultural symbol in Moluccas does not accommodate multicultural societies in the present days consisting of various ethnics and tribes like Chinese, Arabic, Buginese, Butonese, Javanese, etc. because “Pela” relation only accommodates indigenous people in Moluccas, so that the concept of brotherhood as the cultural basis of “Pela” does not represent multicultural society, but it still preserves the cultural segregation. The contribution of this study is that the “Pela” concept has to be reconstructed to accommodate all ethnics and tribes in Moluccas to contribute to multicultural education.

Keywords: *Culture, pela, Reconstruction, multicultural education*

INTRODUCTION

The Indonesian society is a multicultural society which consists of various ethnics, tribes, religion, language and others. The religion and ethnicity are two aspects in multicultural frame that should be noted beside political and economic interests from different society. The diversity united in the society provides a room to mutual reception as a collective consciousness.

In the reality, multicultural society of nation cannot avoid conflict, violence, discrimination, domination and hegemonic of one culture to others because often the dominant culture is used as benchmark or representation to others. For example, America as a democratic state is also dealing with domination of the *whites* against the *blacks* in the past, and Indonesia that deals with conflicts associated with religion and ethnic representation in determination process of “Pancasila” as the national principle. Those facts emphasize that multicultural phenomena are important things that need to be considered by all the society because of the very enormous potential of conflict, if it is not regulated properly.

The Moluccan context is multicultural society consisting of various religion, ethnic, languages and other. The fact, the Moluccan multicultural context in the past until today could not avoid conflict of internal village, between villages, tribes, or island becomes unavoidable custom. However, the Moluccan ancestor



strived to create a form of traditional conflict management called “pela”, which literally referred to as brothers. Traditionally “pela” that has binding two or more villages in the agreement and oath to obey the agreement. In other words, *pela* has transformed the conflict between villages, ethnicity, religion, tribe into brothers connective called as *pela*.

In Mollucan society view, “pela” is a cultural production serving as Common Good to preserve multicultural conditions. Moslems and Christian communities live side by side in *pela* bonding harmoniously to be a social fact as a result of the *pela* agreement. One social impact of such bonding in the school context is that students are taught to do *bahkti* together. Moslem students do mutual cooperation in Church and Christians in the mosque. However, 1999’s conflict change the condition. The “pela” power cannot solve the conflict which caused the crisis of humanity in the Mollucan society.

During the conflict, Moslem and Christian Mollucan society fought against each other although they are brothers in *pela*. Therefore, based on the aforementioned facts, this paper aims to discuss the reconstruction concept of *pela* which keeps the multicultural context society and also contributes to multicultural education. This research topic does not only consider reality of the Mollucan multicultural society in the past when the ancestors created an attempt to solve the conflict through *pela* agreement, but also to look at reality of the Mollucan society at present that consist of various ethnicities and tribes such as Chinese, Arabic, Bugis, Buton, Java and others.

Pela in the Past Mollucan Multicultural Society

An academic discussion about *pela* mostly involves an understanding of nature or worldview of Mollucan society. Discussion about *pela* means discussion on culture. Discussion on culture refers to Geertz view that explain culture in relation to symbol. (Geertz: 1973). Geertz said that:

The Moral and aesthetic aspect of a given culture, the evaluated elements, have commonly been summed up in the term "ethos" while cognitive, existential aspects have been designed by the term" world view "Ethos is the tone, character, and quality of Reviews their life, its moral and aesthetic style and mood. It is the underlying attitude toward Themselves and their world that life Reflects. World view is their picture of the way things in sheer actually are, Reviews their concept of nature, of self, of society. It contains most comprehensively Reviews their ideas of order.

As what Geertz describes, ethos and worldview are both very important in relation to culture, because culture is created through ethos and world view of society. Just like “pela”, the Moluccan ancestors created the *pela* concept to promote the peace pioneered by ethos spirit and world view to change the situation and chaos into harmony. Conflict and *pela* agreement signaled that conflict is dangerous. Therefore, the *pela* concept is created as a management concept and a solution of conflict to create harmony for the Mollucan society .

The *pela* concept indicated a kind of brotherhood. Ruhulesin (2005) said that “*pela* is a form of public ethics, social system of common good and common values in wider context of the Mollucan society. He said that *pela* agreement is ethical code that binds the villages. He assumes that *pela* agreement can be a model to build relationships between groups, religions and others. He gave an example of *pela* relationship between passo country, as Christian village, and red stone as Muslims



village to describe cultural situation in Mollucan. In *pela* terminology, villages of different religions live harmoniously, hence top Ruhulesin “*pela*” was understood as a bridge to connect Mollucan society which consist of people of different religions (Ruhulesin, 2005).

Bartels said that *pela*'s function is not only to maintain the Muslims and Christians relationship in economic aspect but also serves as ritual center that integrates Muslim and Christian as basic identity of Mollucan society. Bartels, (31). Ruhulesin (2005) emphasizes *pela* function as signal to explain the Mollucan society awareness on harmony, equalitas problem and human dignity. In short he said that *pela* has function to prevent conflicts and potential of humanitarian crisis occurred individually and communally cause of domination and hegemonic.

Multicultural Society in Mollucan Today

The multicultural context in Indonesia has always shown the contestation of religious identity. For two decades, religion and ethnic has become two major issues in several places in Indonesia (Mas'ood, 2000; Bertrand, 2004; Mujiburahman, 2009). Conflicts between people of different ethnicity and religion occurred in some places (Liddle, 1996; Azra, 2002).

The Mollucan society today consists of different tribes, ethnicities, religions and languages that come from various places. Therefore, the Mollucan society is not single identity but multiidentity. There are native and newcomers in Maluku. Native of Maluku in Ambon city is Amboiness, Seramnes” Saparua, Burunes, while Buton, Bugis, Makasar, Chinese and Arabic is considered as the newcomers. The Mollucan multicultural condition cause interfaith and inter-ethnic marriage, so their descendants inherit double identity. Newcomers have contributed a lot in trade sector, and some have political rights to the land and property. Politically, newcomers have their rights in the Moluccan. However, they face cultural rights issues, since involving them is considered as something taboo as it is mentioned in *pela* agreement and its rituals.

The phenomenon occurs in all region of Mollucan including in Batumerah and Passo villages, the newcomer societies as mentioned above, politically they have power over the land due to the sale and purchase transactions with the native inhabitant. However, due to the strong of native and newcomers stigma then in the cultural event, their role is only as spectators. Based on the interviews with one of the Mollucan conflict researchers in 2014, Mollucan society really like historical cultural product. So, it is difficult to create a culture that can accommodate all society levels.¹ This is the main obstacle for the Mollucan society to reestablish the bond of brotherhood as in the *pela* value.

The conflict occurred in 1999 involved all Mollucan society, both native and newcomer. As a form of effort to solve the conflict, many parties always resonated *pela* approach as an alternative of conflict resolution. The problem is it is difficult to place the newcomers in the framework of conflict resolution based on the *pela* culture, thus it is difficult to accommodate all groups in society.

¹ The results of interviews with an conflict activis, who is initial A. R, Mei, 2014



Reconstruction of the “Pela” Concept to Maintain Multicultural Society and Contribution to Multicultural Education in the Mollucan Context.

The Molucan multicultural context and social reality which is always in conflict since 1999-2004 need more attention. It is important to note that *pela* as social force that binds Mollucan society in the past and as conflict management created by the ancestors to resolve conflict needs to be reviewed. Based on the interviews, it is found that most of the Mollucan society consider *pela* as one possible solution that can solve the conflict. Takaria said that:

Pela is still relevant to talk about even still proper to use as basis when discussing the post-conflict Mollucan problem. The problem is how the government and society understand the *pela* itself and the society situation. Not seek to create a new thing anymore as the multicultural village. *Pela* do not seen as an individual problem, but a community problem, so that each society of various ethnic and religion entities to be part of the *pela* community even feel have it.²

The statements above emphasizes that "*pela* is still is considered as one possible form of conflict management that involves many parties. If we see *pela* as alternative for the conflict resolution in Mollucan, it is necessary to consider the Mollucan multicultural context which consists of various ethnicities, religions, languages and cultures. We need to find the way to put the society which has been regarded as “the Other” or Lyon becomes part of *pela* community integrated with other inhabitant who said as a "native"

The reconstruction process of *pela* requires the precise mechanism that can invite the whole society to participate in it. Habermas's theory of active communicative action can be used as a way to encounter the problem, which is by doing new consensus related to the *pela* agreement.

"In communicative action speaker and hearer assume Reviews their simmetrical are interchangeable. By entering into inter-personal relations as in the performative attitude, they commit theme selves to recognizing each other as responsible subject siymmetrically capable or orienting Reviews their action to validity claims"(Habermas, 1996: 67).

Habermas' opinion shows that the communication aspects in consensus can become a media to familiarize people with their identity and others. But the recognition process of this identity often does not take place, because consensus is often operating in the subject-object schema resulting the binary opposition between the strong and the weak. In this context, the identity will never melt but remain solid.

The indigenous inhabitant and newcomer scheme is a binary opposition form that is often being considered for involving the name of “the others” in the *pela* society. Therefore a communicative action is needed to bring everyone participates to take part in the process of action or dialogue in the new decision making or new consensus. The space that in Habermas language called public sphere in an arena for discourse that gave birth a consensus. Bourdieou use the term arena as place to bring together the whole of social element to fight for the symbolic capital that is cultural can be used as common property. Hence the new consensus is the core of reconstruction process in which within it discuss the *pela* society identity that must be criticized.

² The results of interview with Mollucan people who is initial M T, Maret, 2016.



Therefore, the social space or public sphere of the Mollucan society, including Batumerah and Passo as an example of the *pela* relationship between two villages had to undergo reconstruction process associated with process of involving the community or society, which is considered "the others" not part of the *pela* community for involving as part of the community. Understanding and gave meaning the *pela* as management form and conflicts resolution created by the Moluccas ancestor for future generations believed and understood as a culture becomes basis of the reconstruction process. Therefore, the educative *pela* value did not impact on the society segregation practices, but the educational value of *pela* always accommodate every element of society from time to time.

The post-conflict Mollucan societies with characteristics of multicultural society become challenge and obstacle in efforts to achieve democratic society, because in various interests often make the Maluku society as a *civil society* are fragmented and in mutual competition each other. Varshney (2003) offers an alternative step through a "*civic engagement*" or civic relations to promote the peace. The approach of *civic engagement* mentioned by Varshney as cited by Ahnaf (2013: 189-191) associated with: the importance of communication media, social institutions for problem solution both formal and informal, the importance of integrated social space. The need for integrative social environment that can allow interaction across groups in society or what is known in the social sciences and political discourse as a theory of social capital,

Pela is the social institution of Mollucan tradisional society as well as social space that became the symbolic capital to promote the peace as reflection form of the multicultural society. Therefore *Pela* reconstruction effort is an attempt to build the Mollucan social space integrating all society elements from various different of ethnic background, religion, ethnicity, language and the other in form of civic enggameent that is *pela* society. The *pela* community integrates all society elements become an integrative of social environment. According to Putnam argument about the social capital, it can be explain by social environment that integrateive has bonding and bridging the ethnic social relationship of expanding (Putnam 2001). Borrowing to Putnam argument, *pela* that can be seen as the social capital formed to bind and bridge the relationship between ethnics and social groups. In the Mollucan context now days, the relation between ethnics and social groups created through the reconstruction process of *Pela* for the post-conflict of the Mollucan society become a new alternative at maintaining the conditions of society multicultural associated with effort on creating sense of peace. It is initiated by putting all elements of society in equivalent position.

Pela Reconstruction Impact for Multicultural Education

Multiculturalism is an idea that appears to illustrate that the society made up from various diverse cultures, but have the same social status. Farrely (2004: 43) said that:

"Multiculturalisme is not about difference and identity, but about Reviews those that are embedded in and sustained by culture, that is a body of beliefs and practices in terms of the which a group of people to understand Themselves and the world and organize Reviews their individual and collective lives "



Fallery's opinion confirms that in a multicultural society, the identity differences is not an issue or a matter that should be debated. But the multiculturalism concept appears give an understanding that people of different identities can live harmoniously with mutual understanding. In other words, the multiculturalism emerged as response to diversity in a society (Karengga, 1997, Heywood, 2002).

An effort to understand existence in the public sphere context of Mollucan society, *pela* still has an important role. *Pela* as the past conflict management as well as understood as culture product should serve as a share ground for the Mollucan society. However, it should be done reconstruction related to effort involving the entire of society entity to be a part as well as recognized as part of the *pela* agreement. Cahries Taylor said that culture recognition is a value that is required to implement the multiculturalism concept, in which each individuals, groups treated with respect and equal. Taylor (1994: 30) said that the importance of cultural recognition due to the social fact in which our identities are negotiated through cultural contacts (dialogue) with other people. Therefore, cultural recognition is very important in order to reject the deterioration of relations between the existing culture, and give space for each culture to shows its existence still survive amidst the society or state life.

The cultural recognition and equality in the Mollucan public sphere through "*pela*" relationship contributes to multicultural education that emphasizes the equality aspect to all society entities. One solution offered by Taylor (1994) is education. Through education, everyone is taught to understand, appreciate and respect each individual, groups with different cultural backgrounds upon the right equality of each person as human that has dignity and human rights (Parekh, 2008: 9; Rockefeller, 1994: 88).

The multicultural education in the Mollucan context can be started from the discourse as well as the *pela* practice among the Mollucan society of different ethnic, religious, ethnic, linguistic and others, becomes a strength of synergy to build the post conflict in Mollucas. This can minimize statement "self and other " or the term of master and slave that strengthens the native and newcomers stigmas. Therefore *pela* reconstruction as an active form of communicative action can give a new consensus that accommodates all elements of the social community becomes persuasive force to build the Mollucas. Therefore the education sector became one arena of efforts to promote multicultural education based on local culture.

The settings of multicultural education curriculum become important to apply in schools through learning process. The students are taught in theory and practice to things of the *pela* cultural based on the empirical data like *pela* that has been reconstruction. The democratic, humanist values and tolerant will become a force to strengthen students in segregated schools as a result of the ideology and indoctrination based on religious education curriculum, referred to the dogmatic aspect. Therefore culture has an important role in building collective solidarity in the Mollucan society, include the education context in Mollucan starting from the reconstruction process of culture itself. By the reconstruction process leads to accommodating a process in the setting of multicultural education curriculum in school, so did not only speak at the philosophy theoretical level, but on the practical and empirical aspects.



CONCLUSIONS AND SUGGESTIONS

Based on the discussion and analysis of *pela* concept as a form of contribution to multicultural education in Mollucan context, we can conclude that:

1. *Pela* is form of conflict management created by the Mollucan ancestors in the past as form of conflict resolution between ethnicities, tribes, religions and regional. The *pela* process begins with oath that binds *pela* community in a brotherhood called as *pela* brother.
2. The brotherhood bond in relations with *pela* has particularist and exclusive character, therefore the brotherhood concept in *pela* need to be reconstructed in order to accommodate all elements of society. The Mollucan today consisted of diverse ethnicities, religions, cultures and languages in a brotherhood bond between the villages.
3. The *pela* reconstruction process contains multicultural spirit that highly appreciates the equality among the society. Therefore, the *pela* reconstruction concept is applicable form of multicultural education model in the Mollucan context which possibly gives some ideas for multicultural education curriculum in public schools.

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HOW CROSS CULTURAL UNDERSTANDING COURSE CAN ENHANCE STUDENTS' CRITICAL THINKING SKILLS

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Abstract: Critical thinking skills are now a household term in all subject areas, in all levels of education, from primary to tertiary education. Cross cultural understanding (CCU), as one of the compulsory courses for the undergraduate students of the English Department, Universitas Negeri Malang, is supposed to also enhance critical thinking through the classroom discussions, tasks, and projects. This paper aims to propose several topics in the CCU Course which can be exploited to build/enhance students' critical thinking skills, and how those topics can enhance students' critical thinking. The topics proposed are selected on the basis of the writer's experiences and ideas during her 20 or so years of teaching the course. The topics that can be selected are as follows: Who are the Americans/ Australians/ English people, etc.?; Verbal and Non-verbal communication; Cross-cultural Conflicts and Adjustments; Education; Building Friendship; and Socializing. It is the hope of the writer that this paper will be an idea generator for lecturers of CCU Course to not only teach the cultures of other people, but also build students' critical thinking skills.

Keywords: *CCU, critical thinking skills, course topics*

INTRODUCTION

With the commencement of the 2013 Curriculum for schools, critical thinking skills are very much part of the teaching-learning activities and they should be ingrained in the students. Students from all levels of education, from Primary to Senior High school, should be taught how to think critically in facing daily issues. In fact, critical thinking should be a part of everyone's way of dealing with day to day occurrences; not taking everything at face value, always enquiring whether what you read and/hear is indeed the facts, and using your imagination in answering the questions are some of the ways that we can use to train our critical thinking.

Unfortunately, Indonesian students are far from being accustomed to thinking critically. They mostly grow up with the notion that what teachers say and what are printed in books and references are true and should not be questioned. As Hongladaron (1998) also points out, Asian cultures value social harmony and deference to the elders and teachers. How, then, can critical thinking be imbued in the students? Or is it something cultural, that Western people are more used to being critical than Easterners? Mason (2008) in *The Higher Education Academy* (2014) paper, for example, has questioned whether critical thinking is a specifically Western culture, or is it culture- and context-specific. Hongladaron (1998) argues that critical thinking is not necessarily "incompatible with Asian tradition and belief system". He further cites some illustrations from Indian and Chinese stories and philosophy which show that those two cultures have, indeed, very strong critical thinking values among their members. The writer here wants to provide an addition to those illustrations, one which originates from Javanese culture.



In *wayang*, or stories from Indian folktales (one of which is Mahabharata), we have the characters of the five princes of the Amarta Kingdom, Yudhistira, Bima, Arjuna, and the twins Nakula and Sadewa. We in Indonesia adopted that story, but have also added some characters unique to Javanese *wayang*, those are the “servants” Semar, Gareng, Petruk, and Bagong. They are the representatives of the common people, but it is through their characters that critical thinking is introduced to readers and audience. One of the servants, Semar, the father of Gareng, Petruk and Bagong, is known for his wisdom; he argues that, contrary to the values of that time, obeying and following the gods’ decisions in solving problems in the Kingdom does not always bring good results. He very often questions gods’ decisions because they either do not know the facts, or they base their decisions on incorrect or insufficient information.

This shows that, apart from Indian and Chinese cultural values, Indonesian (Javanese) culture also has critical thinking values in its tradition. However, in many instances, the writer still finds that students - both in secondary and tertiary education levels – still face difficulties in practicing analytical and critical thinking, both in written and oral modes. This is supported by Doucette (2015) who finds that “pupils have difficulties demonstrating critical and analytical writing at senior high school level”. This leads the writer to think that critical thinking needs to be promoted in the students, especially those in the university level.

Cross Cultural Understanding (CCU) course offered in the English Department, *Universitas Negeri Malang* as a compulsory subject, has, among its topics, several issues which can further be explored to promote critical thinking skills among students. This paper proposes some techniques and materials to be included in the CCU course so as students have the skills and ability of thinking critically. What is critical thinking, and why is it important? Lun (2010) defines critical thinking as “the cultivation of general intellectual or cognitive capacity and skill”. It is important because, as Hongladaron (1998) states, critical thinking is one of the desirable goals of education, as is also stated in the 2013 Curriculum of Indonesia.

What, then, is the relationship between critical thinking and culture? Several researchers have studied the relationship; Lun (2010), for instance, seeks to understand the effect of culture on the teaching and learning of critical thinking in Higher Education, and she finds that overall, culture poses “an important influence on students’ practice of critical thinking”. Ricci and Huang (2013) argue that critical thinking challenges the assumptions in culture: social behaviour, religion, sexual roles, etc and helps to provide the best decision for a particular situation.

METHODS

This part deals with the techniques which can be used to promote critical thinking skills among students. Participants should try them first, and give comments as to how they can be carried out. First, participants should discuss with the person sitting next to them, to come up with the answer to the following questions: **what is the difference between stereotype and generalization?** They should also state some examples of characteristics in different regions in Indonesia. The following is the table of characteristics that participants have to fill in.



Region	Characteristic(s)
North Sumatera	
East Borneo	
South Sulawesi	
West Java	
Central Java	
East Java	
Madura	
Ambon	
Bali	
Papua	

After the discussion, the participants should report on the results to the “class”. They then have to answer the question: are the characteristics they wrote stereotypes or generalization? What different aspects/considerations do they have in coming to their conclusions?

The second activity deals with reaching group consensus on a story; participants have to discuss in small groups in doing the directions and the debriefing questions. The activities are as follows.

Group task:

1. Read the following story, and then discuss the contents with your partner to come to a decision concerning the directions.
2. Analyze your answers; do you base them on your cultural values or on critical thinking? Please explain your decision.

Alligator River Story

Long ago and not so very far away, there lived in the town of Izodville, a young couple. Skip and Buffy were engaged to be married and Buffy, for reasons known only to her, insisted that she remain "pure" until the day of their wedding. Skip, while chafing under his imposed chastity, admired Buffy for her principles and loved her all the more.

Skip and Buffy's courting was complicated somewhat by the fact that Izodville was separated by a large river which teemed with man (and woman!) -eating alligators. Indeed, it was dangerous even to wander near the river's banks for fear of being snapped up by one of the ferocious beasts. However the town's forefathers (and mothers) had constructed a bridge over Alligator River (for that is what it was called) so that townspeople could traverse from one side to the other. Thus it was that Skip and Buffy crossed the bridge to be in each other's company.

All was not to remain so peaceful in Izodville. One spring a tremendous flood came roaring down Alligator River. (Some speculated that the LaCoste Dam had finally given way). While, thank heavens, little damage was done to the town, the single bridge was completely destroyed. A proposal for a new bridge was submitted to the Town Council. However with a controversy over sales tax distribution, protest from environmentalists and the requirements for sealed bids, it soon became clear that actual construction on the new bridge would not begin for quite some time.



Buffy could not tolerate being separated from Skip. Daily they would stand on the banks of the river and sadly wave at each other, while keeping a sharp eye out for the hungry alligators. Finally in desperation Buffy sought out Sinbad, the town's only sailor. She asked Sinbad if he would ferry her across the river so that she could be with her beloved. Sinbad agreed, but stipulated in the fine print of his contract that Buffy spend the night and bestow upon him her considerable favors.

Buffy was thrown into a quandary and sought advice of Old Norman who wrote a column for the local newspaper. Old Norman, however, refused to give her advice, claiming that it was none of his concern. He turned his back and went back to his typing. Not knowing what else to do, Buffy went back to Sinbad's penthouse and signed the contract.

The following day, true to his word, Sinbad ferried Buffy across the river. Skip was delighted to see his intended! After a long embrace Buffy, consumed with guilt, confessed that she paid her fare across the river with her virtue. Horrified, Skip pushed Buffy away and told her that he wanted nothing to do with her! Buffy was crushed! She wandered along the river's edge, seriously considering becoming a reptilian entree, when she met Sluggo. Sluggo asked what was wrong and when Buffy sobbed out the whole story, Sluggo rushed over to Skip's house and severely beat him up.

Directions

Each person read the story (5 min)

Each person rate the characters based on the scale below (5 min)

Each small group then collectively ranks the characters (15-20 min)

Assign 1 spokesperson from each small group to share their final rankings (facilitator writes selections on the board) (5 min)

Large group debrief; see below (15-30 min)

Debrief

Suggested debrief questions:

1. What did you consider when making your rankings...
 - a. as an individual
 - b. as a group
 - c. as a large group
2. How did your group come to decide on your final rankings?
3. What was your reaction when there was disagreement on the rankings?
4. What did you learn about yourself from this exercise?
5. How does this exercise impact how you make decisions that may feel "right" to you but others or the law say it is wrong?

(activities adapted from www.teampedia.net)

After doing the activities, participants will reflect on their answers and consider whether they come to the agreement of their answers by referring mostly to their cultural values or to their critical thinking skills.



Suggested topics for discussion

The following are some topics which can be used promote students' critical thinking skill, and the corresponding procedure of doing them:

- What measures does your local government take to protect the environment? In what ways do you as an individual act to protect the environment? In what ways do you harm the environment? Write a letter to your local government suggesting the best action that can be taken to protect the environment in your region.

This resource provides an instructional sequence designed to help students learn to frame effective, powerful questions. Within the context of preparing for a visit by a classroom guest, an interview, or a field trip, students brainstorm criteria for a powerful question and then use these criteria to evaluate the effectiveness of the generated questions. This whole-class experience prepares students for the task of independently generating questions.

- Compare and contrast the government in your country with the government of Australia. What is the most significant difference between these two governments? What can account for these differences or similarities? Predict what changes may take place in your region over the next 100 years.

Offer an overall assessment of the degree of difference: almost the same (i.e., the features are only slightly different), some differences (i.e., most features are different, but not that different) or very big difference (i.e., most features are very different).

Share their conclusions with the class.

- Learn about the history and development of "home for the elderly". Find out about their existence and practices in different parts of the world. Do you feel that kind of home suitable for Indonesian elderly citizens? Using the results of your research, take a stand on whether you agree or disagree about putting Indonesian elderly in such a home. Provide sound evidences for your stance.

This is a topic which can be discussed through a U-shaped debate which offers an alternative to the traditional two-sided debate. Instead of an adversarial debating format, this strategy encourages students to see the merits of all sides and to recast binary options as positions along a continuum. The goal is to encourage students to endorse positions provisionally while listening to others in an attempt to figure out the most defensible personal stance along a continuum of possibilities. Stress that students are not to try to convince others, but merely to explain why the position they are sitting in is the most defensible one for them. There is no need to reach consensus on the issue.

The activity can be done through one of the following ways

Approach A:

- arrange the class in a U-shape



- ask students with polar views (i.e., either strongly agreeing or strongly disagreeing with the proposition) to seat themselves at either tip of the U; ask students with mixed opinions to sit at appropriate spots along the rounded part
- ask students at each tip of the U to state their position and offer a few reasons only (if there is an imbalance in strong support for one side or the other, locate yourself temporarily in a polar position to get the discussion going)
- alternate from side to side, as students from all parts of the U offer their views
- encourage students to physically move along the spectrum if they have heard reasons that cause them to want to shift their intellectual position on the issue.

Approach B:

- invite students to individually decide which of three answers best represents their thinking: No, Yes or Maybe
- ask the Maybe group to stand in line across the front of the class and invite several spokespersons to explain their reasoning; when they are done, ask if any students in the audience have changed their mind and, if so, invite them to join the Maybe group
- ask the No students to form a line along the side of the classroom perpendicular to the Maybe group and invite a few spokespersons to present their reasons; when they are done, ask if any students have changed their mind and invite them to join one of the groups
- ask the Yes students to line up on the other side of the classroom facing the No side (the three lines should form a U shape) and invite several spokespersons to present their reasons; when they are done, ask if any students have changed their mind and invite them to join one of the groups
- encourage students who are in the Yes or No line to move closer to the Maybe line, if they are so inclined; conversely, invite students in the Maybe line to move to one end or the other, if they are attracted to that position
- invite further discussion, encouraging students to change their minds when they hear reasons that cause them to question their current position.

FINDINGS AND DISCUSSION

This paper argues that critical thinking skills can be promoted in students through the Cross Culture Understanding course offered in the English Department; furthermore, it has suggested some ways and topics that can be employed to reach the objectives. The writer supports the argument that critical thinking is not specifically Western culture; it actually does exist in the Asian culture as well. However, she is also in agreement with Lun's (2010) statement that basically, Asian students fall behind in their critical thinking skills compared to their Western counterparts mostly because of language barriers. That is why, critical thinking skills should best be trained and promoted in students of intermediate level,



whose English competence is sufficient for them to voice their critical thoughts in the spoken and written modes effectively. Nevertheless, it is also important that the critical thinking skills also be trained in high school students in simpler ways to introduce them to this essential skill to live in this modern world. What is important, though, is just like what Ellerton (2015) argues, that “It’s not enough to know about critical thinking, you have to know how to teach for it”.

CONCLUSIONS AND SUGGESTIONS

It is the hope of the writer that critical thinking can assist students to realize that, like Elder (2004) asserts, “prejudice against” certain people or groups can be as problematic as “prejudice for” certain people or groups. Therefore, any reasoning even of their own groups, must be “critically analyzed and assessed”.

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ETHICS EDUCATION IN INTERCULTURAL COMMUNICATIVE LANGUAGE LEARNING IN A MULTICULTURAL CONTEXT

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Abstract: The concept of *paideia* proposed by Heidegger gives a description of the meaning of space that is wide enough on education (Thomson, 2010). From this description, genuine education with regard to the development of civilization and traditions and policies (*sapientiae*) can be seen. When discussing education as *paideia*, cultural aspects and diverse cultures cannot be avoided because it is associated with the policy facing an increasingly pluralistic world development not only of culture but also ideologies. In the multicultural context, education is expected to generate an output of intelligent and wise men in the face of pluralism. On this side, ethics education pragmatically speaks of the role of local and realizes the goal of universal education. In the context of human life with cultural peculiarities, speaking of ethics education is a moral and cultural representation that requires an intercultural approach or intercultural communicative learning embodied in the accuracy of understanding, the selection of expression, personal cultural awareness, and culture of others so they can be applied in the production of language. The key dimension is knowledge, attitudes, skills of interpreting and linking, discovery and interaction, and critical cultural awareness. It emphasizes learning to think and act in an appropriate manner to do on ethics inheritance and consider the ethics and culture of others. It aims to develop a reflective attitude towards culture and civilization inherent in one's self and country or language he/she has learned. The final result is the intercultural speaker who is someone crossing borders and becoming a specialist in placing cultural property and symbolic values. In addition, learners will become a cultural mediator that excels in the era of global ethics.

Keywords: *Intercultural communicative learning, language ethics education, multicultural context.*

BACKGROUND OF THE STUDY

If we returned on the meaning of education, education is intrinsically *paideia*. Meaningful *paideia* is aligned with education. *Paideia*, from the Greek, means civilization, culture, development or construction, tradition, literature, and education; it probably has many more meanings that can be observed with greater frequency of semantics (Thomson, 2010, p. 254). Aloni (2007, p. 86) describes it as a meaningful concept of *paideia* at the beginning of meaningful humanity. Education, on the other hand, is defined as educational process of developing man's humanity or the process of education to build human's humanity; making himself living with magnanimity (nobleness of life).

Aloni (2007, p. 87) stated that the definition of culture which eventually emerged as the joint-classical humanistic approach to social-anthropological is a system of goals, values, knowledge, norms, behavioral criteria, and so forth. Therefore, related to culture and education, came the oral tradition (culture of



speech). Understanding the culture of speech means understanding the realm of pragmatic that was once sociolinguistic which will determine the ability to interact in the choices that indicates the values of a language. For example, someone who understood the oral tradition of Java would appropriately select the expression in the interaction and communication.

Education as paideia include noble cultural values presented by Roosseno (2015, p. 2) as three concentric circles consisting of values and norms or ideofact which manifestations are compassion, sincerity, friendship, honesty, loyalty, and so forth; behavior or sosiofact comprising customs, gesture, movement, performance, performing arts, and so forth; material object or artefact consisting of temples, churches, monuments, mosques, architectural works of artists, and so forth. Education is engaged in efforts to make a man has three actions i.e. to callous, socialize, and create. Paideia in cultural interactions placing the third as a foothold to educate and understand the state of education, especially in multicultural education, awareness on these three areas is so petrified of a person or group to integrate into their new environment.

In regards to education, ethics are the principles or values about good and bad behavior in education or rules regarding behavior, kindness and liabilities of education as a system. Ethics is always a measure of good implementation of education. Ethics is structured to enclose the practice of education in a country. There is no country that does not seek to improve the quality of ethics. The difference is in the paradigm of thinking associated with the philosophy that espoused the country. Japan, China, the UK are an example of countries that are persistent in instilling ethics in education, especially if they were put on a moral issue. China is so persistent to build fine character through the study of ethics and aesthetics early. Moral learning is touched by the teachings of Deng Xiaoping (Lanqing, 2004, p. 320). Japan also seeks to teach moral that comes from the heart of the concept kokoro no kyoiku. England with back-to-basics motion focuses on learning and the introduction of good and bad. Indonesia has also showed progress in terms of attention to ethics learning with the integration of character education that is now called manners (Standish, 2007, p. 34).

In a multicultural society, rapid change is always experienced as a reaction to the cultural diversity and all of its components. In these circumstances we need to realize the emergence of integration. Carl and Portera (2011, p. 17) states that there are two types of integration, i.e. primary and secondary integration. Primary integration is a meaningful stage that may occur when immigrants (people entering a new community) despite the nostalgic feeling with natural environment, begin to internalize the values and adapt to the lifestyles in their new country and form a cultural acceptance.

Intercultural education can accommodate ethnic differences and cultures with different types of integration (Carl dan Portera, 2011, p. 17). Intercultural education facilitates knowledge, attitudes, skills other cultures embodied in interaction and communication (Atay et al, 2009). In addition, Jaiko (2005) states that intercultural education has an ethical orientation in the recognition of moral rights, think, and act. Kramsch and McConnel Ginnett (1992 in Or 2009) state that there is a target in intercultural learning culture with a comparison between its own culture and the culture of the target country to help students build a reflective attitude toward culture and civilization itself. From the description, it can be seen that intercultural education is an ethical effort to build a multicultural society interaction with the cultural



understanding, respect, and coexist without losing their cultural roots because there is an effort to reflect on the culture itself. Thus, intercultural education is an approach that is able to overcome the problems of multicultural education.

In essence, similar to *paideia*, intercultural education is a way to create humanistic education. One dimension is the general identity and particular identity i.e. developing a culture of general and special to be able to interact as part of multicultural life and be a person with autonomy (cultural distinction). Interaction is an absolute element in the educational life. Understanding the real condition of a culture is the best learning, especially in language learning. However, fostering reflective attitude on one's own culture and communicating pragmatically within the context of culture and another language is not easy. Therefore, intercultural education is needed in this context.

Intercultural education is a dynamic approach that has been constantly evaluated. In some scientific literature, intercultural approach is associated with education or research in an educational context. Intercultural approach is placed between universalism and relativism. The concept of universality in relation to the approach to humans disregards color, language, culture, and religion. On the other hand, it is relative to the concept that everyone has the opportunity to show their culture and identity and rights to equal the difference. It is an opportunity and restriction considerations that have been surpassed to build a new synthesis that will develop opportunities as multicultural dialogue and interaction can generate plurality of descriptive elements in the form of human life from many cultures that live peacefully side by side. Carl and Portera (2011, p. 20) say that it is a process of intercultural interaction. He explained that education, which is developed in a multicultural society, is a process of interaction that generates awareness and application in the form of attitudes and actions. The word intercultural contains the prefix *inter-* which implies the relationship, interaction and exchange of two or more elements.

A multicultural society can be formed if there is awareness of the presence of others with different traditions, customs, religions, and thoughts. In such circumstances, appropriate intercultural interventions will support interaction in such differences. Potera (2011, p. 20) states that inappropriate intercultural education is immobile culture and human hierarchies based on culture. With these circumstances, education will encourage interaction in difference to feel the alignment that will not require them to sacrifice their identity to be accepted in a community that has a different culture.

Developing multicultural education can be done by maximizing democratic treatment and communicative abilities contextually. Portera (2011, pp. 20-21) states that intercultural education is based on (1) The trans-cultural education with regards to human values, human rights, human ethics and human needs; and (2) the multicultural education with the knowledge to respect other people who have differences with him. These are supplemented with the opportunity to interact: direct exchange of ideas, principles and actions, with the ratio of the positions taken previously.

Intercultural education can be integrated with other disciplines. Carl and Portera (2011, p. 21) state that an appropriate learning process incorporates an intercultural perspective in all the school subjects and lesson plans. Interculturalism is another vehicle to understand the teaching and education. In that regard, education is placed on all things and different ways that may be applied in the classroom for altering the views, meanings, and relationships.



METHOD

This study uses BIPA class as the object of study of intercultural approach. Students are asked to practice competence and performance in the form of thoughts and attitudes in accordance with the development of the cultural knowledge of the language. By connecting to the competence of language skills intercultural competencies (skills, attitudes, values, and knowledge of the culture), students will be prepared optimally to participate in a global world. In this approach, students understand the views of other cultures and contribute to understand the culture of their own. Sinicrope et. al. (2012) states that the heart of intercultural learning is to prepare individuals to interact appropriately and effectively based on cultural background. Understanding the culture of being an integral component is an intercultural competence.

The experts' way of learning intercultural competence or the development method is different. Moeller and Nugent (2014, p. 4) formulate a description of emphases made by experts.

Table 1. Moeller and Nugent's Model

Bennet's pattern (1993) <i>Developmental Model of Intercultural Sensitivity (DMIS)</i>	Gudykunst's pattern (1993) <i>Anxiety/Uncertainty Management Model (AUM)</i>	Byrams' pattern (1997) <i>Multidimension Model of Intercultural Competence</i>	Deardorff's pattern (2006) <i>Process Model of Intercultural Competence</i>
Showing graph of internal evaluation of ethnocentricism and etnorelativism.	Focusing on the key to bridging the awareness of self as a component of other cultures.	Directing attitudes, knowledge, and skills needed to interact successfully in intercultural situations.	Creating sustainable work process on the attitudes, knowledge, results of internal and external results related to intercultural competence.

From these views, some researchers developed a procedure of learning a second language (foreign) with some possible methods.

The study will include a component of ethical values enshrined in cultural treasures reflected in proverbs. This study collects the data for an exploratory study of documents and participant observation. The study results in ethics language in the form idofect extracted from learning methods of Values in Proverb. The learning method is implemented in the following steps:

- (1) The teacher asked what was meant by proverbs and asked about proverbs in his/her country
- (2) Students are divided into groups consisting of 4 members. Each group is given different instructions. Group 1 was asked to explain the proverbs from the original sources. Group 2 was asked to answer anyone who uses proverbs while talking. Group 3 was asked to explain how proverbs reflect cultural values and to provide examples. Group 4 was asked to discuss why proverbs in a country are almost similar.
- (3) The groups were asked to discuss.
- (4) The students were asked to find meaningful proverb in the target language similar to the proverb in his/her language.

- (5) The students were asked to describe the use of perspective and the use of proverbs in his/her view.

This method was expected to be able to make students aware of the repertoire of language and culture as well as to compare and become aware of cultural differences in own language and the target language as a reflection of national character in the target language and the comparison with its own language. This research resulted in the construction of ethical values in the form of idiofect resulting from learning proverbs in intercultural methods. Ethical values can be developed in the representation of language skills and speaking appropriate to the communication needs of students.

Construction of idiofect values can be applied in the ethics of speaking by giving proper response in the event of communication. These things can be applied to understand the value contained in the proverbs in the target language and proverbs in his prior knowledge. In this research, participatory observation involved research subjects as informants to explore the values of ethics in proverbs.

FINDINGS AND DISCUSSION

In the data analysis, observation and interviews on foreign students at the Language Centre, University of Jember, ethical values were obtained based on an understanding of foreign cultures (in English). Indonesian and Javanese culture also contribute to some aspects of Indonesian culture. The study was conducted using Indonesian proverb records that reflect the same values with foreign culture in different linguistic information such as contextual factors (culture), mindset, and applied ethics. From the values of these proverbs, the concept of ethics education is the basis of cultural understanding. Description of the proverbs is as follows:

Table 2: Description of Approach in Intercultural Proverbs

Value in Proverb	English	Indonesian	Javanese or Other Language	Ethic Education
Controlling speech	<i>Confine your tongue, lest it confine you.</i>	<i>Mulutmu harimaumu</i> Meaning: Our words can be a tiger (hazard) for us	<i>Ajining diri dumunung ana ing lathi, ajining raga ana ing busana.</i> Meaning: The value of yourself is at the mouth, physical value lies in clothing	When using spoken language, word utterances need to be rethought whether it will have an adverse effect or could be dangerous to ourselves and others. Our value depends on our speech.
Honesty	<i>Cleanliness is next to Godness</i>	<i>Berani karena benar, takut karena salah</i> Meaning: The right (honest) people will dare to face everyone, the wrong people will		Honesty will bring us closer to the goodness in God's eyes. Honesty will make us more courageous to face life.



			live in fear.	
Responsibility	<i>As you make your bed so must you lie on it</i>	<i>Siapa yang menanam akan menuai</i> Meaning: those who plant will harvest the results	<i>Sapa kang nandur bakal ngunduh</i> Meaning: those who plant will reap the results	Each person will be held accountable by his actions
Respect the culture and customs of other nations	<i>When in Rome do as the Romans do</i>	<i>Di mana bumi dipijak di situ langit dijunjung</i> Meaning: we must respect the customs and habits of the area where we live	<i>Negara mawa tata, desa mawa cara</i> Meaning: each country has a trick or habit respectively	Everyone must respect the customs, habits and mindset of the people at home. Every who goes to another country or region should be taking into consideration the attitudes, behaviors, and habits of the people in that place
Doing a lot of work and little talk	<i>Empty vessels make the most noise</i>	<i>Tong kosong nyaring bunyinya</i>	<i>Kakean gludhug kurang udan</i> Meaning: Too much talk (lightning) but have no meaning (rain)	Being talkative without intelligence is bad manners. We must avoid the attitude of talking a lot
Efforts	<i>Where there is a will, there is a way</i>	<i>Sehari sehelai benang, setahun selebar kain</i> Meaning: work diligently as those made of cloth patiently despite finishing in a long time	<i>Sepi ing pamrih rame ing gawe</i> Meaning: a little bit of hope, but a lot of work	Worked diligently with the efforts. We have to find a creative way to work patiently and diligently to get results. We should work with sincerity, with more enterprising than the expected major rewards.
Being grateful	<i>A stumble may prevent a fall</i>	<i>Mengharapkan burung yang terbang, punai di tangan dilepaskan</i> Meaning: expect something big and uncertain, let go of the things that are considered small though it is	<i>Mburu uceng kelangan dheleg</i> Meaning: the pursuit of something big and uncertain, losing a small thing that is certain	Grateful for what you have and take care of anything that has been given or granted



definitely. No
thank already
owned

Learning a language with intercultural communicative approach analyzed using the orientation process view from Deaddroff shows the following components: (1) attitudes that consist of respect, judging other cultures with similar dimensions to the culture through proverbs and there is the attitude of curiosity and seeks to conduct discovery to realize the existence of culture or her own cultural paradigm; (2) knowledge comprehension, which is reflected in the awareness of the use of forms of speech for the proverb similar to target language that shows the relationships of the culture, for example the use of plant and graft in Indonesian proverb indicate the farming culture as a reflection of an agricultural country. Sociolinguistic information is shown in the form of awareness to provide adequate response to the attitude or choice of people from other cultures. For example, the culture of being patient i.e. having no intention of working, having a grateful nature i.e. not susceptible to things that are less promising, and so forth (3) external outcomes that become speakers who can communicate effectively and feasibly, and (4) internal outcome need to be informed frame of reference shift (i.e. adaptability, flexibility, ethnorelative view, and empathy). In this learning activity, students will know the ethical values in Indonesia which also has similarities with their own culture. Adjustment can be made based on the thought process of Indonesian society that is based on the meaning of proverbs. This happens because the maxim is a reflection of the culture and mindset of the people.

CONCLUSIONS AND SUGGESTIONS

This research studies the values in the adage applied in ethics education. This study is conducted through language learning in intercultural communicative approach. In the process of learning, foreign students studying Indonesian understand that (1) proverbs reflect culture, (2) proverbs are related to conditions and ways of thinking, (3) proverbs and sayings are substantiated through thinking procedure of using analysis and synthesis that have shared values such as ethics in controlling speech and restricting emotions in speaking, being honest, responsible, respecting other cultures, doing a lot of work and a little talk, trying or working hard, and being grateful for what you have or are given by God.

In subsequent studies, comprehensive discussions can be done on the mastery level of cultural understanding through proverbs, proverbs describe, and write based on the maxim to find the understanding and realization of the mindset or the views of students to proverbs. It would be beneficial to know the aspects of internal student outcomes owned.

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STUDENTS' LEARNING STYLES IN A MULTI-ETHNICITY SCHOOL: A CASE STUDY IN SMAN 7 SAMARINDA

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Abstract: Among the characteristics of good learning is learning to be attentive and be considerate of students' characteristics. These characteristics include culture and learning styles of students. In order to achieve learning objectives, learning methods employed by teachers should accommodate all learning styles of students with different cultures. SMAN 7 Samarinda is one of the schools in the city of Samarinda that is composed of students with diverse ethnic backgrounds. Students in SMAN 7 Samarinda come from Javanese, Banjar, Bugis, Dayak, Toraja, and Kutai ethnics. This research is a case study with 76 students of grade 10 as its research subject. The data were collected using interview and documentation. The results of the interviews and the documentation suggest that most of the students come from Javanese, Bugis, and Banjar ethnics, and the rests are Dayak, Kutai, Toraja, and Gorontalo. In relation to the kinds of learning styles, the finding shows that 50% of the students have visual learning style, 30% have kinesthetic learning style, and the remaining 20% have auditory learning style. Students' learning style is not much influenced by the ethnic backgrounds and culture of the students. Students with visual learning style do not only come from particular ethnic, but from a variety of ethnic backgrounds. Understanding learning style and students' ethnic background is very influential towards planning the teaching and learning activities to achieve the learning objectives.

Keywords: *Learning styles, multiethnic, high school students*

INTRODUCTION

Indonesia consists of 34 provinces with diverse ethnic and cultures. Indonesia's population is spread unevenly, with the majority of the population lived in cities. One of them is the city of Samarinda, provincial capital of East Kalimantan, a province with high local income which invites people from other regions to come for work. This has made Samarinda a heterogeneous or multi-ethnic city with ethnic groups that comprise Dayaks, Kutai, Banjar, Jawa, Bugis, Toraja, Manado, Bima, and others.

Samarinda's multiethnic population can also be seen in high schools where the students are also multi ethnic. This has concerned the education system and teaching and learning activities. Education in multiethnic schools is different from education in schools with homogeneous ethnic. Multiethnic education is a reflection of the uniqueness of human beings without distinction of race, culture, gender, sex, physical condition or economic status of a person. Multiethnic education as a policy in educational practice recognizes, accepts and confirms the differences and similarities of humans associated with gender, race, class.



According to Zamroni (2011), multiethnic education aims to provide equal opportunities for all students regardless of their backgrounds so that all students can improve optimally in accordance with the interests and talents. Banks (1993) stated that "the term multicultural education (now) describes a wide variety of programs and practices related to educational equity, women, ethnic groups, language minorities, low-income groups, and people with disabilities." In addition, multiethnic education is an education strategy that takes advantage of the diversity of cultural backgrounds of the learners as one of the power to shape the attitudes towards multiethnicity. This strategy is very useful, at least to the school as an educational institution to form a shared understanding of the concept of culture, cultural differences, balance and democracy in the broadest sense (Liliweri, 2005).

Multiethnic Education, in essence, is trying to help bring together tribal, race and class in a more humane space, with emphasis on the perspective of social plurality. Thus, schools are conditioned to reflect the practice of the values of plurality. Learning in a multiethnic high school must consider the cultural values and philosophy of the community, because it will help prevent cultivation in education. Learning that develops ethnic and cultural understanding can anticipate and appreciate the differences of students in learning situations (Maasawet, 2009). Also, it will promote anti-racism in learning. Teachers who are able to integrate culture into their teaching will be able to improve the achievement of learning goals.

Banks and McGee in Maasawet (2009) explain that learning in multiethnic schools have several dimensions that are interrelated with each other, namely: 1) content integration i.e. integrating different cultures and groups to illustrate basic concepts, generalizations and theoretical subjects; 2) knowledge construction process i.e. bringing students to understand the cultural implications into subjects; 3) an enquiry pedagogy i.e. adjusting the model of learning by way of student learning in order to facilitate students' diversity both in terms of race, culture, or social; and 4) prejudice reduction i.e. identifying racial characteristics of students and determine their learning models so that students actively participate and interact during the learning.

Learning in multiethnic schools does not only aim to enable students to easily understand the material being studied, but also to raise awareness of students to behave humanist, pluralist, and democratic. All of these objectives will be achieved if teachers apply learning in accordance with the characteristics of cultural differences in students who are integrated in the learning device (materials, worksheets, media, learning resources, and assessment).

Learning will work well when differences of students are well understood by the teacher (Slavin, 2000). In addition to ethnic and cultural differences of students, teachers must also understand the tendency of students' learning styles, so that students can understand the better learning material. According to DePorter (1992), students with different learning styles will study according to their types. The ability of students to understand the material and developing the material is also influenced by learning style. Students with a visual learning style will quickly understand a concept by looking through the media (pictures, diagrams, photos, videos, etc.). Students with auditory learning style tend to better understand the concept through sounds, such as through the explanation of teachers or peers. While students with kinesthetic learning style can better understand a concept by doing (making observations, a map, charts,



etc.). The differences in the students' understanding of concepts, needs to be understood by the teacher to be able to accommodate all students' learning styles so that it's easier to understand a concept (DePorter, 2010).

Learning styles is part of students' characteristics, hence learning style has a great influence in determining the success of learning. Learning styles affect a person to absorb and process information that would affect the understanding of concepts. According to Kirna (2010), "media and learning tools should facilitate students' learning styles." If teachers are to accommodate all students' learning styles, they need creativity to develop strategies and methods of learning in the classroom.

Teachers need to identify and give attention to learning styles, especially in multiethnic schools in which the class are made up of various ethnic groups and cultures. Upon understanding the learning styles of students, teachers need to adjust teaching to students' learning styles. Learning adjustment that teachers do to facilitate students' learning styles will facilitate students to process knowledge. According to Prasetya (2013), teachers can include all three learning styles in delivering course material. Students will learn best when they feel fit into the learning style in the running subject.

SMAN 7 Samarinda as one of the schools that have students from various ethnic must implement this strategy. For this purpose, teachers of SMAN 7 Samarinda need to understand the students' learning styles and characteristics based on students' ethnicities, so that learning objectives can be achieved well. Based on this, it is necessary to study the learning styles of students at SMAN 7 Samarinda which is a multi-ethnic school to know the tendency of learning styles from each ethnicity.

METHOD

This study uses descriptive qualitative method to analyse descriptive data in the form of spoken and written verbals so that research objects and behaviors can be observed (Moeleong, 2010). This research was conducted at SMAN 7 Samarinda, East Kalimantan.

The focus of this study is to investigate the learning styles of students in multiethnic schools. Data were collected through observation, documentation, and interviews. The collected data were then analyzed using qualitative descriptive analysis method. Data analysis result will be interpreted by triangulation theory, comparing and combining various theories in science and/or interdisciplinary fields, especially in science education. Analyses were also conducted with reference to peers, both from the same and different school.

FINDINGS AND DISCUSSION

SMAN 7 Samarinda is located at Jl. Soekarno-Hatta Km 1, District Loa Janan, Samarinda, East Kalimantan. The subjects were students of grade 10 which makes up the total of 216 students. This study focuses on the sample of class X.3 and X.4 i.e. 75 students. Selection of sample class X.3 and X.4 was done considering the composition of ethnic students representation in SMAN 7 Samarinda. Below is the ethnicity of students of SMAN 7 Samarinda:

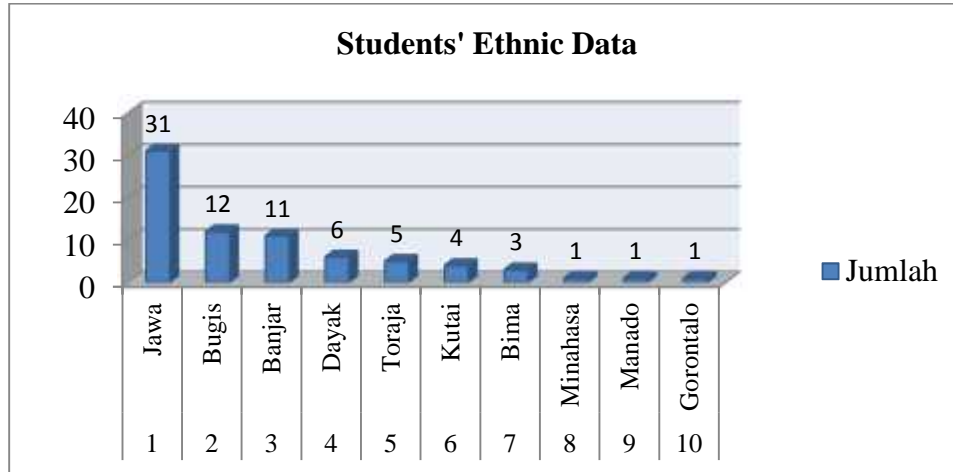


Figure 1. Data Ethnic Students of SMAN 7 Samarinda

The data show that the ethnic majority students of SMAN 7 Samarinda is Java (41.3%), Bugis (16%), Banjar (14.7%), Dayak (8%), Toraja (6.7%), Kutai (5.3%), and Bima (4%), Minahasa (1.3%), Manado (1.3%), and Gorontalo (1.3%). Each of these ethnic groups has a different character according to each ethnic culture. An ethnic group has six properties, namely: 1) distinctive names, 2) similar origin of family, 3) similar historical memory, 4) unitary cultural elements such as religion, customs, and languages, 5) common homeland, and 6) similar sense of solidarity in the population (Tilaar, 2007).

Below is the general description of the characteristics of some ethnic groups in the city of Samarinda which may not be consistent with the ethnographic study:

1. Javanese

Javanese are ethnic immigrants in the city of Samarinda with a distinctive character that is harmonious and respectful behavior (Conscience in Masaawet, 2009). The Javanese have a polite and smooth attitude, although somewhat closed hence they tend to be quiet and agree to different opinions (soeparto, 2005)

2. Bugis

Bugis ethnic immigrants in the city of Samarinda are mostly traders and entrepreneurs. Bugis ethnic group has the characters as bold risk takers in the pursuit of profits, they are confident, persistent, initiative and hard working (Liliweri, 2007)

3. Banjar

Banjar is an indigenous ethnic from South Kalimantan who migrated to East Kalimantan around 1565 from the Amuntai. Banjar are religious and sociable.

4. Dayak

Dayak is the indigenous ethnic of East Kalimantan who are friendly, honest and cooperative. Dayak inhabit the upper reaches of the Mahakam river in East Kalimantan.

5. Kutai

Kutai is a native ethnic of East Kalimantan who originally inhabited the coast of East Kalimantan (Ibrahim, 2009). In general, Kutai people are friendly, honest, polite, and religious.

SMAN 7 Samarinda is composed of diverse ethnic groups, learning activities must consider the cultural values and philosophy of the community as it will help familiarization towards education. Learning about the development of their ethnic and cultures can anticipate and appreciate the differences of students (Maasawet, 2009). Learning about the development of their ethnics and cultures will create anti-racism in learning. Teachers who are able to integrate the content into their multiethnic teaching would improve the achievement of learning goals.

Learning on a multiethnic group of students does not only aims to enable students to easily understand the material being studied, but also to raise awareness of students to behave humanist, pluralist, and democratic. All of these objectives will be achieved if teachers implement instructional models that correspond to the student and the material characteristics and integrate it in geography as well as the learning devices. Achieving the goal of learning requires preparation, planning, media, methods, and strategies. This is in line with the concept proposed by Degeng (1989) that the design of learning should not ignore the contents of the organizing strategies according to the characteristics of disciplines. In addition, teachers should also pay attention to the character of students, including student learning styles.

Students with learning styles according to the learning model tends to store information longer than those who do not fit. Findings from Sane (2003) shows that "multidimensional characteristics of students (learning style, intelligence, and motivation) are what is needed to develop learning that can accommodate various characteristics of the students". It shows that learning and learning style is an important factor in achieving the learning objectives. Below is the student's learning style SMAN 7 Samarinda.

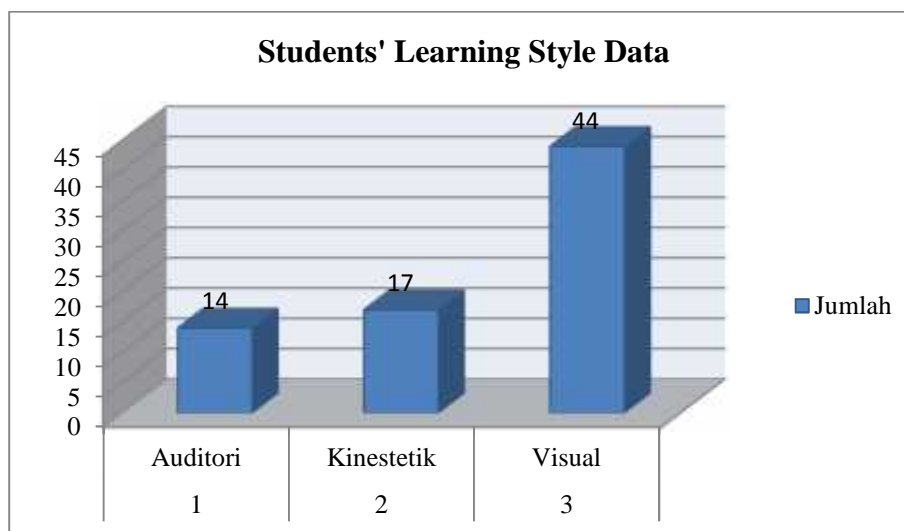


Figure 2. Diagram of Learning Style of Students in SMAN 7 Samarinda

Based on the data, the majority of students of SMAN 7 Samarinda has a visual learning style (58.6%), kinesthetic (22.7%) and auditory (18.7%). The ability of students to understand the material and developing the material is influenced by learning style. Students with a visual learning style will quickly understand a concept by looking through the media (pictures, diagrams, photos, videos, etc.). Students



with auditory learning style tend to better understand the concept through sounds, such as through the explanation of teachers or peers. While students with kinesthetic learning style, facilitate better understand a concept by doing (making observations, make a map, create charts, etc.). The differences in the students' understanding of concepts, need to be addressed by learning that can accommodate all learning styles of students to more easily understand a concept (DePorter, 2010).

In SMAN 7 Samarinda more than 50% of students have a visual learning style. For students who study in visual style, the eye/vision plays an important role (visual). In this case study, teachers should be more focused on using visual media. Teachers can make use of the materials or media that can be seen or understood by perception of sight. Materials or media used is books, posters, magazines, maps, and others. Internally, students may use imagination as a source of information.

Students with kinesthetic learning style is 22.7%. They will easily understand the material through the movements as a means of processing information into his/her brain. Students who have a kinesthetic learning style learn better through movement, touch, and activities. Students like this find it hard to sit quietly for hours and prefer activities that involve exploration (Tanta, 2010). Facilitating learning process for kinesthetic students can be done by: 1) Not forcing them to learn for hours; 2) Encouraging them to learn while exploring their surroundings (e.g. reading while cycling, using real objects for learning new concepts); 3) allowing them to chew gum during the study; 4) using a bright colors to highlight important things in the reading; and 5) allowing them to learn while listening to music.

Students who have auditory learning style is only 18.7%. They rely on the success of learning through the ear (hearing sense). Students who have auditory learning style can learn more quickly by using a verbal discussion or listening to what is explained by his/her teacher. Written information is sometimes minimal for auditory students to hear. Strategies to facilitate the students' auditory learning process may include: 1) encouraging them to participate in the discussion in the classroom; 2) encouraging students to read aloud; 3) discussing the idea with them verbally; and 4) allowing them to record the lesson material i and listen to it before bed.

Data on students' learning styles and ethnic in SMAN 7 Samarinda have been noted previously, the following data is based on ethnicity and learning styles of students of SMAN 7 Samarinda.

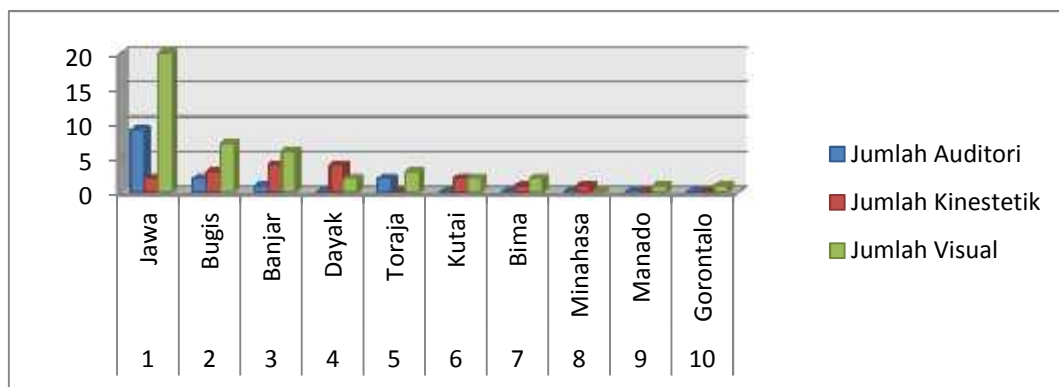


Figure 3. Data of Learning Styles and Ethnicities of Students in SMAN 7 Samarinda



From the data, it is known that students from Javanese ethnic have a visual learning style (64.5%), auditory (29%) and kinesthetic (6.5%). Bugis ethnic students have a visual learning style (58.3%), kinesthetic (25%) and auditory (16.7%). Students from Banjar ethnic have a visual learning style by 54.6%, 36.4% kinesthetic, and auditory by 9%. While the majority of students from Dayak ethnic has a kinesthetic learning style (66.7%), then visual (33.3%). Toraja ethnic students have a visual learning style (60%) and auditory (40%). Kutai ethnic students have a kinesthetic learning style (50%) and visual (50%). Bima ethnic have a visual learning style (66.7%) and kinesthetic (33.3%). Minahasa ethnic have a kinesthetic learning style. Students from both Manado and Gorontalo ethnic have a visual learning style. Based on these data, almost all students of SMAN 7 Samarinda from all ethnic majority have a visual learning style (44 students), except for students from ethnic Dayak and Minahasa. Students with kinesthetic learning style make up the total of 17 students from various ethnic groups, except the Toraja ethnic, Manado and Gorontalo. While students who have auditory learning style are only 14 students from four ethnics i.e. Javanese, Bugis, Banjar, and Toraja. So, the most dominant learning style of all ethnic SMAN 7 Samarinda is a visual learning style.

On learning geography, it is found that many concepts are concrete and should be taught contextually linked with experience or prior knowledge of students (constructivist), so that teachers can present material visually through the medium of learning. Media require all five senses of students to play an active role in learning. Teachers can customize the learning that is used to suit all learning styles of students (Gilakjani, 2011). Selection of methods and learning strategies should be able to accommodate the entire student learning styles so that the learning objectives can be achieved (Hasrul, 2009). According to Abidin et. al. (2011), the students' learning style does not change to reflect the material being studied. It shows that the students' learning styles are likely to remain unchanged in spite of the material being studied fickle and students have different cultural characters.

Learning geography in multiethnic schools become more meaningful, because it involves the environment and culture of the students as a learning resource. In accordance with the multi-ethnic education, learning geography provide systematic learning experience, multi-perspectives and problem solving. National Geography Standard (1994) revealed that "geography is the key competence and learning geography includes components of knowledge, skill and perspective geography". German Geographical Society (2012) states that "the primary purpose of teaching geography is to provide insights on a wide range of natural conditions and social activities in various parts of the world population". Geography also contributes to providing an understanding and skills related spatially oriented competencies that can be applied in everyday life of students.

The essence of education, according to John Dewey in his book *Experience and Education*, is a social process. Education is growth. Education is not preparation for life, education is life it self. Education is a social process. Education continues to grow. (cf., Herman J.P. Maryanto, 2011). Multiethnic education can be formulated as a form of awareness about cultural diversity, human rights and reduction or elimination of various types of bias (prejudice) to build a fair society and a life ahead. Learning geography to consider ethnic and learning styles of students will be able to present cultural diversity in responding to



demographic and cultural changes in a specific community or even the world as a whole or globally (Mahfud, 2006).

Based on these explanations, it can be concluded that education in a multiethnic school in response to the development of the diversity of the population is a demand of equal rights for each group. Multiethnic education covers all students without discrimination and discredit them by gender, ethnicity, race, culture, social status, religion, talents and abilities, and others. Therefore, by looking at the context of Indonesia, learning in multiethnic schools should be applied as an education that addresses the needs of the school with regard to the diversity of human complex and diverse culture, and reflect on the importance of culture, race, sexuality and gender, ethnicity, religion, social status, and economics in the educational process.

CONCLUSIONS AND SUGGESTIONS

Education in multiethnic schools must consider the diversity of students's cultural characters. In addition, the teachers need to know and understand the learning styles of students and students' diverse backgrounds. SMAN 7 Samarinda is a multiethnic school consisting of ten ethnic groups, namely Javanese, Bugis, Banjar, Dayak, Toraja, Kutai, Bima, Minahasa, Manado and Gorontalo. Learning styles of the majority of students of SMAN 7 Samarinda is visual, followed by kinesthetic and auditory. It is also found that in each ethnic, the majority learning style is visual.

Education in schools should put more emphasis on multiethnic cultural elements which vary according to the ethnicity of each student, so that students understand and respect the differences in cultural characters. Learning in multiethnic schools require teachers to be more creative in delivering of learning activities appropriate to students' character and learning styles. Teachers can use the model and media that can accommodate all students' learning styles and cultural characters so that learning objectives can be achieved.

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MULTICULTURAL EDUCATION VALUES IN LITERATURE

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Abstract: This paper aims to discuss the philosophical values of multicultural education in Aspar Paturusi's collection of poems *Perahu Badik: Membaca Laut (Reading the Sea)*. Aspar Paturusi is one of the national actors living in Jakarta who writes drama, novels and poems. Through its diction, poetry conveys dense and diverse values, such as religious norms, aesthetic, ethical and philosophical values. To reveal the value of multicultural education in the poems, this paper uses a hermeneutic approach by Paul Ricoeur.

Keywords: *Values, Education, and Multicultural in Literature*

INTRODUCTION

Literary works may include novels, short stories, serial stories, dramas, and poetries. Among these works, poetries are the most economic literary work in using vocabularies although the content or value may still be varied and compact i.e. may include multicultural education values of religiosity, esthetic, ethic and philosophy. However, this paper only discusses the philosophy of multicultural education value.

The elaboration of the philosophy of multicultural education value is confined into several aspects such as life principle, self-esteem, and hard work. Data source is derived from Aspar Paturusi (AP) poetry compilation. The poetry compilation book itself is entitled *Perahu Badik: Membaca Laut (Reading the Sea)*. Aspar Paturusi is a national actor who settles in Jakarta. He was born on 10 April 1943 in Bulukumba, South Sulawesi. Besides being an actor, he also writes literary works such as dramas, novels, and poetries. His published in the last five years are Poetry Anthology: *Badik*, 2011 and Poetry Anthology: *Perahu Badik: Membaca Laut*, 2015. The movies where he acts include *Latando di Tanah Toraja*, *Sanrego*, *Tragedi Bintaro*, *Tutur Tinular*, *Ketika Cinta Bertasbih I and II*, while TV cinemas that portray his acting are *Tukang Bubur Naik Haji and Berkah*.

Aspar Paturusi (AP) obtained his undergraduate degree from Faculty of Letters, University of Hasanuddin. Besides being a college student, he was also teacher and journalist. Before pursuing acting career, he worked as a teacher and journalist. His first movie was released in 1971, entitled *Latando di Tanah Toraja*. He had acted in movies for twenty years and since 1992, he has acted on TV dramas. In *Anak Hilang*, he performed successfully which resulted in his gaining Vidia Award for the category of the best male player in Festival Sinetron Indonesia (FSI) in 1992.

Revealing the philosophy of multicultural education value from Aspar Paturusi's Poetries involves several processes. The concepts of value, education and multicultural are explained first, followed by the elaboration of Paul Ricoeur's hermeneutic. Philosophy aspects, including life principle, self-esteem and hard work, are then discussed one by one.



CONCEPT: VALUE, EDUCATION, MULTICULTURAL AND HERMENEUTIC

The word value in English is rooted from *valere* in Latin, and *valoir* in Ancient French. In general, they mean grace or kindness (Mulyana, 2004, p. 7). Value is something phenomenal and distinctive to human life when it is perceived at certain context. Value is considered as phenomenal because not everyone can define certain value in similar way and value is said to be distinctive because not all people may have similar judgment on certain object.

Value exists not only within tangible material only but also remains within intangible space. Often, the values of intangible are higher than those of tangible. Intangible values include religiosity value, philosophy value, and ethic value. Through this perspective, it can be said that value aspects and new judgment can be maximized through the use of certain symbols (Wiranata, 2005, p. 39).

In *Kamus Dewan* (Iskandar, 1989, p. 864), value has several meanings such as degree, quality, level, noble thought, religiosity, communalism, and others. Value shall be something precious, important and necessary to human life. It is consistent with Gazalba (1989, p. 33) who asserts that value is something considered as precious by human or group of humans. Gabriel (1991, p. 144) admits that value is something ideal and also a paradigm that develops the desired and respected social reality. In essence, value is the belief that the ideal way of life is the best for the society.

Soelaeman (1988, p. 90) stated that human personal attitude towards anything they encounter in the world is determined by the value instrument they have acknowledged, personified and manifested into their behavioral pattern. In deep review, this value instrument is referred to the creator, the single source of human personalities, and only from the creator is then the transparent value system obtained to regulate the daily behavior of human. Meanwhile, Ambroise (in Mulyana, 2004, p. 23) concedes that value can be tracked from three realities i.e. behavior pattern, thinking pattern, and attitude pattern. To understand certain value, all these three realities cannot be separated. The tracking of three value realities is done by observing the tendency of people toward certain behavior. This observation may facilitate human in recognizing cultural difference across communities and nations. For example, in Indian culture (east), the gift from someone shall not be opened in public, whereas in Europe, the opening of the gift in front of other people is polite and respectful.

Ali bin Abi Thalib (in al-Qarni, 2008, p. 178) suggested that human value is understood from the good deed they have done. Knowledge, politeness, devotion, generosity, and morality of the human are the genuineness of human self which is not determined from face, style and social rank. It is consistent to the Quran in surah Al-Baqarah Verse 221 suggesting that "The faithful slave is better than polytheist though they are attractive to you."

Education is a process to change attitude and behavior of person or group of people. Usually, it drives human into maturity through teaching and training (KBBI, p. 1015). Therefore, education is a fundamental right for every youth. Government shall be enlightening the youths for the future because it is important for the youth to have capacity to lead the nation and to keep the nation competitive enough compared to other nations. This corresponds to the National Education System Act No.20/2003. Well-educated youths are those with capacity to produce better life order, including material, spiritual and socio-cultural aspects. It conforms to the education concept proposed by Founding Father, which is building the



mentality and awakening the physicality towards Great Indonesia that is wealthy, prosperous, equal, and prestigious.

One of national prominent figures within Indonesian education is Ki Hadjar Dewantara. He is the well-known education figure, and he is also the person who built the foundation of Indonesian education since the 1920s with his education concepts relevant to contemporary world. One of them is Tri Nga education concept, consisting of *Ngerti* (cognitive), *Ngrasa* (affective), and *Nglakoni* (psychomotor). This concept is identical with that proposed by Benjamin Bloom in 1956, which is popularly known as Bloom Taxonomy, comprising cognitive, affective and psychomotor. Indeed, Ki Hadjar Dewantara's way of thinking is not subordinate to the westerners or those from the more developed countries.

The term multicultural is derived from two words; multi means "many" and cultural means "civilization practice". The word multicultural is often added with the suffix -ism which gives it a meaning as "ideology or world-view" as in the case of multiculturalism. Mahfud (2006, p. 75) has said that multiculturalism represents the acknowledgement to the dignity of any humans who live in their own community with their unique distinctive culture. Every individual deserves to be respected and is responsible to live within their communities. The denial of this rights (politics of recognition) is often the main cause of gaps in many life aspects.

Suparlan (2009) has confided that multiculturalism is an ideology that emphasizes on confession and appreciation to the equal standing of different cultures. What is considered as culture is culture from any individuals or groups, or precisely culture devoted by various ascriptive social groups, such as ethnics, races, genders and ages. Multiculturalism ideology keeps pace with democracy process because multiculturalism advocates the equality of any individuals (human rights) before the power and the societies or communities.

Multiculturalism is firstly discussed in United States in 1960s when the discriminated ethnics, such as Afro-America, Indigenous-America, Asia-America and Latino-America, walk together to demand a change in all aspects of public service, including education. The discrimination has been obvious not only in social life, but also in organizational life despite the prohibition of such deed by the regulation.

The impact of discrimination is very harmful to social life. Future journey of the nation may be impaired by discrimination issue. Therefore, multicultural education activists, from elementary school to college, have agreed to consider the elimination of discrimination as main goal. Philosophically, Banks & Banks (1997, p. 435) describe multicultural concept as follows:

Multiculturalism can be defined as, "A philosophical position and movement that deems that the gender, ethnic, racial, and cultural diversity of a pluralistic society should be reflected in all of the institutionalized structures of educational institutions, including the staff, the norms, and values, the curriculum, and the student body".

Multiculturalism is a philosophical position or movement. It recognizes that genders, tribes, races, and cultural diversity of the plural communities must be accommodated into educational organization, and be reflected into staffing, norms, values, curriculums and students. Therefore, multicultural content must be provided in every education level to prevent discrimination. It is expected that multiculturalism will



change attitude and behavior of educated participants into harmonic life between them and communities, as explained by Gorski (2010) in the following:

Multicultural education is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and a dedication to providing educational experiences in which all students reach their full potentials as learners and as socially aware and active beings, locally, nationally, and globally. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of injustice.

The essence of Gorski's position is that multicultural education is a progressive approach to respond to discriminative education. All educated participants have similar rights, hence must not be given discriminative education service, and shall be served regardless where they live (rural, urban and metropolitan). Therefore, multicultural expects a harmonic life by removing the injustice.

Maryaeni (2013, p. 132) adds that multiculturalism contains noble values that must be preserved and practiced into daily life. It is then not surprising if norms, customs, and noble behaviors are considered as very substantial nowadays. However, the diminishing of noble behavior, good attitude, and solidarity as well as the cooperation, is also quite evident. It indicates the fact that multicultural values are not applied properly amidst social life.

So far, it can be said that multiculturalism is an effort to live together in peace. Therefore, the center of attention and emphasis in multiculturalism is the understanding and rationalization that individuals and social groups may live together with their differences, including the difference in tribe, nation, ideology, religion and culture (Muliadi, 2014, p. 44). Through this understanding and rationalization, every individual is only a part of community, and any differences in tribe, nation, ideology, religion and culture shall be put under the frame of equality, thus refusing the principle of the dominancy of the powerful group over the minority.

Hermeneutic is a branch of science that interprets text-based language or written language. Thus, hermeneutic can be used to understand the language in literacy work, especially poetry language, because poetry language often expresses the meaning implicitly. Ricoeur (2006, p. 58) declares that language is the first place occupied by hermeneutic, and very often, language is the written language. Ricoeur's hermeneutic utilizes a textual concept to understand natural language characters. The method of understanding these characters involves an interpretation at the most basic level of speech. These characters are called polysemy. Polysemy is defined as a form of word with more than one meaning depending on the usage in certain contexts. Therefore, choosing the context selectively will determine the value of the words contained within the message delivered at certain moment.

Basically, certain text is always autonomous when undergoing de-contextualization (liberating itself from the context) and re-contextualization (reentering itself into the context). There are three kinds of text autonomy, they are: (1) intention of the author, (2) cultural situation and social condition of text production, and (3) to whom the text is made. Through this autonomy perspective, text de-contextualization means liberating itself from the limited horizon of intention of the author. Text opens itself for wide possibilities of to be read by everyone despite the different reading styles.



Ricoeur's hermeneutic theory attempts to integrate explanation and understanding into a constructive dialect within textual horizon. According to Ricoeur, text is a written discourse. Therefore, interpretation dialect must be closely related to the concept that separates speech occurrence from meaning. Taking this into account, Ricoeur conveys that reading paradigm is the pair of writing paradigm. The objective goal or meaning of a text may differ from the subjective goal of the author. The expected meaning of a text must be interpreted comprehensively. It is reasonable because text may have contents that allow the text to be reviewed in various ways.

Sumaryono (2005, p. 105) explains that every interpretation is the effort to unload the hidden meanings or the effort to open the folds of meaning levels consisted in the literature meaning. One target of various hermeneutics is to struggle against cultural distance, meaning that the interpreters must take a distance to produce good interpretation. According to Ricoeur, hermeneutic is a theory about interpretation rules against certain texts or against the group of signs or symbols considered as text (Suratno, 2005, p. 105). Therefore, hermeneutic tries to eliminate mysteries in symbols or texts by opening the unknown veil hiding behind symbols or texts.

Ricoeur's hermeneutic needs one presumption, and one presumption estimates another. It is said so because text contains a plurality of inherent meanings that facilitate interpretation in various ways. It means that interpretation is an open process, but not arbitrary and not susceptible to change. To undergo deep interpretation, the interpreter must enter text world by following the stream of understanding to the other meaning (referential), or from the internal structure to the projected world (Rafiek, 2010, p. 6).

The work method of Ricoeur's hermeneutic involves several steps namely: (1) the symbolical step, or understanding symbol by symbol, (2) the step of giving a meaning by symbol, and of exploring the meaning in precise way, and (3) the actual philosophical step, which means thinking by using symbol as the point of departure. These three steps are closely related to the steps of language understanding, which include semantic, reflexive, and existential or ontology (Sumaryono, 1999, p. 111). The work method of Ricoeur's hermeneutic is applicable to uncover the multicultural education value of literature (poetry) from Aspar Paturusi. Aspects reviewed from Aspar Paturusi poetries are life principle, self-esteem and hard work. Each will be explained one by one.

LIFE PRINCIPLE

Aspar Paturusi (AP) poetries contain data related to life principle shown as follows:

The ancient howl of the ocean's children
 Standing upright on the moss-covered fortresses
 The phinisi boats will soon set sail
 It's useless for the waves and the storm
 To intercept at one island and another

There's no way back
 No one calls for home
 When the sails unfurled
 The rudder sets its destination



Title of poetry is "Makassar". This poetry indicates life principle or life attitude of Bugis-Makassar communities (who are mainly sailors). This finding is obtained after Aspar Paturusi understands semantic variant of the adjectives adhered into the purposively selected items and he constructs these items into his "Makassar" poetry. The meaning of semantic variant can be observed after it is abstracted into the relationship of subject-predicate. The subject units of this poetry include: *deru purba anak-anak laut; perahu-perahu pinisi, whereas the predicate units involve: tegak di atas benteng-benteng berlumut; segera bertolak (maka) sia-sia gelombang dan badai menghadang dari pulau demi pulau; tak ada jalan surut; tak ada memanggil pulang saat layar terkembang (dan) kemudi mengukir arah.*

Semantically, the group of the subject units can be described as follows: *deru purba anak-anak laut* indicates challenge or struggle encountered by sea children; *perahu-perahu pinisi* refers to the nickname of boat used by sailors from Tanah Beru, Bulukumba District, South Sulawesi. The group of the predicate units can be explained as follows: *tegak di atas benteng-benteng berlumut* describes about very old but strong building; *segera bertolak (maka) sia-sia gelombang dan badai menghadang dari pulau demi pulau; tak ada jalan surut; tak ada memanggil pulang saat layar terkembang (dan) kemudi mengukir arah*, these parts indicate that whatsoever or whoever give impairment will be ended useless.

Based on semantic understanding above, it can be inferred that the persistence of life principle is a legendary order of life for Bugis-Makassar people since long time ago. When the anchor is lifted on board and the sail is extended, Bugis-Makassar people prohibit themselves from being hesitant or going to the shore although huge waves and storms strike the boats/ships. This character has been found in poetry verses i.e. (*perahu*) *segera bertolak (maka) sia-sia gelombang dan badai menghadang dari pulau demi pulau; tak ada jalan surut; tak ada memanggil pulang saat layar terkembang (dan) kemudi mengukir arah.* Such heroic event is similar to the author's childhood experience, when he went to his uncle's embankment. His uncle's embankment was located in the remote area. It took four hours to get there on road journey, but took only one a half hour via the sea. The boat passed through the sea, the surface of which almost parallel with the top edge of the boat where the author sat.

Sia-sia gelombang dan badai menghadang dari pulau demi pulau can be understood as a huge challenge that can endanger life, but it is not strong enough to change the life principle deeply rooted in the heart of sailors or cultural supporter communities. In Bugis language, there is a proverb, *lebbi moi mate daripada lisue*, which, in Makassar language, is *kulakbirangngi tanglangnga daripada ammoterekka*. Both proverbs mean that it is better to die/drown than to return to the shore after the boat sails. Other poetry by AP that has equal standing with Makassar poetry is Kemudi, because the latter contains verses such as: *kau jaring rezeki di laut/wajah istrimu di buih ombak/ tangis anakmu ditiupkan angin//kau tetap lajukan perahu/kemudi tekad tetap terenggam/layar harapan terenggam*. This life principle is getting stronger if there is a hope that an aspiration will be achieved.

By taking reference from semantic understanding and reflection above, it can be seen that the understanding about life principle is identical with the persistence to hold faith. Bugis communities are familiar with *toddo puli tellara*, literally means that boat or house (stage house) that has been pegged shall not move in whatsoever ways except when the peg wood or the peg groove is broken. In essence, this expression illustrates the fact that anything believed as truth or agreed collectively as truth shall not be



denied although the soul is on the bet. Life principle, indeed, reflects the persistence of conviction and also the obedience to the collectively agreed decision although the decision gives negative impact. It also means that people always keep their words or promises.

In multicultural way, every national tribe has life principle because it gives encouragement to individuals to do something beneficial to their life, either for their personal self, household or communities. For instance, Bugis communities give high respect to the principle of *Toddo Puli Tellara*. It illustrates people who hold their religiosity by keeping promises and maintaining good words.

SELF-ESTEEM

In *Aspar Paturusi Poetry Compilation*, datum (poetry) related to self-esteem is found such as in the following poetry:

Piut, no one knows your name
 Grandpa has to believe, child
 The life in your time is better
 It is peaceful
 Everyone's healthy and smart
 Respected by nations
 Seven times the world's champion

Piut, my generation dreamed of
 An honored life
Sipakatau sipakelebbi
 Our bugis ancestor command child
 To respect each other
 To glorify each other

The poetry is entitled "*Surat Kakek*". This poetry contains the words *kakek* and *piut*. *Kakek* means people in very old age or much experiences, whereas *Piut* (grandchild) means young people with less experience. The meaning of word or word group in the poetry becomes clearer after giving them position into subject and predicate. For instance, the word or word group of the subject is *kakek*, whereas the predicate includes *harus percaya nak, hidup di eramu lebih baik semua, aman, tenteram, sehat, dan cerdas-cerdas (dan) disegani seluruh bangsa, tujuh kali juara piala dunia; ini impian generasi kakek hidup yang terhormat 'sipakatau sipakalebbi' pesan leluhur orang Bugis nak, saling menghormati antar-sesama, saling memuliakan sebagai manusia*.

Semantically, it is understood that *Kakek* represents the existence of old people who has experienced the bitterness of life and then delivers the message to *Piut* (grandchild) by saying *harus percaya nak, hidup di eramu lebih baik semua, aman, tenteram, sehat, cerdas-cerdas (dan) disegani seluruh bangsa*. The message from *Kakek* that reflects self-esteem is the word *disegani*. The word *disegani* derives from the basic word *segan* which means *takut* (feared) and *hormat* (respected). The



nation considered as *disegani* is the nation that is feared and respected by another. The respected nation has advantages or superiorities over other nations. Such advantages may be obtained from, for example, winning the international event. Besides the word *disegani* that symbolizes self-esteem, there is also the word *sipakatau sipakalebbi*. The word *sipakatau sipakalebbi* is the expression in Bugis language, meaning mutual respect among humans.

Semantic understanding and reflection above contribute to the fact that self-esteem or self-respect, either for individual, group, or national, can be obtained if individual or nation where this individual lives have tranquility (*ketenteraman*), resiliency (*keuletan*) and intelligence (*kecerdasan*). It means that self-esteem is obtained through hard work and sincerity, and the wisdom of Bugis peoples is familiar with expression *resopa na temmangingi naletei pammase Dewata* (only by hard working without boredom or insipidity, then God will give blessing). This wisdom implies a value that persistence and resilience at work are non-negotiable mandates for individual or nation if they want to achieve their aspiration. This wisdom of Bugis peoples is in line with the Quran surah 94, verses 5 and 6) which states that 'Because actually after difficultness is easiness; actually, after difficultness is easiness'. In this epistle, God (Allah) mentions twice consecutively the importance of hard work and persistence before achieving happiness. It can also be interpreted that self-esteem is obtained from hard working and never giving up.

In achieving their aspiration, Bugis people are prohibiting themselves from interfering with the rule of games, such as using tricky methods to harm or to inflict others into loss, because the methods may not give tranquility and respect. The product of such fraudulent method is the prominence of anxiety due to being haunted by the consequence of destructive behavior or action. Therefore, Bugis people achieve their self-esteem or self-prestige by advocating local wisdom *sipakatau sipakalebbi*. The principle of *sipakatau sipakalebbi* can be signified as the effort to treat other human in humane way.

Pursuant to semantic and reflective understanding above, it is said that self-esteem or self-respect shall not be obtained by only doing nothing, but it is achieved through hard working, persistence, intelligence and patience. Therefore, it is also said that self-esteem is the sincere humanity effort.

From semantic and reflexive understanding above, it can be inferred that multicultural value of self-esteem shall be respected by every person without discriminating social, cultural, tribal or religious backgrounds. Attributes emphasized to obtain self-esteem are hard working, persistence, intelligence and patience, and mutual respect of one to another.

HARD WORK

Aspar Paturusi (AP) Poetry Compilation also comprises data (poetry) related to hardwork which is explained as follows:

Months or even years

The fishermen leave their home village

Their wives raise the children

To meet their fathers when they are teenagers



In a moment after the morning prayer
Go along with the rudder
Whole heartedly go to the sea

The poetry entitled "Tanjung Bira" above contains the word kerja keras. The meaning of word or word group in the poetry can become more definitive after giving them position into subject and predicate. Word or word group in the subject include *pelaut* and *istri*, whereas those in the predicate are *meninggalkan kampung halaman*; *membesarkan anak-anak*; *setelah besar baru bersua dengan ayah*.

Semantically, word or word group in the subject are *pelaut* and *istri*. *Pelaut* means someone work by sailing on the sea or by being a fisherman, while *istri* is a married woman. Husband-wife or household is the smallest relationship unit in the communities. The word *pelaut* is not only denoting the one of job types but also representing the husband of the wife. Word or word group in the predicate involve *meninggalkan kampung halaman*; *membesarkan anak-anak*; *setelah besar baru bersua dengan ayah*. The individual who leaves the home (*meninggalkan kampung halaman*) is the fisherman (husband), whereas that who raises children (*membesarkan anak-anak*) is wife, and this is highlighted by the word after they grow (children), they meet their father (*setelah besar baru bersua dengan ayah*).

Based on the semantic finding above, it can be reflected that a fisherman's household is living in harmony. Each partner of the spouse understands and respects the role of each other in order to create household harmony. Husband knows his role as the economic pillar of the household and therefore, he works hard for subsistence and attempts to fulfil the household necessities. Husband can leave home for months and years. All of these are his mandates to take care of his household responsibly (wife and children). The wife who is left by her husband for work will raise her children without the presence of father. Even, it is told that father usually meets his children when they are teenagers.

Bugis people, especially those with sailor background, consider this condition as common household life. Wife left for months or years is required to be loyal in waiting for her husband, and the patience of waiting for her husband is reflecting deep fidelity of the wife. Besides, wife left by her husband cannot escape from hardworking because it is possible that they may have bigger mandates, precisely looking after her children and also finding additional income if husband's remittance is late.

Being a sailor or fisherman is not only a job with hard work but also with strong determination and courage to sail over the strong wave in the sea as described in "Pelaut Tua" poetry. In one paragraph, it is written: *sebentar sehabis salat subuh*; *berangkatlah bersama kemudi*; *tekad bulat menuju laut luas*. The word *pelaut tua* means that the person is a sailor or a fisherman with great experiences. After early morning prayer (*sebentar sehabis salat subuh*), he goes to the sea searching for fish (*berangkatlah bersama kemudi*). Such work has been done until his old days although he must encounter huge challenges such as heavy wind and gigantic wave. All of these are coped with readiness because he is determined to himself to sail through the sea (*tekad bulat menuju laut luas*).

Based on semantic and reflexive findings above, the existence of hard work can be understood. Hard work represents a persistent effort of someone to fulfill household necessities and to preserve self-esteem of the peers. For sailor, hard work always involves self-determination to cope with heavy wind and



huge wave. Hard work is *reso* in Bugis language, and for Bugis people, there is *Elong* (song) for this hard work, containing these lyrics, “*Tinulu kuala lonre, pata kuala guling, pesona sompekku*” (I modify rajikan into lonre [small boat/ small canoe], I modify *teliti* (thoroughness) into *kemudi* (steering wheel), and then *tawakkal* (submissive to God) is my sail), composed by Amaluddin (2009, p. 375). When denotative meaning is perceived into connotative meaning, then the essence of *reso* is diligence, persistence, and thoroughness as well as self-submission to God.

Principle of hard work (*reso*) motivates Bugis people to leave their home town for successful destiny. Despite greater emphasis on hard work, Bugis people do not forget their submission to God because only God can consider whether hard work is blessed or not. In other words, being submissive to God is their sail. All these statements fortify the life of Bugis people, especially when they have less outcome or they receive nothing despite hard work they commit. They are not giving up easily because the final result of hard work is always submitted to God for blessing.

In multicultural perspective, almost all tribes or nations consider hard work as their life principle. Hard work among Japanese is called Bushido. Chinese often submits to Confucianism and considers hard work as a mandatory deed to respect the ancestor legacy. Failure is dealt by not easily giving up. South Korean people are familiar with Hahn and Koenchanayo, meaning “it is OK for good enough although it is far from expectation”. Hard work is then a necessity and even a mandatory deed for every tribe or nation because hard work helps improving the life and also lifting the social esteem.

CONCLUSIONS AND SUGGESTIONS

In literary works, including poetry, the embedded values always motivate the reader to perform certain actions in smart and wise ways in various life aspects. It surely aligns with the fact that multicultural education values, indeed, expect the presence of mutual understanding and tolerance in the life of nation and state in order to create peaceful and harmonious situation. Aspar Paturusi shows similar expectation in his poetries.

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THE MEANING OF RIVER FOR BANJARMASIN COMMUNITY, SOUTH KALIMANTAN, INDONESIA

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Abstract: Banjarmasin is well-known for its slogan "The City of Thousand Rivers". The rivers are highly valued by the Banjar community, particularly when it is linked to its culture. This study aimed to investigate the Banjar community culture which is related to the river function. The method used in this research was descriptive qualitative by employing preliminary studies and literature review. The data were collected through a field survey. The results showed that the meanings of the river for Banjarese are reflected in their daily lives. The main function of river for the people of Banjar is for transport infrastructure as well as supporting economic activities, interaction and socialization.

Keywords: *value of river, Banjarese community, Kalimantan-Indonesia*

INTRODUCTION

Based on the geography location, Banjarmasin's rivers flow from Martapura River. The river influences the city's drainage and gives its own identity to the community's life. According to the data acquired from Department of Natural Resources and Drainage, the total amount of rivers and creeks are 195; and 110 of them has already been identified, while the other 85 are still not.

The basis of Banjarese community's culture is water culture that can be traced back to its historical records. The rivers have some relation with the history of Banjar kingdoms. The center of Banjarese Monarchy is located at several points along the riverbank. The term Banjarmasin was initially created by Dayak Ngaju tribe (Berangas clan) and other clan called the colony of Malayans tribe on the north part of Kuin River's creek. Banjar is derived from Dayak Ngaju's language which means colony or line-in-a-row-village, as how the homes of Malayans were arranged in a row along the riverbank, while Masih means Malayans. Therefore, Banjarmasin means the village of Malayans.

The life of community pattern-which later be formed around the three Banjar sub-tribes (Banjar Kuala, Banjar Pahuluan, dan Banjar Batang Banyu)- is community water culture. River culture can be interpreted as a way of life for the people who live next to the rivers. As a way of life, a river is an area for living and shaping the character of the community which is reflected in its physical, social, cultural, and economy. The ways to adapt and survive are performed by adjusting people's lives to the characters of the river, the ecology and the resources (Goenmiandari et al., 2010). For each group, the cultures are developed as a result of interaction between members of the community and their experiences (Wostl et al., 2008). Hence, this is how they perceived the presence of rivers and how they interpret it.



River has significant value for the Banjarese community. This is in line with the idea proposed by (Lansing et al., 1998), who mentions that “the river as a form of natural capital for the tribe”. Almost all areas of the riverbanks in Banjarmasin are inhabited by small villages. River, for the ancestors of “Urang Banjar” (terms for the Banjarese), becomes an inspiration to expand the settlement on the swamp or near the river. The settlements constructed on the riverbank are initially with the river banks. The construction of the stilt house is arranged according to concept and traditional value of the river. The regulation stated that all houses which is built along the riverbank should be oriented or facing to the river (Mansur, 2007).

The impact of another river towards Urang Banjar’s culture is obviously on the use of villages’ names associated to the names of the river. All old villages in Banjarmasin are named after the rivers, such as Kampung Sungai Jingah, Kampung Sungai Miai, Kampung Sungai Bilu, Kampung Sungai Alalak, and Kampung Saka (Tertiary canal) Permai (Subiyakto, 2001). The villagers who are connected through the streams are more harmonious and naturally well-organized.

Boat or jukung plays a substantial part for the people of the communities along the rivers. Before the existence of roads, boat was the only general transportation and the trading tool (Subiyakto, 2004). People carried their harvests or crops and sold it directly from the boat. The gathering of hundreds of boats that carry out the crops and life necessities is what today we called floating market. Recently, this activity still can be found along the Kuin Cerucuk and Lok Baintan river.

Acknowledging above condition, the interaction between the riverbank and the community is interesting to investigate. The value of river for Banjarese community will be discussed in this article, particularly the communities who settled along the riverbank.

METHOD

In order to reach a comprehensive understanding of river-community interaction, this study used descriptive qualitative method. Physical and social aspect is reflected both in research methodology and style of analysis. In investigating the river-community interaction within Banjarmasin region this study draws on (1) existing statistic data (2) field survey and (3) interview.

The research is located in Kuin area (the first developed region in Banjarmasin). Kuin is also known as the floating market location where located through Kuin Cerucuk creek.

FINDINGS AND DISCUSSION

The value of river for Banjarese community can be seen from the learning process that constantly continues to establish the local wisdom. The local wisdom of Banjarese community related to the use of river is the development of some canals for irrigating and also as transportation tools in the hinterland. Based on information from the local community leaders, the activity had been done by first Banjarese. Subiyakto (2007) mentions that there are three types of canals Banjarese community; (1) *Anjir (Antasan)*, is a primer canal that connects two rivers for transportation and irrigation; (2) *Handil (Tatah)*, is a canal that disembogues the river or anjir. It is built to canalize water into the farming areas. It is owned by certain groups of people; (3) *Saka*, is a tertiary canal used to canalize water from handil. It is owned by a family or private property. Those canal reach dozens of kilometers.



Anjir, Handil, and Saka have the main functions as farming irrigation and transportation for many areas. The transportation known as *Jukung* (sampan) or small boat. There are various kinds of *jukung* acknowledged by the Banjarese community such as *Jukung Sudur, Bakapih, Anak Rimpang, Pelanjaan, Tambangan, Pandan Liris, Batambit, Bugiwas, Tiung, Hayawan, Kelotok, Patai, Rangkan, Getek, Undaan, Parahan, Paiwakan, Katinting, Peramuan* and *Serdangan* (Ideham et al, 2015).

From the economic point of views, the value of river can be seen through the existence of floating market. One of them is located in Kampung Kuin, Kuin Cerucuk Village in Banjarmasin. The existence of floating market can be traced back to the appearance of the Banjar royal palace located on the Kuin riverbank. The Palace was built not far from a port, a city square, and some mosques (Norpikriadi, 2015). The Port in the Sultanate of Banjar was originally built on estuary of Kuin River. The interaction between sellers and buyers occurred in the boat and known as the floating market. Barter can be carried out among vendors, or using a medium of exchange in the form of money, for the people whose status only as a buyer. Barter is done by exchanging goods like fruits, vegetables, or fish to basic needs such as basic food items, or other crops.

Besides in floating market, the traders sell their goods along the river. They stop at the villagers' bridges or at public bridges. Banjarese community calls this kind of bridges as *batang* or *titian*. The transportation used is *jukung* or *klotok* (motor boat). Based on the information from the traders, the reason why they use this kind of transport is due to its practicality and convenience, especially if it is just a creek. The goods such as agricultural or farming products, fishery products, food and grocery items can be traded easily since traders can make transactions with buyers at *batang*.

For the buyers, buying daily needs such as vegetables and fish in the river is more practice. According to them, it is not waste much money and time, especially for the transportation. They just need to wait for the traders pass their bridges. While they are waiting at *batang*, they are washing their clothes. Based on the information, they like to go shopping at *batang* because the price of goods is cheaper, and the traders usually take the wares directly from farmers. In addition, trading goods such as fish, vegetables and fruit are still in fresh condition.

Batang or *titian* used by the community to reach houses, to pass through the rivers, or to interact with the community in the village. *Batang (titian)* in the riverbank settlement is created from 1-2 meters' width boards. The boards are arranged in line, leaned on a pillar about 1-3 meters in length which is directly plugged to the river.

According to Mentayani et al. (2011), as seen from the patterns of the *titian* in the riverbank settlements can be differentiated into three patterns. The first pole, *titian* straightened and flanked by lines of houses on the left and right sides (the bridge plays part as gaps between houses or as an alleyway). The second pole, *titian* lies on one side, while the other sides are facing the river. The third pattern, *titian* is ramified with widen dimension on each branch. This ramification can be analogized as the curve of the alley over the water villages. In several cases, there are wide sized *titians* that commonly used by the community as public space to rest, interact, and gathering. During a banquet, *titian* is also used as guest lounge by the housewives to prepare the banquet.



The other value of river for riverbank community can be seen from the shape of the settlement. The houses' shapes and building orientation patterns are towards the river. The houses are built along the riverbank and mostly constructed as house on stilts. The choice to build a stilts house is considered for the condition of soil in Banjarmasin which is mostly wet (such as swamp), and dry. Mentayani (2009) mentions that if the construction is not developed from stilt, it will risk the house with damage and failure because of the big waves.

The settlement is intentionally built on wetlands, especially along the riverbank. The use of wood as construction material is very common for riverbank settlements. Certain wood type found in Kalimantan has great strength if it is submerged in water and very appropriate for construction material. This knowledge has been known as hereditary knowledge. Besides, the cheapest and the most affordable wetland construction material is wood (Mentayani, 2009).

Type of woods used are *galam* and *ulin* (iron wood). *Galam* that works as the foundation of the house immersed in river water is called *cerucuk*. The purpose of this is to use *Galam* as the supporting pillar for strengthening the construction. *Ulin* is used as a construction material in other parts of the house such as flooring, fencing, and others. *Ulin* is also used as the material foundation of the house, especially for embedding pole into the water stream. *Galam* and *ulin* are used as a foundation of the house because these timbers are suitable and durable when exposed to water.

Based on the information from the local residents, although *ulin's* price is relatively expensive, they still use this wood as a foundation (bottom pole) of a house. It is because only this type of timber is suitable when immersed in the water, and it will not be obsolete. *Ulin* will be stronger when immersed in the river. The design of the housing by using building materials from nature prioritizes environmental quality, economic vitality and social benefits. This is because the materials can be used for a long term, and it is beneficial for the future (sustainable housing) (Mendonça & Bragança, 2007).

The building orientation pattern can be observed from the direction of the house which towards the river. Mostly, the houses built along the riverbank are no longer facing the river; instead, they are facing the land. This is because the road has been constructed rapidly. However, there are still some houses oriented to the river instead of the land. The houses have two verandas. The front veranda faces the road, and the back veranda faces the river. For the houses that have two verandas, many owners use the back veranda as a shop. The villagers open the shops to sell food, haberdashery, gasoline, and oil. The sellers serve customers who ride on *jukung* or *klotok*. *Klotok* or engine boats that usually visit the shops are intended to refuel. While a *klotok* is refueling, the passengers can get to the shops to buy drink, have some cake or lunch.

Different value can be seen from the most dominant daily activities for riverside communities such as bathing, washing, and toilet activities on the river. In this condition, the value of the river becomes meaningless. Most of the people who live on the riverbanks use river for their sanitation. For this activity, there are some people who channel river water using a pipe to the houses, and some people who take water and sanitation activities directly on the river using *lanting* (rafts) that floats on the water. For drinking, the river bank communities do not use river water from the riverbank, but they use tap water. Either by buying or using the channel taps. This is because tap water is cleaner and healthier than river water.



In the other side, there is something unique that is observed in the riverbank community. In addition to bathing or washing activity, it is common for people who live in the riverbanks to do ablutions (*wudhu*) in the river. Mentayani (2009) also mentions that ablutions in the river have become the hallmark and distinctive character of the Banjarese riverbank communities, especially in the afternoon before maghrib prayer". Banjarese communities are mostly Moslem. In Islam, one of the requirements of *salat* is the validity of the prayer's ablution. Ablutions can mainly be done in flowing water, and rivers in principle is flowing water. Based on this principle, doing ablutions in the river is put into its own characteristics.

The whole value of the river that has been described is a subject to be reviewed for the theory of functions proposed by Robert K. Merton (Johnson, 1986). This theory focuses on a group, organization, society and culture. Universal functionalism states that all forms of social and culture are standardized to have positive functions, although some social behaviors tend to be dysfunctional. Banjarese communities live along rivers, especially Kuin River which is used in many ways. Therefore, the river has many functions for society. The governance which is developed through the ideas of harmonious relationship within societies or between society and nature has established a water cultural system.

The system is related to how the community creates the pattern that relates each aspect of social, culture, economics, mobility, and so on. As a matter of facts, bridges' (*batang/titian*) placement is an inseparable part of the system because it will affect other activities of another life aspect such as social, economics, etc. The river functions as farming irrigation channel, and on the other hand the river also functions as transportation. When the river plays part as transportation, then the river will be connected to the other functions such as economic, interaction, and also social functions. This is explained by Merton (Johnson, 1986) in his analysis about function which means the repeated actions or standards relate to the maintenance of a social system in which the social system is rooted.

The placement of front room facing the river for the community who lives along the riverbank reflects the essence of rivers in the life of water community related to many activities that depend on it. The river creates a function shaped by the community as the consequences of the social system that the community builds. On the other hand, there is a negative function related to the dependency of the community to the river, such as the use of river as vessel for washing and bathing. The river is not used as the primer needs fulfillment (water for drinking and cooking); instead, it becomes a vessel for bathing and washing. In this condition, it can be seen that the function of river has been marginalized.

Based on the above findings, the value of river can be seen through the various functions of the river for Banjarese community who lives along the river. Most of the people are tied to the existence of the river.

CONCLUSIONS AND SUGGESTIONS

Rivers for Banjarese community give a deep value for people living near the riverbank. It has functions as farming irrigation and transportation system. Along with the development, the river also plays an important role in economic function, interaction and social. It can be said that a river in community's life has develop an interaction system both of community and river itself. For instance, when river as a function of transportation, then economic activity will follow. Hence, economy and social function is



interacting. Moreover, river is also used to fulfill the needs of community such as bathing, washing, and laundry.

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PENANGGUNGAN SITES, RESERVED THE SACRED MOUNTAIN: REFLECTING THE HARMONY BETWEEN HUMAN AND ENVIRONMENT

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Abstract: As other parts of the world, Java is an island where so many cultural remnants could be found. *Penanggungan* is a famous and most sacred mountain in East Java. According to the Javanese Hindus believers, *Penanggungan* is not only house of Gods but also their source of sacred power. Therefore, there were many remnants of worshipping places in this mountain. As man-made architectural works, those mountain archeological sites are a very interesting object. It reflected harmony between human and the surrounding environment. Before the coming of Islamic power in the 15th century, the construction of most temples and other worshipping places relied on the supplies of stone and human power. In spite of taking more stones, these archeological sites do not damage the quality of surrounding environment. On the other hand, this mountain-located-temple reflected people's belief at that time. To save the *Penanggungan* mountain sites from continuous damage either by man or natural disaster, it is necessary to empower rural people who lived near these sites. This article tried to describe the introduction of culture concept based on our experience in the workshop of cultural resources in Kedungudi. Kedungudi was one of five villages located near this mountain site. One of the most difficult problems in implementing the concept of Culture Resource Management was the absence of funding. The local government of Majakerta is not eager to invest in such activity. Empowering and involving the local inhabitants is considered urgent in order to get more benefits for them as one of the stakeholders. Conservation both in cultural and natural sources in that area becomes the main issue. Proper approach and method are needed as well.

Keywords: *Buffer zone village, Cultural Heritage Area, Cultural Resources Management Conservation*

INTRODUCTION

Back to the Village as new slogan for Development Program

Since the transfer of power from Soeharto, the leader of 32 years New Order to his right hand BJ Habibie in 21 May 1998, Indonesia experienced fundamental political and economic changes, a very centralized authoritarian regime was replaced by an emerging decentralized system. This administrative decentralization paved the way to a measure of regional autonomy. While the political sphere has been changed, the end of Cold war and the spread of neo-liberalism marked the end of the strong state in favor of open access to markets. In relation between center and local government, there are many dynamics of centrifuge power. Soeharto tried to unite all the different culture into one culture, including the language, political concept, attitudes and mode of behavior. As the time goes by, things are no longer the way they



used to be. People started to explore their local identity sometimes by making their own Local Ordinance (*Peraturan Daerah*). Regionalism appears to be an exclusive ethnic and religious attachment, which are presented in primordial terms. In the same time, each local government is motivated to maximize their natural and human resources to fulfill their local budget. Local government turns their direction to the village program as source of welfare. It marked the shifting conceptualization and relationship; even though it did not completely imply fundamental changes.

One of the efforts to gain this ambition is promoting tourism. As a part of industry, tourism can rely on many objects such as volcanoes, natural phenomenon, maritime and cultural heritage. One of the most interesting cultural objects is *Kawasan Cagar Budaya Penanggungan*. As Local government ignored and abandoned this site for about seventy years, many valuable statue and part of the temple began to deteriorate. Recently, *Penanggungan* began to show its unique character. It was one of two complex of temple in Java which was constructed in the highland. There were many villages located nearby this wonderful site. Most of the villager earns money from dry land cultivation, animal husbandry and another informal occupation. They are not aware about the opportunity offered by this remarkable archaeological object. But how did people in the village can take this opportunity? In what ways, villagers can use this archaeological object to increase their income? What methods can make people to involve in preserving the KCB *Penanggungan*?

Literature Review and Previous Study

As a vast complex of temple and shrine, KCB *Penanggungan* has been studied by many Dutch and Indonesian scholars. Many archaeological sites have become research objects since 1935. In 1951, Von Romnd conducted some research. He succeeds to make mapping of KCB. Since 1970, researcher has found more than 64 sites. This area covered 10 Km and was located in four sub district namely Trawas-Ngoro (Majakerta) and Gempol- Prigen (Pasuruan). In 1992, A join team work of *Badan Koordinasi Survey Pertanahan Nasional, Direktorat Perlindungan dan Pembinaan Sejarah, and Lembaga Ilmu Pengetahuan Indonesia* create a map that describe the border of Kawasan Cagar Budaya Penanggungan.

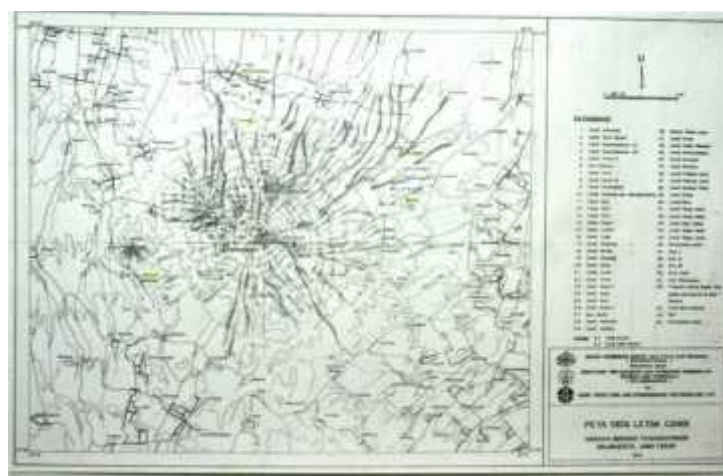


Figure 1. Peta Batas Wilayah Cagar Budaya Gunung Penanggungan usulan Bakosurtanal, Ditlinbinjarah dan LIPI 1991



According to the map, the distribution of zone and number of site was clearly defined. Kawasan Cagar Budaya consist of three zones; core, buffer and peripheral zone. There are 55 site found in core zone. This number will increase to 67 sites if this map combined with those of Van Romond Survey in 1951. Meanwhile the number of site according to Sttuterheim survey is 81 site, but this survey never been published (Romondt, 1951). Nowadays, the identified archaeological resources consist of artefactual, building structure, human made and natural cave, bath-place (*petirtaan*), cemeteries and *punden*. This archaeological sites spreads on 200 up to 1653 meter above sea level. Most of this located on the foot-mount of *Penanggungan*, out of settlements. One of many interestic fact about this mount is the site was constructed not in the flat contour but in the hilly terrain (with 60 degree) there was no circle fenced or wall in all ancient building structure – what local people termed as Candi. There were inscription that mention a chronogram. Chronogram is a sentenced di ancient javaness wrtitting that explain the ordinal number. Commonly, this cronogram was put on the front gate of structur building. The number that was read in reversed explain the year that used to commemorated very important event. In javanese terms it was called *chandrasengkala*. There were two kind chandra sengkala namely *lamba* and *memet*.

According to the obtained kronogram in old javanesse script, it can be concluded that KCB Penanggungan were set up from 10 to 16th century. Most of the archeological structure was built on fifteenth century, not long before the end of Majapahit. The oldest finding is an inscription stone from site of Jedong, This inscription-stone that was labelled as Prasasti Kambang approximately was made on 926 CE. (Brandes, 1913) According to the years from its stone, this inscription was made by a King in the period of Medang Kingdom named Tulodhong. There were other inscriptions named Prasasti Cunggurang (926 CE). This was made in during the reign of Mpu Sindok Dynasti. The newest finding in this KCB is Candi Merak. This temple was made in 1511 M (Sidomulyo, 2013). This indicate that the area of Pananggungan – which in the Hindu Periods called Pawitra, was a holy place for Javanese society at that time. The important place of Pananggungan was proven in 16th century. One of the main targets of Demak campaign is to conquer Pananggungan. According to Babad Sangkala this holy placed began abandoned by their followers since Demak occupied this area in 1543 CE. The converting of Hinduism to Islam is one of many reasons. (Hadi Sidomulyo, 2013)

In 1935, the Dutch India Colonial Government began to pay more attention in conserving this cultural heritage. By the end of 1950, the KCB Penanggungan gis still ignored by Indonesian Government. It marked by so many damaged of artifact. They did not take this matter as a priority. Moreover, the KCB was out of attention from public, local government and scientist. This situation has changed since many scholar conducted some researches from 1976 to 1992. (Puslitarken, 1976; Ibrahim, 1992; Atmodjo, 1983; Munandar, 1990 dan 1992). There were so many artifacts and other material findings in this limited area that has been discover after field research for 78 years. KCB Penanggungan has been the object research of many thesis, research report, *skripsi* or magazine. However, none of these focused on community based strategic in conserving cultural heritage. It was the reason for us to carry out research on the empowering society in preserving the cultural heritage.



METHOD

The purpose of this research is to find strategic way to involve community in preserving cultural heritage. Since we put society as the main theme, perception, value and opinion from society is the most important information. Henceforth, this research used qualitative method in interpreting, concluding and presenting the fact. Many important facts that must be collected are artifact. Three step in making analyses of the archaeological finding namely, collecting, interpreting and explaining in written report.

The first step of research is observation to central, buffer and peripheral zone. Centre zone covered whole complex of temples in Mount of Penanggungan. The buffer zone covers 5 villages nearby central zone. One of the villages is Kedunggudi. From the early observation it's clearly that there are many potentials that make possible for the Village development. Many of these potential factors which able to contribute such as good road condition, welcomed people, low rate of crime cases, the natural scene and the ability of water infrastructure. Our second step in this research is to identify villages in peripheral zone in order to gathering information for next following step among others to made operational design. We put 25 informants for one village. These 25 informants among others are lurah, perangkat desa, pegawai Kecamatan Trawas, pegawai kabupaten Mojokerto and officer from BPCB Trowulan. According to this observation, there are many obstacles faced by villager in developing idea of desa wisata. The main step of this research is studying the content of each artifact, pattern of artifact spreads, presenting the idea of community empowering and knowing the perspective from the villagers. Feedback and respond from villagers is very important to revise our model so that our given model will proper to the villagers.

FINDINGS AND DISCUSSION

KCB Penanggungan Social economic condition Past and Future

KCB Penanggungan is located in sub distric Trawas, Mojokerto Regency. This cultural heritage is divided into four zone, namely *zona inti, penyangga, pengembangan dan penunjang* (UU Cagar Budaya no 11 Tahun 2010). A buffer zone is a closest area to the core zone. The core area covered the area of Mount Penanggungan which most cultural heritage can be found. Meanwhile the buffer zone is an area occupied by residents nearby core zone. The core zone is upper area of Mount Penanggungan that lies on 600-1500 m above sea level. Meanwhile, buffer zone is lower part of Mount that consists of villages located around the core zone. In this research, the concept or cultural heritage area refers to UU RI Nomor 11 Tahun 2010 tentang Cagar Budaya that mention as follows:

Heritage Area is a unit of geographic space that has two or more closed-located sites and / or show specific characteristics of space and lay out

The Heritage area of Penanggungan (KCB) covers wide area. There are sixteen village located around this site namely Duyung, Brubuh, Kesiman, Betro, Wonosunyo, Belahan, Kunjoro, Kunjorowesi, Sekantong, Gajahmungkur, Jedong, Genting, Balekambang, Seloliman, Kedunggudi and Sendang. From topographic overview, Mount of Penanggungan is encircled by eight "smaller" mounts which has different height. four mount has almost same heights namely Gunung Kemuncup in southeast (1238m), Gunung Sarahklapa in Southwest (1235) Gunung Bekel in Northwest (1260) and Gunung Gajah Mungkur (1235).

The rest mounts is lower than the first four, namely Gunung wangi (987), Gunung Bende (1015), Gunung Jambe (745) and Gunung Gambir (745) to the south. (Indonesian Community Adventurers, 2009)

This article focuses on one of many Villages, namely Kedungngudi. According to the folktale, the original name of Kedungngudi is Kedungrejo. This old village located south of modern Kedungngudi. In Javanese toponimi Kedung rejo means rich of water. Once upon a time, there is a Old man come to this village. This old man to whom the commonly people called *Wali* (holy man) come to the people in this Village and ask them a water. The villages refused to give him water. The old holy man getting angry and closed the water sources by big stone. After this moment, Kedungrejo has no water sources so that the people get scarce of water. They always looking for water, That is why this village called Kedungngudi (*ngudi*: search for and *Kedung*: source of water).

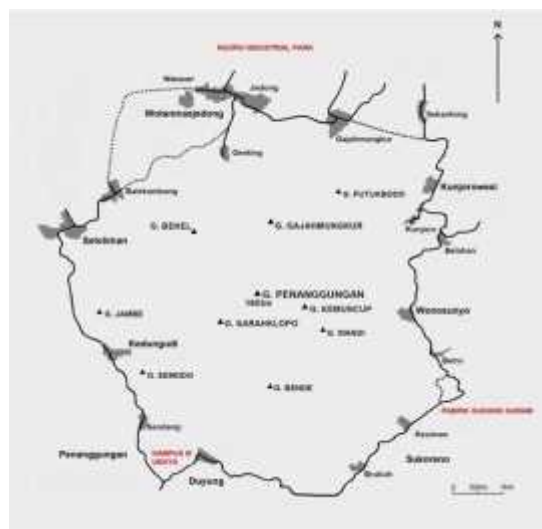


Figure 2. Culture Heritage Area Penanggungan where Kedungngudi is one of many desa in buffer zone.

Source: Van Romondt 1951

Kedungngudi covers 700,1 ha and encircled by Seloliman in the North, Penanggungan in the South, PERHUTANI (Indonesian Forest Company) in the West. The average temperature of Kedungngudi is 20 Celsius degree and located at 500 meter above sea level. There are 41,1 ha land has been certified by BPN. As always found in all villages in Java, Kedungngudi has official land (*tanah bengkok*) as much 11,41. Like mostly villages in the highland, most part of arable land is *Tegalan* (dry land) that occupied more than 91,8 ha, larger than wet rice fields. Meanwhile the total number of wet and dry fields in Kedungngudi is larger than residential area at proportion 108,66 ha to 16,4 ha. (Monografi Desa Kedungngudi 2007)

Total number of population, according to local (village) statistic is 581, from which 445 man and 436 woman. One hundred percent of population is Moslem. The human resources quality in the village is quite low. Majority people in this country are elementary school graduate. This data will showed the number of people according to educational background, 247 graduate from elementary school, 48 junior high school graduate; 29 high school and only 6 university graduate. The others are those who finished their studies in Islamic Boarding School (*Pesantren*).



The only educational facility was elementary school. There are only two elementary schools with 9 teacher and 94 pupils. There is only health facilities is a clinic. In this village, there are only 5 car owner, 80 motor cycles, and 115 televisions. Statistic recognized only two kind of employment status namely own account workers (as farmers, traders, carpenters) and wage workers. As main staple corps, rice fields covered 21,30 acre. Meanwhile as the second staple crop, maize and cassava only cover 5 acre. The others local cultivation product is coffee and *kemiri*. More than half parts of Kedungudi consist of Jungle, namely 520 ha. People in Kedungudi also raise cattle and poultry among other are chicken, duck, goat and cow. But most part of animal which became means of living for the villager is chickens. Six small vendor and seven *warongs* marks the off-farming activities in this place. There are no motel, hotel and cottage that could diversified the profession of villagers in Kedungngudi. (Monografi Kedungngudi tahun 2007). Despite of all this scarcity, this village had succeeded in compelling land tax (Pajak Bumi dan Bangunan) completely. Financial income for the villages emanate from renting desa land (Rp. 9,180,000) and government subsidies (Rp. 51,200,000). The only social organization is Karang Taruna and Remaja Masjid.

Farmer has become the main occupation for majority people in Kedungngudi village since long time ago. Agriculture is the most priority in their life. Economic factor is the only reason why the villager do not take care the KCB, Their knowledge of cultural resources, particularly KB Penanggungan was very limited. Works as a farmer is profession passed down from generations to generation and remains unchanged until today. Big part of the harvest crops were sold to the market and the rest was consumed for their own needs. Besides working as a farmer, many more people of Kedungngudi works as a trader, delivering of goods and running public transportation. In addition, many residents around KCB Penanggungan engaged with honey and bird seekers and ranchers. They are aware that there are many temples around the mountain. It's probably that the demand to fulfill their basic needs – such as food and education, had made them not paying attention to cultural heritage. They have not able to use the KCB for their advantage. In fact infrastructure facilities such as road, electricity, water supplies, satellite mobile network and fertile land available in this place.

However, conservation of KCB must be developed effectively, efficiently and properly; it was urgent to protect since the core zone was vulnerable to natural disaster, vandalism by climber and looting by thieves. In spite of Balai Pelestarian Cagar Budaya (BPCB) Jawa Timur had tried to manage many of sites and surrounding environment, it couldnot prevent the site from those dangers particularly land slides. Land slides occured frequently because the vegetation area in this Mount has reduced from Kebakaran hutan. One of this took placed in Nopember 2013 caused whole vegetation on the top of Gunung Bekel perished. The dangerous will come if the rain falls heavily in wet season and winds blow in dry season. Preventive measurement in order to protect and conserve this KBC has been done by BPCB Jawa Timur and Juru Pelihara for many years. *Juru Pelihara* has special tasks to watch and secured the site from thieves. They have post in Des Kedungngudi, Seloliman, Jedong, Genting and Kunjorowesi. But one thing to remembered is, their tasks was too hard because they have to secure hilly, thick tropical jungle, valley, deep ravin and mountainious area.



Recently, Perhutani, Local Government of Mojokerto and Pasuruan gave no much attention in conserving KCB Penanggungan. KCB Penanggungan were not to be a priority tourist destination of East Java and being "abandoned". Otherwise, they just engage to promote other tourist destination such as Bromo Tengger, Trowulan and Ijen Biosphere to gain more profit. In the same time, people in the buffer zone never being empowered in conserving KCB. Only a few person who fully aware to the important of conserving. According to UU Nomor 11 Tahun 2010 tentang Cagar Budaya, it stated that cultural heritage that consist of thing, building, structure, site and area must be manage by central and local government by community involvement in protecting, developing and using the Cultural Heritage. Otherwise, government has responsibility in the implementation, manifestation and enhance community awareness in the right and responsibility on managing cultural resources (Rahardjo, 2013). Some preventive measurement that has been carried out by BPCB in managing site and surrounding environment seems ineffective. Almost all site under the danger of land slide. If the people in the buffer zone village being involved in the conserving program, they have to earn knowledge of ancient penanggungan archaeological site.

In 1992, Bakosurtanal, Ditlinbinjarah and LIPI made a join research (Ibrahim dkk.1992). They collected complete facts of Penanggungan Archaeological Site, and made an acurat maps of morphological site. Based on this research, they issued four recommentation to save KCB. Firstly, it is need to enlisting by numbering then labeling a new finding sites. Secondly, these KCB should have more security guard particularly in vulnerable location both from natural disaster and crime activity. Thirdly, we must rearrange the position of building and surrounding environment, including reconstructing water canal and reforestation. Fourthly, The last reccomendation is made a distance in replanting of tree. In spite of tree gives a lot contribution to our planet, but roots of tree were dangerous to the archaeological structure. Fifthly, need to repaving the path way along the KCB, climbing route, and building a shelter for climbers and touris, Sixthly, open the land for camping groud and its facilities but not disturbing the cultural heritage.

Model of Social Empowering

People living nearby the cultural heritage have an opportunity to use this for their own advantage. The problem is conserving archaeological site was not considered as potentially profit-making activity by most people. Rural community does not aware that cultural resources will be a source of income if they could manage it. As the example, KCB can be design as tourist destination. At the end, people in surrounding buffer zone can raised their income from tourist activity. The community empowered program in reserving KCB will increase sense of belonging among people lived nearby. The obligation to protect KCB became the internal motivation. It will create mutualism symbiosis between people, KCB and stakeholder. The question is how does people earn such skill and knowledge. Basically, concept of empowering consist of (1) social cultural empowering, (2) political empowering (3) economical empowering. Social cultural empowering can be attain by motivated them to know their own identity by disseminating research product based on cultural heritage. Political empowering will implemented by giving the people skill so that they be able to contribute in the policy making process in local parliament. Economic empowered is implemented by making product in which people obtains the result directly.



Enhancing the capability and competency among people by community organizing, participatory and multidiscipline approaches are there main key words in empowering.

Community organizing is the new interpretation of Community development. The object of this movement is to develop community by strengthening their capability in organization. Concrete action in implementing this approach is using model *community heritage* or *community archaeology* by spirit *public archaeology* (Comer, 2004). Public archaeology is new standpoint which placed community not just an object but as a subject on exploiting archaeological resources. Community involvement based on UU Cagar Budaya No 11 2010. The regulation recommends a kind of community involvement and government responsibility. People have right not only exploiting but also in managing of cultural heritage. The way this method practiced on fields depends on characteristic of environment, economic base and cultural resources. Participatory approach is the way of social empowered by involving them directly. It also known as Participatory Rural Appraisal and Participatory Action Research. In a brief word, central part of conservation is community itself. However, it need some condition for someone who will involved in conserving and managing Cultural Heritage.

Output from Kedungngudi

In the field, we held a socialization, and information hunting in the village. On the occasion, which being held in the night time, we made this hearing in three section. The first part is showing them the video of Trowulan just to give the example of successful effort in making archeological site as part of tourist destination. In this video, there are explanation of the way rural community involvement and managing KCT in order to make profit from and to conserving it as well. The purpose of this is to made impression among the watchers so they will ready to do the same. We also send a message that this KCB is very important in terms of Knowledge, Science and Cultural. In this concept, the encircle community is the owner of this Cultural Heritage. So we must put the interest of people first. They have a right to exploiting and Local government have to facilitate. In the future Kedungngudi will have a name tag as Desa Wisata. In spite of Kedungngudi located in the hinterland and far away from the Provincial Road, it has a lot opportunity to grow. This village is a front door also gate way to KCB *Penanggungan*. However, to start the change in that way, it needs many conditions. Firstly, there must be an assistance program, particularly in developing creative economic skill. Most part of villager has no skill to promote their cultural and social environment potent. By means of assistance program, people will be able to use internet to promote their potent. Therefore, Kedungngudi is widely known as the closest Village to KCB *Penanggungan*. At the end, they will make additional value to their place. "Internet goes to Village" is the first step. Secondly, Kedungngudi has potent to become part of *Laboratorium Alam*. In recent days, particularly Curriculum of 2013 each teacher was demanding to promote environment education. It needs a *Laboratorium alam* as requirement of field assignment.

Secondly, most villages didn't know economic result if the developing of KCB succeeds. They didn't know much about holding culinary service, home stay and traditional transportation which can be promoted as part of tourism industry. Thirdly, there is no attempt to open the corporation between Pemerintah Desa (village government) and Local Government. *Desa* (village) will not make infrastructure



improvement if Local government did not give law support. Without support from Regency and Provincial Government, the project on making Kedungngudi as “desa wisata KCB *Penanggungan*” will be impossible.

CONCLUSIONS AND SUGGESTIONS

KCB *Penanggungan* is an archaeological resource. Its values and use are not only beneficial for cultural heritage but also as means of community empowerment. It is important for history, sciences, religion and culture. In order to preserve tradition and local wisdom, KCB usable as means of social empowering. The form of social empowering is getting them involved in preserving and managing the KCB by giving them field activity, education, training, assistance, and chance in decision making. Increased awareness, skill, knowledge, and tourism based entrepreneurship among villager was the end result of this program. It will be a forerunner in promoting and reserving natural environment also.

Assistance program is needed in order to make people be able to catch the economic opportunity relating to reserving cultural heritage. First, the objection of this program is to make them aware that their surrounding place is Ecomuseum. Second, it needs corporation between villages and other institutions. Cross program is absolutely necessary in making good infrastructure in supporting infrastructure. As new idea, private company – concept of Corporate Social Responsibility, also play important role in making Desa wisata. In spite of backwardness, Desa Wisata could be able to support job differentiation. In turn, this program will contribute to enrich the list of Tourist destination in Mojokerto Regency,

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- Wawancara Lurah, Perangkat dan warga Desa Kedungngudi tanggal 6 Juni 2015, pukul 19.30 di Desa Kedungngudi, Kecamatan Trawas, Kabupaten Mojokerto



THE POSITION OF MOLUCCAS IN COMMERCIAL RIVALRY BETWEEN SPAIN AND NETHERLANDS IN EAST ASIA IN SEVENTEENTH CENTURY

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Abstract: Moluccas Islands was once the dream of the geographical discoveries in the late fifteenth century and early sixteenth century. Portugal is the pioneer country in finding the sea route to the East, and it owned Spice Route from India to Lisbon. Spain followed Portugal with similar goals, but the division of the pope led them can only stop in Philippines. Opportunity came to Spain after the throne unity between the two countries in the Iberian Peninsula in 1580. Spain inherited things which the Portuguese built in the Moluccas. At the same time, the Netherlands – enemy of Spain in Europe gained independence and began to expand to the East.

VOC aimed at bypassing Lisbon and Madrid altogether in obtaining the coveted spice and other products of Asia from their sources. This study focuses on three contents, that is, an overview of the competitive commercial process between VOC and Spain in East Asia; and the position of the Moluccas in the strategy of each country. Finally we would like to discuss that Moluccas has promoted its inherent advantages and how to turn it into motivation for social development.

Keywords: *Spain, Netherlands, commercial rivalry, East Asia, Moluccas*

INTRODUCTION

At the end of the sixteenth century, two countries in Iberian Peninsula had established a solid foothold in Asia. While Portugal established a system of trading post and controlled the Spice Route from the Moluccas, Goa, Lisbon, the Spanish had pacified the Philippines in 1571, in which Manila became the center of exchange for the silver of Spanish America against products from China, Japan and other countries in Southeast Asia.

A large historical volatility occurred in 1578, the young king Sebastian I of Portugal, who had no heir, and had been killed in the Battle of Ksar El Kerbir. This led to the Portuguese succession crisis of 1580 which allowed Philip II of Spain to unite the two kingdoms under the rule of Spanish king for the next 60 years.

The union of two Crowns gave to the king of Spain an empire that stretched from Brazil to Mozambique and from Goa the Moluccas and it was this that made the realization of the ambitions under his reign. In 1581, Philip II decided to close the port of Lisbon to the Dutch, in retaliation for the declaration of independence by the Dutch United Province.

The Dutch, who had been conducting much of the carrying trade in Asian goods in Europe, went through a difficult period. For a while, the Dutch continued to come to Portuguese and Spanish ports,



thereby risking confiscation. And this, combined with the conquest of the international port of Antwerp in the Southern Netherland in 1585, greatly stimulated trade, shipbuilding and investigation in Northern provinces. They eagerly pursued ways to find their own route to the sources of Asian goods by valiant voyages into unknown territories. Between 1595 and 1601 fourteen fleets with a total of 65 ships and dispatched to the Indies by the several groups of merchants in cities like Amsterdam, Rotterdam, Middelburg and Delft. Their enterprise turned to direct trade with Far East, mainly to fetch the valuable spice. One of these fleets, comprising four ships, under commanded of Oliver van Noort of Rotterdam. In April 1598, this fleet left the Netherlands, by the way of the strait of Magellan van Noort sailed to the Indies and arrived with two ships at the Ladrões in September 1600. One month later, he cruised of Manila and prey upon the silver galleon from Acapulco (Mexico) and the richly laden Chinese junks (Roessingh, 1967).

The position of Dutch merchants trading in the East Indies was strengthened considerably in 1602, when the several Early Companies were combined into the Generale Vereenigde Oostindische Compagnie (VOC, the United East Indies Company) with a charter granted by the State-General of the Dutch Republic. The central management, "Heren Zeventien" (Gentlemen Seventeen) was composed of representative of the six Chambers. A Governor – General with his council headed the government in the Indies.

METHOD

The type of research used in this study is qualitative research. Based on the collection and collation from the documents of earlier researchers, a new assessment about the position of the Moluccas in commercial competition between the Netherlands and Spain is applied. We applied the system - structured method in this study. With this method we start from the context of European history at the end of the sixteenth century, then the East Asia and and always put the Moluccas in the general context for analysis and evaluation. In addition, we refer to information on the status of development in the Moluccas to be able to make suggestions to promote social development in the future.

FINDINGS AND DISCUSSION

Overview of commercial rivalry between Spain and Netherlands in East Asia

VOC aimed to obtain the coveted spices and other products of Asia from their sources in Ceylon, India, Malacca, the Moluccas and Japan (Laarhoven, Ruurdje and Pinowittermans , 1985). In East Asia, VOC encountered with the Spanish in three mainly areas; Moluccas, Philippines and Formosa (Taiwan).

From early sixteenth century, the Portuguese have control of the Moluccas area by a system trading post on the Ternate, Tidore, Ambonia and Banda Islands. After 1580 Moluccas were under the control of Spain and Portugal by the union. This gave to Spanish government in the Philippines the opportunity to gain a fortified base in the Moluccas from which they could participated directly in the clove



trade. From 1592 to 1605, a series of expedition was sent to Ternate from Manila but all were unsuccessful. Meanwhile, shortly after the VOC was established (in 1602), the first fleet of 15 ships under the command of Captain van Wanijek Wybrand towards "Spice Island" to fulfill the mission of attacking forces eliminated Portugal and Spain in this area (Hall, 1997).

To avoid clashes with the powerful forces of the Portuguese in Malacca, the fleet of the VOC went along the southern coast of Sumatra, then went around the Sunda Strait. The first advantage that the Netherlands achieved was the defeat of a Portuguese fleet off the coast of Johore in 1603. Two years later, they had captured the Portuguese fortress at Ambonia.

In January 1606, an expedition from Manila sailed for Moluccas with 1423 Spaniards and 1600 Filipinos. The object was to oust the Dutch from Amboina and Tidore, which they had taken from the Portuguese in February of 1605. This enterprise of Governor Acuna met with success. It captured Tidore and Ternate, and secure by means of a treaty the allegiance of the king of Ternate (Benitez, 1954).

In October 1607, Spain decided that "all Moluccas should be, as today there are, in the charge of the governor of the Philippines" because "it was not thought desirable that they should again be made subject to the king of Portugal or to his viceroy of India, which is so distant from them (Jacobs, 1981)."

From the outset the Spanish on Ternate were harassed by the Dutch. After having driven the Portuguese out of Ambon and Tidore in 1605, the Dutch built a series of fortresses on Ternate, Tidore, Moti and Makian. Against these the Spanish could boast two fortresses on Ternate, Rosario in the Town of Ternate and Don Gil (near Lake Laguna) and two on Tidore (one south of the Town of Tidore and other near Marieko).

The sultan of Tidore had his own fortress. Spain's plan after capture of Ternate had been to united Tidore and Ternate under the sultan of Tidore, but the Tidorese rulers did all they could to sabotage the Spanish alliance and pursued a policy of "treason based on self-interest" ((Jacobs, 1981).

For the most part both Tidore and Ternate sided with the Dutch. At first, the traditional hostility between them ensured they remain loyalty to Spain, but it was not long before they united with the Dutch to oppose Spanish rule even went so far as to assist the Dutch in their program of wholesale destruction of the clove trees.

In 1615, new governor of Manila, D.Juan de Silva conceived a bold plan to drive the Dutch out of Spice Islands by the cooperation with the Portuguese. De Silva' forces left Manila with his ten galleon, "the best that had ever been on that sea" and reached Malacca, but died after his arrival, and his fleet, returned to Manila. Meanwhile, the Portuguese fleet left Goa to wait at Malacca for de Silva's arrival, but the entire fleet was destroyed in a series of Acehnese and Dutch attacks (John, 1986).

The expedition of 1615 was the last attempt by the Portuguese to regain their position in the Moluccas and thereafter they played little part in the struggle for spice trade. The competition was now between the Dutch and Spanish for mastery in the eastern archipelago and the South China Sea.



Although the VOC's primary aim in Southeast Asia was wrest control spice trade, they also have intention to break the power of Spain. There are two special reasons. Firstly, from their base in the Philippines, the Spaniard can provide great support to Portuguese in Moluccas. Secondly, Manila's strategic location as warehouse and distribution center for trade in the Far East and created enormous opportunities. Therefore, the competition in Moluccas was accompanied by a fierce war at sea was carried out from year to year on the Philippine water.

During the twenty-five years, the Dutch fleet had entered Philippine water on different occasions, mainly with purpose to do harm to the Spaniard by crippling their trade, many of these encounters resulting in Spanish victories (Laarhoven, Ruurdje and Pinowittermans ,1985).

To obtain the monopoly trade on China, in 1622 the Dutch established a trading post on Pehou, one of the Pescadores islands between Formosa and China. During the negotiations about opening up trade relations the Chinese insisted that the Dutch leave the Pescadores and settle on Formosa, or elsewhere outside Chinese territory. The Dutch moved to Taiwan Bay in South Formosa in 1626. Here they established an important trading center and carried on business with Chinese, who came in large numbers with silk and other merchandise.

The settlement of Dutch in Formosa constituted a double danger to the Spanish government in the Philippines, for not only were the Dutch able to divert much Chinese trade from Manila to Formosa, but they were also in a position harass the ships plying the route from China and Japan to Philippines. Fear of losing the China trade connection, the Spanish had opened a trading post at Keelung (Ki Lung) on the North sided of Formosa in 1626.

Following the capture of Malacca from Portuguese (1641), the Dutch navy taken Kilung and returned to the Philippines in 1642. The primary focus of the Dutch had turned to capturing the silver galleon, instead of Chinese junk. Many more attempts followed until 1648, but none ever captured a silver galleon (Laarhoven, Ruurdje and Pinowittermans ,1985).

Although the Dutch failed to destroy the Spanish colony in Philippines, they did succeed in driving them out of the Moluccas and the area of Ternate. The Spanish loss of the Moluccas was complete when, by 1663, all Spanish garrisons were pulled out from there in order to strengthen the main Spanish stronghold in Manila against the Chinese. And in 1662 the fortress of the Dutch in Formosa was lost to the Chinese rebel (Cheng Cheng - Kung).

Position of Moluccas in Strategy of Each Country

In order to understand the position of the Moluccas area in the strategies of Spain and Netherland in the years between 1605 and 1663, i.e., one has to know its background in the preceding historical phase of that area, namely in the Portuguese period.

Magellan had discovered the Moluccas while sailing eastward under the crown of Portugal. As he had gain little recognition for his service from king of Portugal, he went to Spain and obtained permission



from King Charles V to try to reach the islands by sailing westward. He reached to the Philippines in 1521 where he was killed on battle while assisting the king Cebu. Elcano sailed on in command of Magellan's two remaining ship to the Moluccas where he load a cargo of spices and return to Spain in 1522. At this point the Portuguese realized the need for a permanent garrison in the Moluccas and established one in Ternate.

In 1526 a fleet of Spanish ships which had sailed by Magellan's route reached the Moluccas where they intended to establish the base against the Portuguese but the relief expedition sent by Spain never arrived. Due to the distance, to compete with Portugal, to focus on exploiting American colonies, the Spanish authorities pay little attention to the Asian colony. "Charles I as king of Spain had sold off the unrealistic rights in the Moluccas islands to the Portuguese in 1529 under a special agreement for 350,000 ducats to complement his funds.

Between 1536 and 1540 the Portuguese extended their authority over all Moluccas but the control of the Spice Islands remained the sources of considerable conflict between Spain and Portugal till the unification of both countries in 1580.

By the terms of the agreement reached at Tomar in 1581, the Spanish and Portuguese empire were kept separate and each continued to be administered by it own officials. All trade between the Spanish and the Portuguese in their oversea possession was prohibited. The office of Secretary of State for the Estado da India at first continued to operate as a separate agency in Lisbon and the Casa da India retained control over the sale and distribution of Asia goods. But Philip II wanted to keep as tight a control as possible over the finance of his Portuguese possessions overseas, so he abolished the Portuguese financial offices and created a new Council of Finance composed of men chosen by himself. The Casa da India and the spice trade were placed under the jurisdiction of this Council. Spanish merchants based in the Philippines began to take advantage of the new condition and encroached upon Portuguese trading activities in Macao, Japan and Indonesia archipelago.

It was evident that, in-defiance of prohibition of trade between the Spanish and Portuguese empire, "some Portuguese ships come every year to Manila from Moluccas with the southwest monsoon. The goods they bring are cloves, cinnamon, pepper,..."(Hon, 1868).

The most important in this Indonesia trade was cloves, and the union of two crowns gave to the Spanish government in Philippines the opportunity they had long sought "to gain a fortified base in the Moluccas from which they could participate directly in the clove trade" (John, 1986).

In order to gain and maintain their precarious foothold in the Moluccas in the face of relentless hostility, frequent expedition had to be sent from Manila to quell unrest in the islands and try to secure a regular supply of cloves. These expeditions, which it estimated cost as 100.000 ducats a year while the Philippines depended for their survival on the annual fleet from New Spain. This approved that Moluccas had played important role in Spanish policy in seventeenth century. In the Extracto historical, Antonio



stated that “the importance of Spice Islands is everywhere know because in all the world there are no other islands nor any other region in which grows this spice or drug [cloves], so highly valued”

By 1640, Spain’s ambition was established far-flung Luso-Spanish Asia Empire, which was divided into two vast maritime areas – one from the Cape of Good Hope to the Strait of Malacca and other from Malacca to China and Japan. If the Moluccas was lost, the Portuguese in India would be further weakened by being deprived of the trade in imported spice, and the Dutch would then gain complete control of the trade and so might be able to drive the Portuguese out of Asia altogether. The only way to preventing this danger had been diminished Dutch trade and profits in Moluccas, China and compelled the Dutch to divide their resources by maintaining a military force and fleets in several widely separated places.

To the Netherlands, in the VOC’s instruction to the first Governor – General Peiter Both, the Heeren XVII had stipulated, with great emphasis, their desire to obtain the monopoly of the trade on Moluccas Islands, including Amboina and Banda (Van Ernst, 2001). In order to archive this more ships would be required to be used against the Spaniards, who presence on the Moluccas was seen as a major problem in achieving that monopoly.

The Dutch aggression against the Castilians in Asia was fanned by the defeat Admiral Wittert had suffered in 1610 against the Armada of the Philippines under the command of the Spanish governor Don Juan de Silva. In 1613 the Dutch initiated an attack on the Spanish fort on Tidore which failed and in 1614 vice –governor Reael ordered a raid on the Philippines which was also unsuccessful.

The inability to oust the Spanish from their fortress in the Moluccas led to privateering actions around Philippines against the Spanish silver fleets and the China trade with the Philippines. One of the Dutch aims was to try wresting control of Moluccas from Spain by weakening the Spaniard in Manila, “the cornerstone of the Spain presence in both the Philippines and the Moluccas” (Laarhoven, Ruurdje and Pinowittermans, 1985).

In the instruction of VOC command in Batavia gave to Marten Gerritsz Fries: (1) to try to capturing the Spanish return ship from Ternate; (2) to catch the Spanish silver ships coming from Acapulco; (3) to attempt closing the Bay of Manila; (4) to impede and cut off the traders coming from China.

The aim behind these instructions was weaken the Spaniard in Philippines by interdicting all shipping bound for Manila. This led to a triple effect. First, since Manila’s mainstay was trade, a blockade would be disastrous to its viability. Second, it would boost the Dutch war chest and trading capital if ships were capture carrying silver from Mexico, or spices from Ternate. Furthermore, it would divert the valuable Chinese junk trade from Spanish to Dutch-controlled post in Taiwan.

Having the same purpose as the blockade of Philippines, the Dutch established a trading post on Formosa in 1624 “we must do utmost to destroy the trade between Manila and China, for as soon as this done, we firmly believed that Your Excellency will see the Spaniard leave the Moluccas, and even Manila (Laarhoven, Ruurdje and Pinowittermans, 1985).



CONCLUSIONS AND SUGGESTIONS

In the late fifteenth century and early sixteenth century, spice is one of the major motivations to promote the Iberian finding sea route to Southeast Asia. At the end of the sixteenth century, taking advantage of the political volatility of the kingdom of Portugal, Spain has gradually invaded their commercial activities in the Moluccas to be able to participate directly in trading aromas from Asia to Europe. This ambition was prevented by the Dutch, that toward to East Asia to control manufacturing flavoring sources after Spain being closed port of Lisbon and occupies Anterwrep. Thus, during the seventeenth century, the Moluccas Islands became major encounter in gaining possession between Spain and the Netherlands.

To gain Moluccas both Spain and the Netherlands have used many different strategies through each stage. By 1620s, Spain and the Netherlands conducted several expeditions to build forts in the Moluccas and sought to oust his rival out there.

After a period of inconclusive fighting, from 1621 to 1662, the Netherlands switched to another strategic that blockaded the Philippines waters and attracted Chinese ships to trade with them via their post trading in Taiwan. All these strategies are aimed at weakening the Spanish in the Philippines and forced them to leave the Moluccas. This conflict only ended in 1622 when Spain withdrew its garrisons from the Moluccas to strengthen the defenses of Manila deal with Chinese pirate.

Commercial rivalry and conflict between Spain and the Netherlands in East Asia during the seventeenth century proved that the Moluccas had play an important position because all the strategies of both countries for the purpose of gaining the Moluccas and controlled the spice route. The result of this rivalry has also affected their position in East Asia. After failing in its efforts to expand the empire in East Asia, Spain accepted to occupy only colonial Philippines and maintain their trade with the American colonies. For the Netherlands, succeeded in capturing Moluccas VOC had become the largest company providing all kinds of flavors and fine spices. This contributed to the Netherlands to reach the golden age in the international market in the seventeenth century.

The position of the Moluccas in the past is a motivation to promote the development of the contemporary society. To realize this, we initially give some suggestions:

First of all, we need to study this issue in depth, embedded in the local historical curriculum to help the young generation aware of the role of the Moluccas in the past. Beside, we need to preserve and restore the heritage material relating to this historical phase, and bringing this content to display at the museum by means of reconstruction process diagrams of commercial competition between Spanish and the Netherlands in East Asia, including the Moluccas in a central location.

In economic sphere, researching and produce spices with good quality in order to not only sale for tourists but also export to other markets in the region. In particular, we need studies to processing spices into folk medicines and functional foods. This is a common trend in many countries because the spices are scientifically proven to have the highly ability to prevent and cure disease.



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INDIGENOUS KNOWLEDGE MANAGEMENT IN EBONY FRUITS DYEING AT BANN HAUSAPAN GROUP PHUTTHAISONG DISTRICT IN BURIRAM

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Abstract: The Bann Hau Sapan group, Phutthaisong district, Buriram is a hand weaving community enterprise in the northeast of Thailand, which has inherited local wisdom in ebony fruits dyeing from their ancestors. Ebony or Makrua (in Thai) is one of Thai traditional natural dyeing. It creates elegant natural color ranging from light grey up to a variety of brown shades and finally becoming black. However, this indigenous knowledge is rapidly being lost as less and less of it is being passed on to succeeding generations. This research seeks to explore the current knowledge management (KM) practice in ebony fruits dyeing concerning a community enterprise (CE) at Bann Hau Sapan group Phutthaisong district, Buriram. This research used a qualitative method. The data were collected through narrative inquiry, participant observation and document analysis. The 18 participants were Bann Hau Sapan (CE) members. The key informants were the leader of committee members, an advisory committee member and office staff members. The data were analyzed through thematic analysis.

The current KM practice in ebony fruits dyeing of Bann Hau Sapan group entails three processes: basic skill development, competence building and new knowledge creation through creation, capture, sharing, transferring, verification, utilization and codification. This study focuses on organizational knowledge creation and indigenous knowledge systems. The current KM practice in ebony fruits dyeing of Bann Hau Sapan group also has four other components. Its knowledge resources come from members, other villagers, other hand weaving groups, support organizations and markets. Most of the knowledge is tacit and indigenous. The operation and management systems determine the knowledge processes and provide supportive and incentive systems

Keywords: *Indigenous Knowledge Management, ebony fruits dyeing, community enterprise*

INTRODUCTION

Indigenous Knowledge Management (IK) is the local knowledge that is unique to given culture society. IK contrasts with the international knowledge system generated by universities, research institution and private firms. It is the basis for local level decision making in agriculture, health care, education, natural resource management, and a host of other activities in rural communities (Warren, 1991). Since the 1980s, indigenous knowledge management (IK) has been a topic of discussion among scholars of anthropology, geography and disciplines related to development studies. Today there is broadening interest from a variety of fields: ecology, soil science, health, medicine, botany, water resource management and many more. The interest is driven by research into sustainable development practices in developing countries and the scientific community's concern over loss of species and ecosystems (Nakata,



2002). The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skill experiences and insights of people, applied to maintain or improve their livelihood.

Nowadays, many indigenous knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast pacing economic and cultural changes on global scale. Practices vanish as they become inappropriate for new challenges, however many practices disappear only because of the intrusion of foreign technologies or development concepts that promise short term gains of solutions problem without being capable of sustaining them. The tragedy of the disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well when skills technologies artifacts problem solving strategies and expertise are lost.

Natural dyes were traditionally used in rural Thailand, many villagers have forgotten how to use them. Since the advent of widely available and cheaper synthetic dyes in 1856 having moderate to excellent color fastness properties, the use of natural dyes having poor to moderate wash and light fastness has declined to a great extent. (Cardon, 2010) However, recently there has been revival of the growing interest on the application of natural dyes on natural fibers due to worldwide environmental consciousness. Natural dyes produce very uncommon, soothing and soft shades as compared to synthetic dyes. On the other hand synthetic dyes are widely available at an economical price and produce a wide variety of colors; these dyes however produce skin allergy, toxic wastes and other harmfulness to human body. (Nattadon Rungruangkitkrai and Rattanaphol Mongkholrattanasit, 2012). There are a small number of community enterprise group that are known to produce natural dyes commercially. In the northeast of Thailand is still a major producer of most natural dyed textiles.

The Bann Hoa Sapan group, Phutthaisong district, Buriram is located in the northeast of Thailand, 402 km from Bangkok, the capital of Thailand. They are a hand weaving and sericulture community enterprise who produces the most spectacular silk products. This small community enterprise are composed of 48 members, they are consistently recognized and featured in the government sponsored programs that support local enterprises. The Bann Hoa Sapan group routinely experiments with dyeing techniques and weaving methods to create original and stylish silk scarves and shawls that can be worn on all occasions. This community enterprise also plays an important role in the generation of income and jobs for community members, gender equality, civil institution development and the conservation of natural resources. Many weavers spin their own thread and some even grow the dye-stuffs that are used in producing cloth during the dry season. Natural dyes can be prepared from a number of different trees, fruits, plants, and resins. These include bark, leaves and a variety of plants, for instance, might not be available from nearby sources and therefore require a hike into the forest and a long walk home. Some dye materials, too, are cultivated, and this usually means allowing them to grow for a season or more before a dye can be produced.

The Bann Hoa Sapan group has inherited local wisdom in ebony fruits dyeing from their ancestors. The traditional dyeing ebony fruit's dyeing has its long history as a part of northeastern Thai lifestyle. In the old days, northeastern Thai villagers have used ebony dyed working wear for their daily farming work. The working wear consists of one simple round neck with short sleeves shirt and a fishermen styled pant.

Ebony or *Ma klua* (in Thai) is one of Thai traditional natural (vegetable) dyeing. It creates elegant natural color ranged from light grey up to variety of brown shades and finally becoming in black. Basically ebony dyeing process is similar to indigo's. It is done in cold dyeing. Frequency of dyeing with the sunlight expose makes color become darker and darker.

Despite the invention of chemical (aniline) dyes in the late 18th Century, the Ban Hoa Sapan group represented hand-woven fabrics and natural dyeing for what they are unique works of art unparalleled quality and worth. For successful commercial use of natural dyes, the dominant information management model has been based on acquiring, organizing and preserving recorded and codified knowledge. This paper seeks to explore the current indigenous knowledge management (IK) practice in ebony fruits dyeing concerning a community enterprise (CE); to study how the current status of acquiring, sharing, and preserving ebony fruits dyeing in the local communities at Bann Hoa Sapan group Phutthaisong district, Buriram, northeast of Thailand.

METHOD

This research used qualitative methods with narrative research. This is because narrative research focuses on the lives and experience of individuals in connection with social events and other people (Clandinin and Connelly, 2000; Creswell, 2005). This qualitative research was conducted in accordance with the main research objectives: to study the background, current conditions of and problems with the production of indigenous ebony fruits dye textiles at Bann Hoa Sapan group Phutthaisong district, Buriram, northeast of Thailand (see Figure 1).



Figure 1. The Location of Buriram

Data collection was conducted by the study of documents in knowledge management system; the body of knowledge is about indigenous silk weaving natural dyeing. The concepts to analyze this paper are indigenous knowledge system. Indigenous Knowledge Management (IK) system is also dynamics: new knowledge is continuously added. Such systems do innovate from within and also will internalize use and adapt external knowledge to suit the local situation. IK system consists of an integrated body of knowledge. Researcher interested in learning more about traditional knowledge system.



The field research tools included community survey, interview, observation, focus-group discussion and workshop. The 48 participants were Bann Hoa Sapan members of community enterprise, key informants were the elders, the leader of committee members, an advisory committee member and office staff members. Data collection was carried out in accordance with the aims of the research and divided into two stages: document study and area survey; collection of field data using survey, interview, observation and focus-group discussion. Data analysis was conducted according to the research objectives and presented using related theories and concepts as a way of explaining the results according to the research aims. The data were analyzed through theme analysis.

FINDINGS AND DISCUSSION

The Bann Hoa Sapan group is located in the northeast of Thailand. They are a hand weaving and sericulture community enterprise who produces the most spectacular silk products. The current IKM practice in ebony fruits dyeing of Bann Hoa Sapan group entails three processes: basic skill development, competence building and new knowledge creation through creation, capture, sharing, transferring, verification, utilization and codification. The current IKM practice in ebony fruits dyeing of Bann Hoa Sapan group also has four other components. Its knowledge resources come from members, weaving groups, support organizations and markets. Most of the knowledge is tacit and indigenous.

Knowledge of Botany (Ebony or Ma klua)

Ebony (family name is: EBENACEAE) consist of tropical shrubs or trees that are deciduous. Most belong to the genus *Diospyros mollis*, which is found primarily in India, Sri Lanka, and Africa. Heartwood is most often black. This trees tolerates frost grow well in the tropics and mild temperate areas and is also not fussy about its soil type. Trees grow on evaluated, hilly area as well as they do on the plain. During the hot months they shed their leaves, whereas when the weather cools they sprout evergreen leathery leaves. (Christopher Cumo, 2013).

This plants can thrive well in a wet and monsoon climate like the "Korat Plateau", in the northeastern Isan region of Thailand, an area with the heaviest timber around. Two varieties are distinguished in Cambodia, *ma klua plouc* and *ma klua kaek*. *Ma klua kaek* has smaller fruits, but better paint properties. In the colonial period in Cambodia and also in Thailand trade was significant. It's Occurs in Cambodia, Thailand and Myanmar. Found scattered in secondary deciduous and dry evergreen forest, on granite ridges or shale bedrock, but also on limestone, associated with bamboo. Seedlings grow very slow. Flowering does not occur until at age of 15-30 years. Male and female flowers do not flower simultaneously, hampering breeding. It is estimated that 1 tree older than 6 years yields 30-50 kg of fruits, but often also much more. Generally the fruit is harvested once a year during October until November. Fruits are collected when ripe Coloring matters in fruits are tannins. Diospyroquinone (an alkaloid) is responsible for expelling parasitic worms. Diospyrol in the fruit is toxic to hookworms. Probably the fruits contain saponins used for poisoning fish. Ebony fruits *Ma klua* has a very short season, but the fruits are so rich in tannin that they can be dumped into water and kept year-round.

Ebony trees found around the rice fields and the shrine in Bann Hoa Sapan. The Bann Hoa Sapan knowledge in the harvested ones are preserved in water in order to be able to continue dyeing for the whole year. Different from other natural dyeing, ebony dyeing quite strong to light expose. Despite what we have already said about indigenous societies being incredibly diverse, there are certain characteristics and outlooks that they often share.



Figure 2. Ebony Trees

Knowledge of Ebony Dyeing Process

Basically ebony dyeing process is similar to indigo's. It is done in cold dyeing. Ebony fruit dye is made from ebony fruits that have spent a year fermenting. The fermented fruits, some herbs are then mashed and mixed with charcoal water. Skeins are then soaked in this mixture and dried in the sun. Fruits lose most of their dyeing and tanning capacity if kept longer than 5 days, unless kept in water with some lime. Clothes are immersed in a solution of finely crushed fruits in water with some mordant and dried in the sun. This is repeated 10 times to 20 times. This process is repeated in order to make deeper and darker colors, such as grays, browns and black, as in the photo. It dyes brown to grey to black, depending on the strength and method. Frequency of dyeing with the sunlight expose makes color become darker and darker.





Figure 3. Ebony Dyeing Process

As in the photo (see Figure 3), the shade of grey (or grey-green) produced by ebony fruit depends on how mature the fruit is and whether it's fresh or dried. This process is repeated in order to make deeper/ darker colors, such as grays, browns and black.

The use of color preparation is compound with fresh and ripe ebony fruits which is oxidized easily become substance (diospyrol), which has a black dye lasting good, as in the picture below.

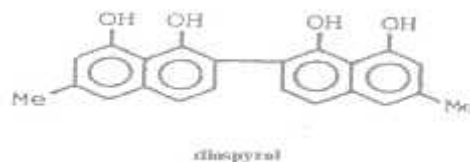


Figure 1. Diospyrol

Indigenous Knowledge Management System

The characteristic of indigenous Knowledge Management at Bann Hoa Span Group is more concerned with tacit and procedural knowledge. CEs can be influenced by the IK derived from the local area, because CEs rely on local resources including knowledge and human capital which relates to skills and experiences.

First, IK is captured through observation and justification by local people in a natural environment and particular social phenomena (Waldram, 1986). It can be seen from some member's statements that ebony fruits dye is indigenous knowledge which senior villagers know how to use and transfer to Bann Hoa Sapan members. So the members know well how to use ebony for natural dyes because they saw senior villagers using it.

Second, IK is rooted in personal and direct experience, and associated with long-term understanding of local environment and culture (Sefa Dei, Hall and Rosenberg, 2000). It is concerned with first-hand experience (Obomsawin, 2000). It is captured by observation because it is repeating, occurring and revealing through intuitive vision (Castellano, 2000) and the philosophic and cognitive systems of local experts (Obomsawin, 2000). As a result, local knowledge is subjective in nature.

Thirdly, IK is Bann Hoa Sapan's knowledge comes from the integration of traditional crafts, members' skills and creativity. This is in accordance with Obomsawin (2000) who pointed out that indigenous knowledge is holistic in nature and combines individual components, such as experience, know-how, creativity and perceptions, social context and ecosystems. The knowledge of natural dyes is good example of the combination of ecosystems.



Bann Hoa Sapan group has to apply indigenous knowledge to suit its circumstances. For instance, members apply ebony fruits to make varieties of natural colors rather than black. However, not all village groups can use ebony fruits, because the elder said that Ebony fruits *Ma klua* can only be found in paddy fields that have forest areas. Furthermore, they can collect Ebony fruits *Ma klua* only in summer, and then preserve it for the whole year. The elder said that Ebony fruits *Ma klua* has a very short season, but the fruits are so rich in tannin that they can be dumped into water and kept year-round.

Lastly, IK is implicit and requires traditional methods for capture and transfer. It encompasses the skills, experience and insights of people (Obomsawin, 2000; Rao, 2006). IK plays a crucial role for local culture survival and is related to certain values and moral codes. It passes on to generations through traditional methods – oral transmission, teaching and learning from community elders, and direct experience (Sefa Dei, Hall and Rosenberg, 2000)

CONCLUSIONS AND SUGGESTIONS

Significantly for this study, Bann Hoa Sapan group does not have an explicit knowledge management system in ebony fruits dyeing. This community enterprise draws upon traditional craft knowledge and indigenous knowledge systems. The Research Institute of Northeastern Art and Culture, Mahasarakham University, Thailand holds the training activities and workshop to help Bann Hoa Sapan members to both capture knowledge from external sources and retain their experience. In addition to weaving and dyeing skills, members also obtain further knowledge of pattern design and business management from training activities. As a result, the knowledge package and Bann Hoa Sapan ebony dyeing knowledge and design collection could be produced in the form of audio and visual sets that would increase access to the knowledge discovered by members from the different village groups. Such knowledge packages have been shown to encourage organizational members in knowledge utilization and creativity. In terms of knowledge transfer, even though a tool-centred approach is not as rich a transmission channel as face-to-face communication, it is an effective technique for explicit knowledge transfer. Knowledge package of Bann Hoa Sapan in ebony dyeing and design collection can be a supplement method for knowledge transfer and distribution which is concerned with tool-centre approach.

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UTILIZING WHATSAPP GROUP CHATS AS SUPPLEMENTARY SPEAKING MEDIA IN EFL CONTEXT

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Abstract: This study is meant to propose a teaching technique which utilizes social media (WhatsApp Group, voice note feature to be exact) to improve EFL (English as Foreign Language) students' speaking skill. The problem this study attempts to solve is the lack of opportunity to practice verbal skill in English classrooms. Hence, the study offers supplementary teaching speaking activities outside the classroom. There are beneficial sides of using WhatsApp Group instead of other social media applications which have voice note feature such as it is widely used, user friendly, light to load, free of charge and convenient. This is a library study which covers language acquisition theories including acquiring speaking skill in EFL learners. The finding of the research is the result of integration between teaching speaking theories and the use of WhatsApp. As this study is proposed to offer a new teaching speaking technique, the result of this research is a concept of teaching speaking by employing WhatsApp and a direction for further research to examine the usability of the proposed technique in the real context.

Keywords: *EFL speaking, EFL speaking pedagogy, WhatsApp Group Chats, the teaching of speaking skill, Supplementary speaking media*

INTRODUCTION

The use of English as a foreign language (EFL) in oral communication, of course, becomes one of the most common yet highly complex activities needed to be considered when teaching the English language especially because we are at the time in which the ability to speak English fluently turns to a compulsory ability (Al-Sibai, 2004:3). One of the main concerns of most of the language learners in EFL contexts is how to improve their speaking skill. However, a common characteristic of many language classes particularly in EFL contexts is a heavy focus on the language system. The focus of teaching speaking itself, of course, is to improve the oral production of the students. Therefore, language teaching activities in the classroom should aim at maximizing individual language use (Haozhang, 1997). The main use of WhatsApp feature utilized in this study is Group Chats where the miniature of classroom can be constructed. The using of WhatsApp might become *Extension Practice* where additional speaking practice activity can be held to improve fluency and accuracy.

This paper aims to provide some guidelines in elaborating WhatsApp group as the use of Technology to English Language Teaching that we hope can be useful to teachers of English as a foreign language in primary schools of non-native speaking countries and to bring out the problems faced by both teachers and learners of English in speaking.



LANGUAGE TEACHING IN INDONESIA

In Indonesia, English is the first foreign language and taught as a compulsory subject in secondary and tertiary education with the main objective to provide the students with the ability to read English textbooks on their related fields or not engaged directly to the real communication (Suharmanto, 2003: Broughton, 1978). However, Schmidt (1995), states that language first needs to be noticed then to be acquired. In other words, when language learners have noticed something, they are more likely to acquire it if they meet it again. There is support in the literature for the hypothesis that attention is required for all learning. Learners need to pay attention to input and pay particular attention to whatever aspect of the input (phonology, morphology, pragmatics, discourse, etc.) that learners are concerned to learn (Schmidt, 1995).

As a result of this point of view, the different Educational Departments have decided to establish, as the main purpose of the EFL teaching, the development of the four skills covering listening, speaking, reading and writing. However, the implementation of this approach has not been trouble-free as many teachers insist on asking their children to understand every single word they listen to or read, or expect their pupils to write or speak without making the mistakes normally found in the process of acquiring any language (Cabrera, 2002).

Approach and Development of ELT in Indonesia

Many articles have been written related to ELT in Indonesia. Sadtono (1997) stated that ELT is an old profession, but in Indonesia it is still relatively young. Now, ELT has become a big business all over the world. To state clearly; the development of ELT in Indonesia cannot be separated from the development of ELT in other countries, especially the western countries such as the US and England. In terms of curriculum, The development clearly reflects that the change of curriculum is always in dance with the world current approach of language teaching such as audio lingual approach in 1960s to 70s, and communicative approach in 1970s to the present time (Komaria: 1998). Unlike Sadtono and Komaria, Huda (1999) discusses the teaching of English in Indonesia in relation to the era of globalization but , Unfortunately, the result of English teaching in Indonesia up to now is still unsatisfactory (Huda, 1999:8). This condition, according to him, is attributed to different factors such as teacher's competence, class size, time allotment, facilities, linguistic environment, and the national management. Many have commented on the need to change this teacher centered, banking style approach to ELT in Indonesia so that more learning takes place (Coleman 1987; Imperiani, 2012, Musthafa, 2002; Marcellino, 2008). The critical pedagogy could be one way to make the EFL curriculum more meaningful and locally relevant to Indonesian students which could result in better language proficiency.

The Pedagogy and the New 2013 Curriculum in Indonesia

In 2013 the Indonesian Ministry of Education and Culture introduced a new curriculum for public schools from elementary until high school. Within the new curriculum the paradigm has greatly changed. Many of the changes are in line with the ideas of critical pedagogy. The first change listed in the paradigm of the new curriculum is "the learning process which was centered on the teacher will become centered on



the student. The second change in listed paradigm is that “the one direction learning process (interaction from teacher to student) will become an interactive learning process (interaction between the teacher and students, the students and society, the environment, and other resources)”. In addition to the above changes, the third change to the paradigm states that “the passive learning process will become an active searching learning process”. The last change to the paradigm is that “the passive learning process will become a critical learning process. This is the heart of critical pedagogy, learning based on being critical and not just accepting what is being taught.

In addition to the changes in the paradigm there have been changes to the material that is taught. The materials used in critical pedagogy should be relevant to the students to ensure more meaningful education (Coulson and Silberman, 1960; Evans, Glaser, and Homme, 1960). The materials also need to be relevant to the students so that the students can take what is covered in class and apply it to their lives outside of the classroom that will hopefully lead to some type of action.

As can be seen above, many of the ideas that are central to critical pedagogy such as student centeredness, transformative education, relevant materials, and active and critical learning are also found in the new 2013 curriculum that was just instituted in Indonesia by the Ministry of Education and Culture.

TEACHING SPEAKING IN INDONESIA

Approaches to the teaching of speaking in ELT have been more strongly influenced by the teaching of listening (Richard, 2008; Brumfit, 1979). “Speaking” in traditional methodologies usually meant repeating after the teacher, memorizing a dialog, or responding to drills, all of which reflect the sentence-based view of proficiency augmenting in the audio-lingual and other drill-based or repetition based methodologies of the 1970s (Brumfit & Johnson, 1979; Savignon, 1983; Shrum & Glisan, 2000). However, the emergence of communicative language teaching in the 1980s had changed views of syllabuses and methodology, which are continuing to shape approaches to teaching speaking skills today. Fluency became a goal for speaking courses and this could be developed through the use of information-gap and other tasks that required learners to experience real communication, despite limited proficiency in English.

However, (Ur: 1995) considered speaking as the most important skill because people who know a language are referred to as speakers of that language and this indicates that using a language is more important than just knowing about it because –there is no point knowing a lot about language if you can’t use it Schrivener: 2005). However, Zhang (2009) argued that speaking remains the most difficult skill to master for the majority of English learners, and they are still incompetent in communicating orally in English. In the same line, it should be mentioned that speaking has three functions. Accordingly, Brown and Yule (1983) made a useful distinction between the interactional functions of speaking, in which it serves to establish and maintain social relations, and the transactional functions, which focus on the exchange of information. Following them, Jones (1996) and Burns (1998) added performance as another function of speaking.

Dealing with successful speaking, Richard (2008) provides some criterion indicating a successful speaking course that have interactional, transactional and performance functions:

- Activities address specific aspects of oral skills



- Sufficient language and other supports for tasks
- Balance of accuracy and fluency activities
- Modeling for speaking activities
- Have ample talking time
- Participate actively in lessons
- Grammar and pronunciation errors are addressed appropriately
- A progression from controlled practice to freer practice
- Opportunities for personalization
- Experience success
- The pleasure factor

The goal of speaking is to achieve communicative efficiency; the learners should be able to avoid confusion in the message due to mistakes in pronunciation, grammar, or vocabulary, and to observe the social and cultural rules that applied in each communication situation. In order to achieve this purpose, number of approaches has been expanded through all aspects such as elaborating media and technology. Media and technology as one of the components in teaching and learning process are used by teacher as a source to explain the materials to students that encourage many schools adopt as the sources in the teaching and learning process. Moreover, technology has affected positively to the language teaching, especially in attracting the students' motivation in learning a language.

Unfortunately, English subject is now given in the first grade of junior high school. This practice in some cases against the Critical Period Hypothesis (CPH) which urges that process of language learning (or in some other occasion called acquisition) is more effective to be done around 5 years old until right before puberty (Lenneberg, 1967; Siegler, 2006, Chiswick & Miller, 2007), because being junior high school students are too close to the puberty. After the puberty, the effectiveness gradually decreases, so the language learners find it difficult to learn (or in some cases called acquire) language. Since, the exposure and practice at school is not intensive enough, researchers mean to offer an interesting supplementary activity which might be able boost students' ability to master English.

MULTIMEDIA IN TEACHING SPEAKING

In order to attempt solving the problem in teaching EFL speaking in Indonesia, researchers offer an alternative teaching technique by involving multimedia. Media itself is defined simply as any kinds of communication means (Reid, 1994). In addition, media is also distinguished into two: printed media and electronic media (Hanson, 2010). No wonder, Salah (2015) explains that media even also covers broadcasting and narrowcasting medium like newspapers, magazines, radio, television, telephone, fax, and the internet. In this study, the focus of media to be use in teaching speaking uses telephone (cellular phone, to be exact) and computer which the technique in detail is elaborated in the next section. The determining of media type used is regarded to the purpose of the teaching technique of helping student have more opportunity to practice their speaking skill in order to increase the speaking quality in terms of fluency and accuracy.



Involving multimedia in teaching EFL speaking scientifically brings numerous advantages. For instance, teaching speaking with multimedia enables students to work flexibly and independently as well as learn and practice at their own rate of speed (Singh, 2003; Graham, 2006; Kurt, 2011). There have been a lot of multimedia involvement in teaching English, but what is offered here is a kind of teaching with multimedia which is related closer more into social media. Social media is a communication media which is publicly available and accessible to share information to the other user or more target audience (Kaplan & Haenlein, 2010; Cohen, 2009; Hartshorn, 2010).

Gabriel (2011), in *nytimes.com*, explains that social media is not anymore a distraction in teaching language. So, the existence in social media in teaching and learning activity should not be considered as a thread anymore since it can be helpful to enhance learning activity if it is used properly like what Erin Olson did as an English teacher in Sioux Rapids, Iowa, who conducted one of her lessons in class by using social media to have a discussion. One of her student, Justin Lansik, 17, responded the technique by saying that "...it's a lot easier to say what I feel." Since social media is now being a part of students' daily life, involving social media does not drag students out of the place they virtually live.

Although, in Indonesia, mostly social media is utilized in the outside of academic situations, Baird & Fisher (2006) claim that social media has potentially massive impact in e-learning and learning technique which explores the use of technology. Researchers have also provided evidences that employing social media has beneficial contribution but Minocha (2009) and Ala-Mutka *et al.* (2009) reported that there are also negative side which needs to be anticipated. Meanwhile, Hasselbring *et al.*, (1992) provide more positive view of this condition where social media in teaching may help students more easily attain better understanding of a particular given problem.

In general, involving technology in teaching speaking brings positive impact toward the learning process and outcomes where technology advancement is more effective to catch students' attention toward the teaching material (Bochina *et al.*, 2014; Harstell & Yuen, 2006; Shephard, 2003). This also brings improvements in teaching process where it invites more classroom participations from students and elevates the learner's outcome quality. Then, what inspires this study is that the use of multimedia in teaching EFL speaking may enable students to download related videos and audio recording which boost the effectiveness of the learning and upload self-recorded video and/or audio files in a particular acceptable length which is relevant to the EFL teaching activities (Odhabi & Nicks-McCaleb, 2009).

WHATSAPP AND TEACHING SPEAKING

WhatsApp is a kind of social media which focuses on instant messaging service. WhatsApp seems to be the simplest social media to sign up since all user need is a phone number and internet connection. This is also a cross-platform application which runs in almost all of the Operating System in smartphones which enables the users to share messages, photos, voice recordings, and even videos free of charge (whatsapp.com). For teachers, WhatsApp is not only accessible through mobile phones but also personal computer by using web-browser-based platform by accessing web.whatsapp.com from any web browsers. So, monitoring several classes' activities outside the school's office hour is on the teachers' finger tips. For



students who cannot afford smartphones, they can access WhatsApp via personal computer by using an Android Emulator which is called BlueStacks and freely downloadable from the official web site.

The main use of WhatsApp feature used in this study is Group Chats where the miniature of classroom can be constructed. In this situation, teachers are possible enough to create supplementary activities, as if they are in a classroom, which boost activities which is held indoor. For cases where there is no enough time to teach English in the provided time allocation for a period of semester, Wang (2014) once proposed *Extension Practice* where additional speaking practice activity can be held to improve fluency and accuracy as those two are the common criteria of success in teaching EFL speaking. In line with Wang's suggestion, the researchers mean to offer an activity which can be done outside the classroom, where boosting speaking ability is the main focus. By using Group Chat feature in WhatsApp, teachers are enabled to give instruction concepts such as: short voice recording project, short video recording project, verbal response to given problem, and verbal discussion of chosen topics. The following paragraphs elaborate example of activities which is possible to carry out for each instruction concepts.

For the beginning of a particular semester, students in a class can be introduced to the program of using WhatsApp for the whole semester. So, for the introducing activity, each of the students can be assigned to make an oral self-introduction and send it to the Group. In another occasion, students may also be asked to have a short interview to someone outside the class like the other students or other English teachers and share it to the group so that everyone can download and hear the work. WhatsApp is also available to share videos, so students can be asked to make a short video (within a minute long). The video may contain an interview, a short drama, a story telling, or even a speech. Students can do those various tasks in group or individually according to the difficulty level of the task. Even in group, it is recommended to only do it in small groups so that everyone shares the equal role in the project.

These concepts can be applied into various topics according to the most recent environmental or social condition among the students like a hot issue in that country so the topic will not be boring and keep the students interested to engage the activity. On the next meeting, teacher can give feedback about the previous activity. The feedback session can be given in the beginning of the class for about 10 until 15 minutes. The feedback can include correction of fluency and accuracy or the conclusion of the discussion in the group. Finally, in the end of the semester, students' speaking development can be monitored time to time by comparing the scores of speaking performance they did in projects in WhatsApp Group Chat.

CONCLUSIONS AND SUGGESTIONS

It is long known that speaking holds the core element of communication but, the core needs special treatment in the sense of teaching EFL, moreover in Indonesian context where the allocated time for English subject seems not adequate to encompass four language competences. So, researchers offer an alternative technique to anticipate this lacking of time to learn English at school generally and speaking specifically. The use of social media, WhatsApp Group Chats in this case, enables students and teacher to keep connected from distance places and building classroom situations where discussion can take place as long as both sides has internet connection. This technique should be able to help students to learn English speaking subconsciously because they are not asked to memorize things they have to say but



they construct by themselves the spoken discourse they need to speak. Besides, this techniques also provides direct communication which means the interaction in the group is authentic and in the same vein as meaningful learning method where authentic materials is the essence. For students, most students still think that learning is only at school while using social media like WhatsApp to communicate to the teacher and classmates does not seem to be a learning activity. So, students are expected to have better engagement in the group activity than what they have in classroom.

For further researcher, it is recommended to conduct an action research to discover the use of WhatsApp whether or not it is helping. Besides, this technique is also possible to carry out teaching writing process with several modifications in the procedure and technique. This conceptual paper about utilizing WhatsApp to assist teachers having more time to teach speaking is hopefully be able to inspire more discoveries of alternative teaching technique by involving technology development and social media.

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ICT – BASED EDUCATION IN THE ASIAN CONTEXT: AN INDONESIAN – CLASS PHENOMENON

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Abstract: The term ICT (Information and Communication Technology) has been quite popular in the last few years because its usage in everyday life including teaching and learning process has been spread widely. It is because the technological devices are more widely available and that makes it much easier for teachers and students to own one. This situation has been believed to have changed the traditional education into the digital one. Besides, the availability of ICT in the classroom has also been said to change the phenomena to become more student-centered so that the students do not depend on the teacher too much. This article tries to discuss the application of “aha!jokes.com” in teaching English as a foreign language.

Keywords: *ICT in language learning, ahajokes.com*

INTRODUCTION

Nowadays, it cannot be denied that our world is more dominated by technology than it was some decades ago. There are more and more people who are always connected and cannot be separated from technology. It is not only for sending messages or making phone-calls anymore. Instead, they optimize the use of technology in some more fields to ease their life. It includes communicating with others who live far away by utilizing the devices in the ICT (Information and Communication Technology) such as by sending photos (by using the camera in their ICT) or even by conducting a live event (by utilizing the webcam in the ICT). Besides, people also make the best of their ICT by finding the information from the internet, shopping or doing business. Thus, it can be said that nowadays everything is wired.

In line with technology, Mikre (2011) states that ICT really changes our life, in term of working conditions, handling and exchanging information, teaching methods, learning approaches, doing research or in accessing information. In term of working conditions, ICT does help workers do everything faster so that everything can be done in a shorter time. Besides, by applying ICT in their work place, the workers can do some jobs at exactly the same time. Thus, in this case, ICT is very helpful in term of time and energy.

Meanwhile, dealing with exchanging and handling information, ICT is obviously beneficial for us because we can share or exchange information with someone who lives far away and all can be done in the click of the thumb. People can get the needed information in the time they need them. People can send email containing written information or making oral communication or even distance conference or distance meeting by maximizing the function of ICT.



Thus, it is clear that our life cannot be separated from technology. Moreover, the availability and the spread of the technology itself has become so vast especially because of the result of producing different varieties of technology such as computer which has higher specification, cell phone which has become “smarter” and also because of the availability of better quality of internet connection. All of those aspects make people’s life more dependent on the technology.

In such era, the need to educate those whose life deals with technology has been urgently needed. In term of education, it includes the learners and the teachers who should be informed about the importance of technology or ICT because it has major role in education. In this case, ICT can provide the newest and the more efficient means of teaching (by utilizing the ICT in the teaching and learning process) as well as the information about teaching itself (by getting the information by using the ICT) which includes distance education, the teaching methods in other educational institutions or some other educational events.

In terms of English language teaching, technology also has a very important role. Dealing with the benefit of ICT, Mikre (2011) states that ICT also helps teachers in term of teaching methods. Teachers can use ICT in the teaching and learning process such as by having the power point presentation to help them teach the materials to the students or for displaying the recording for listening comprehension classroom. Besides, by applying ICT teachers can also get the materials for the class. Furthermore, if a teacher often tries to find the new information by using ICT then of course they will be able to get the newest information and knowledge about the newest teaching methods that can be applied in their classroom. This, finally, will be able to make the situation in the class becomes more interesting and hopefully the students’ achievement will be improved.

Furthermore, if we are talking about learning approaches, students as well as teacher can also have ICT to assist them. They can browse the internet to find the information about the newest learning approaches that the students can do to help them learn further about the subject being discussed. By doing so it is expected that students can get deeper knowledge in an easier way which finally can improve their achievement. Thus, it is clear that ICT is also beneficial for students.

Because of its ability to provide students and teachers wider and vaster chance to adapt and adopt the useful information in term of teaching and also learning; therefore, there is a tendency that society forces schools to react to the need of technology by giving the students some knowledge on technology or apply technology in the classroom. Thus, it can be said that because of the importance of technology in education, government should develop the appropriate policy dealing with applying ICT in education.

Mohanty (2009) states that with the advent of sophisticated technologies, it seems pretty outdated if the faculty and officers that concerned do not provide students with new and interesting technologies of language learning and practice. It implies that any education system which does not apply technology in their teaching and learning process can be regarded as the outdated ones.

Another opinion is given by Watson (2001) who states that ICT has revolutionized the way people work and is transforming education system. Thus, if schools do not train students with the usage of technology, they will be left behind and will not fit the need of the tomorrow’s world. Of course, it is not the phenomenon wanted.



Dealing with this situation, Mikre (2011) states that Kofi Anan, the former United Nations Secretary General mentions that to enable the Universal Primary Education becomes true in 2015, ICT should be implemented to unlock the door of education systems. It is clear then that there is a growing demand for ICT in education.

Yet, introducing ICT into an education system is not an easy thing to do. It is a very complex and complicated process that requires changes to the system itself not to mention the leadership and organizational structure, the infrastructure needed such as the comfortable and suitable room for the devices and also the changes in the curriculum materials. They should also think of the internet connection and the maintenance of the devices. Thus, everything should be reconsidered and that is not cheap.

ICT IN INDONESIA

The ministry of Communication and Information states that the number of internet users in Indonesia is 82 million people. It is the eighth biggest one in the world. Another data shows that the number of internet users in Indonesia in 2015 is 93.4 people. It is predicted to grow to 123 million in 2018 which makes Indonesia one of the biggest online markets. This data also shows that in average, Indonesian people spend 5.1 hour per day to do online activities including sending messages and social media.

Dealing with ICT which has a very important role in education, in Indonesia, there have been many schools equipped with computer laboratory to help their students get more advantage and exposure of ICT including learning English as a foreign language. It may happen because using ICT in the teaching and learning process can increase opportunity to engage in real or authentic learning. It is in line with what Hadi (2007:1) states that ICT helps EFL teachers provide EFL classes with authentic materials such as audio, video, emails, online newspapers and magazines. It is because ICT enables the users to interact with people from different background and different countries. They learn how those people live in their real life.

It is mentioned above that technology has spread very quickly. It includes the availability of high specification technology devices such as cell phone or smart phone. More and more people in Indonesia have owned such a device because they realize that they can utilize the device as efficient as possible. They cannot be separated from those devices because of the benefit that they provide including the benefit in term of education. Indonesian people have also realized that smart phones are not only for texting or making a phone call, but also to learn so many things, including English skills or components, from the device. One of the addresses from where they can learn English is www.ahajokes.com

The Website

www.ahajokes.com is one of the recommended websites that can be used to teach English to the students. It is considered as the humor websites because the contents of this website are clean humor. There are some big parts of this website. They are funny jokes, pictures, audio and video. "Funny Jokes" consists of some other 60 criterion among them are animal, true stories, business, medical, and the others in which in each of these criterion there are still some other jokes that the students can read. The stories



are so various. There are some very short stories, some short stories and some stories are longer. Each of those stories consists of funny story in which if the students have enough vocabulary and sense of humor then the students can find something funny about the stories.

The second part is funny cartoon where the students can find some funny cartoons which can be used to improve the students' speaking ability by describing what the cartoons are telling them. The next one is random jokes. The same as funny jokes, this section consists of some jokes. In this section, as it is in "funny jokes", there are 4 other big criterion, namely: jokes, pictures, audio, and video. In term of audio, the students can listen to the recording provided in that section. In part of video, the students can watch videos which most of them are taken from youtube. This section can be used to teach students speaking because most of the video do not contain any dialogue. Thus, it is going to be the students' perception to tell the stories based on the video. The next one is "fun pages" where the students can find far more funny jokes. This section is accompanied by picture, animation, color and wacky creativity.

Fun download consists of some files consisting of the jokes. It helps us save the download time. This website allows the readers to upload the jokes that they might have. The jokes will be reviewed to keep this link as the clean joke website.

METHOD

This paper is based on the usage of "funny jokes" where the students were asked to read the story and tried to find something about the story. It was not always about something funny because some stories did not contain something funny inside. Still, those stories consisted of something to be discussed and also moral value which was important in building the students' character. In order to be able to do such a thing, students should know the words and the content of the sentences in a particular story. If not, then it is impossible that they will understand the story.

In the first meeting, they were guided by the lecturer in understanding the story. The lecturer first determined the story to be read and discussed by the students. They could not automatically get the message or something funny about the story because at glance the sentences do not look funny. Yet, after the lecturer tried to combine the sentences in the text then the students could grab what was in the story. Thus, for the first meeting they were guided to do so.

The stories in "funny jokes" are not too long so that the students could finish reading them in less than two minutes. Yet, trying to find something in the story is another thing to do. They had to spend some more time to find something behind the story. After finishing reading the first story, the students were asked to read another story but still the ones in the same theme. It was intended to make them concentrate reading some short stories under the same theme. Besides, it was also to encourage them to do extensive reading where they could find any text, from different resources, to read.

In the next meeting, the lecturer did not give them any guidance anymore. She asked the students to read the text and found the message or something funny about the text in pairs. It is intended to make the students try to cooperate with the fellows to help each other in understanding the stories in group. Dealing with the unfamiliar words that they did not know, the lecturer first asked them to guess the meaning from the context. Only when they still could not find the meaning then can the students look up

their English-English dictionary not the English Indonesian dictionary in order to make them accustomed to read something written in English. Still, in this meeting, the students read some stories from the same theme but it was different from the theme in the previous meeting.

In the third meeting, the lecturer asked the students to try to read other stories from “funny jokes” individually. Again, if the students did not understand the meaning of a particular word, then they may look up the meaning in English- English dictionary. First the students seemed reckless and uncomfortable but then they tried to do the task more quietly. Again, in this meeting, the students read different theme.

Besides asking the students to read the stories in class, the lecturer allowed the students to read the other stories at home. It was done to let the students do Extensive Reading. After applying this website for a month, then the researcher gave the students a reading comprehension test in the form of multiple-choice which consisted of 40 items and was done by the students in 60 minutes. The vocabulary of the test was taken from the texts that could be found in the website.

FINDINGS AND DISCUSSION

After getting the result of the students’ score on their reading achievement test, the score was then analyzed to know the percentage of the students who got high score.

The analysis was based on the categories proposed by Djiwandono (2011:260). The calculation is as follows:

Table 1. The Students’ Score and its category

No	Scores	Frequency	%	Category
1	80 – 100	17	48,57	Excellent
2	70 – 79	12	34,3	Good
3	60 – 69	6	17,14	Fair
4	40 – 59	0	0	Poor
5	0 – 39	0	0	Very poor
Total		35	100	

Based on the table above, it can be seen that the total number of students in the class is 35. Among those 35 students, 48,57% (17 out of 35 students) got 80 – 100 and was categorized as excellent. Another 34,3% (12 students) got 70 – 79 and was categorized as “good”. Finally, the rest of the students or 17,14 % (6 students) got 60 – 69 and they belong to the category of “fair”.

From the calculation, most of the students (48,57%) (17 out of 35) received 80 – 100 and they belonged to “excellent”. Yet, it was still less than 50% of the total number of the students.

CONCLUSIONS AND SUGGESTIONS

The results show that 48.57% of the students’ score on reading comprehension belongs to the category of excellent. It is apparent from the result of the test. Although it is still less than 50%, but at least the researcher had tried to show the students that reading does not only mean reading something in the



form of a book (printed ones). Instead, by having the ICT device they can actually enlarge their reading skill along with the vocabulary in the reading text that they are reading.

The suggestion is also aimed to the teacher. Reading is not only done by reading something that is printed out but it can also be conducted by asking the students to read something online. Students seem to be more interested in reading the material, because they are online and getting connected to the ICT is one of what the teenagers like.

It is in accordance with what is described above that ICT provides both students and teacher wider chance to adapt and adopt the information for teaching and learning process. In this case the adopted information is the link on *ahajokes.com*. By taking the materials from this website, students can enlarge and improve their understanding while reading a particular text.

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MEDIA TELEVISION AS THE MASS MEDIA AND CULTURAL INDUSTRIES

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Abstract: Television has become a means for accessing information, news, entertainment and commercial interests. Cultural industries such as television have huge influences on patterns of behavior, thought patterns and even the culture of a society. Self-control is one way to reduce the negative impact of this media. Industrial progress also triggers the rapid development of the television industry, ranging from the production technology device, the broadcast device, and the television broadcast receiver device. Since the first invention of television until the invention of color TV as well as digital TV, access to this media spreads widely, which might against the people and their culture. As such, this media has a lot in making changes in the society.

Keywords: *Television, Media, Industry, Culture*

INTRODUCTION

Television is evolving rapidly, parallel with the development of electronic technology. Television becomes a phenomenon that has a great role in constructing the behavior, mindset, and public opinion, including the opinion into liking certain products (Subroto, 1994, p. 2). This magic box plays significant role in the advancement of technology, politics, economy, and every aspects of society's life.

The advancement phase of global communication, social developments, politics, culture, economy, and security cannot disassociate themselves from the influence of television. Television also influences every social change in society. It articulates the significant contribution of television in every change of society's life. The theory of *Serba Media* stated that mass media has great power to influence society, not only in shaping opinion and behavior but also in triggering social movement.

The rapid development of communication technology makes the world seems narrow because we can communicate and access information without the barrier of distance and time. The message that is delivered from media has a great influence toward society or audience (Suryo, 1996, p. 21). Even people behind the mass media have their own strategy and agenda in processing, repacking, and giving the information to the society so that the information can influence opinion as well as the policy of social politic of the country. Human nowadays are not only devote their time for television, but the television has greater influence to the behavior of human (Istanto, 1999, p. 98).

Literarily, the word television comes from *tele* and *vision* meaning "seeing something from distant". Television as a tool in delivering information from communicators to audience is a part of huge and complex system. This tool will function well if it is placed in a system that works together according to the function they are production system, transmitter and television as the broadcast receiver. Television in the context of communication technology development can attract human with pictures and sounds it



produced. Image Production or imagery engineered eventually constructs every human perception upon reality. In television, the perception can be created either according to the pattern or perception offered by the producer. That is why in the development of media, television gives dramatic contribution to how human communicates with each other.

As the main component in communication process, television plays a role as physical media that becomes the mediator of message from communicators to audiences. Television is categorized as a mass media because it has the characteristic of mass media, they have wide scope, the target of audience is heterogenic (age, social status, education, culture, region, gender, and other), and there is no physical interaction between communicators and audience. In Indonesia, the issues related to the national revolution until the history of the fallen of certain regime can be seen, recorded, even created in the form of message delivered in the magic box that affect the national and international issue. It is a piece of reality that shows the greatness of television as mass media.

CHARACTERISTIC OF TELEVISION

The role of media in delivering message is greatly dependent to its characteristic. Printed media has its own characteristic compare to electronic media, television. The characteristic of media will influence the packaging aspects of the way message delivered, target audience, human resources, and the hardware used. Television is one type of mass media that is more superior compare to other. Three characteristics of television are Fixative, Distributive, and Manipulative. Fixative meaning that television has “constant” characteristic, in other word when television station broadcast a program, the broadcast can be watched simultaneously by the audience. The broadcast will have constant or same characteristic in one region to other region even if they are in different island or country.

Distributive meaning that television can reach or broadcast its program to all area. Sophisticated broadcasting system using satellite technology enables television to distribute or deliver its information to the audience in wider area. A television station in Jakarta can be received by the audience from Sabang to Merauke. So, television station can be accessed by many audiences from different race, language, culture, religion, gender, age, economic, and social status (heterogenic).

Television also has manipulative characteristic, this characteristic is not only in the context of advertising (that is tend to manipulate persuasion), but in the basic concept that television is imagery. A broadcast in television is actually an imagery of event, or invention object which is emitted through television hardware that eventually causes impression or motion picture along with sound. This process can be meant as an effort to imitate events, objects or daily lives of people using complex hardware (camera, editing to the broadcasting process). The audiences are stimulated by manipulative program that imaged the lives or objects. The real example is when we are watching the a program telling a story of person since he/she was born until death, then during two hours duration, we are brought through the boundaries of space (scene of movie that jump from one location to another location), distance (no distance limit), and time (scene movie in morning to night)

Human will easily understand the information received through television. Due to the stimulated broadcast of television, television becomes an effective media in giving the influence to the audience. The



message delivered can be understood easily at a glance with little concentration not as high as reading. Especially with the appearance of synchronized motion pictures along with audio presented will have greater attraction compare to other media.

The function of mass media is becoming the mediator in delivering information. The message or information delivered from communicators to audience ideally must give benefit to both sides. The functions of mass media according to Wilbur Schramm in Responsibility in mass communication are:

- (1) As a medium of enlightenment
- (2) As a medium of education
- (3) As a medium of entertainment
- (4) As a medium of campaign

Thus in making a program, ideally the broadcasts should consist of those functions (Subroto, 1994,p. 17).

Some programs offered by the broadcasting station should at least have their own value in the material and visual to attract the audience. As a result, some product of television program are created with some superiorities, they are *sinetron*, news, advertising, and other programs.

The superiority of television makes this media has a great role in influencing the audience. There are many researches on the influence of television to the audience. The attention on the impact of television is given because television does not only give benefit to the society. Television has become the industry that is profitable; it is because the existence of *open sky policy* from government that opens chances for people to use air space freely (Subroto, 1994, p. 14). The audience from Indonesia can access all the broadcast from achievable broadcasting station freely without tax.

MODERNIZATION OF MASS MEDIA

The impact of television to the audience is very great. Television can give information swiftly, stimulate the audience using persuasive advertising, change the behavior of people, and even change the existing culture. It is proven that television does not only give positive impact but also negative impact that sometimes hard to be controlled. The overflow of information from television sometimes cannot be anticipated, it should be handled wisely, especially from the communicator or society by returning the essence of television as communication tools that gives advantages. Moreover television is media that offers hyperrealist fact, the point of view is simulation of the audio and visual fact that broadcasted through the electromagnetic wave throughout the time and space (Suwasono, 2002,p. 40).

In the process communication, the audiences of television are still in the stage of passive audience. In spite of the advance development of technology, the process of communication is still considered as one way communication. The audience still interact to the program without give respond to the communicator, even if several program has used interactive format but it is still limited, example live broadcasting which involves the audience using telephone and video streaming. The one way communication and the limited knowledge of audience open chances for the broadcasting station to package the manipulation of visual in its broadcast.

One of modernized product in communication field is the advancement of the magic box that could produce sound and picture called television. The development of social politic in Indonesia cannot



separate itself from the advancement of global communication technology. Every social changes experienced by society cannot be separated from the television. The revolution of country and the fallen of authoritarian regime can be seen in the form of picture inside the technology box, that eventually gives national and international impact. Television can be called as the window of social change in Indonesia

In the history of the development of mass media, apparently mass media plays important role in constructing the new social regulation in the clogged up traditional of society: First, the revolution of printed machine triggers the development of new capitalism developed by revolution industry. The mass production and politic economy distribution that is very important to the society emerges in the moment of existence of the printed media, as the information tools in the development of society. Research shows that the development of newspaper in XIX century is very prominent especially for the press; although, it does not close the possibility on the impact of contemporary newspaper which always dwells on the issue of professionalism and cultural sensationalism. Second, the invention of Radio and "Talk Box" which are called as telephone encourages the expansion of social value system that no longer has time and space boundaries. Public and private space that had very limited is being drawn in the looser space boundaries. This means that the impact of radio and the phone does not only stop on the relativism space but also on society to value relativism about space and time. Thirdly, the invention of television, which is preceded by the invention of the telephone, telegraph, photography, and sound recordings have led to social sensation that is not founded on previous technology. Social sensation in television has prompted dramatic changes in the social system, including the socio-political in a community. At least there is some sensations images of social shaped by television, the process of differentiating between fact and imagination - the content of television is no longer limited by time - time dimension that can accelerate the meaning of the present social event - the degree of objectivity that relatively high - the degree of intimacy in television on his audience and the clarity of character offered by television is exposed.

From the three phenomena of the development in communication technology, it appears that the mass media plays a great role in the development of social, political, economic community, especially in the matter of social and cultural democratization. At least the media play a key role to decentralize political and social power, opinion on the power and strength, provide an area where the community is no longer dominated by the paradigm of social justice that manipulative and monopolistic because people are put in a situation that can easily gain an access of sufficient information. Modernization in the field of industrial technology of mass culture gives a great influence on social status, culture, and policies that exist in society gives such a big impact towards the social institution, culture, and the policy that exist in the society.

The impact of the modernization of communication media of television has made this media as the necessity of almost all layer of society. Television has become the high priority choice to access information, news, entertainment even for the commercial importance. Television has become the pictured box with sound that is a "must have" item in the house and everywhere/ubiquitous. Even in America nearly 98% of house has one or more television, from the monochrome, colored to the latest model of flat (Asamen & Berry, 1997, p. 12).



Society even now is addicted and dependent upon this media to stay updated or to interact with the popular cultures that are shown. The advancement of industry also triggers the rapid development upon the television, whether the technology or the production tools, and the broadcast device up to the receiver of the television. From the first time that television is invented, to the invention of the colored television until the digital device like in the recent time have given the outstanding access towards the society and its culture. The high rate of information and media movement here create a society that races to be the pioneer or left behind. The culture that assumed to be more popular would survive even growing because will be applied or acculturated to the other society culture. While the less popular one will be left behind even more due to the declining attention to that particular culture.

The Influence of Media towards Socialization and Culture Of Society

Our society recently is the society that always excited towards television shows. The industry of television lives from the advertisement, then the viewers will always bombarded with the advertisement. On the same moment, our society is consumeristic, consumerism is a stage where there are products as the medium of building for the individuals, styles, pictures. Through the television, these products are offered by using the picture of the advertisement and in the form of any other shows. While on the other hand, since the outstanding indoctrination by the television, the consumers are also stimulated to race on getting the latest products (from goods to even service, tourism, *etc*), newest pictures and style (Istanto, 1999, p. 107).

In the process of advertisement persuasion, the producer of a product, service and others persuade the society with the personal visual and audio with the real attractive packaging with the intensive pattern (repeatedly). With the intensive advertisement doctrine, then consciously or not it will influence the mindset or the lifestyle of the society to the product persuasion, goods, service, pictures, style that is presented. Even in some case, society is overflowed by the incoming of west culture (foreign) through the advertisement or other shows, starting from the way of clothing, hairstyle, and foreign vocabulary until the social lifestyle such as the nightlife, living in apartment, "*kumpulkebo*" / free-sex and others.

The lifestyle of the consumptive people will influence the process acculturation to happen even though not all people are influenced by the new culture (foreign). Acculturation is the process of influence of the elements of new culture towards a certain culture that really different in characteristics, so that the elements of the foreign culture is slowly accommodated and integrated into the former culture without losing its original characteristics (Koentjaraningrat, 2007, p. 91).

The influence of the consumerism in the process of acculturation here is never going to alter the essence of the original culture. The society tend to be influenced by the new characteristics and the elements physically only without willingly losing the essence of their own culture. According R Linton in Koentjaraningrat, that there are elements of culture that is easily changed (physical) and there are some that are not (the core essence) (2007, p. 97). The core part of a culture, the covert culture, like religion, values of culture, original custom that is learned from the young age in the process of individual socialization, and some customs that have the function that is spread widely in the society. While the



physical part of the culture, the overt culture, is the physical culture such as lifestyle, norms, tools, useful thing, and the recreation that is useful and giving comfort.

Most of the consumptive society is those who stayed in city that can be said in a way as the biggest target of the advertisement of the television industry. Despite of there are some exchanges in the lifestyle, the use of stuff and physical culture that is imitated from the foreign culture, but they still hold their covert culture strong, like devotion on religion, uphold the family intimacy (such as the *mudik* culture, *lebaran*, and *sungkem*), still exercising the ritual on birth and death and other kind of covert culture. It shows how strong the influence of television on society and its culture, however there are some things that is considered basic principal or the essence of their life will still be protected.

The rapid movement of the television as the media of information gives the contribution that is positive and negative for a culture of society. In one side, television gives a lot of benefit materally and morally as well. On the other hand, this media also bring the disbenefiting impact even towards the lifestyle pattern of culture in society. With the presence of press freedom in the democratic reformation atmosphere, television recently noted have 11 TV station, more than a thousand local channels, 7 cable TV, and a lot of community TV.

The presence of the tendency of increasing number of TV hosts year by year, then the role of television as one of the mass media also gives impact to the culture of the society. The ease of access for society towards information is one of the positive impact of the cultural changes in the society. Back then when there is no or maybe just TVRI as the only airing channel, people do not have choice to access the information according to what they want. As the only media at the moment, the chance of monopoplizing the content of the messge becomes a great method of propaganda for the leader to the people. Printed media (even though overpowered in the role as the media) became the alternative as the one to fulfill the needs of information. Now, with the growing number of TV channels moreover with the open chance to build the television that is even more free (community TV), then the people have more choices to gain information.

One of the function of television is as the media of revelation. We can gain the information of news that is always update everytime. Each channels offer different format of varied news, from the updated hotnews to the light news such as infotainment. The advancement of satelite technology in television media allows us to gain news, about an events that happen in other regions at the same time. The range of TV shows cannot anymore be doubted and even in anypart of earth at all. This is due to the revolution in the field of satelite communication, but as the impact of the presence of effective communication system that caused television able to open the isolation of the traditional society that is so closed to be more open that are willing to do the interaction with the other country, to accept development and willing to give their noble value that become the indentity of the nation (Subroto, 1994. 30). This can make people always readdy to accept the new element that will influence the culture.

Television is the result of an industry of popular culture, with the increasing number of television channel, then society is given the chance that is wider and more free in choosing one of the media. The choosing of channel for information access usually is adjusted with the necessity factor upon certain information, the appropriateness towards the culture held, economical factor and so on.



However, television is not everything, with the strength and the advancement of technology that owned does not always give the advantageous aspects. Television gives the varied and attractive information and the entertainment. Society nowadays do need to look for entertainment to comfort their mind or recreation anymore. Television with the charm it brings, provide packed entertainment that is shown to the viewers in a great number and a varied ones. Moreover, now the traditional play on a stage can be designed to be a show on television that can be packaged in an even better attraction. Then it is a no doubt that now the traditional play art becomes more left behind and gone due to the presence of television.

In the concept of cultural change, this condition is known as the deculturation, which is the missing moment for some important part of the culture. The traditional art of play that used to be watched live on stage, now can be seen in the family room. The is a fundamental difference between watching it live with watching it through television. For example; when seeing a show of *ketoprak*, then the show is watched in a special room with the collective number of watchers (with the same purpose), then the factor of stage setting, lighting, sound management and the scene management will give the atmosphere that is more attractive even more emotional, different from when we watch it on television. Just like when we watch the same movie, will feel different the moment we watch it in cinema with the moment we watch it home. But the reality is that the entertainment show in television is indeed preferred by the society compared to the stage play even though it has also strength in ome points. The condition of the declining interest of the society to the traditional art here possibly due to several factors, such as:

- Television gives easiness of time and space on accessing the entertainment,
- Cheaper cost to spend,
- Comfort, the characteristic is looking for entertainment then it will be more comfortable to watch at home moreover while doing some other activities.

The advancement of technology as the tool also considered to have negative impact towards certain behavior of certain culture. Television is accused to influence the increasing case of burglary, rape, and the declining motivation of studying, the productivity of human being and so on. The use of television that leaves the norm of religion, the lack of government control and the social control cause the missuse of the benefit of the media. The emergence of the cultural case or the mismatched culture in the society is prone to happen due to the use of television. Norm or culture that exist in the message in television supposedly processed through the correct selection by each mind of the viewers. The information that is delivered does not always have to be considered as something that has to be taken for granted by, however it must be filtered according to the values and necessity as well as the benefit that is going to be achieved.

CONCLUSIONS AND SUGGESTIONS

Television that is rapidly growing gives a lot of easiness for mankind to be able to gain information that now is as easy sa choosing which one according to the needs. Behind that, we as the consumer as well as the target (audience) must be wiser to be able to filter and choose the show that will be absorbed from this media. Both communicator and the audience must be able to balance the process of



communication so that it will give positive impact to the advancement in many sectors. It must be taken into consideration that no matter how great television can reach the region when airing that can said somehow unlimited at all with the plural target of audiences either from social stratification, economy, education, age even culture should remain as the tool to deliver message only. The size, characteristics as well as the weight of the information that is delivered depend on what, who, and the purpose the message processed, packed and presented.

Industry of culture such as television here has a big deal towards changing the behavior, mindset, even the culture of a society. Then self-control is one of the way to reduce the negative impact of this media. The participation of government as the regulator, and the policy of the industry part is the main factor of the information delivery process. However, as the society, the user of this media, are expected to increase the self-control in using the media to achieve the benefit as much as possible with the correct and directed aim. The education factor is one of the factor to increase the quality of filter on receiving message, that the higher the educational grade, the more selective they become. This is the skill to distinguish the positive values on the content of message in a show.

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TOURISM AS A MAGNET TO LEARN FOREIGN LANGUAGE

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Abstract: Indonesia has a strategic geographical location, tropical climate, capacious natural resources, beautiful oceans, and eastern people who uphold the decency of diverse cultures spreading over the archipelago, which makes Indonesia interesting for foreigners, especially in tourism sector. In addition to Indonesia's tourism sector that becomes a magnet for foreign tourists visiting Indonesia, many are interested in the language, due to the need to communicate directly with the society. So, Indonesian tourism becomes one of the reasons that Indonesian language has a great potential to be an international language in Asia. This has been indicated by the fact that many countries in the world have made Indonesian one of the learning programs in their countries. A number of foreign tourists even decides to stay in Indonesia and get their education in Indonesia. This increases BIPA program in educational institution in Indonesia or abroad.

Keywords: *tourism sector, foreign language, BIPA*

INTRODUCTION

Indonesia is a country that is rich of tourist attractions from Sabang to Merauke, including natural tourism, wildlife tourism, educational tourism, cultural tourism, theme park rides, religious tourism, culinary tourism, and many more. Indonesia has been crowned the paradise in earth for its variety of exquisite tourist attractions with tropical climate and cultural diversities among its regencies which become the icon of each regency in Indonesia. Various tourist attractions in Indonesia are the magnets that attract foreign tourists to visit Indonesia. Some of the most visited popular tourism attractions are Bali, Lombok Island, Yogyakarta, and Jakarta. Today, almost every corner of Indonesia attracts foreign tourists to visit during holidays. Every local government in the every province is competing to improve the quality and the quantity of tourism attractions as well as the potency of their region to win tourists' interest to visit them. One of the most outstanding cities of tourism, Batu, which is located in the East Java Province, is also eager to develop the city in many ways. Some tourism attractions in Batu City are Batu Secret Zoo, Eco Green Park, Angkot Museum, natural tourism spots, rafting spots, garden tour, and many more. There are a lot of various tourism attractions in Batu that attract tourists to explore the beauty of Indonesia, the culture of Indonesia, and Indonesian language as a means of communication with the local residents of Indonesia. This major point should be set as the strong alternative to make Indonesian language well-known not only in Asia, but also in all over the world. The role of the tourism in Indonesia is expected to gain more interest to introduce Bahasa Indonesia as an interesting language to learn. Through the BIPA program, *Bahasa Indonesia bagi Penutur Asing*, (Indonesian Language for Foreign Tourists), they are able to learn and use Bahasa Indonesia as their second language. The BIPA program offers courses which



topics of the materials are about tourism and culture, with professional, communicative and contextual teaching and learning activities.

FINDINGS AND DISCUSSION

Tourism has been an inseparable part of human's life related to their social and economy activity. Tour is a term that is used when a tourist go around tourism attractions. In other words, tour is activities and events that happen when somebody visits tourism attractions (Sutrisno, 1998, p. 23). Whilst, the term tourism in translated to *pariwisata* in Bahasa Indonesia, which consists of two words; *pari*, meaning many times, and *wisata* that means tour. The word tour that is synonymous to the word travel, has been interpreted as activities that is done many times or going around places. The translation of the plural version of *pariwisata* is the term "tourism".

Kuncoro (2001) states that tourism attractions are divided into two categories; natural tourism and non-natural tourism. The natural tourism is defined as the tourism that shows certain ecosystems and everything related to it. Natural resources and living creatures can be developed as the natural tourism objects. On the other hand, the non-natural tourism attractions includes cultural shows (religion, modern culture, museum, art gallery, archeology sites and buildings), traditions (belief, cultural animation, festival, and sports tourisms).

Based on the UU no. 9, 1990, article 1 about tourism, tourism means anything that related to tour that are built including the objects, attractions, and business related to the field. According to the Tap MPRS in 1960, tour is a way to fulfill humans' need of physical and non-physical entertainment after working and making earnings to sight-see other places (local tourists) and places overseas (foreign tourists).

Tourism is also a potential industry to be explored. The tourism industry is the second potential industry after oils (Spillane, 1987, p. 40). Tourism is also the catalyzer of a nations' development due to its powerful contribution to the economy of a regency or a nation. The arrival of foreign tourists in a tourism attraction gives contributions the prosperity of the people around them. Tourism is also a complex social phenomenon that relates humanity in many aspects; sociology, psychology, economy, ecology, etc. The aspect that draws more attention is the economy aspect (Soekadijo, 1997, p. 25).

Development of a tourism attraction should put these points into the consideration: (a) ability to improve the economy, social and culture, (b) religious values, customs, morals and values among the people, (c) continuity of culture and nature, (d) continuity of the tourism business, (e) urban planning, (f) major plan of local tourism development.

Indonesia is a multicultural and multi-ethnic country. Culture and languages in Indonesia are various, especially its tourism. Beaches, mountains, rides, and culture are plenty as the icons of tourism in Indonesia. Tourism is the gate of education and knowledge since it allows people to interact and it is where acculturation takes place to improve values and human culture. With its strong potential, Indonesia gains international's interests to explore its beauty and culture. Therefore, we have to grow new insights about tourism which is the main element of nations' economy to improve the quality of the tourism as the means to bring Indonesia as an outstanding nation around the world which has strong competitiveness.



BIPA is the name of an educational program that is specially designed for foreigners. The BIPA program is becoming more and more popular and attracting more attention since the launching of the free trade area policy. However, there are different opinions on how to teach Bahasa Indonesia for foreigners effectively, not only about the teaching materials, media, and the teaching method (Wojowasito, 1976, p. 1). This confusion has regarded the practice of teaching languages (including Bahasa Indonesia) as a difficult activity that takes lots of considerations.

In Indonesia, the BIPA program has been administered in almost every state-owned and independent universities. The data taken from the language center in Jakarta, the BIPA program has been conducted by 46 countries all over the world either in the higher education level or provided by Indonesian embassies overseas. The history shows the fact about condition and the realization of BIPA learning program as the program that brings Bahasa Indonesia to go international. This phenomenon is also worth it to be proven through scientific research.

The notion about language learning cannot be separated from the context of linguistics. Those two contexts are correlated to each other and include a number of various variables. In the other words, the process of teaching and learning language is not a simple thing to do and should not be seen as separated activities to deliver and receive knowledge. The teaching of foreign language, such as BIPA, is a professional activity that has created some theoretical frameworks that includes a plenty of disciplinary fields. During 1940-1960, a strong insight was obviously seen to apply linguistics and psychology as the basis to address problems found during foreign language teaching and learning activity.

The lack of complete information provided about Indonesia has been complained by foreigners who want to know more about Indonesia. Therefore, the Indonesian government should provide complete and rich information to those who want to know further about Indonesia. Within this matter, foreigners who are interested to know more about Indonesia can be divided into several categories; foreign observer, students of Bahasa Indonesia major, regular students, tourists, journalists, businessmen, teachers/researchers, families of

Generally, foreign tourists and foreign observer have strong interest to expand their knowledge and they want to know more about Indonesia. Therefore, they need literatures and books written in Indonesia that give them complete information about Indonesia, including some information about the history, geography, anthropology, law, politics, economy, and culture of Indonesia. Similarly, foreign tourists who learn Bahasa Indonesia also need information on various aspects of living in Indonesia completely since they want to study about Indonesia including its history, geography, anthropology, law, politics, economy and culture.

For their comfort, foreign tourists need guide books about tourism in Indonesia that also show the map and tourism attractions in Indonesia when they want to visit Indonesia. Besides, they also need a practical guidance to communicate using Bahasa Indonesia.

Books and other information about Indonesia should be written in Bahasa Indonesia. Yet, there has to be summaries of the book that are written in English or in any other languages. Those books should be provided by the Indonesian government, Indonesian embassies, and general consulate of Indonesia



overseas. The fulfillment of those necessities give significance to the increasing interest and motivation of foreigners learning Bahasa Indonesia and various aspects related to tourism in Indonesia.

Within the tourism matter in Indonesia, East Java Province also has a number of magnificent tourism attractions which are superior to other provinces. Nganjuk, a district in East Java Province has plenty of tourism attractions that are the promising prospects of tourisms to be developed in the future.

Nganjuk was used to be the part of Malang District. In 2001, Kota Administrative Batu (KOTATIF Batu) became an independent city based on the law number 11 in 2001 about the establishment of Kota Batu that has been signed by the President of Indonesia in June 21st 2001. In 17 October 2001, Kota Batu has been officially announced as an autonomous district that is separated from Malang District. Batu City consists of three subdistricts (Batu District, Bumiaji District, and Junrejo District), and consists of 19 villages and 5 sub-villages.

Located in mountaneous area and blessed with fertile soil, Batu has an amazing natural panorama that is wrapped in cool climate. This condition has attracted more and more people to come and enjoy Batu as the mountaineering area that is appealing. Since the 19 century, Batu has grown to be the tourism destinations by the people, especially the Netherland people. The Netherland people build cottages and villas to spend some days in Batu(Cahyono, 2011:33). Batu City is a model of a well-developed tourism attraction that gives profits to the city and prosperity to the people as well.

At very least, there are 20 tourism attractions located in Batu. They are JawaTimur Park 1, JawaTimur Park 2 (Secret Zoo and Fauna Museum), Angkut Museum, Batu Night Spectacular, Eco Green Park, Parasailing, Kusuma Agrowisata, Batu Townsquare, Coban Rondo Waterfall, Coban Talun Waterfall, Coban Rais Waterfall, hot spring water Cangar, Selecta, rafting spots, and many more.

Professional tour services for foreign tourists are available not only when they arrived in the tourism attractions, but the services have been ready in the International Airports right after they landed in Indonesia. The service includes services from the staffs in the airports, pick-up service by the hotel staff, travel agents, or pick-up service by tour guides. The service also includes service on the way to the guest house or hotel, room service, service in the tourism attractions, enjoying the local customs and traditions, or sightseeing the life of local residents until their departure to their countries.

In the attempt of introducing tourism in Indonesia, especially in BIPA program, special materials related to culture may include tourism attractions as the learning media. This media enhance students' listening, speaking, reading and writing skill. Here is the example of how to teach it:

- a. Students visit Arjuno Mount
- b. Students listen to the legend of Arjuno Mount during their trip.
- c. Students interact with local residents that they meet during their walk.
- d. Students read any written signs on their way.
- e. Students write a journey report.

The teaching activities that are mentioned above are just alternatives. Teachers may modify the steps and materials using their creativity. However, the teaching activity should be conducted using Bahasa Indonesia. It is expected that using this method, foreign tourists grow more interest to know more about tourism, culture and Bahasa Indonesia.



Tourism guidebook is designed in a certain way using Bahasa Indonesia that it attracts foreign tourists' curiosity to learn Bahasa Indonesia. In every visit and exploration of a certain tourism attraction, a tour guide should be able to present and introduce the beauty of Indonesia and its cultural diversities. By applying this strategy, more foreign tourists will be attracted to visit Indonesia. Besides visiting and exploring the beauty of the tourism attractions in Indonesia, foreign tourists can also learn about Indonesian culture and learn Bahasa Indonesia as well.

CONCLUSIONS AND SUGGESTIONS

Indonesia has plenty and various tourism attractions either natural tourism attractions, wildlife tourism, educational tourism, cultural tourism, theme park tourism, religious tourism, culinary tourism, etc. Various tourism attractions in Indonesia attract foreign tourists to visit Indonesia. This is a great chance to be used as an alternative in introducing Bahasa Indonesia to the international world through BIPA program, by integrating teaching materials related to tourism attractions and culture of the regions in the teaching and learning activity. This media enhances their listening, speaking, reading and writing skills. For instance, students hike Arjuno Mountain, and during the trip, they will listen to the stories and legend of the mountain. During their way, they will also have to interact with local people that they meet. Students also have to read any written signs that they see through their way. After they finished hiking, they will have to write a journey report about the trip. This strategy is a teaching alternative that can be useful for teachers.

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ICT-BASED TEACHING AND LEARNING IN FLL SWCU: A STUDY OF STUDENTS' POINTS OF VIEW

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Abstract: The recent development of information and communication technology (ICT) has encouraged more faculty members to incorporate ICT in teaching and learning processes. In the past, we mainly used *F-Learn*, a *Moodle*-based platform created by our University, to facilitate the teaching learning processes. Now, though some faculty members still use *F-Learn*, many of them feel more comfortable in using *Schoology* or *Edmodo* with their students, while some others prefer using the media like *Youtube*, *Ted Talk*, and *Facebook*. As there are so many media that can be used to facilitate teaching learning process, the faculty members tend to choose the ones they feel more comfortable with. This can sometimes be problematic for students. Often, students should create many accounts to be able to send their assignments or to give peer feedback because they take classes with different faculty members who require them to use different kinds of media. This has prompted some questions as to how students feel about it and which media students actually prefer using. To answer the questions, a questionnaire was distributed to 120 students of the Faculty of Language and Literature, Satya Wacana Christian University (FLL SWCU). The participants were of different cohorts. The results of the study suggest that faculty members should be mindful in using too many types of media in the teaching learning processes as students may have difficulties in dealing with the lecturers' choices.

Keywords: *ICT, teaching and learning, FLL SWCU, students' point of view*

INTRODUCTION

Recently the use ICT has been a trend in Indonesian learning environments, especially in higher education. This has made many lecturers change their ways in teaching. The lecturers who have learned to use ICT, who have felt the benefits of using ICT in teaching, and who do not want to be left behind have shifted from the old ways of teaching to the new ones, the ones incorporating ICT. This is also what has happened in our faculty. There are more classes in which the lecturers use ICT in teaching.

According to Zuppo (2012, p.13), ICT may have many definitions in education depending on the context in which it is applied, yet he also mentions that the principal definition of ICT is "the devices and infrastructures that facilitate the transfer of information through digital means". UNESCO (2002, p.13) states that ICT is "the combination of informatics technology with other, related technologies, specifically communication technology". In this paper, however, the term ICT refers primarily to the Internet based Learning Management System (LMS). According to Paulsen (2002, p.6) LMS is, "a broad term that is used for a wide range of systems that organize and provide access to online learning services for students, teachers, and administrators. These services usually include access control, provision of learning content,



communication tools, and organizations of user groups.” *Moodle*, *Schoology* and *Edmodo* are some examples of LMS. LMS also refers to social media that can facilitate teaching learning process over the Internet such as *Facebook*, *Twitter*, *Google+*, to name a few.

In using ICT in teaching, lecturers expect their students who are digital natives or those who “have grown up with computers and have fluency with digital devices which older generations do not have” (Walker & White, 2013, p.23) to feel that the classes are more interesting. They expect that the students can participate actively using their own gadgets, can access online resources easily, and can share what they have learned in a minute or two. This is in line with the results of a study by Rabah (2015) which reveal that the teachers who integrated ICT in their classrooms grab the students’ attention. He also mentions that the use of ICT allows “higher student engagement levels” because learners can take more responsibility of their own learning, collaborate with other students, as well as access find and use information based on their needs and interests. However, lecturers often use the media that they like most without considering the students’ preferences. As the lecturers may use different kinds of media in teaching, students may have difficulties in dealing with the lecturers’ choices. Students may have to subscribe to different kinds of media to fulfill the courses’ requirements. Wagner, et al. (2008) suggest that student is one of the most important factors that determine the success of learning facilitated by the Internet. Thus the students’ points of view should be taken into account. This is the reason the study was conducted.

The aim of the study was to reveal the students’ attitude toward ICT-based learning in FLL SWCU. It was also aimed to find out student preferences related to the use of ICT in the teaching learning processes. The result of the study was expected to be beneficial as an input for lecturers especially those who have been incorporating ICT in their classes.

METHOD

The study is a qualitative research. According to Snape and Spencer (2003, p.3) qualitative research is “directed at providing an in-depth and interpreted understanding of the social world of research participants by learning about their social and material circumstances, their experiences, perspectives and histories”. Similarly, Hancock et al. (2009) states that qualitative research explains social phenomena to help us understand the world in which we live in. This type of study concerns with people’s behavior, peoples’ attitudes and opinions, peoples’ cultural practices, and peoples’ events. In this paper, the research focuses mainly on describing students’ points of view in relation with the use of ICT in the classroom. To be able to describe the challenges, the survey method was applied in this research. In a survey, participants answer questions in interviews or questionnaires (Hale, 2011).

The participants of the study were 120 students of the FLL SWCU. They were randomly chosen from different years, 2011, 2012, 2013, 2014, 2015. They were chosen using simple random sampling. In simple random sampling each member of the population has an equal chance of being selected as subject (Castillo, 2009).



The instrument used to collect the data was questionnaire. The questionnaire has two parts. The first part was about the participants' opinions related to the use of ICT in the teaching learning process. The second part was about the participants preferences of the ICT used in the classes.

FINDINGS AND DISCUSSION

The first thing inquired in the questionnaire was whether the participants thought that classes using ICT were more attractive than other classes which did not use ICT. The study revealed that 92 out of 120 students thought that the classes using IC were more interesting, 28 did not have the same perceptions, as can be seen in Figure 1. This means that most of the students welcomed the use of ICT in the teaching and learning processes and considered it as something positive.

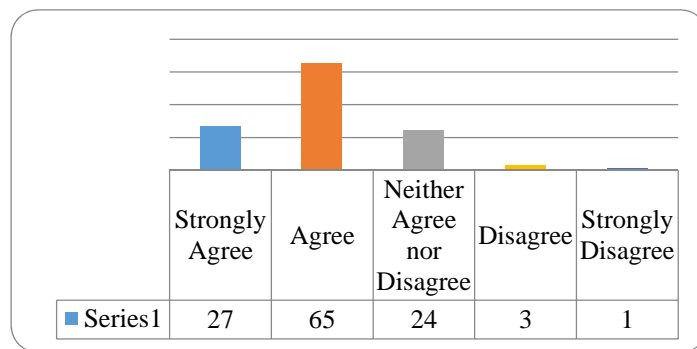


Figure 1. Classes using ICT were more interesting

Figure 2 shows the results of the second question discussed in the questionnaire. It was whether the use of ICT encouraged the students to participate in the class discussion or not. The results showed that 74 students felt encouraged to participate in the class discussion while some others did not. This indicates that more than a half of the participants felt that the use of ICT benefited them in the process of learning especially in the discussions.

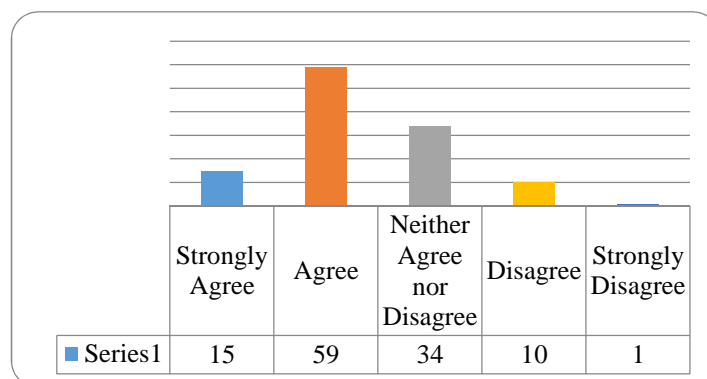


Figure 2. ICT encouraged students in discussions

The third question discussed in the questionnaire was whether or not ICT helped students in understanding the course material. The results, as can be seen in Figure 3, revealed that 75 of the

participants responded positively. They stated that the use of ICT has helped them in understanding the course materials. The rest, 45 participants, did not feel that the use of ICT brought positive benefits when dealing with course materials.

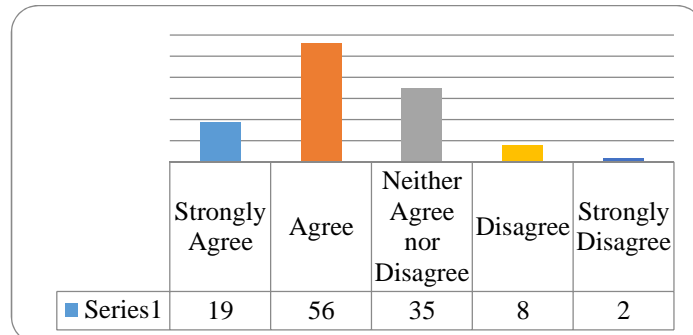


Figure 3. ICT helped students understand the course material better

Regarding assignments and projects, most of the students, as can be seen Figure 4, claimed that the use of ICT have helped them. There were only nine participants who did not feel that the use of ICT helped them in doing assignments or projects. Many of the participants mentioned that the explanation given by the lecturers about the assignments or projects we clearer as lectures described the requirements and gave examples in the form of files that students could always access whenever they needed to.

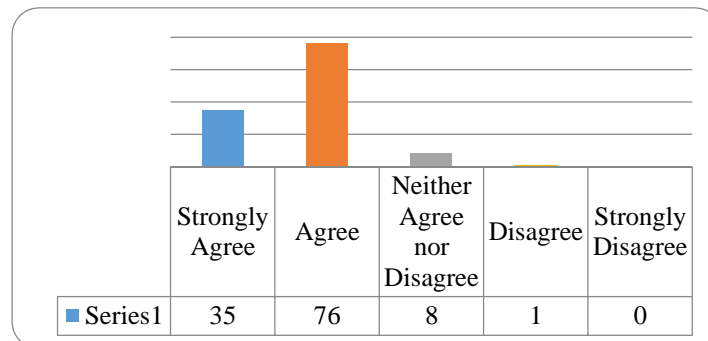


Figure 4. ICT helped students completed assignments/projects

The next question discussed in the questionnaire was whether ICT helped the student to become more creative or not. The results showed that there were 69 participants who stated that the use of ICT in the teaching learning processes enhanced their creativity, as can be seen in Figure 5. Meanwhile, the other 51 participants did not feel the same way. Many of those who revealed that ICT enhanced their creativity claimed that they felt they had more spaces to grow as there were more chances for them to express and develop their ideas, both inside and outside the classroom, because they were supported and facilitated by the technologies.

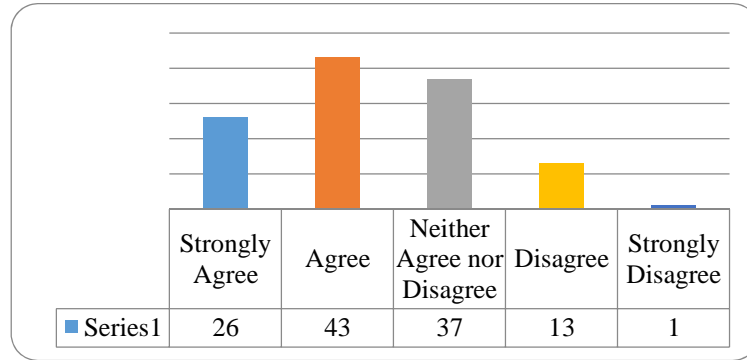


Figure 5. ICT enhanced students' creativity

Though in many aspects most of the participants reacted positively to the use of ICT in the teaching and learning processes, when they were asked whether integrating ICT in all of the courses would bring more benefits to learners, many of the participants, 52 out 120 could not decide whether it would bring more advantages in learning or not. As we can see in Figure 6, 18 students disagree about the idea. Only 50 participants agreed with the idea. Many of the participants thought that some of the courses taught classically without ICT also gave benefits for students, especially for those who felt the need of direct feedback from the lecturers. The participants also mentioned that sometimes they found difficulties related to the use of ICT in class as can be seen in Figure 7.

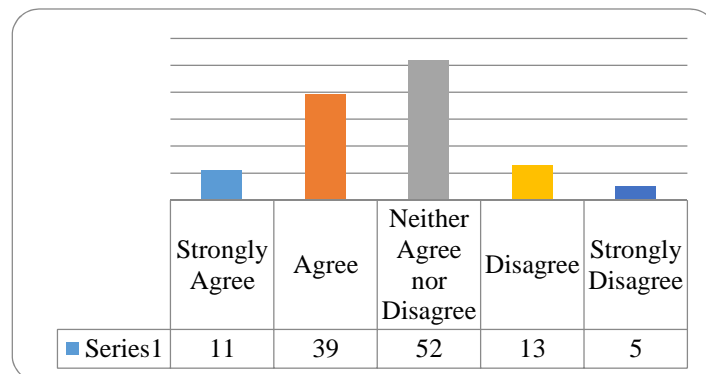


Figure 6. All classes should use ICT

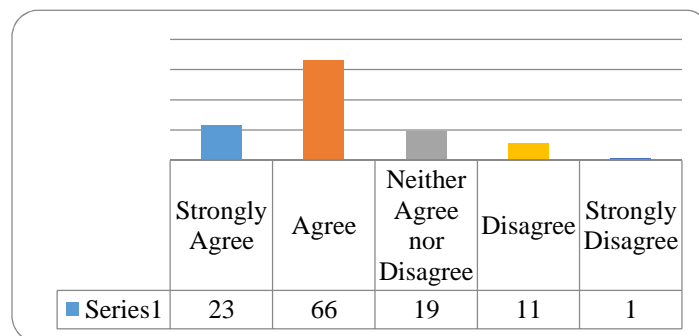


Figure 7. Using ICT was sometimes troublesome

There were 89 participants who admitted that they sometimes found that using ICT was troublesome. Some of them mentioned that when using ICT they had to spend more time in preparation, especially when they were not familiar with the applications required by the lecturers, they needed to download the applications, install it together with other add-ons that supports the use of the application on their gadgets, and learn how to use the application first before they can make use of it. Some participants also said that the problems sometimes occurred because the applications were not compatible with their gadgets. In addition they also mentioned that sometimes the Internet connection that they used went down and made it difficult for them to send their assignments.

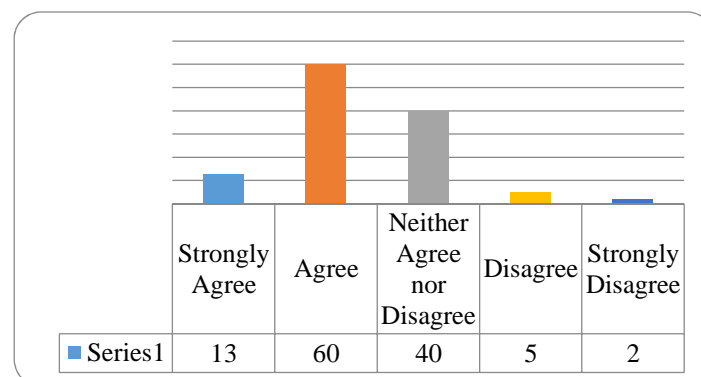


Figure 8. Instructions given using ICT can be misunderstood

In using ICT, lecturers should be aware of one thing that is when instructions are given using ICT, it needs to be made in details so that the students understand the instructions clearly. Figure 8 shows that 73 students felt that the instructions given using the chosen ICT could lead to misunderstanding. Some mentioned that they got bad marks on their assignments as they did not really understand the instructions given by the lecturers. Some also mentioned that the instructions given directly by the lecturers were clearer.

When the participants were asked about their preferences of the ICT used in teaching learning process they gave various answers. As can be seen in Figure 9, compared to other media, *Schoology* was the most frequently chosen ICT. There were 54 participants who liked to use *Schoology* better than other ICT. Some participants stated that they liked to use *Schoology* because it is easy to use. They also mentioned that *Schoology* is like *Facebook* in many ways but the participants liked *Schoology* better as it is safer than *Facebook*. *Facebook* accounts are easily hacked while *Schoology* accounts are not. The *F-Learn* was chosen by 20 participants. Those who liked *F-Learn* revealed that it is simpler than any other ICT. It is light; doesn't need a lot of data charges, and it does not require the students to install any application in their gadget. *Facebook* was liked by 15 students, while *Edmodo* was liked by 13 and *Youtube* was chosen by 11 students. Actually there were other ICT used in the courses, but they were less favored by the students. These ICT included *Twitter*, *Ted Talk*, *Sound Cloud*, *Google +*, and *e-board*.

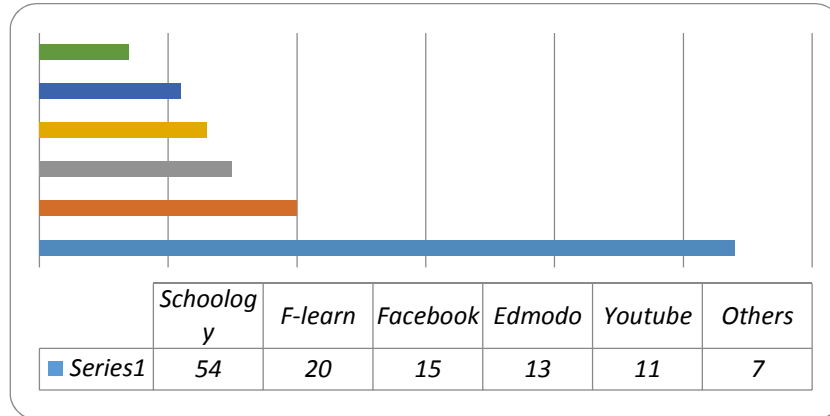


Figure 9. Students' preferences on the types of ICT used in teaching and learning

Some participants gave additional comments in the questionnaire that they submitted. Mostly the comments were about two things. The first was about maximizing the use of the ICT. The participants expressed that the use of ICT in the classes was mainly for sharing resources and submitting assignments; they said it would be better if they could do online discussion as well. The second one was about online tests. Some students often faced difficulties with their gadget and Internet connections when they were doing online tests. They, therefore, preferred not to have online tests.

CONCLUSIONS AND SUGGESTIONS

The study aimed to describe students' perceptions on the use of ICT in the teaching learning processes as well as their attitudes and preferences. As the study shows that the students had positive attitudes toward the use of ICT in the teaching leaning processes, lecturers can enhance the use of ICT in their classes. However, lecturers need to consider students' points of view on the use of ICT as students should get benefits from the teaching leaning processes. According to the students, there are some points that need to be considered by the lecturers. First, the lecturers, especially in FLL UKSW, should choose the ICT that is user friendly, *Schoology* is one of them. Second, instructions should be made as clear as possible as to avoid misunderstanding. Third, the lecturers should reconsider using online test as many students do not feel comfortable with it.

The results of the study may be different if the research was done in other faculties or study programs. However, whatever the result is, in my opinion, considering students points of view is an important thing to do, especially in the field of education. Therefore, I suggest more studies on students' perspectives, especially in the use of ICT, to be conducted.

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CHALLENGES AND OPPORTUNITIES FOR APPLYING E-LEARNING (LEARNING MANAGEMENT SYSTEM) AT IAIN ANTASARI

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Abstract: The integration of e-learning into face-to-face classroom has become a necessity in higher education institutions. IAIN Antasari is one of higher institutions in South Kalimantan to apply Learning Management System (LMS) to answer this demand. This research maps the lecturers' attitudes and problems in order to analyze the challenges and opportunities of this e-learning application. This study employs cross sectional survey design with 35 lecturers as its subjects. Questionnaire and interview were utilized to gather the data. The findings show that most of lecturers at IAIN Antasari had positive attitudes toward the application of the LMS. However, those lecturers had some obstacles in applying the LMS, including their insufficient skills and knowledge, lack of facilities, lack of practice in the LMS training, lack of support from the head of faculty, lack of time in preparing the LMS materials, and negative influence from their colleagues.

Keywords: *Challenges, Opportunities, Learning Management System (LMS)*

INTRODUCTION

The gradual and rapid growth of information and communication technology (henceforth ICT) changes the way people communicate and learn. The demand for integrating e-learning into face-to-face classroom is not merely a recommendation as it becomes necessary to apply it in higher education institutions. Responding to e-learning issue, the ministry of religious affairs, responsible for Islamic education institutions, also makes one-step forward by enacting the Minister Regulation No. Dt. I.IV/Kp.02.04/ 160/2015 that requires all state Islamic universities and state Islamic higher institutions to incorporating ICT in teaching and learning and to join the National Consortium for Implementing E-Learning (NCIE) program. The regulation requires universities and institutions to equip their teachers and staffs with sound knowledge of e-learning and skills for operating ICT media.

In its implementation, e-learning takes some names and has some types. Tomlinson and Whittaker (2013, p.12) list four terms related to blended-learning: web-enhanced, blended learning, hybrid learning, and online learning. The terms have different percentages of face-to-face and online meetings. For the web-enhanced e-learning, for instance, the use of online learning is for the purpose of browsing and presenting materials. Fully online learning, on the other hand, requires 80 percent or more materials to be made available online. In Indonesia, blended learning is more commonly used because it is undeniable that we cannot radically change the process of learning and change it into a fully online model. Blended learning model combines both face-to-face and online activities. According to NCIE team, this model is



appropriate for Indonesian context since the people still believe that face-to-face meetings contribute to successful learning.

The blended learning model utilized in higher education in Indonesia is widely known as Learning Management System (henceforth LMS). LMS is a web-based technology used to plan, implement, and assess a specific learning process (Zain & Nurhadi, 2014, p.25). One example of popular open source LMS is *Moodle* whose features enable students to review materials and conduct self-assessment. This software is available in 78 languages, including *Bahasa* Indonesia, and has been widely used by almost 72 million people all over the world. Using LMS, space and time limitation can be overcome as it enables teachers and students to have extra time to learn and discuss teaching materials outside the classroom.

In Indonesia, specific research related to LMS in higher education level is hard to find in academic journals. It is possibly because research on the topic are not published or because it is a rare topic investigated by Indonesian researchers. Previous studies on the implementation of e-learning were reported by Pransisca (2014) and Yansyah (2014). Pransisca (2014) findings showed that the inclusion of the Internet in the teaching of listening helps students to easily access the materials, to have less learning pressure, and to find more flexible and attractive materials. Meanwhile, Yansyah (2014) investigated that by using blended learning in teaching practice programs, the pre-service teachers gained more knowledge on using ICT for teaching and became more creative in presenting the materials in the web log provided by the universities. The two studies suggest that e-learning or blended learning has positive impact on the teaching and learning process in Indonesia.

Considering the plausible arguments for using e-learning and previous research, the researcher was interested in conducting the same research. She recently participated as a member of the e-learning development team of IAIN Antasari. She was in charge of handling e-learning trainings for lecturers in this institution. Consequently, the researcher has been challenged to conduct a further research related to the application of LMS at the institution. It is expected that the present research is able to describe lecturers' attitudes towards LMS and their problems for applying it. Thus, the research questions in the present research are: (1) What are IAIN Antasari lecturers' attitudes toward E-learning (LMS)? and (2) What are the problems experienced by those lecturers' in applying E-learning (LMS) in their courses?

METHOD

Research Design

The present research employed the survey research design. According to Latief (2012, p.124), survey research is typically used to describe opinions, attitudes, preferences, and perceptions of people interest to the researcher. In this study, the researcher conducted a small scale survey. The research subjects were lecturers who teach at *Institut Agama Islam Negeri* (IAIN) Antasari, Banjarmasin. A cross sectional-survey design was employed in this study. The design was employed as allowed the measurement of current attitudes or practices.

The data collected in this research was the lecturers' attitudes toward LMS and their problems in applying it. Their views on the usefulness of LMS in their courses, their reported use of LMS, and some



common problems in applying LMS were the variables measured in this research. The data were collected from the population and sample. The population was all lecturers who joined the LMS training at IAIN Antasari. The samples were 35 lecturers of the population who were chosen randomly. The subjects were from the Faculty of *Tarbiyah* (21 lecturers), Faculty of *Sharia* (5 lecturers), Faculty of *Da'wa* (5 lecturers), and Faculty of Islamic Theology (4 lecturers). The sample constitutes 35% of the population.

Questionnaire and in-depth interview guide were utilized as the instruments for answering the research questions. The questionnaire was designed by using a 4-point *Likert's* scale to avoid an in doubt choice so the moderate option (neutral) was not included. Before giving the questionnaire to the subjects, the questionnaire was tried out. The results of the try-out showed that the 24 items in the questionnaire were valid and the reliability score was .887. To categorize the lecturers' attitudes, the researcher used classification offered by Arikunto (1998, p.246). Table 1 presents the classifications of the lecturers' attitudes. To categorize the lecturers' problems, the researcher used the same classification by Arikunto (1998, p.246), however, the researcher changed the by changing the category into there is no problem, fairly serious, serious, and very serious. The classifications of the lecturers' problems were presented in Table 2.

Table 1. The Classification of the Lecturers' Attitude

Category	Percentage of occurrence
Good	76 % - 100 %
Fair	56 % - 75 %
Poor	40 % - 55 %
Bad	less than 40 %

Table 2. The Classification of the Lecturers' Problems

Category	Percentage of occurrence
There is no problem	76 % - 100 %
Fairly serious	56 % - 75 %
Serious	40 % - 55 %
Very Serious	less than 40 %

The interviews were recorded then transcribed, coded, and interpreted to better understand the lecturers' reasons and specific problems for using the LMS.

FINDINGS AND DISCUSSION

Respondents' Characteristics

The variables measured in the characteristics of the respondents were about some important aspects, i.e. the faculty the respondent work at, age, gender, teaching experience, and their familiarity with the use of computer and the Internet. Table 3 presents the characteristics of the respondents of the study.

Table 3. The Respondents' Characteristics

Characteristics	Item Options	<i>f</i>	%
Faculty	Tarbiyah	21	60.00
	Sharia	5	14.30
	Ushuluddin	4	11.40
	Da'wa	5	14.30
Age	0 (did not mention)	3	8.57
	25-35	21	60.00
	35-45	10	28.57
	< 45	2	5.71
Gender	Male	14	40.00
	Female	21	60.00
Teaching Experiences	< 5 years	14	40.00
	5-10 years	13	37.10
	10-15 years	3	8.60
	> 15 years	1	2.90
Familiarity with the use of computer and the Internet	I don't use	0	0.00
	Less than 5 hours	12	34.30
	5-10 hours	21	60.00
	10-20 hours	2	5.70
	> 20 hours	0	0.00

Respondents' Attitudes toward the LMS

The respondents' attitudes variables were divided into three sub-variables: (1) their familiarity with the LMS, (2) their attitudes toward the usefulness of the LMS for teaching, and (3) their reported use of the LMS for teaching. The lecturers' familiarity with the LMS was observed by asking them about the easiness of using the LMS and what they know about the existence of the LMS at IAIN Antasari. It is shown in Table 4 that 23 lecturers (65.7%) said that the LMS was easy to use, others said it was very easy (22.9%), and there were only 4 respondents (11.4%) who considered it not easy to use. This meant that most of the users of the LMS were able to use it without considerable difficulties.

Table 4. Lecturers' Opinion about the Easiness of the LMS

Scale	<i>F</i>	%	Cumulative %
2	4	11.4	11.4
3	23	65.7	77.1
4	8	22.9	100.0
Total	35	100.0	



Table 5 shows that most lecturers were satisfied with the information about the LMS. It was shown by the highest percentage (82.9%). There were only 2.9% who felt unsatisfied. It meant that the socialization of the LMS at IAIN Antasari has been warmly accepted by most lecturers.

Table 5. Lecturers' Satisfaction on the Information of the LMS

Scale	<i>f</i>	%	Cumulative %
1	1	2.9	2.9
2	2	5.7	8.6
3	29	82.9	91.4
4	3	8.6	100.0
Total	35	100.0	

Regarding the lecturers' attitudes toward the usefulness of the LMS for teaching, the data related to these variables were collected from 11 questionnaire items (questions no.3, 5, 6, 7, 8, 9, 10, 13, 14, 15, and 16). The summary is presented in Table 6.

Table 6. The Summary of Lecturers' Attitude towards the Usefulness of the LMS for Teaching

Item No.	Statement	Score	Category
3	The LMS makes me easier to provide the teaching materials	106 (77.86%)	Good
5	The LMS gives my students opportunity to acquire new knowledge	114 (81.43%)	Good
6	The LMS makes the learning outcome better than the traditional one	103 (73.57%)	Fair
7	The LMS makes my students more engaged in learning because it integrates all form of media	107 (76.43%)	Good
8	The LMS increases my students satisfaction in learning	104 (74.23%)	Fair
9	The LMS helps me to increase my skills and knowledge as a lecturer	113 (80.71)	Good
10	By using the LMS, students can learn and access the material faster	107 (76.43%)	Good
13	The LMS does not promote different result in learning	93 (66.43%)	Fair
14	The lecturers do not need to come to the class if they use the LMS	110 (78.58%)	Good
15	The LMS makes the process of evaluation easier than using the traditional ways.	96 (68.57)	Fair
16	The LMS does not offer traditional values.	97 (69.29)	Fair

Based on the findings, it could be seen that the lecturers of IAIN Antasari mostly have positive attitudes toward the implementation of the LMS. It could be seen that the category of the lecturers attitudes



were in good and fair category. None of statements fell into poor or bad category. It meant that the opportunities for applying the LMS at IAIN Antasari were quite big.

However, it could be seen in the Table 6 that some lecturers still have fair attitudes towards some aspects of the LMS. Most of their fair attitudes were in the same type of questions which asked about their opinion that LMS were better than the traditional ways of teaching or evaluation. This meant that their beliefs on the traditional teaching and learning were still stronger compared to that of online learning. This data was strengthened by the respondents' opinion in the interview that traditional learning provide more values than that using the LMS. The direct interaction between teacher and students also become additional values which could not be offered by the LMS. Another lecturer also uttered that he felt that the LMS was not able to address his teaching needs as he taught a subject that requires various ways and techniques to deliver the materials and the LMS could not cover it all.

The process of shifting teaching beliefs from traditional learning into online or blended learning, of course, does not occur in one night. It needs years to convince the lecturers that the results of blended learning could be better than the traditional one. To cope with this problem, there must a rule that regulates every lecturer to conduct or use the LMS once or twice in a semester. Their beliefs will eventually change when the lecturers experience the usefulness and benefits of using the LMS in their courses.

Respondents Problems in Using the LMS

The problems referred to some sub variables related to time for preparing the LMS materials (item no. 21), the LMS training (item no. 20), the respondents' skills and knowledge in operating the LMS (item no. 18), the support from the head of the Faculty (item no. 22), the influence of colleagues (item no. 23), and other problems (item no. 24). Table 7 presents a clear description about the lecturers' problems and Table 8 presents the other problems not listed in the questionnaire.

Table 7. Lecturers' Problems in Using the LMS

Item No.	Problem	Score	%	Category
18	Limited Skills and Experiences for using the LMS	83	59.64	Fairly Serious
21	Lack of facilities for using the LMS	84	60.00	Fairly Serious
20	Lack of Practice in the LMS training	86	61.43	Fairly Serious
22	Lacks of support from the head of faculty	86	61.43	Fairly Serious
19	Lack of time for preparing materials for the LMS	89	63.57	Fairly Serious
23	Influence from their colleagues	97	69.29	Fairly Serious

Table 8 shows that the biggest problem was the lecturers' insufficient skills and knowledge for operating the CMS. This problem was then followed by lack of facilities for using the LMS, lack of practice



in the LMS training, lack of support from the head of the Faculty, lack of time for preparing the LMS materials, and negative influences from their colleagues.

Table 8. Other problems in Using LMS

No.	Problems	f	%
1.	Lack of internet access/ speed	8	40
2.	Lack of students' skill for using the LMS	7	35
3.	Students' lack of facilities	3	15
4.	Did not sure that the students learn the material given in the LMS	1	5
5.	Face to face learning is more interesting	1	5

Other problems were lack of students' skills in operating the LMS, lack of facilities for students, lecturers' doubts that the students really learnt the LMS material, and also the inability of the LMS to cover various ways for delivering the material.

This problem was supported with another item of the questionnaire about the LMS training at IAIN Antasari. Some of the lecturers still felt that the training was insufficient to make them ready to employ the technology. To overcome this problem, for sure, it must be a good cooperation between the LMS trainers with the lecturers. *Pusat Teknologi Informasi* IAIN Antasari should offer help for the lecturers to solve and discuss their problems after the training. The lecturers also can share their problems with their colleagues.

The next problem based on the result of questionnaire and interview was the lack of facilities, mainly the low speed of the Internet at IAIN Antasari. Based on the interview, this problem was not only experienced by the lecturers but also by the students. They avoided using the LMS since the Internet connection on campus did not support this technology. The low speed makes the process of uploading and accessing the LMS material lengthy. This problem can be used as food for thought for the heads of faculties and others who had the authority to handle this problem. Since the Internet is the tool needed to access the LMS, of course, its reliability and speed become necessary to the successful employment of the LMS.

CONCLUSIONS AND SUGGESTIONS

Based on the findings, it was found that most of the lecturers had positive attitudes toward the use of the LMS. It becomes a big opportunity since positive attitude leads to the acceptance of the technology. However, it also needs to be noted that their beliefs toward the value of the LMS for better learning outcomes compared to that of the traditional ways were still in fair category. It needs time to change this belief.

Some challenges to apply the LMS were related to some barriers possessed by the lecturers. The biggest problem was their insufficient skills and knowledge for operating it. This problem was then followed with lack of facilities for using it, lack of practice in the LMS training, lack of support from the head of



faculty, lack of time for preparing the LMS materials, and negative influences from their colleagues. Other problems were lack of students' skills for operating the LMS lack of facilities for students, their doubts that students really learnt the LMS material, and also the inability of the LMS to facilitate various ways of delivering the material.

Regarding the results of this research, some suggestions are proposed. First, the suggestion goes to the lecturers as the users of the LMS. Their insufficient knowledge and skills for operating the LMS can be overcome by frequently consult their problems with the staff of *Pusat Teknologi Informasi* IAIN Antasari. They can also discuss their problems with their colleagues who possess good skills in operating the LMS. Second, the suggestion goes to the heads of faculty or others who have the authority to provide the badly needed reliable infrastructure or facilities to support the use of the LMS. Last, the suggestion goes to future researchers who are interested in exploring the same topic. Since this research was limited only to the description of the lecturers' attitudes and problems, future lecturers can examine the relation between the variables or conduct further research on the factors affecting lecturers' attitudes or the problems.

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DESIGN AND DEVELOPMENT OF ONLINE TEACHING AND LEARNING (OTL) USING *MOODLE* LEARNING MANAGEMENT SYSTEM (LMS) BASED ON INFORMATION TECHNOLOGY (IT)

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Abstract: This study concerns the design and development of an online teaching and learning (OTL) system, as well as a public test following the application of such system. Employing a quantitative approach, the data were collected through an online test, involving vocational high school teachers majoring in Computer and Network Engineering. The results obtained include: (1) a draft system of online teaching and learning; (2) a developed *Moodle*-based online learning management system (LMS); and (3) the results of the public test conducted by the teachers. The results show that the overall design of the system is quite good; it is equipped with a preliminary session, core sessions, and a closing session. The core sessions comprise lesson sessions, reference materials, worksheets, formative evaluation, self-evaluation, and summative evaluation.

Keywords: *Technological Pedagogical Content Knowledge (TPACK), Guru Pembelajar Moda Daring, Pedagogical Competence, Professional Competence*

INTRODUCTION

Today's students enrolled in teacher preparation programs belong to a population that Prensky (2001) refers to as the "digital native". The digital natives use all sorts of modern information and communication technologies at ease and considerably in their daily live. Student teachers who are digital natives, thus, use these types of technology extensively in social communication activities as well as their learning activities.

Teaching with technology is complicated considering the challenges modern technologies present to teachers. Digital technologies, which are protean, unstable, and opaque, present new challenges to teachers who are already struggling to employ modern technology in their teaching. A theoretical construct formulated by Mishra and Koehler (2006) to characterize teachers' expertise with respect to the integration of information and communication tools (ICT) into teaching and learning activities is called the technology, pedagogy, and content knowledge (TPACK). It is anchored upon the notion that teachers need to combine technological knowledge, pedagogical knowledge and content knowledge when integrating ICT into teaching and learning. The TPACK framework conceptualizes how teachers' understanding of educational technologies and pedagogical content knowledge interact with one another to produce effective teaching with technology. The conception of TPACK described here has developed over time and through a series of publications, with the most complete descriptions of the framework found in Mishra and Koehler (2006)

and Koehler and Mishra (2009). TPACK is a framework for describing and understanding the goals for technology use. The model introduces the relationships and the overlaps between the three basic components of knowledge (technology, pedagogy, and content) (Koehler & Mishra, 2009).

There are three main components of teachers' knowledge: content, pedagogy, and technology. The elements equally important to the model are the interactions between and among these bodies of knowledge, represented as the pedagogical content knowledge (PCK), technological content knowledge (TCK), technological pedagogical knowledge (TPK), and the TPACK. TPACK emphasizes that teachers' understanding of how technologies can be used effectively as a pedagogical tool and illustrates the rich overlap among the pedagogy, content and technology knowledge bases. TPACK is based on the work of Shulman (1986) who suggested the combination of pedagogy, content and knowledge as the key to effective teaching practices. At the core of TPACK, technology, pedagogy and content are combine to illustrate the optimal goal of technology infused curricula as suggested by ISTE NETS technology standards as well as the accreditation body CAEP. This meeting point at the core of TPACK clearly articulates the utopian goal for both classroom teachers and higher education instructors. The framework of TPACK is presented in Figure 1. The seven TPACK constructs are defined as: (1) Technological Knowledge (TK) - knowledge of technology tools, (2) Pedagogical Knowledge (PK) - knowledge of teaching methods, (3) content knowledge (CK) - knowledge of subject matter, (4) Technological Pedagogical Knowledge (TPK) - knowledge of using technology to implement teaching methods, (5) Technological Content Knowledge (TCK) - knowledge of subject matter representation with technology, (6) Pedagogical Content Knowledge (PCK) - Knowledge of teaching methods with respects to subject matter content, (7) Technological Pedagogical Content Knowledge (TPACK) - Knowledge of using technology to implement constructivist teaching methods for different types of subject matter content.

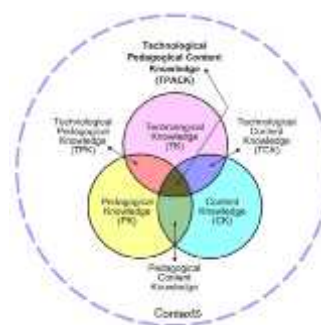


Figure 1. The Framework of TPACK (Koehler & Rosenberg, 2014)

E-learning has been steadily integrated into the educational process due to global information technologies (Rymanova, et.al, 2015). In modern education, principal status has been awarded to e-learning whose development is substantially defined by the evolution of technologies.

Teacher is one of the important elements that must exist in the learning system. Teachers are objects that directly deal with students in the school. Therefore, teachers must have a professional attitude. If a teacher does not have a professional attitude, their students are educated to be difficult to grow and develop properly. Teacher is one of the foundations for the country in terms of education. With



professional and qualified teachers, this country will be able to produce good quality future generation. The key that should be owned by every teacher is competence. Competence is a set of knowledge and teaching skills of teachers in performing their professional duties as teachers so that the goal of education can be achieved.

A competent teacher seizes every opportunity to encourage learning, believing that all students can learn. Learning is not confined to the classroom. To this end, teachers take every opportunity to improve their professional practice, in order to provide quality learning. The teacher competency standards are clearly stated in the regulations issued by the Minister of National Education on standards of academic qualifications and competence of teachers. The regulation states that professional teachers should have four competencies, namely the pedagogical competence, personal competence, professional competence, and social competence. Pedagogical competence is the ability of teachers to understand the dynamics of the learning process. Learning that takes place in the classroom will always be dynamic. This occurs because of the interaction or relationship of mutual communication between teachers and students, students with students, as well as students with the learning resources. Dynamic learning occurs because classrooms are populated by multi-character and multi-potential beings. The heterogeneity of students in a class will require the teachers to be skillful in designing the learning programs. Personal competence is one of the personal abilities to be possessed by professional teachers in a manner that reflects an exemplary character – prudent, wise, mature, dignified, and noble.

Professional competence is teachers' ability to manage teaching and learning processes. The ability to manage learning is supported by the mastery of the subject matter, classroom management, learning strategies, teaching methods, and the use of instructional media. Social competence is the ability of teachers to be able to socially interact and communicate well with the citizens and residents of the school. Teachers' social skills are observable in their social interaction between teachers and students, between teachers and with the community in which they reside.

The Indonesian government has done a variety of ways to improve the professionalism of their teachers. Teachers are often invited to attend face-to-face trainings. To follow up these trainings, teachers have to sit for some competency tests. Trainings for upgrading teachers' vocational competency have frequently been conducted at the Vocational Education Development Center (VEDC) Malang. These are 13-day trainings, 10 days for the training and three days for the Competency Test.

Face -to-face instruction will not be effective especially with regard to the capacity or the number of training participants, as well as the deployment training. The Indonesian government created a program for measuring teachers' competence in the form of *Uji Kompetensi Guru* (UKG). These tests are conducted online for all teachers in Indonesia who have identifier number as teachers. Based on the results of UKG 2015, it was found that the average value of UKG was not satisfactory. The national average teacher competency test score on the particular year was 56.69.

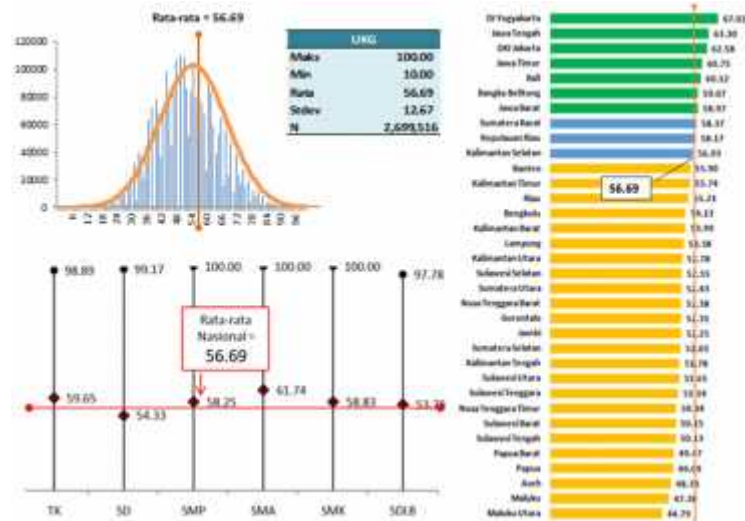


Figure 2. The mapping of Indonesian teachers' competence scores in 2015

The score comprises pedagogical and professional competence as presented in Figure 2. It is shown in Figure 2 that the teachers in 10 provinces have the average scores which are above the national average score. Teachers who have taken the competency test get their results in the form of report cards with 10 assessment components. For any of the components that they are given red value, the teachers should join training or upgrading. The mapping of the results of teachers' competency test will determine the appropriate training or upgrading models – online, blended learning, or face-to-face instruction – they will take to improve their competency.

Design System "Guru Pembelajar Moda Daring"

The system designed for *Guru Pembelajar Daring* proposed by Surapranata (2016) is shown in the Figure 3. To develop an online learning system based on Figure 3, Moodle is used as the learning management system (LMS). Many educational institutions are taking initiatives to start eLearning courses using open source software based LMS portals. *Modular Object Oriented Dynamic Learning Environment* (MOODLE) is one of the widely used online learning environments across reputable educational institutions in many countries. The user interface of the developed *Guru Pembelajar Daring* is shown in Figure 4.

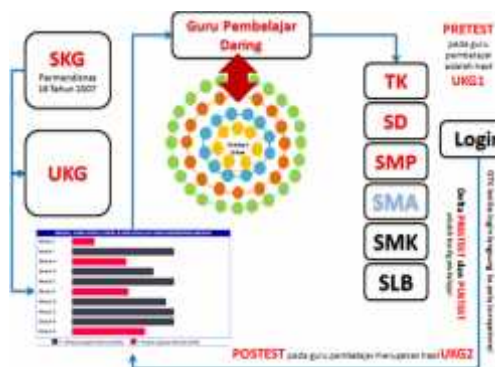


Figure 3. The design system for *Guru Pembelajar Daring*



Figure 4. The interface of *Guru Pembelajar Daring*

In *Moodle* there are several resources and activities, for example lesson, page, book, quizzes, blogs, URL resources, forums, glossary, and so forth as shown in Figure 5.



Figure 5. The activities and resources available in *Moodle*

The online learning activities developed for *Guru Pembelajar Daring* are divided into six sessions: introduction, four main sessions, and a closing session as shown in Figure 6.

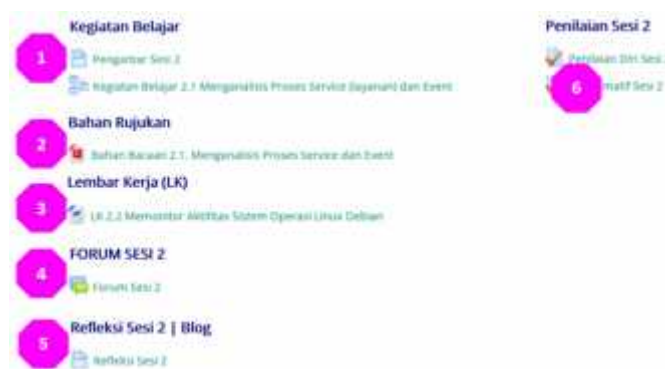


Figure 6. The sessions of *Guru Pembelajar Daring*

After the online learning process has been completed, the next step is the final exam. The result of the final exam is the score of the teachers' competency test as shown in the Figure 7.

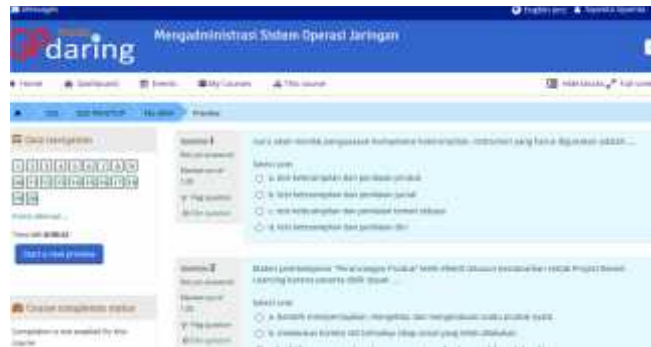


Figure 7. The formative Evaluation in *Guru Pembelajar Daring*

Up to this point, there have been two parallel classes from Makassar and Bandung. From Makassar there are 10 participants and from Bandung there are 10 participants. The participants' records are shown in Figure 8.

The image shows a screenshot of a table displaying teachers' records. The table has multiple columns, likely representing different metrics or scores. The data is organized into rows, with some rows highlighted in red. The table appears to be a summary of performance or participation data for various teachers.

Figure 8. The teachers' records in *Guru Pembelajar Daring*

CONCLUSIONS AND SUGGESTIONS

From the results of designing and developing a system of *Guru Pembelajar Daring* using TPACK framework which is currently used by 20 teachers from Makassar and Bandung it can be concluded that: (1) the system of *Guru Pembelajar Moda Daring* is working properly; (2) there has been an increase in the participants' pedagogical and professional competence, which is obtained from the summative exam final online module, (3) the public test conducted by the teacher of Vocational High School who expertise in Computer Engineering and Network shows that the overall design of the system is good, is equipped with a preliminary session, core sessions and closing session. In the core sessions there are lesson sessions, reference materials, worksheets, formative evaluation, self-evaluation and summative evaluation. Some suggestions given by the respondents necessary to be considered are adding an interactive file, reducing the size of some images so that they can be downloaded faster, improving the Internet connection.

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ICT IN THE EFL SPEAKING CLASSROOM

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Abstract: The trend toward Information and Technology (ICT) enhanced English Language Teaching (ELT) has been implemented broadly for years. The main purpose of this paper is to report the power of (ICT) in the EFL speaking classroom. The investigation, basically, is twofold: first, to see EFL students' attitudes after being empowered with ICT in the EFL speaking classroom; and second, to measure whether ICT has any significant impacts on EFL students' speaking fluency. Twenty EFL students participated in this research. They were empowered with ICT in the speaking classroom, and they were required to express their opinion related to the use of ICT in the speaking class. The findings suggest that teachers empower their students with ICT since it is valuable to strengthen students' attitudes towards English learning and it facilitates them to improve their speaking proficiency, specifically fluency.

Keywords: *ICT, ELT, EFL, speaking proficiency, fluency, student attitude*

INTRODUCTION

The trend toward ICT enhanced ELT has been implemented broadly for years. Somehow, there has been a misconception that says ICT only deals with 'computers and computing related works' (Amin, 2013). According to UNESCO (2002), ICT may be regarded as the combination of 'informatics technology' with other related technology, especially communication technology. ICT, with regards to ELT, refers to the use of general components of information and communication technologies in the teaching and learning process of English. However, more specifically it refers to the use of technology by teachers for instructional preparation, instructional delivery, and technology as a learning tool for students (Inan & Lowther, 2010). Lavin et al. (2012) avow that the trend in maximizing technology in classrooms has broadly been applied since students have positively become tech-savvy literate, and technology has been implemented in foreign language instruction for the last 30 years when Computer-Assisted Language Learning (CALL) was developed and implemented in the fields of education (Domalewska, 2014). Most teachers are familiar with and complain about students who have poor speaking and communication skills in an EFL setting (Abidin et al., 2011) since the teaching and learning process of English, specifically speaking class in Indonesian context, has been facing some obstacles. One of them is lack of English exposure which hinders the students from obtaining sufficient speaking proficiency. The obstacles might be able to be minimized by applying ICT in EFL learning.

According to Dennison et al. (1997), ICT is affecting education in two advantageous ways: changing the content and methods that teachers use to instruct and is, at the same time, changing the methods by which students learn, and of course, technology affects student attitude towards teaching and learning process of speaking. Zu and Wang (2006) add that ICT has changed the perspectives of EFL



learners towards ELT. Lam (2000) advocates that language teachers use technology because it submits an altered manner of demonstration and offers a kind of enthusiasm for students. In addition, Chamorro and Rey (2013) mention that the use of ICT in the classroom is important to prepare students' personal and professional lives, and successful communication learning relies on the students' desire to participate.

Basically, there have been several studies investigating the use of ICT in ELT, yet the facts show that there have been a few studies investigating the roles of ICT in uplifting students' speaking proficiency and attitudes towards ELT. Young (2003) investigated the role of ICT in ELT and it was found that the students overall had a positive perception toward using Internet tools. Then Padurean and Margan (2009) concluded that the use of computers makes classes more vivid, pleasant, and appealing to students. Chamorro and Rey (2013) revealed that the use of technology-based activities in the English classroom is twofold: reinforcing already studied topics in class and promoting motivation. In addition, Guerza (2015) found that ICT pedagogies could create positive opportunities for learners to go beyond their classroom environment and encourage them to engage in meaningful interactional spaces where they are pushed to invest their identities and to "speak as themselves". Accordingly, ICT seems meaningful in ELT, yet how students behave towards ICT use on speaking class should be investigated further, especially their attitudes and expectations in ELT.

Other studies focusing on the use of ICT in speaking class found various results. Ibrahim and Yusoff (2012) indicated that ICT facilitates students' speech preparation process specifically in receiving feedback and improving speech delivery. Other studies also proved that ICT can help deepen students' content knowledge, engage them in constructing their own knowledge, and support the development of thinking skills (Kozma, 2005; Kulik, 2003; Webb & Cox, 2004). In contrast, Miyazoe and Anderson (2010) who investigated learning outcomes and students' perception of the use of ICT, especially *Blog*, found that students have positive perception of *Blog*, but there are no significant learning outcomes. Lowerison et al. (2006) proved that there is no significant relationship between actual computer use and perceived computer usage on learning outcomes. In addition, a study by Apperson et al. (2006) found no significant impact of the use of *PowerPoint* on students' learning outcomes, but they found that students in *PowerPoint* enhanced classrooms responded differently to the classroom experience. The findings of the previous studies, then, show different results and even contrary. Thus it is still necessary to examine further the roles of ICT in ELT especially to understand student attitude towards ICT and speaking proficiency outcomes. This paper then continues the inquiry into the impacts of ICT on student attitude towards English speaking class and students' speaking proficiency, specifically fluency. As a result, the research questions were formulated as follows; (1) How EFL students respond to the use of ICT in a speaking class setting and (2) whether the use of ICT promote students' speaking proficiency, specifically fluency.

METHOD

The research design of the present study was a mixed method approach which included qualitative and quantitative aspects. The present study aimed to investigate students' attitude towards ICT



in ELT and students' speaking proficiency, specifically fluency. The study was carried out in a university located in Malang, East Java.

The qualitative data were taken from a semi-structured interview with 20 EFL students participating in a speaking class as the participants of the study. There were two main questions used in the semi structured interview which allowed students to freely express their opinions related to the use of ICT in the speaking class. The first question and its sub questions asked the participants their perceptions of using different modes of ICT in the speaking class including their expectations in applying ICT in the classroom. The last question dealt with challenges encountered by the participants including benefits and obstacles in the implementation of the ICT in the speaking class setting. The interviews were conducted in English and sometimes Indonesian to make sure the students were able to express more accurately their attitudes towards the use of ICT in the speaking class. The interviews were tape-recorded to be analyzed further. The quantitative data were obtained from a speaking test in which each student presented their speaking proficiency, especially fluency, in a given topic namely 'My Idol'. The scores were given based on a scoring rubric of speaking test (ranging from 0 – 20) using intra-rater system. The presentation of each student was tape-recorded and scored by the classroom lecturer twice in order to avoid bias. The average score was the final score showing students' speaking fluency.

FINDINGS AND DISCUSSION

The data were collected from a semi structured interview and an oral test, and the findings are presented in two sections: student attitudes towards the use of ICT and students' speaking fluency.

Student Attitudes towards the Use of ICT

There were two major questions and their sub questions that the students answered regarding their attitudes towards the use of ICT in the speaking class setting. Answering the first question dealing with student perceptions and expectations on the use of ICT, all participants mentioned that they enjoyed using different modes of ICT in the speaking class. In general, they avowed that the teaching and learning process of speaking was more enjoyable, meaningful, and relaxed. According to a student, ICT, especially the Internet, helped him a lot in constructing his presentation on 'My Idol' by saying that,

Internet has helped me enrich my background knowledge on 'Casey Stoner' as my idol-the topic I presented orally. Also, You Tube allows me to find good models of delivering a speech and the likes. Then using a semantic mapping as the power point, I presented my topic much better with high confidence. I hope other classes will maximize ICT more frequently.

Another student commented that,

ICT makes me more motivated in learning. I can be more confident in speaking class because I can get the contents of my presentation easily. Also, using a computer and an LCD helps me a lot in my speaking presentation. I hope I can use more ICT in the classroom including using my own mobile phone to record my own speaking performance.

These comments imply that the students had positive attitudes towards the use of ICT in the speaking class. Also, they wanted to have more activities using ICT-based instruction and activities. In short, they had positive attitudes towards ELT, and this is in line with Padurean and Margan (2009) who believe that



ICT brings variety in classrooms, and students get used to learning a foreign language in a new and pleasant way, not just by interacting with the teacher and books. Domalewska (2014) adds that ICT promotes better learning process by modifying the way learning is delivered, so learning takes place in context and nowadays this means technology-rich context.

Answering the second question and its sub questions dealing with challenges including benefits and obstacles the students encountered, the participants gave different responses. There were 17 participants (85%) who answered that they benefited from ICT and it has given them more opportunities to select materials they had to present and execute their speaking performance. There were 2 participants (10%) who mentioned that they still got difficulties in browsing the Internet since they sometimes experienced problems with their Internet connection. There was only one (5%) participant who avowed that even though he applied ICT, he still had difficulties to speak due to his lack of speaking proficiency. He said that,

I agree with ICT in the speaking class, but when it was time for me to present my topic and suddenly there was a black out-no electricity, I had no more idea how to cope with it.

Another participant complained that his problem was mainly to do with technical issue,

The Internet connectivity sometimes does not work well. I become frustrated. Somehow, the class must go on, and ICT must be applied.

These comments reflect some obstacles the students might encounter in the classroom, although they showed that they got benefits from the use of ICT in the classroom. Therefore, although ICT is very meaningful in ELT, there are still some challenges and obstacles which need to be tackled to ensure its benefits.

Students' Speaking Fluency

Students' speaking fluency was obtained by comparing students' speaking performance before and after the treatment using ICT. The pretest and posttest were used to find out whether there is a significant effect of the use of ICT on students' speaking fluency. Table 1 shows that students got better achievement in the posttest compared to the pretest, and Table 2 concludes that there is a significant difference between the achievement in the pretest and posttest since the level of significance obtained was 0.01 which was lower than 0.05.

Table 1. Mean scores of pretest and posttest on speaking fluency

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	14.9500	20	1.35627	.30327
	Posttest	15.7500	20	1.65036	.36903

Table 2. The result of statistical computation on the pretest and posttest on speaking fluency

Df	Paired Differences					t	Sig. (2-tailed)		
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference					
				Lower	Upper				
Pair 1	Pretest - Posttest	.80000	.89443	.20000	-1.21860	-.38140	-	19	.001



The results show that ICT promotes the students to improve their speaking fluency. In relation to the findings, Dundey and Hockly (2007) state that ICT has a positive effect on students' performance and autonomous learning. Ahlem (2015) found that ICT is an important strategy students should follow in order to improve their speaking skill. ICT can help deepen students' content knowledge, engage them in constructing their own knowledge, and support the development of thinking skills (Kozma, 2005; Kulik, 2003; Webb & Cox, 2004). Muric (2007: 3) says that the Internet brings the outside world into the classroom. It permits to discover the target culture to the learners, so students can discover the contents they need before presenting their speaking performance resulting on fluency. It makes sense that if learners have sufficient content to present, they can be more fluent. Amin (2013) adds that ICT increases the flexibility of the delivery of education, so learners can access knowledge anytime and anywhere.

CONCLUSIONS AND SUGGESTIONS

The results of this study conclude student attitudes towards ELT and students' speaking proficiency, specifically fluency. With regards to student attitudes, the findings show that the students had positive attitudes towards ELT and they enjoyed learning English with the use of ICT regardless the challenges and obstacles students might encounter during the teaching and learning process of speaking class. The teaching and learning process in integration with ICT allowed them to be more motivated since the speaking turned to be more enjoyable and meaningful. ICT also promoted students' speaking fluency since it allowed them to go beyond the classroom and obtain more information provided by ICT. They could find real examples of how to carry out real and meaningful dialogues of different dialects, settings, and gestures. Thus they behaved much better towards the teaching learning process of speaking and produced much better utterances both for verbal and non-verbal language near the target language. Those who are involved in the field of ELT, however, should notice that ITC is a means which can have positive impacts on student attitudes towards ELT and on students' speaking fluency if it is applied appropriately.

There are somewhat several limitations to the present study. The data were taken from a small number of students; therefore, the results may not be generalized to different and bigger population such as non-English department students or to different skills such as reading or writing class. Further comprehensible studies are suggested to be conducted in order to obtain more valid findings which will be beneficial to set up better atmosphere for teaching and learning different skills.

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STRATEGY FOR DISCOVERY LEARNING ABILITY TO INCREASE UNDERSTANDING AND APPLICATION OF THE CONCEPT OF SCIENCE IN PRIMARY SCHOOL

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Abstract: The study aims to examine the effects of discovery learning strategies in increasing learners' ability to understand and apply the concepts of science in primary schools. The method used in this research is quasi-experimental. The subjects of this study were 66 fifth grade students from two different schools, 33 students of SDN 2 Tanjung and 33 students of SDN 7 Pemenang Barat. The groups were used as the experimental and control group and were given different instructional treatments. Both groups of students were given a pretest and a posttest. The results show that there are differences in the upgrading of the understanding and application of concepts between students who learned using the discovery-learning strategies from the students who learned using conventional learning strategies.

Keywords: *discovery learning strategy, concept understanding, concept application*

INTRODUCTION

Effective learning emphasizes the importance of learning as a personal process where each student builds knowledge and personal experience (Marzano, 1993). Knowledge and personal experiences are built by each student through interaction with the environment. Santrock (2010) states that one of the important teaching objectives is to help students understand the main concepts in certain subject, not just to consider the fact separately. Longworth (1999) states that understanding is the foundation for students to build insight and wisdom. A person's understanding is characterized by his ability to articulate something by forwarding ideas, perspectives and solutions readily pondered, criticized and used by others (Dunlap & Grabinger, 1996).

Willis (2000) states that a person is said to understand if they can demonstrate or perform such understanding at the level of higher capability (such as application, analysis, synthesis and evaluation), either in the same context or different context. This confirms that understanding is a prerequisite to implement a concept. Understanding is learners' ability in using concepts or abstractions or ingredients/things that have been learned in new or real situations (Reigeluth & Carr-Cheliman, 2009; Moore, 2005). Anderson and Krathwohl (2001) state that the understanding of a concept includes all the conceptual knowledge and the knowledge of more complex matters, (classifications and categories, principles and generalizations, theories, models and structure). Application is the use of abstractions (ideas, principles and theories) to solve new or real-life problems.



Building understanding and application of concepts is an important goal in teaching, including in the teaching of Natural Science subjects. Conceptually, the purpose of science learning is to prepare students to have an understanding of science and technology, by developing their thinking skills, attitudes, and other skills, in an effort to understand science and technology so that learners can manage their environment and can solve problems in their environment. The purpose of science education in elementary schools by Bundu (2006) is a science achievement in terms of products, processes and scientific attitude which comprise: (1) in terms of products, students are expected to understand the concepts and their relation to everyday life; (2) in terms of process, students are expected to have the ability to develop the knowledge, ideas, and apply the concepts generated to explain and solve problems found in everyday life; and (3) in terms of attitudes and values, students are expected to have an interest in learning objects in their environment, being curious, industrious, critical, introspective, responsible, able to work together and independently as well as foster a love of nature and simultaneously realize the greatness of God.

In reality, the ideal goal of learning science as mentioned previously is not without problems. One of the problems was identified in the preliminary study conducted at several elementary schools. The results of the preliminary study showed that students' skills in the field of science were still relatively low. This emphasizes the results of a survey conducted by PISA (Programme for International Student Assessment) and TIMSS (Trends in International Mathematics and Science Study) which put Indonesia in the lower rank in terms of the ability of students in science and mathematics. Observation of science learning in some elementary schools often showed that teachers still use traditional teaching and learning approaches that simply transmit knowledge from the teachers to their students. This condition was allegedly caused by the fact that majority of primary school teachers are classroom teachers who teach multiple subjects. Thus they may have problems or may not want to be burdened by additional work of choosing a variety of learning strategies for different subjects.

In response to some of the obstacles in the learning of Natural Science (science, it is relevant to opt for a more learner-centered strategy by facilitating students to learn from the process of learning science. Using the strategy, students are expected to work or do science by employing an appropriate scientific method such as observation. By "learning to do", students will become a center of learning for the move to find the concepts learned (Martin, 1977). Meyers (1986) states that teachers do not just simply act as a conduit of information, but they must teach students to improve their ability to think and reason in order to increase their potential in society. Placing students at the center of learning process means providing them with the opportunities to construct knowledge by interpreting concepts, not by providing information in text books (Dickinson, 1997).

One of the strategies that corresponds to the demands and purpose of learning science as mentioned previously is the discovery learning strategy. Arends (2004) states that the discovery learning is learning that engages students to solve problems. Moore (2005) also states that the discovery learning strategy involves students to solve problems in order to build knowledge and skills. Abbruscato (1988) provides some rationale for using discovery learning strategy for science learning: (1) to acquire and remember information, (2) to make sense of the information obtained, (3) to use and evaluate. Similarly,



Bruner (1973) stated that the advantages of the employment of discovery learning strategies are: a) to help learners understand the basic concepts and ideas better, b) to help learners use their cognitive ability to transfer knowledge in new situations, c) to encourage learners to think and work, d) to encourage learners to think critically, and e) help learners obtain intrinsic satisfaction.

The results of the preliminary observations conducted in several elementary schools in North Lombok showed that the use of discovery learning strategies in teaching science subjects was still relatively rare. The review of the lesson plans for teaching science showed that the teachers typically explained and asked learners to do some exercises. Nie and Lau (2006) mention that learning strategy trainings often employ conventional learning strategies which characterized as: mainly focus on textbooks, memory exercises, training, and practice. The results of the preliminary discussions with several teachers in several primary schools in North Lombok regency showed that so far they have never applied the discovery learning strategies in teaching the science subjects. The study aims to examine the effects of discovery learning strategies in increasing learners' ability to understand and apply the concepts of science in primary schools.

METHOD

The experimental study examined the effect of independent variables on the dependent variable. The experimental design used was quasi-experimental nonequivalent pretest-posttest control group design (Tuckman, 1999). The independent variables in this study are two learning strategies (discovery and drill), meanwhile the dependent variable is the result of learning concerning the ability to understand and apply the concepts of science. In this study students were the research subjects, while learning strategy was the treatment given to the subjects. The subjects of this study were 66 fifth graders. Thirty three students were from SDN 2 Tanjung and the other 33 were from SDN 7 Pemenang Barat. The treatment were conducted on the learning of *Tumbuhan Hijau* (green plants) and *Adaptasi Mahluk Hidup terhadap Lingkungannya* (the adaptation of living organisms to their environment). In this study, the fifth grade students at SDN 2 Tanjung belonged to the experimental group. They were treated using the discovery learning strategies. Those from SDN 7 Pemenang Barat were part of the control group who learned science using the drill learning strategies. SPSS was used to perform a t-test on the data.

FINDINGS AND DISCUSSION

Data from the study, which influence learning strategies invention compared to practice learning strategies to improve the understanding and application of scientific concepts in elementary school are presented in Table1 and Table 2.

Table 1. Results of Data Description and Application Concepts Understanding of Science

Group Statistics					
	Learning Strategies	N	Mean	Std. Deviation	Std. Error Mean
Scores	Discovery	33	78.7273	7.73091	1.34578
	Drill	33	73.4848	8.80739	1.53317



Table 2. Results of Data Description and Application Concepts Understanding of Science

Independent Samples Test		Levene's Test for Equality of Variances									
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval Difference	Lower	Upper
Scores	Equal variances assumed	.716	.401	2.570	64	.013	5.24242	2.04003	1.16699	9.31786	
	Equal variances not assumed			2.570	62,942	.013	5.24242	2.04003	1.16567	9.31918	

Referring to the results of the calculation in the tables, it is known that the average value obtained from the groups of students who learned using the discovery learning strategies reached 78.7273 or larger than the average value of the group of students who learned using the drill learning strategies, i.e. 73.4848. The tables also show that scores of 2.570 t were obtained with sig (2-tailed) 0.013. Since sig <0.05 or 0.013 <0.050, it can be concluded that there was a difference in the average ability of understanding and application of concepts between students who learned using the discovery learning strategies with those learning using drill learning strategies. The average score of students in the experimental group was higher than the average score of those in the control group. It can be concluded that the ability to understand and apply of the concepts of science by the students who learned by using the discovery learning strategies was better than those who learned by using the drill learning strategies.

The results of the study confirmed the theory by Straver (2007) stating the emphasis on discovery learning and scientific problem solving will lead students to understand science in depth. The point is that the learning strategy puts more emphasis on the process of the search for knowledge rather than the provision of knowledge, the student is seen as a subject of study that needs to be actively involved in the learning process. Thus, students are directed to find out the facts for themselves or build the concepts needed to find out the facts. Relevant to this, it is important to educate students to be aware of the environment; therefore, science learning should be connected with the students' everyday experiences (Costu, 2008).

Carin and Sund (1985) state that the advantages of discovery learning strategies are: (1) the knowledge constructed by learners with guided discovery strategy has the effect of better transfer than the knowledge built by way of transfer of knowledge using the expository method; (2) learning invention can improve reasoning and the ability to think freely, and train cognitive skills; (3) strategy invention can increase the curiosity of learners; (4) strategy invention can motivate learners to work continuously to find the answers and motivation known to play an important role in the learning process; (5) discovery learning



strategies prevent learners to learn by using rote ; (6) the discovery learning strategy helps students to improve and enhance their skills and cognitive processes; (7) the knowledge obtained through this method is very personal and powerful because it strengthens the understanding, retention and transfer; (8) the strategy is potentially joyful for the students, because of the growing sense of investigating something successfully; (9) this strategy allows students to grow rapidly and according to their own pace; (10) it causes the student to direct their own learning activities to engage their minds and their own motivation; (12) the strategy can help students reinforce the concept themselves, or by obtaining the trust to cooperate with each other; (13) it helps students eliminate skepticism because it leads to the final and certain truths or certain; (14) the learning process includes aspects that lead to the formation of the whole man; (15) it increases the level of awards to students; (16) it makes it possible for students to learn by using a variety of learning resources. The study conducted by Swaak, Ton de, and Joolingenz (2004) shows that the discovery is the more effective learning strategy in the acquisition and definition of intuitive knowledge compared to that of the expository strategy.

Yang (2010) states that inductive learning discovery supported by a computer is able to facilitate the learning of mathematics in primary schools Taiwan is effective for learning mathematical concepts. The inductive learning is better because the students are involved in the induction process, including a look at some examples of concepts, search for and test patterns behind the case, and generalize their findings with the right words. With the support of computer technology, learners can devote their thinking efforts in individual learning tasks and find out by themselves.

The conclusion from this study is that learners have a better retention of concepts, especially for secondary school learners by employing the discovery learning strategies in learning science. Conceptually, discovery learning is a teaching strategy that allows learners to use information to construct their own understanding by engaging learners to solve problems (Bruner, 1973). According to Carin and Sund (1985) discovery learning is learning that facilitates learners to learn through a mental process. The mental processes consist of activities to observe, classify, make allegations, explain, measure, and appeal the decision. Still according to Carin and Sund, the objectives of discovery learning are to develop critical thinking skills and knowledge through scientific activities. Thus, the implementation of discovery learning in the learning process will help learners build curiosity and motivation and improve their intellectual ability.

In applying the invention instructional strategies, teachers act as mentors by providing opportunities for students to learn actively. In discovery learning, the teacher must provide the opportunity for learners to become a problem solver. The teaching materials are not presented in its final form, but students are required to perform various activities to gather information, compare, categorize, analyze, integrate, reorganize the material and make conclusions. According to Bruner (1973), there are four benefits that can be obtained by students with the application discovery learning strategies as they help learners to: (1) increase their intellectual potential; (2) change extrinsic to intrinsic rewards; (3) learn heuristically or workmanship strategies to conduct discovery in the future; and (4) assist in conducting the retention and retrieval of information.



CONCLUSIONS AND SUGGESTIONS

The results of this study concluded that, overall, the average ability of students to understand and apply the concepts of science learned by using the discovery learning strategy was better than that of the students who learned by using the drill learning strategies. This means that the discovery learning strategy is the more effective learning strategy to use in science learning in primary schools compared to the drill learning strategy, especially in relation to the green plant material and adaptation of living organisms to their environment topics. The research by Oghenevwede (2010) also concluded that the present method is more effective and superior to the method of inquiry in biology learning. He reported that learners taught using the discovery learning strategies showed higher retention compared to those taught using the inquiry methods. Therefore, he recommends science teachers to consistently use the discovery learning strategies in teaching biology. Considering the results of the present study and previous studies on the effectiveness of discovery learning strategies in science learning, it is advisable to science teachers to use the learning strategies invention as the primary choice in learning science by considering the characteristics of the content of the learning materials.

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OLD SOFTWARE, NEW PURPOSE: EXPLORING *PPT* FOR INTERACTIVE LANGUAGE LEARNING

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Abstract: *Microsoft PowerPoint (PPT)* has frequently been used in language classes to present texts, pictures, animation, audio, and videos. The presentation software is extremely popular because it is available in most computers, easy to use, and supports multimedia. Yet it is seldom used to create instructional materials and media that allow language learners to be active and that encourage them to be more independent learners. The paper aims to stimulate language teachers to scrutinise the software to rediscover its potentials for language learning. The features provided in *PPT* allow language learners to explore, provide and record responses, and to receive feedback while they are in slideshow mode. In this paper, four *PPT* features – animations, *ActiveX*, hyperlinks, and pointer options – are explored in atypical manners and examples of language learning activities are presented to give language teachers ideas of what this old software can do to support language teaching and learning.

Keywords: *interactive activities, Microsoft PowerPoint (PPT), multimedia, animations, ActiveX, hyperlinks, pointer options*

INTRODUCTION

Although *PPT* has mainly been used as presentation software, it offers more than just one way interaction between presenters and their audiences, the type of communication commonly observed in presentations. It is potentially useful for supporting meaningful and interactive language teaching and learning. Fisher (2003) proposes that *PPT* can be used for initial teaching of ideas or concepts, practice and drill, review, and test. It is fair to say that *PPT* is an omnipresent software frequently used in language classes by teachers as well as students because it is available in almost all computers, it is easy to use and operate, it can be used to create interesting presentations, and files created using the software can easily be shared with others over emails, websites, or using flash disks. *PPT* projects can also be integrated into other programs to change its nature from a presentation tool to audiovisual instructional media. *PPT* files can easily be converted into a video format using screen capture technology such as the *Screencast-O-Matic*. Using the recently developed add-ons called *iSpring*, *PPT* can now be transformed into *Flash* and *HTML5* formats or converted into e-Learning courses. Yet, the long-standing software has too often been taken for granted. Taking into account the potentials of this old software, the paper aims to revitalize its use by inviting language teachers and practitioners to have another close look at its features to rediscover its capability for creating interactive language learning activities.



It can be suggested that there are at least three strong reasons for developing language learning activities using *PPT*: it supports multimedia presentation, it presents materials in a nonlinear way, and it supports interactive language learning activities. According to Mayer (2005), multimedia can best be defined based on its presentation and the sensory modality it requires. Multimedia necessitates visual and auditory processing because they are presented not only in verbal modes, but also in pictorial modes. Ample support has been given to the use of multimedia in language learning because of the “modality effect” of multimedia learning which may assist learners to perform better when they receive information from various channels (Sweller, 2005). Multimedia formats are effective for language learning because the combined media (simultaneous sight, sound and text) make the target language input more salient (Meskill, 1996) which, according to Chapelle (1998), is one of the important factors that should be considered when developing multimedia Computer-Assisted Language Learning (CALL) materials. The creation of multimedia-based instructional materials and media for language teaching and learning means that language teachers and learners no longer need to rely only on coursebooks (Frommer, 2006). Furthermore, in support of the employment of multimedia technology in language learning, Wang (2006) highlights that from the users’ point of view, there is an ever growing interest on the use of multimedia technology to enhance the language learning experiences of learners from various ages and backgrounds.

The combination of multimedia and hypermedia technology allows computer-based language learning materials to be presented in a nonlinear manner and audio, visual, and audio-visual inputs to be presented in sync. *PPT* can present materials in a nonlinear way using the hyperlink feature. The employment of hyperlinks, multimedia, and hypermedia technology can make language learning materials more interesting and interactive because of the distinctive structures, hierarchies and interactivities which are not present in linear language learning materials, such as course books (Hubbard, 1987; Susser & Robb, 2004).

Although not as sophisticated as some commonly used authoring programs such as *Hot Potatoes*, *Macromedia Flash*, or *Autoplay Media Studio*, *PPT* can be used to create simple interactive language learning activities that allow language learners to explore, provide and record responses, and receive feedback while they are in the slideshow mode. The four features explored in the *PPT* project described in this paper are the animations, *ActiveX*, hyperlinks, and pointer options.

An Example of Interactive Language Learning Activities Using PPT

This part of the paper presents a *PPT* project that contains 15 slides of interactive multimedia language learning activities. The activities are based on a story about Dave, a little boy who is going on a trip to the zoo with his family. The *PPT* project lets learners do reading and listening activities in the topics of describing time, following direction, naming animals, identifying parts of animals, and describing people. The pictures used in the project are taken from the Internet and the sources are acknowledged on the last slide. The project starts with a simple title page presented in Figure 1. By clicking the brown arrow, learners can go to the first activity on the second slide.

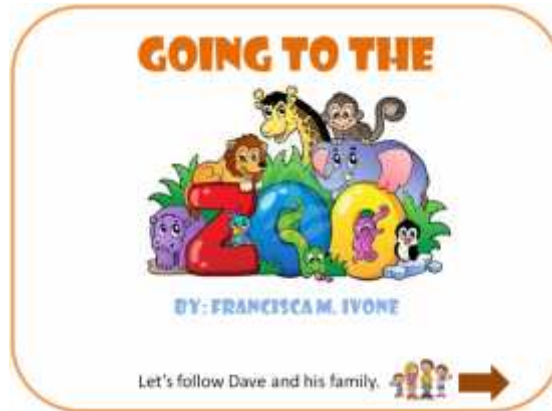
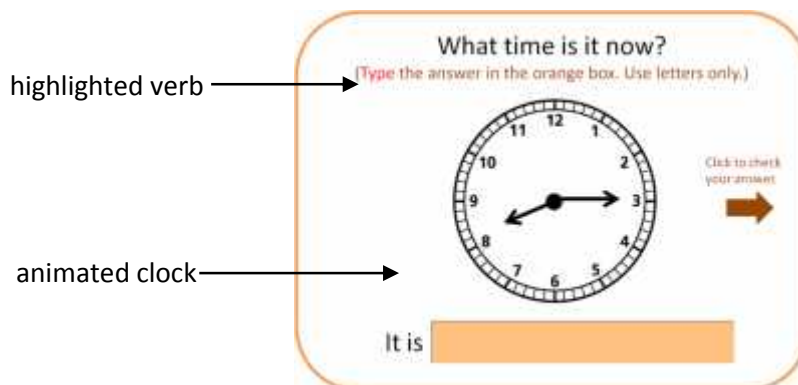


Figure 1. Title slide (Slide 1)

The story starts with an animation of a clock presented in Figure 2. The learners are asked to name the time by typing their answer in the *ActiveX Text Box*. This text box can only be filled when the *PPT* is in slideshow mode. When learners have filled the orange text box, they can go to the next slide (Figure 3) to check their answer. On the third slide, the story starts with a correct sentence of the enquired time.



highlighted verb →

animated clock →

← *ActiveX Text Box*

Figure 2. Fill in the blank activity (Slide 2)

Slide 3 presents the opening of Dave's story. On this slide the learners can read and listen to the text while it is being read by a narrator. To listen to the recording, they should click the speaker button. They can then click the brown arrow to follow Dave's trip from his house to the train station which is on Slide 4.



Figure 3. Listening and reading activity (Slide 3)

Slide 4 presents a listening activity (Figure 5). On this slide, the learners can listen to the recording by clicking the speaker button. The task requires them to find the train station by following Dave's trip from his house to the train station. They should do this by using the *Felt Tip Pen* provided in the pointer options. The pointer options can be activated in the slideshow mode by right clicking the mouse or touchpad, move the cursor to *Pointer Options*, then click the *Felt Tip Pen* (Figure 4). This will activate the *Felt Tip Pen*. Once the pen is active, the learners can draw the route from Dave's house to the train station while listening to the recording. Once they have found the train station, they should deactivate the pen. To deactivate it, the learners should undergo the same steps, this time by clicking *Arrow* instead of *Felt Tip Pen*. They can then check their answer by clicking the *Answer Key* button. This click will trigger a red tick mark to appear on the position of the train station. Figure 5 presents Slide 4 before the learners do the activity and the completed slide that shows the route and the position of the train station. After the learners have completed the listening activity on Slide 4, they can click the brown arrow to go to the next slide.

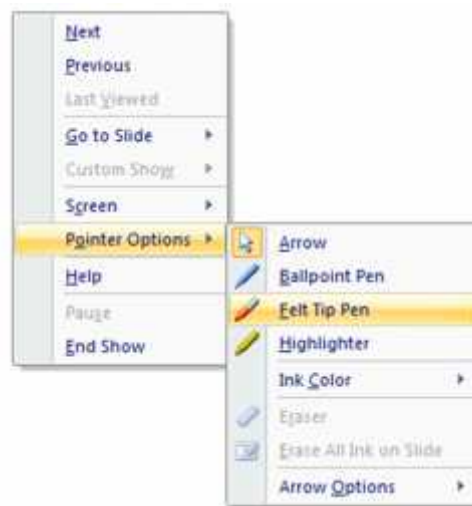


Figure 4. Listening and reading activity (Slide 3)

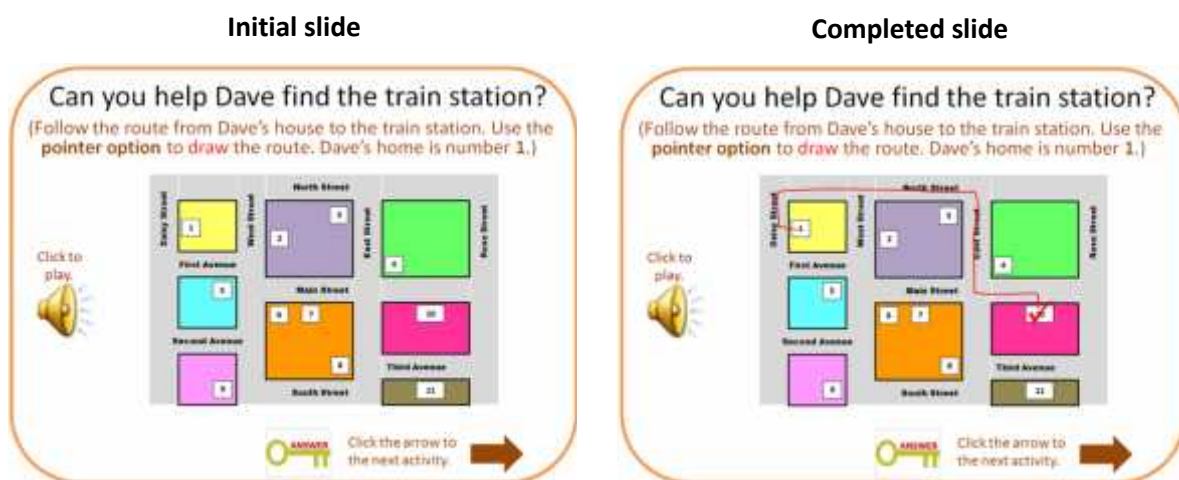


Figure 5. Listening and drawing route activity (Slide 4)



Initial slide



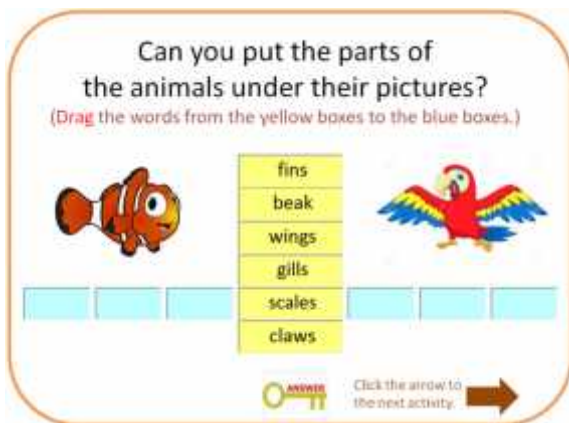
Completed slide



Figure 6. Choosing multiple options activity (Slide 5)

The activity on Slide 5 is an identification activity that requires the learners to give multiple answers by clicking the appropriate *ActiveX Check Box*. Once they have completed the task, they can check their answers by clicking the *Answer Key* button. Figure 6 presents Slide 5 before the learners do the activity and the completed slide that shows the learners answers and the correct answers. After they have completed the activity on Slide 5, the learners can click the brown arrow to go to the next slide.

Initial slide



Completed slide

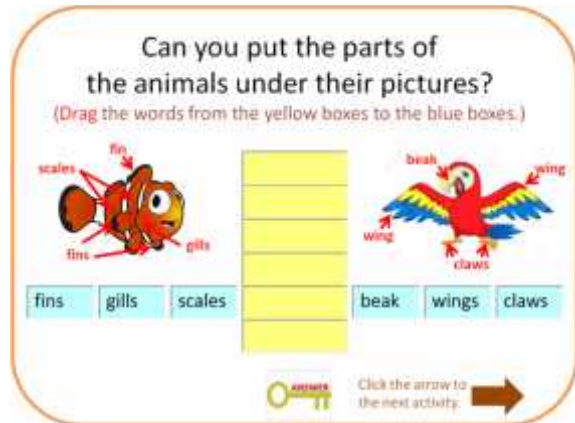


Figure 7. Drag and drop activity (Slide 6)

Slide 6 (Figure 7) presents a classification activity that requires the learners to drag words from the yellow boxes to the blue boxes under the pictures of fish and bird. They can check their answers by clicking the *Answer Key* button. Figure 7 presents Slide 6 before the learners do the activity and the completed slide that shows the learners answers and the correct answers. The correct answers are presented in a different way compared to those on Slides 4 and 5. After the learners check their answer, they can go to Slide 7 for another listening activity.

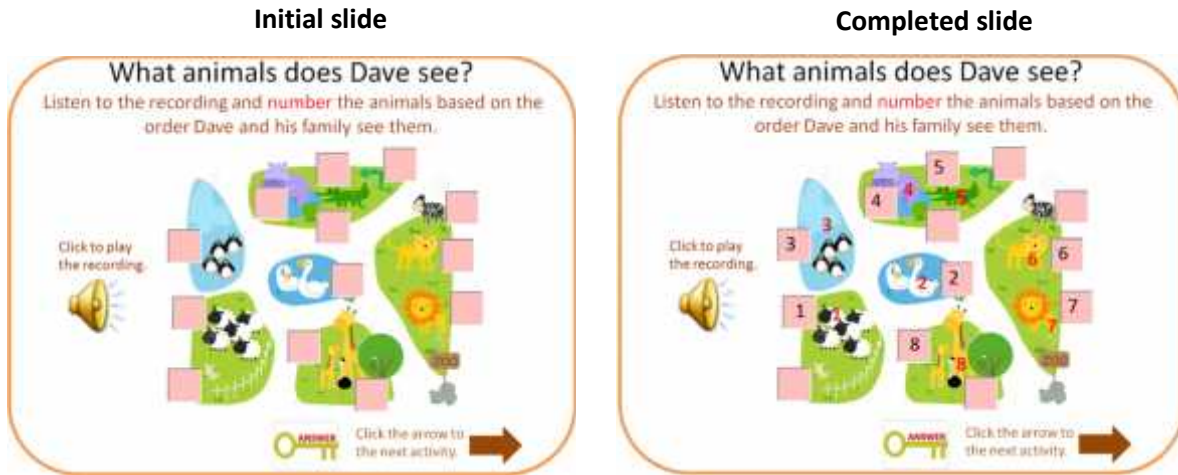


Figure 8. Listening activity in the form of numbering based on order (Slide 7)

The listening activity on Slide 7 (Figure 8) requires the learners to number the animals based on the order they hear the names in the recording. They can check their answers by clicking the *Answer Key* button. Figure 8 presents Slide 7 before the learners do the activity and the completed slide that shows the learners answers and the correct answers. After the learners check their answers, they can go to Slide 8 for a reading activity.



Figure 9. Reading activity (Slides 8)

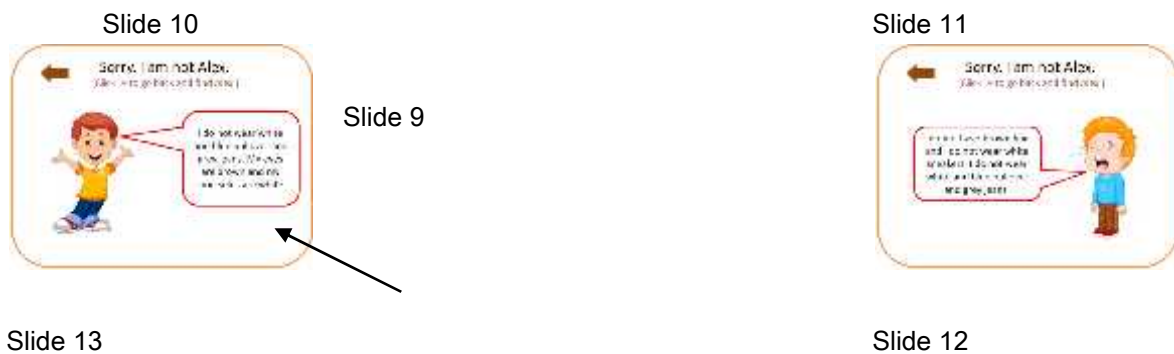




Figure 10. Picture identification activity and the feedback for the multiple choice item (Slides 9-13)



Figure 11. Slide 14 for credits for the pictures used in the project

On Slide 8, the learners can click the pictures of Dave's mother, father, and sister to trigger a bubble to appear. The bubble contains important information about Dave's physical appearance on the day he was missing in the zoo. After reading the information inside of the three bubbles, the learners can click the brown arrow to go to Slide 9 to identify the correct picture of Dave. The next four slides (9-13) contain feedback about the learners' choice of picture. Three of the choices are wrong because they do not fit Dave's physical description given by his family. The differences between the picture of the three boys and Dave's picture are given in the bubbles. When the learners have successfully found Dave's picture, they can go to the *Credits* slide (Figure 11) which is presented on Slide 14 and then to the last slide which is the *Closing* slide (Figure 12).



Figure 12. The Closing slide (Slide 15)



This paper has described how the *PPT* software is used to create interactive multimedia language learning activities for beginners of English. In creating the *PPT* project, there are four important underlying principles of CALL and second language acquisition which are taken into considerations: making the language learning input salient, providing learners with the opportunity to interact with the materials, providing learners with the opportunity to produce the target language, and providing learners with the opportunity to monitor their own performance (Chapelle, 1998; Chapelle & Jamieson, 2008).

Making the Language Learning Input Salient

Input needs to be made salient to attract learners' attention to a specific part of a slide. This can easily be done by highlighting, underlining, or making texts bigger than the rest of the text on the slide. Colours can also be used to make texts pop-up. One example of the use of colour to highlight texts and object is on Slide 3. Another technique that can be used to make the input more noticeable is by animating texts or objects. When texts or objects are animated, they will be given more attention by the learners because they observe motion on the slide. An example of the use of animation is when the learners click the *Answer Key* button to trigger the appearance of the animated answers. The animation feature can also be used to make the language learning inputs salient by revealing them in a specific order. On Slide 8, Dave's physical description is presented one by one depending on the pictures being clicked by the learners.

Providing Learners with the Opportunity to Interact with the Materials

Some *PPT* features, such as the pointer options can be used to let language learners interact with the language learning materials. Pointer options can be used to mark routes, circle answers, and underline words, cross words, highlight objects or words while the *PPT* is in the slideshow mode. An example of the use of pointer options is on Slide 4. On the slide, learners are given the chance to follow the direction given by the narrator by drawing a route from Dave's house to the train station. Learners can redo the activity when they do not succeed in finding the train station or drawing the route by erasing the lines and redraw them.

Hyperlinks can also be used to let learners interact with the language learning materials. By clicking objects or texts which are hyperlinked, learners can be directed to a website, a place in the document, other documents, or other media. Some examples of the use of hyperlinks in the *PPT* project are the hyperlinked arrows, speaker buttons, and links to some websites on Slide 14. Another example of hyperlink use is on Slide 9. The hyperlinked pictures enable learners to choose the correct picture of Dave and be taken to the feedback slides.

Providing Learners with the Opportunity to Produce the Target Language

PPT features, such as the *ActiveX* can provide learners with the opportunities to produce the target language by completing some simple tasks such as filling in gaps, giving short answers, ordering or reordering pictures or texts, and performing drag and drop activities, to name a few. On Slides 2, 5, 6, and



7, the use of *ActiveX Text Box* and *ActiveX Check Box* allows the learners to type or make a choice of answer while they are in the slideshow mode.

Providing Learners with the Opportunity to Monitor their Performance

Different types of feedback can be created on the *PPT* slides to give learners the opportunity to check their answers. The six activities in the *PPT* project present the correct answers differently. In the first activity (Slide 2), learners can check their answers by going to the next page and read the first sentence of Dave's story. In the second and third activities (Slides 4 and 5), the answers are given in the form of red tick marks on the correct answers. In the fourth activity (Slide 6), the answers are given by labeling the pictures of fish and bird. In the fifth activity (Slide 7), the answers are given by revealing the numbers on the pictures of animals. In the last activity (Slides 9-13), the learners are given the reasons why their choices are right or wrong. All feedback is presented when requested by the learners. They can do this by clicking the hyperlinked buttons or by clicking an object to perform a simple animation that reveals the answers.

CONCLUSIONS AND SUGGESTIONS

PPT makes it possible for language teachers to create multimedia language learning materials and media which are both interactive and attractive, provide learners with control, enable self-assessment, permit multiple complementary inputs, allow simultaneous access of inputs, and address the different needs of different learning styles of different proficiency levels and age. All it takes is the willingness of teachers to spend a little bit of time to use *PPT* in atypical manner for designing and creating interactive language learning activities. Thus language teachers and practitioners are invited to take another look at the features provided in this old presentation software and approach it from a different perspective to uncover its potentials for language teaching and learning.

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CLOUD COMPUTING FRAMEWORK FOR PROVISIONING OF EDUCATIONAL RESOURCES

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Abstract: Cloud computing is emerging as an important IT service. Demands for cloud computing has been increasing because it brings down the cost of operation and provides easy access of resources at anytime from anywhere and on any platform. On the other side, web 2.0 presents the user with the tools for the standards World Wide Web sites with the aim to enhance creativity, secure information sharing, increase collaboration, and improve the functionality of the web. Social networks have already embraced these technologies for their operation. In recent time, web 2.0 tools & technologies are used in the Learning Management Systems (LMS) to improve the quality of learning. Many of the LMSs available in the literature suffer from availability, scalability quality of service requirements. Cloud computing provides Virtual, where physical location and underlying infrastructure details are transparent to users; Scalable means that it is possible to break complex workloads into pieces to be served across an incrementally expandable infrastructure; it is efficient in using Services Oriented Architecture for dynamic provisioning of shared compute resources; it is flexible and elastic because it can shrink and grow based on the requirements. Integration of the LMS with cloud is the key to the success of how the educational institute utilizing cloud computing offering. This can be done by providing a software layer between content provider and learner of the services. In this work we propose a modified Enterprise Service Bus (ESB) architecture between content provider and learner to fully support operations in a heterogeneous computer environment using REST architecture on OpenStack Architecture. We will show how the end users' request for learning resources is fulfilled through this ESB using these five cloud characteristics.

Keywords: *E-Learning; Cloud Computing; Enterprise Service Bus; OpenStack*

INTRODUCTION

In recent past there is a paradigm shift in the way the teaching and learning is presented to the users. It is a beginning of migration of classroom study to the internet based study. Although this change started a decade ago, still many prefer the classroom study especially in the South East Asian countries due to socio-economic reasons. This form of internet based study is not an alternative to the class room study but complements it.

The internet based learning is started after the introduction of Learning Management Systems (LMS). In the last decade or so there was a flooding of several LMS's in the internet world and many sophisticated systems were designed and implemented successfully by several world class Universities. Unfortunately many of the LMSs available in the literature suffer from availability, scalability quality of service requirements of the user. On the other side in recent past web 2.0 presents the user with the tools



for the standards World Wide Web sites with the aim to enhance creativity, secure information sharing, increase collaboration, and improve the functionality of the web. This new technology changed the way the learning was presented to the user. It became more user-centric. Collaborative study became the prominent feature of many new LMS's.

This technological advancement has also brought more challenges to the traditional e-learning content developers and system managers. Size of the content became large, and the internet bandwidth did not scale in the same ratio, causing several internet based problems. Moreover the scalability became a major challenge as we require huge computational power and large storage to serve users seamlessly.

In last couple of years Cloud computing has emerged as an important IT service. Demand for cloud computing has been increasing because it brings down the operational costs and provides easy access to resources at anytime from anywhere and on any platform.

In this article, we propose a model of e-learning management system on the cloud that can use different characteristics of the cloud and provide free and paid services to the users. The characteristics of this model are given as follows: (1) it provides the capacity to internal users and allows the provision of services; (2) it automates the tasks of management and provides the information of consumption of a particular service; (3) it offers a well-managed environment; (4) it enables the optimization of computational resources, such as servers; (5) it manages the workload of the hardware; and (6) it offers self-service based provisioning of hardware resources and software with maximum hours of coursework and on-demand labs. This online training course at self-placed will teach users everything they need to know using OpenStack [5].

THEORETICAL FRAMEWORK

What is E-Learning?

E-learning is the use of computers to create and deliver educational material to the users, employees, and students. This is a software framework for bridging the physical gap between the learner and instructor. E-learning is not a total solution for learning and education itself, but a delivery model which supplement the teaching and learning processes. Often it is used for those who are not privileged to go to schools or universities directly because some or other reason, we do not have access to top class lectures directly.

Face to face is a standard method of education from school. Through e-learning the electronic versions of face to face are replaced by webcam. One instructor connecting many learners, using telephone conference call and having online forum are extremely effective in e-learning ways. Text books are replaced by electronic version such as Pdf document file and the seminars are held through webinar. It also receives a lot of criticism for the same reason too, as the instructor does not have the feel of audience, no eye to eye contact, and often the creativity of the instructor that comes in the classroom is lost completely.

From another point of view, in traditional system of learning one cannot carry multiple text books when they are on move, on the other side if it is available in electronic format, carrying multiple texts becomes very easy. Audio record of good lecture can be shared to many people and can be listened at



one's convenience. Web pages are extremely popular and most powerful learning management system that can present the information to student. Software development tools and learning management system are combined to create courses.

E-learning Issues

Traditional e-Learning Network at the University or at internet is made of some software and network components such as intelligent IP network infrastructure, curriculum development, content creation, content management, learning management, delivery and development, data, voice and video integration, multicast technology, storage, content distribution technology and so on. Traditional E-learning network is shown in figure 1.

In the traditional e-learning, an instruction is paced to student learning needs and capabilities, and is tailored to student's learning preferences and interests. It finds out how this model can help student's learning. Objectives, content, pace and method of instructions vary from one student to another student.

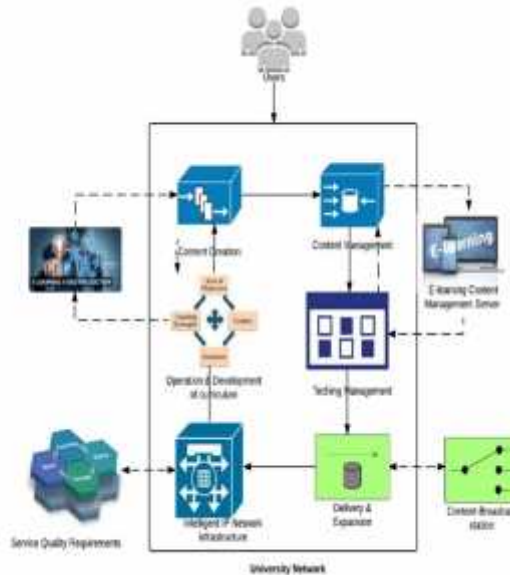


Figure 1. A Framework of Traditional E-learning

FINDINGS AND DISCUSSION

Cloud Computing And Protocols

a. Introduction to Cloud Computing:

Several definitions of cloud computing are available in the literature, as defined by NIST (National Institute of Standards and Technology): "Cloud computing is a model for enabling convenient, on- demand network access to a shared pool of configurable computing resources (e.g., networks, servers, storage, applications, and services) that can be rapidly provisioned and released with minimal management effort or service provider interaction" (Mell & Grance, 2009: p. 1). According to this definition, cloud computing helps in bringing down the expenditure cost of managing resources and also reduces the pain of the hardware or software maintenance in the organization using it. This time and cost efficient without



burdening the management of the resources have many advantages for the users or the organizations, in turn, improving the performance of the services.

b. Cloud Computing Benefits:

Every time we come across new technology, we question ourselves as to why we need it and what benefits we will have in using it. In the past, users had run their programs or applications by downloading the software from a physically available computer or the server, which has a physical location and known the users. This scenario changed with the advent of the cloud computing. Cloud computing allows the users to avail the same kind of programs or applications through the internet. In brief, it is not required to have the applications or the server or the location known to the users to actually use the services. A few advantages of using the cloud services as stated by McGrath (1971); Anton, Anton and Borangi (2012); Suresh, Mbale, Terzoli, and Mufeti (2015) are as follows: (1) High scaled economy which means that using cloud provides increased level of output and high productivity with a fewer number of people in the process cost per unit or project or the product drops; (2) Streamlined processes, fewer number of people are sufficient to complete jobs in an efficient manner; (3) Globalized workplace, users can access the services on the cloud from anywhere and anytime; (4) Improved flexibility, accessibility, services can be used as and when required without the headache of having to store or manage them and disable when not required; (5) Huge storage, one can just store the data on to the cloud without having to worry about the space or location of the storage; and (6) Reduced capital expenditure which means that operating cloud service might result in minimum use of infrastructure, reduced maintenance, less personnel led to the overall reduction of the cost.

These benefits have attracted the attention of the user community of using cloud services and most of the business partners as well the individual users considered using the cloud computing services as easy, beneficial and cost efficient substitute.

c. Cloud Computing Service Models:

Cloud computing is basically accessible through its service models. These models are proposed to depict certain characteristics and fulfill the user requirements. Based on the user's need the best service model can be adopted and can be customized to satisfy the requirements. NIST has defined three types of basic service models for cloud computing. They are SaaS (Software as a Service), PaaS (Platform as a Service), IaaS (Infrastructure as a Service) which are described as below:

1. Software as a Service (SaaS); it means applications that are set up over a network, usually the web and are accessible through the thin clients like the web browsers or program interface. It sometimes referred to as the software on demand too. A few examples of SaaS are Google Apps like the email, docs, Facebook, Twitter.
2. Platform as a Service (PaaS); it depicts the platform on which the users can form applications or services using any programming language, libraries or tools that are in compliance with the service provider. The developers and the deplorers generally use this to create and deploy applications or services for the users. Examples are Force.com, Google App. Engine, and Windows Azure.



3. Infrastructure as a Service (IaaS); it provides the processing and storage capabilities for the services, helps with the networking amongst them, and other computing resources as well. Also, the user here has power to choose or one can say full control over the operating systems and the installed applications, and so IaaS is sometimes referred to as the utility computing too. Mostly the system managers use IaaS to create a platform for the services and the applications. For testing, development, and mainly for the integration and deployment of the services on the cloud. Some of the examples are Amazon Web Services like EC2, S3, etc.

d. Introduction to OpenStack:

When we want to perform some tasks which require more processing power like CPU, memory and RAM temporarily for few days/hours we have two alternatives: option 1. Purchase a complete system, or option 2, hire some processing server temporarily from the Cloud vendors like Amazon, Rackspace and Google App Engine over the internet. If we use option 2 we need to sign Service Level Agreement (SLA) and then we can send our request to the cloud server. The cloud server processes the request and sends back the output.

It basically follows the pay-as-you-use policy. We can rent whatever we need; it can be either CPU, RAM, Network interface, storage etc., or all of them or any other services that are provided by the Cloud Service Provider (CSP). OpenStack is a free and open-source software platform for cloud computing, generally deployed as IaaS. This software platform consists of interrelated components that control hardware pools of processing, storage, and networking resources through a dash-board throughout a data center while allowing the customers to make use of the resources or services through any web interface.

e. Enterprise Service Bus (ESB):

An Enterprise Service Bus (ESB) is a software architecture model used for designing and implementing communication between mutually interacting distributed software applications in a service-oriented architecture (SOA) (Wikipedia). The systems can communicate right from top to bottom using SOAP and REST. The ESB takes message from the user and translate and route on her/his behalf so that all customers with a single protocol are able to communicate to all systems of the producers.

f. REST:

REST (REpresentational State Transfer) is a set of design principles based on the available resources. The service developers use these set of principles for building the applications by client-server architecture. As an alternative to exchanging messages, REST-based applications represent the resources using a URL.

E-learning Cloud Architecture:

Cloud computing provides Virtual, where physical location and underlying infrastructure details are transparent to users, Scalable, with the possibility to break complex workloads into pieces to be served

across an incrementally expandable infrastructure, Efficient using Services Oriented Architecture for Dynamic provisioning of shared compute resources, Flexible, Elastic which can shrink and grow based on the requirements. Integration of the LMS with the cloud is the key to the success of how the educational institute is utilizing cloud computing offering.

Proposed structure of the e-learning cloud has been presented in figure 2 which is divided in four layers described as follows:

a. Physical Infrastructure Layer

The lowest layer of the proposed architecture is a Physical Infrastructure layer that consists of Data center's Workstations, Servers Clusters and off-the-shell desktops heterogeneous computing elements.

b. Virtual Management layer

On top of Physical Infrastructure layer we have Virtual Management layer. This is the most important layer in the cloud as it provides *Virtualization* of the hardware resources. Underlying infrastructure details are transparent to users. The system is *Efficient* as it uses Service Oriented Architecture for dynamic provisioning of shared computing resources.

Based on the requirement of the user this layer is responsible for providing the hardware resources in the form of Virtual Machines to the user. We have used OpenStack virtual management framework for deployment. This layer is also responsible for the management and storing course images to the *VM Image repository*, after taking courses from the *Content Repository*. One needs to understand that this layer is also used to provide *Scalability* feature so that complex workloads can be broken into pieces to be served across an incrementally expandable infrastructure.

c. E-Learning Infrastructure Management Software

On top of virtual layer we have E-Learning Infrastructure Management layer that is made of several software components. The user once enters the system through the portal reach to the *QoS SLA Management* component. Several possibilities are provided to the user to select different form of services. In its simplest form the user can provision the course image and go through contents at free of cost. Also the user can make user of LaaS services of cloud.

In the case that the users wish to get the certificate of completion of the online course then she/he needs to go through the *Exam Module/Billing* component. In both case the *Content Delivery* component is responsible for the delivery of the content taking from either pre-written image from *VM Image Repository* or new image from the *Content Repository*. *Evaluation* component is an important component in the framework which has different options for the free and examination work. So the framework is *Flexible* as it can serve a variety of workload types both free and paid course modules.

Another component of this layer is *Lecture Scheduling*, this component is managed by the instructor for scheduling the lectures.

This cloud model is efficient e-learning module as the institute need not have to buy additional hardware component when the number of users increases. It has *Provisioning* component which can buy additional third party cloud VM's whenever needed. This system is *Elastic* which can shrink and grow based on the requirements: follow the principle of create, use and destroy principle.

d. EBS based Web based Management system

This layer allows several features that are provided by the Web 2.0, such as to enhance creativity, secure information sharing, increase collaboration, and improve the functionality of the web for collaborative learning, chatting, video communication with peers and so on. The most important feature of the layer is the use of Enterprise Bus System architecture that allow the applications written using different distributed protocols to communicate with each other, allowing incompatible system to communicate.

When a user, who is assigned a proper authentication credentials, enters into a LMS system (We have used Moodle (Dougiamas and Taylor, 2003), she/he is asked to sing the Service Level Agreement (SLA). After entering the necessary information, the user is to choose free or paid version of the course. The paid version is chosen in case the learner is ready for the evaluation. In content the user is provided with several interfaces for face to face audio/video interactions, collective communication, and collaborative assignments and so on.

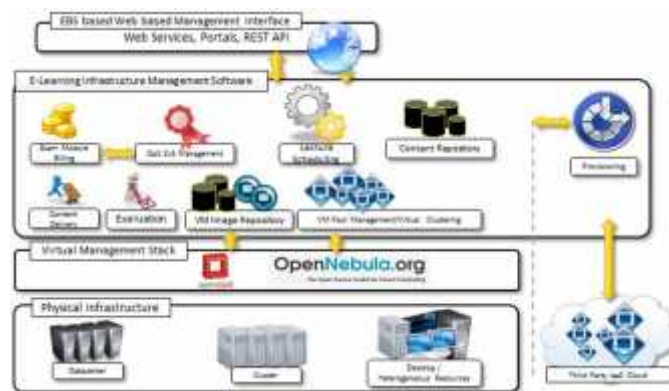


Figure 2. A Framework of Cloud E-learning System

Cloud E-learning Vs Traditional E-learning

As mentioned in previous section that E-learning architecture based on cloud computing has many advantages over traditional E-Learning architecture. The traditional architecture upgrade requires the change of complete hardware, where in case of cloud model provisioning from the third party can solve problem. One need not invest in buying new hardware.

The system is *Efficient* as it uses Services Oriented Architecture for dynamic provisioning of shared compute resources. *Scalability* feature allows complex workloads to be broken into pieces to be served across an incrementally expandable infrastructure. Cloud system is *Elastic* which can shrink and grow based on the requirement as it follows the principle of create, use and destroy principle.



So the proposed cloud based E-Learning system has several advantages of E-Learning implementation of cloud computing technology, they are: low cost, flexibility and global capabilities, improved performance through the virtualization, Updated information and technological Possibilities, improved compatibility with document formats, benefits for Students/Teachers, and information security.

CONCLUSIONS AND SUGGESTIONS

Cloud-based E-Learning is a new generation E-learning. This form of framework exposes the user with the Virtual, Scalable, Efficient, Flexible, Elastic features. Therefore, this system allows the exchange of educational content and integrates different methods for learning and teaching in the context of supply. Also, reduce costs and maintenance.

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PROMOTING FLIPPED CLASSROOM MODEL IN TEACHING WRITING OF EFL LEARNERS

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Abstract: Teaching writing requires interactive and motivating activities in EFL classroom. Usually, EFL learners lost their interest and get discouraged in writing class so they tend to avoid writing activities and exercises. The reasons are they get difficulties in exploring their ideas in written form and they cannot consult and meet the teacher individually during class time because of limited time for teaching. Thus, EFL learners need motivation in triggering themselves to write. Teachers have very significant contribution to improve quality of learning and support the learners to maintain their motivation by applying interactive teaching model. Therefore, flipped classroom is alternative model that could be utilized in managing inside or outside classroom activities. It is a digital technology used to shift direct instruction outside of the group learning to individual learning, usually via videos. This article aims to share the practice and challenges of applying flipped classroom model in teaching writing.

Keywords: *Flipped Classroom, Teaching Writing*

INTRODUCTION

Writing is a way of sharing information, thoughts, ideas and experiences to others in written forms. Through writing, EFL learners can inform others, explore the ideas, carry out transactions and tell what they feel. In line with this view, Nunan (2003:88) states that writing is the mental work of inventing ideas, thinking about how to express them, and organizing them into statements and paragraphs that will be clear to a reader. Further, writing is also a basic skill, just as important as speaking, listening, and reading. Students need to know how to write letters, how to put written reports together, how to reply to advertisements and increasingly, how to write using electronic media. They need to know some of writing's special convention: punctuation, paragraph construction, etc. (Harmer, 2003: 80). Thus, writing skills will help EFL learners to increase their language and reasoning skill as well. EFL learners can also expand their knowledge of the language components in a real use effectively. It is supported by Nation (2009:113) that writing, as with the other skills of listening, speaking and reading, is useful to make sure that learners are involved in meaning-focused use, language-focused learning, and fluency development. So, writing skill gives a wider opportunity for EFL learners to develop both their academic achievement and future career.

The learners should develop their writing ability to increase their academic achievement and future career through more practice. The ability to write has become an essential skill for attaining employment in many walks of life (Brown, 2004: 218). The ability to write effectively is becoming increasingly important in



global community, and instruction in writing is thus assuming an increasing role in both second and foreign language education (Weigle, 2002:1).

Generally speaking, in teaching language classroom teacher should develop four language skills involving the learner's ability to write. It means that they have to master writing proficiency including aspects of writing i.e: content, organization, vocabulary, language use, and mechanic. If they are good in writing skill, many benefits can be reached, they are: first, writing is a good way to increase their ability in using vocabulary and grammar. Second, it can improve their ability in using language. Next, it can support other language skills, such as speaking and reading. If their writing is good, they can speak and read fluently and effectively. Then, they can build writing habit – making learners feel comfortable as writers in English and so gaining their willing participation in more creative or extended activities (Harmer, 2004). The last, writing is a way to gain modern information technology as well as to broaden their knowledge.

In fact, most of EFL learners face many problems in learning writing skills, they are: EFL learners have problems to develop and organize their ideas well, lack of vocabulary, problems in grammar structures including mechanics of writing, not attracted in writing's topics, lack of opportunities for being corrected and for consulting to the teacher because of limited time in the classroom, not enough materials, and the boring and less motivation feeling to write. In addition, Richards and Renandya (2002:303) state that the difficulty in writing lies not only in generating and organizing ideas, but also in translating these ideas into readable texts. Those difficulties make the students not to be confident in writing. Moreover, Gebhard (1996:235) cited that the problems faced by EFL teachers in writing instruction are: the first, dealing with the teaching he less proficient students. They tend to use ineffective writing strategies and teachers struggle to help students how to write. Next is dealing with students' negative attitude on writing. They are unmotivated as well as lack of confidence in themselves as writers. The last is dealing with the effectiveness of teachers' response on their writing product. The students have limited time to consult to get comment and feedback from their teacher.

Regarding with the writing cases, the teacher should use appropriate model, so the learners can write easily and become motivated to write well. Various new models of teaching writing can be applied by the teacher. One of them is flipped classroom which is very appropriate in teaching writing. Flipped classroom is teaching strategy that lets teachers to more actively engage with learners in the classroom. In the flipped classroom, teachers can ask the learners watch recorded video given by teacher as homework, and use class time for active learning exercises and direct engagement with learners. Further, Cockrum (2014: 9) states that flipped classroom is using technology to deliver asynchronous direct instruction with the intention of freeing up class time for student-centered learning. The goal of flipped learning is to provide a student-centered learning environment. It gives teachers the ability to practice project-based learning, mastery, inquiry, peer instruction, constructivism, and more.

This article is expected to have an essential contribution to the development of language teaching methodologies especially in modeling the teaching of writing in EFL classroom. It will also provide beneficial information for the teachers of English in relation to the importance of teaching writing using technology. This article presents teaching writing for EFL learners, concept of flipped classroom, kinds of



flip classroom model, the benefit of flipped classroom model, implementing flip classroom in teaching writing of EFL learners, and example of writing lesson plan using traditional flip.

Teaching Writing for EFL Learners

Teaching is a process of transferring the ideas, knowledge, skills and experiences to someone else and usually it is done orally, directly or indirectly. Writing is an important part of language teaching. It also has become more important as tenets of communicative language teaching- that is, teaching language as a system of communication rather than as an object of study- have taken hold in both second and foreign language setting (Weigle, 2002). Teaching writing is a complex process that needs a cooperative learning situation (Nunan, 1991:91). He also states that “the atmosphere of writing classroom should be warm, supportive and non-threatening”. In teaching writing the teacher has to begin to consider how to involve the learners by giving interesting activities. The interesting activities and methods can make the learners comfortable, confidence and enthusiasm.

Moreover, the reason for teaching writing to EFL learners include reinforcement, language development, learning style, and writing as a skill in its own right (Harmer, 1998:79). The sort descriptions are as follows:

1. Reinforcement

Some students acquire languages in a purely oral way, but most of them get it from seeing the language written down. The visual demonstration of language construction is invaluable for both their understanding of how it all fits together and as an aid to committing the new language to memory. Learners often find it useful to write sentences using new language shortly after they have studied it.

2. Language development

The actual process of writing helps learners to learn as they go along. The mental activity they have to go through in order to construct proper written texts is all part of ongoing learning experience.

3. Learning style

Some learners are fantastically quick at picking up language just by looking and listening. For the rest of them, it may take a little longer. For many learners, the time to think through, to produce a language in a slower way, is valuable. Thus, writing is appropriate for such learners.

4. Writing as a skill

The most important reason for teaching writing, of course, is that it is a basic language skill, just as important as speaking, listening, and reading. Learners need to know how to write letters, how to put written reports together, how to reply to advertisements, and how to write using electronic media. They need to know some of writing's special conventions such as punctuation, paragraph construction, etc just as the need to know to pronounce spoken English appropriately.

During the 1970s and 1980s, writing as a process becomes very influential in the teaching of writing (Widiati, 1997). In producing a certain text learners can start with four processes of writing Harmer (2004: 4): first is planning: experienced writers plan what they are going to write. Before starting to write or type, they try and decide what it is they are going to say. For some writers this may involve making detailed notes. Second is drafting: learners can refer to the first version of a piece of writing as a draft. This



first go at a text is often done on the assumption that it will be amended later. Third is editing (reflecting and revising): reflecting and revising are often helped by other reader (or editor) who comment and make suggestions. Another reader's reaction to a piece of writing will help the author to make appropriate revisions. The last is final version: this may look considerably different from both the original plan and the first draft, because things have changed in the editing process.

Concept of Flipped Classroom

Flipped classroom model is an appropriate to teach learners inside and outside classroom especially when the teacher has not enough time to interact with them. Teacher can give material, task through video and ask them to watch before coming to the class and also teacher can check and response their works. According to Sams (2011), the flipped classroom promotes an environment which increases the interaction between the students and teachers and engages the students in learning through application and practice. In this aspect, flipped classrooms use a student-centered approach as it focuses on student learning and it places the responsibility for learning more on the shoulders of students than teachers while giving them a greater impetus to experiment. Meanwhile, the Flipped Classroom promotes personalized learning as students can pause, re-wind and re-watch the online video at their own pace - one of the major, evidence-based advantages of the use of video is that learners have control over the media with the ability to review parts that are misunderstood, which need further reinforcement, and/or those parts that are of particular interest (Gerstein, 2011).

The Flipped Classroom strategy promoted individualized learning for learners as some of them used the opportunity to replay and pause the online lecture to absorb it better based on their own pace. However, they will need to take the initiative and take responsibility for their own learning (Danker, 2015). Flipped classrooms also draw on concepts such as active learning, student engagement, hybrid course designs, and course podcasting (Educause, 2012). The flipped model puts the responsibility for learning more on the shoulders of the students while giving them greater impetus to experiment. Activities in class can be student-led, and communication among students can become the determining dynamic of a session devoted to learning through hands-on work (Educause, 2012).

Moreover, Cockrum (2014:9) says that flipped classroom is using technology to deliver asynchronous direct instruction with the intention of freeing up class time for student-centered learning. In addition, Arnold (2014) cites that the flipped classroom is a teaching method that delivers lecture content to students at home through electronic means and uses class time for practical application activities may be useful for information literacy instruction. In sum, flipped classroom is model of learning that is focused on student-centered learning, using technology by delivering asynchronous direct instruction outside the classroom. The teachers can enable learners to practice in collaborative activity, peer instruction or feedback, project based-learning or creative project.



Kinds of Flip Classroom Model

Various flipped classroom model can be applied by teachers but every teacher's flip looks different based on teaching style, students, and other factors. Cockrum (2014: 21) divided flipped classroom into First Iteration Flips and Second Iteration Flips. The short description can be seen below.

1. First Iteration Flips

In First Iteration Flips consists of Traditional Flip and Writing Workshop Flip.

a. Traditional Flip

Traditional flip is simply frontloading a video of content followed by problems, activities, or writing in class based on that content. For the most part, when the media refer to the flipped classroom, this is what they mean.

b. Writing Workshop Flip

The Writing Workshop Flip endorses many philosophies shared by flip teachers including that learners should be writing in class, working in class, making choices personal to them, and having the teacher model and guide.

The structure of a writing workshop is as follows (Calkins, 1986):

- (1) A consistent signal at the beginning of the writing workshop.
- (2) A direct instruction mini-lesson. The mini-lesson should connect to previous lesson, teach or demonstrate a new writing technique, and allow students to practice the technique with the supervision of the teacher.
- (3) The mini-lesson is followed by writing time in class. During this time, the teacher has writing conferences or meets with small groups and gives more specific instruction.
- (4) The class concludes with students sharing their work with each other.

2. Second Iteration Flips

Second Iteration Flips consists of Explore-Flip-Apply, Flip- Mastery, and Peer Instruction (PI) Flip.

a. Explore-Flip-Apply

This model is derived from the work of Ramsey Musallam and is a variation on the Explore-Explain-Apply model (Musallam, 2011). He describes the most important element of this model as "the intentional withholding of knowledge" (Musallam & Highfill, 2013). The reasoning behind this method is that when in the learning cycle the teacher delivers the video is important to the instruction's effectiveness. The model is a series of steps designed to reveal knowledge as the students construct or discover it. If the model had a linear progression, it would look like this:

- (1) Explore Stage: students are presented with an activity, problem, event, or task in which they engage in an exploratory process to discover the knowledge required. It might be a brainstorming activity or a writing problem. The teacher observes and intentionally does not intervene, allowing students to construct and explore their own knowledge. The explore stage should ideally go on until the students cannot longer progress without certain information and have sufficiently stressed their cognitive load.



- (2) Flip Stage: once the students have reached the extent of the Explore stage and need the teacher to inject information, the video instruction is utilized. A short video based on observations during the Explore stage delivers necessary content on an as-needed basis. At this point, the teacher adds content, confirms discoveries, clears up misconceptions, and guides the students into the next stage.
- (3) Apply Stage: once the content has been delivered in the flip stage, students can move into an exercise or assignment in which they apply, in a different manner, the material they learned from the previous two stages.

b. Flip-Mastery

The flip-mastery model combines flipped videos with mastery instruction. In this model students watch the videos and complete assignment at their own pace. In addition, students cannot move on to the next unit until they have reached the teacher-defined mastery of specific skills.

c. Peer Instruction Flip

Manzur (1997) cited that there are seven steps of Peer Instruction Flip:

- (1) Students get a pre-class activity, often a reading, but in the case of flipping it could be a video or podcast.
- (2) At the start of class, the teacher asks the class a question based on the pre-class activity. The question should be at a higher level of processing and should not have a simple, easy-to-identify answer, the question could even be ambiguous enough to not have a right or wrong answer.
- (3) Students use their base knowledge to decide on their answer.
- (4) The teacher reviews the students' answers to through a response system, show of hands, or other quickly accessible method.
- (5) Students are then asked to find someone who answered differently from them and discuss why they choose the answer they choose. In this stage, students try to convince the other student they have the correct answer and why. This is the step where the students really explore their knowledge and understanding and determine if they answered correctly or not.
- (6) Students are then asked again to commit to an answer.
- (7) The teacher then reviews the correct answer, gives an explanation of the concept, and determines if more instruction is needed.

The Benefit of Flipped Classroom Model

Cockrum (2014: 14) explains that there are some benefits of using flipped classroom; individualized instruction, community, self-pacing, choice in activities/alternate assessment, focus on the fun staff, grading, efficiently use time, autonomous learning and common core state standards.



- a. Individualized instruction
The students are conditioned to watch the video and use technology before coming to the class. So during the learning process the teacher can ask the students' difficulties, and also the teacher can give the feedback outside the classroom personally by using the tool of learning.
- b. Community
In flipped classroom model, the students have time to collaborate with each other. they constantly reading and revising each other's work, brainstorming ideas together, and making writing process communal.
- c. Self-pacing
In flipped classroom, the teacher may ask the students to do self-pacing. Especially when they do not understand about the material, they watch the video again and many other. Flipping allows the students the freedom to choose what they want to work on when.
- d. Choice in activities/alternate assessment
Because of using tool of learning the teacher can offer the students multiple options in how they show learning. The teacher can also use alternate assessment such as ask the students to create creative project.
- e. Focus on the fun stuff
Cockrum (2014: 16) explains that fun stuff is the activity done in the classroom, the application of the material, watching the students grow and make deep connections to the material. It means that the teacher focus on the activity done in the classroom ,the application of the material, watching the students grow and make deep connections to the material .
- f. Grading
The teacher can read the students' duty in the classroom. The teacher also can give them feedback immediately, or the teacher can give audio feedback, record of written feedback and more.
- g. Efficiently use time
The time for teaching is limited. So, by using flipped classroom the teacher can use the time efficiently. The teacher delivers asynchronous direct instruction outside the classroom.
- h. Autonomous learning
Students have a larger responsibility to mange their own time, and with necessary support, can learn crucial time management strategies.
- i. Common Core State Standards (CCSS)
Many states are going to the Common Core State Standards with a goal of having career ready. According to Cockrum (2014: 18), "the Council of Writing Program Administrators produced a document the attributes, what it cals "Habbit of Mind" writers to be college and career ready". In addition the Flipped Classroom gives teacher the ability to address many of the skill required in CCSS. The work outlines the following skills: curiosity, opennes, engagement, persistence, responsibility, flexibility, and metacognition. (Council of Writing Program Administrators, 2011).



According to Restad (2013), the benefits of the flipped approach are considerable. Students take more responsibility for their own learning. Working in class along with a master of the discipline (you), they learn to think more critically, communicate more effectively, and have a greater appreciation for the unique importance and logic of the subject. And they experience at least some of the satisfaction of learning how to think in a new and, in some cases, life-changing way.

Implementing Flip Classroom in Teaching Writing of EFL Learners

In teaching writing using flipped classroom model, the teacher should pay attention to the three main components that are required for a classroom to be considered a Flipped classroom. Cockrum (2014: 11) mentions three main components of flipped classroom; the first is instruction delivered asynchronously, the second is learners have immediate and consistent access to information, the third is teachers are available during class time to answer questions and guide learning. It means that to free up class time for work teacher need find way to deliver instruction asynchronously by using video, podcast, interactive books and many others. In addition, the teacher must prepare tool of learning so that the learners can access the content easily. During class time the teacher can guide learning process and answer question that is made by the learners. Furthermore, technology, one of component in flipped classroom is very important in writing, the learners can transfer of information, resources and ideas among learners, and exchanges between learners on different campuses, or in different countries and cultures. According to Houston and Lin (2012) in Danker (2015), a successful implementation of a flipped classroom would need the videos to be relatively short (no longer than 20 minutes) and teachers should briefly review the course content before in-class activities to answer any questions and to make sure that the majority of the students have sufficient understanding of the material.

Furthermore, Kachka (2012) suggests that during the in-class activities, the teacher must be deliberate to guide and increase the interaction with the learners. In addition, the instructional design using technology needs to be carefully planned to ensure the learners' learning experience is enhanced, where learners identify learning as their goal.

Example of Writing Lesson Plan Using Traditional Flip

(Adapted from Cockrum, 2014)

ARGUMENT IN THE REAL WORLD

Topic : Argument Writing

Grade Level : 7-12

Skill : Using Argument in Writing

Established Goals : Common Core State Standards

- Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence.



- Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.
- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.
- Use technology, including the Internet, to produce and publish writing and to interact and collaborate with others.

Essential Question

What are the necessary elements for effective argumentation in writing?

Objectives

Students will understand

Argument writing comes in many forms and has common elements in all forms.

Students will know

the elements of an effective argument.

Students will

understand elements of an argument and be able to write an effective argument.

Assessment Evidence

Performance Tasks:

Students will write an academic-level work that contains multiple elements of argument writing.

Self-Assessments:

Evaluate choices students make in selecting argument assignment.

Other Evidence:

Students' final work.

Learning Plan

Lesson is based on 40-minute class periods but can be modified to meet your needs.

Flip: Video explaining what argument is and how to write an argument.

Day 1:

- Quick check for understanding using reflection form or student notes.
- Provide or have students find examples of argument writing (debates, etc.).
- The teacher is available to circulate and answer questions.

Flip: Video giving more guidance on argument writing.

Day 2:

- Students begin generating ideas for a writing assignment.
- Students then write an argument essay.



Alternate Assessment: Students could choose what type of argument writing they want to complete on an individual basis.

The teacher is available to circulate and answer questions.

Reflection Methods

- Students will do a reflective exercise (Google Form) after watching the videos.
- Students will share their thinking about argument and lessons learned in class discussions.
- Students will peer evaluate other students' argument writing.

Materials

Facilities:	Equipment (non-tech):	Equipment (tech):
classroom or computer lab	printouts of argument examples	<ul style="list-style-type: none"> • device to view flipped video lesson • device to access Internet sites

CONCLUSIONS AND SUGGESTIONS

Flipped classroom model is an appropriate for teaching writing. It is model of learning that is focused on student-centered learning, using technology by delivering direct instruction outside the classroom. The teachers can enable learners to practice in collaborative activity, peer instruction or feedback, project based-learning or creative project. Using this model, EFL learners viewed video lecturers at home before coming to the class, while in class time is devoted exercises, discussion and project. It also gives opportunities for learners to be more active learning, allows them to have responsibility for learning, develops one- on- one interaction between the teacher and learners, and it also focuses on efficient use of class time which accommodate various learners.

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PARENTS' INVOLVEMENT AS THE BASIS OF EARLY CHILDHOOD EDUCATION: A CASE STUDY IN MALANG, EAST JAVA

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Abstract: Education supports children's growth and character building. As many parents realize the importance of early childhood education, they decide to send their children to school in their early age. Early childhood is known as the most critical period for children to learn and develop their full potential through education. Parents as a part of a family are the best starting agent for their children education. It is believed that early childhood education is a crucial phase in developing children's personality and character. To develop children's good character, parents' involvement is significantly needed. An interconnection between early childhood and education started from a basic cognitive process of learning. Parents contribute to several basic processes of learning, like raising and supporting their children development before their school readiness. Parents' involvement accommodates children's need in learning process. Children learning process will succeed if it is supported by their parents' positive attitude, because their parents are the main role model for them. Parents' attitude covers practices and values in raising their children. Parents' participation is also needed to encourage the children to have sense of belonging, self-esteem, and well-being. In this case, it can be said that parents' involvement in early childhood education can boost their children's success in the future.

Keywords: *parents' involvement, early childhood education*

INTRODUCTION

Early childhood education is teaching young children, both formally and informally. It starts when the children were born until they are in certain ages. Early childhood education is usually defined as education before the age of normal schooling, seven years as in the case of Indonesia. It is considered that early childhood education cannot be separated from parents' involvement. It should not be imposed to certain education institutions, since the main education can be done informally in the family, where parents' involvement is really needed.

Parents' involvement is very important in early childhood education. When parents are really involved in their children's early childhood education, it is believed that their children may experience greater success when they enter elementary school later (Miedel & Reynolds, 1999). In addition, Hayati (2016) mentioned that family is the strongest power and the first source as well as the most important thing to develop children's talent and creativity. Parents' involvement at home and school, and the level of education that parents bring to these interactions can enhance academic outcomes (Shosani & Aviv, 2012). Moreover, Bronfenbrenner (1974) stated the family seems to be the most effective element for fostering and sustaining child's development. By involving parents in early childhood education, it is hoped that family (or in smaller part, it is called parents) will have a sense of understanding. When they understand their children well, it enables them to do a kind of treatment in educating their children.



Considering the importance of early childhood education, it makes many parents be more aware to prepare their children to have knowledge as early as possible. Parents' involvement here can be in the form of their role as well as responsibility in providing opportunities for their children to have knowledge in order to improve their ability. Shosani & Aviv (2012) stated "parents have been described as children's first teacher". It is believed that parents' involvement can bring a spirit for children and help them perform better in both their daily life and school. In addition, it is essential for parents to support and encourage their children to learn. Parents' involvement in early childhood education can be a "bridge" to create a connection between them. This connection is an important thing for parents to understand their children. If parents understand their children well, they will have a better sense of their children's potency. When parents really know their children's potency, it is relatively easy for them to support their children's ability.

In terms of practice, early childhood education can be translated in many activities that involve both parents and children. Commonly, a game is considered as an activity in which parents and children can be involved. Piaget (2001) stated that a game or a play meets the physical, intellectual, language, emotional and social needs (PILES) of children. Dealing with Piaget's statement, it can be said that a game can be a good medium for parents to teach their children. In short, it can be concluded that a game is one of the potential activities that can maximize parents' involvement to teach their children in early childhood education. In other words, a game is considered as a good medium that can be utilized by parents to interact with their children effectively. It is strengthened by Piaget (1977) who stated that it has been thought that children learn more efficiently and gain more knowledge through play-based activities such as role play, art, and social games. By utilizing a game in early childhood education, it is expected that children can learn something new to improve their ability.

Parents' involvement should cover many aspects for better learning outcomes. According to Fagbeminiyi (2011), a broad approach to define parent involvement, is more likely to encompass the full extent of beliefs and expectations presently held by family and providers. A cooperative relationship among children, parent, family member and environment will complete the parents' involvement itself. The relationship and interactions among family member, educators, community, and students are familiar to partnership (Epstein, 2001).

METHOD

This research employs a descriptive method. This kind of method aims at providing an accurate picture of phenomena. Furthermore, it enables researchers to describe a condition faced by the respondents. Dealing with the purpose of this research, a descriptive method was used to obtain a picture of parents' opinion related to their involvement as the basis of early childhood education. Information about parents' opinion related to their involvement in early childhood education is obtained from a questionnaire. There are 50 parents as the respondents in this research.

FINDINGS AND DISCUSSION

Generally, the result of the questionnaire shows that the majority of parents are really aware of the importance of early childhood education. Their awareness is reflected from their responses in responding



one of the questionnaire items that states that early childhood education is closely related to parents' involvement. Dealing with the importance of early childhood education itself, it motivates parents to take a part in preparing their children to acquire knowledge. In addition, most of them agree that early childhood education is an important factor that can be a learning tool for their children to learn effectively. By considering its importance, some activities are created by parents where their children can be involved as much as possible.

Overall, some important points are found from the result of the questionnaire filled by the parents. It is found that parents play an important role in early childhood education. It is believed that their role is really needed in guiding and educating their children. In this case, parents can place themselves as either their children's teacher or friend. By placing themselves in different positions, it is expected that parents will know and understand what are really needed by their children during the process of early childhood education.

Besides, the finding of this research shows that 60% of the respondents agreed if physical activity could be a good thing as a learning tool. Encouraging the children to have a good habit is like preparing parents' future. If parents are joyously teaching their children a good habit from the early stages of their early development, the parents will give children a gift that will support throughout their life. In the same way, 60% of the respondents believe that parents involvement have to be done in a friendly atmosphere. This indicates that building good communication and interaction among parents and children will be a key of success to move up to a further stage of development.

Then, 50% of respondents reported that they prefer to talk when children make a mistake. Parents' concern is to cultivate empathy, patience and tolerance to children. When parents let children make mistake, then tell them what their child is supposed to do by showing patience and tolerance; this teaches them how to control their emotion, as a part of learning. Then, 54% of respondents did not agree if children have limited playtime. It is believed that it is important for children to develop social and emotion. If parents understand the importance of playing activities, it is likely to demonstrate children independent behavior in classroom.

Next, 74% of respondents agreed that parents have to facilitate their children's needs. The focus is on how parents play the role as children facilitator, e.g. action, response and interaction. Fostering children's good attitude, nurturing the children to be thankful, nourishing the children to respect each other, are essential needs for children. There were 78% of respondents agreed that parents should know more than their children. When children asked about something that they didn't know, parents should help them to answer it. Parents will always know more than their children do, in terms of life experience. Next, 70% of respondents agreed that parents have to respect their children when they communicate each other. This issue is highlighted on the form of communication between parents and children. When the communication does not run well, there will be a communication gap, and this will create a barrier between the parents and their children. Another finding is that 58% of respondents agreed for the statement that parents need to encourage their children. To encourage them, parents have to understand about their children's personalities, interest, characters and so on. After considering the children stuffs, it will be easy for the



parents to encourage their children in many aspects like: language development, social development, physical development, and intellectual development.

It is also found that 38 % of respondents disagreed that parents have to teach children to have responsibility. Of course, responsibility is one of the most important skills that children have to learn. It influences all pursuits in life, affecting children ability to make friends, build their good life and develop their career further. Parents can start by establishing rules, such as the children should be ready before 6 am for school, tidying their toys on a toy box, and TV must be turned off during their study time. Another finding from the study is that 70% of respondents agreed that children have to generate their curiosity. Children were born as learners with a natural curiosity to figure out how the world works. Curiosity is desire to learn. It is an eagerness to explore, discover, and figure things out.

The result of the questionnaire shows that parents' involvement in early childhood education is very important. Parents' involvement plays an important role in improving their children's skills, knowledge and values. Knowledge on early childhood education is urgently needed by parents to grow and prepare their children for the school readiness. Some points found from the result of the questionnaire are that parents can give their support to children as a part of learning process effectively. The supports can be in the form of involving their children in daily activities. By involving them in daily activities, children will learn, experience, interact, and understand situation which help them to build their basic knowledge based on what they see and feel.

When children are engaged in daily activities, automatically they will learn how to interact and communicate with others. Their language skill will be developed by having conversation with others. In conversation, while listening to their parents, children will absorb a lot of new vocabularies. When they are talking, they can practice to use new vocabularies. Conversation between parents and children will be very useful in helping parents to increase their children confidence. Besides, communication can also be a good way for parents to give their children some appropriate information.

Another form of involvement is parenting. Parenting is child-centered activities related to positive learning outcomes in early childhood. To optimize positive learning outcomes, parents must concern that all of the activities will be designed based on the children needs. Parents can start by positioning their children as observers because at that stage they are likely to explore, learn and know a new thing. Parents as the mentor can give some clues or guidelines after giving some example. For example, when parents do some physical activities like cycling or jogging, and tell their children the advantage that they will have, this can stimulate them doing the sports. During that period, the children's body and mind are grown rapidly. Fostering children to have good habit will help them grow in healthy way.

CONCLUSIONS AND SUGGESTIONS

Parents' involvement is one of the important parts early childhood education success. Research in early childhood education and child development should give guideline to other practitioners in understanding and delivering early childhood education philosophy and approaches. When parents' involvement is clearly understood and applied to prepare children school readiness, it will help them to be well prepared for their future life. If it is not, parents will struggle to provide assistance for their children until they are ready for further learning process.



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THE IMPORTANCE OF HOME SCHOOL FOR THE EARLY CHILDHOOD PHYSICAL DEVELOPMENT

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Abstract: Father and mother should be the first teachers of their children and must understand their responsibility. Child training is an important part of God's plan. A solemn responsibility rests upon parents to train their children that when they go forth into the world, they will do good and not evil to those with whom they associate. The early training of children is a subject that all should carefully study. We need to make the education of our children a business, for their salvation depends largely upon the education given to them in childhood. In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be in the open air and have well-regulated employment and amusement. The limbs will strengthen with use. Moderate exercise every day will impart strength to the muscles, without which the muscles will become flabby and enfeebled. By active exercise in the open air every day, the liver, kidneys, and lungs will also become stronger to perform their work. Maintaining a good physical fitness for early childhood is very important. The science of cooking is an essential art and not a small matter. It should receive more attention; for in order to make good blood, the systems required good food. Our bodies are constructed from what we eat, and in order to make tissues of good quality, we must have the right kind of food, and it must be prepared with such skill to best adapt it to the wants of the systems. Poor cookery is wearing away the life energies of thousands, more souls are lost from this cause than many realize. Teach your children how to cook and do not neglect to teach your children how to cook.

Keywords: *home school, physical development, early childhood*

INTRODUCTION

Home schooling is important because education starts from within the household. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, and self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness.

Upon all parents there rests the obligation of giving physical, mental, and spiritual instruction. It should be the object of every parent to secure to his child a well-balanced, symmetrical character. This is a work of no small magnitude and importance—a work requiring earnest thought and prayer no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected; and then day by day the work of building, polishing, perfecting must go forward.

Based on the statistics of the World Health Association and the American Cancer Society, nearly 80% of people in modern society will die due to the disease with 7 types of diseases that ranked the highest, which killed about 24 million people annually. And some leading doctors and nutritionists say that 90% to 95% of all diseases caused by improper diet. If you have a healthy diet, the body will be healthy,



and vice versa if you eat unhealthy food, it will tend to be more frequently ill. But not everyone is aware that the food consumed daily it can cause different kinds of diseases both food ingredients and processing method itself is not good. (Artikel Tentang Kesehatan Wanita, 2016).

FINDINGS AND DISCUSSION

Early childhood physical development is very important to be noticed by all parties (Governments, communities, schools, even the first family) as this crucial human future quality of life will come. Physical development of humans (early childhood) is determined by a healthy life pattern such as eating regular healthy meals, exercising in regularly, thinking positive, and having sufficient rest. In this paper, the author highlights in particular the role of home school in early childhood physical development: that is through a healthy diet.

Parents are the First Teachers

The father and the mother should be the first teachers of their children. Fathers and mothers need to understand their responsibility. The world is full of snares for the feet of the young. Multitudes are attracted by a life of selfish and sensual pleasure. They cannot discern the hidden dangers or the fearful ending of the path that seems to them the way of happiness.

Through the indulgence of appetite and passion, their energies are wasted, and millions are ruined for this world and for the world to come. Parents should remember that their children must encounter these temptations. Even before the birth of the child, the preparation should begin that will enable them to fight successfully the battle against evil. White (2005: 18) says that “more than human wisdom is needed by parents at every step, that they may understand how best to educate their children for a useful, happy life here, and for higher service and greater joy hereafter”.

Furthermore it is said that “The training of children constitutes an important part of God’s plan for demonstrating the power of Christianity. A solemn responsibility rests upon parents so to train their children that when they go forth into the world, they will do good and not evil to those with whom they associate” (White, 2005:18). Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws which regulate our being. They should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Many who profess to be followers of Christ are sadly neglectful of home duties; they do not perceive the sacred importance of the trust which God has placed in their hands, to so mold the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth.

Education begins with the infant in its mother’s arms. While the mother is molding and fashioning the character of her children, she is educating them. The work of education and training should commence with the babyhood of the child; for then the mind is the most impressible, and the lessons given are remembered (White, 2005:24). Children should virtually be trained in a home school from the cradle to maturity. And, as in the case of any well-regulated school, the teachers themselves gain important



knowledge; the mother especially, who is the principal teacher in the home, should there learn the most valuable lessons of her life.

The early training of children is a subject that all should carefully study. We need to make the education of our children a business, for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance.

Diet During Pregnancy

Meals during pregnancy is often considered trivial by most parents everywhere, but the actual gestation is the period a very determined the child's development. As stated by the White (2005:211) that "the effect of prenatal influences is by many parents looked upon as a matter of little moment; but Heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought. In the words spoken to the Hebrew mother, God speaks to all mothers in every age. "Let her beware," the angel said; "all that I commanded her, let her observe." The well-being of the child will be affected by the habits of the mother. Her appetites and passions are to be controlled by principle. There is something for her to shun, something for her to work against, if she fulfills God's purpose for her in giving her a child. If before the birth of her child she is self-indulgent, if she is selfish, impatient, and exacting, these traits will be reflected in the disposition of the child. Thus many children have received as a birthright almost unconquerable tendencies to evil."

But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character. Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental, and moral health of her child, and is a direct sin against her Creator. Many advisers urge that every wish of the mother should be gratified; that if she desires any article of food, however harmful, she should freely indulge her appetite. Such advice is false and mischievous. The mother's physical needs should in no case be neglected. Two lives are depending upon her, and her wishes should be tenderly regarded, her needs generously supplied. But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength. By the command of God Himself she is placed under the most solemn obligation to exercise self-control.

When the Lord would raise up Samson as a deliverer of His people, He enjoined upon the mother correct habits of life before the birth of her child. And the same prohibition was to be imposed, from the first, upon the child; for he was to be consecrated to God as a Nazarite from his birth. The angel of God appeared to the wife of Manoah, and informed her that she should have a son; and in view of this he gave her the important directions: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." God had important work for the promised child of Manoah to do, and it was to secure for him the qualifications necessary for this work, that the habits of both the mother and the child were to be so carefully regulated. "Neither let her drink wine nor strong drink," was the angel's instruction



for the wife of Manoah, "nor eat any unclean thing; all that I commanded her let her observe." The child will be affected for good or evil by the habits of the mother. She must herself be controlled by principle, and must practice temperance and self-denial, if she would seek the welfare of her child.

The words spoken to the wife of Manoah contain a truth that the mothers of today would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth, than upon external advantages or disadvantages.

Next White (2005:214-215) says that "It is an error generally committed to make no difference in the life of a woman previous to the birth of her children. At this important period the labor of the mother should be lightened. Great changes are going on in her system. It requires a greater amount of blood, and therefore an increase of food of the most nourishing quality to convert into blood. Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality. Her clothing also demands attention. Care should be taken to protect the body from a sense of chilliness. She should not call vitality unnecessarily to the surface to supply the want of sufficient clothing. If the mother is deprived of an abundance of wholesome, nutritious food, she will lack in the quantity and quality of blood. Her circulation will be poor and her child will lack in the very same things. There will be an inability in the offspring to appropriate food which can convert into good blood to nourish the system. The prosperity of mother and child depends much upon good, warm clothing, and a supply of nourishing food. The extra draft upon the vitality of the mother must be considered and provided for.

But, on the other hand, the idea that women, because of their special condition, may let the appetite run riot, is a mistake based on custom, but not on sound sense. The appetite of women in this condition may be variable, fitful, and difficult to gratify; and custom allows her to have anything she may fancy, without consulting reason as to whether such food can supply nutrition for her body and for the growth of her child. The food should be nutritious, but should not be of an exciting quality. Custom says that if she wants flesh meats, pickles, spiced food, or mince pies, let her have them; appetite alone is to be consulted. This is a great mistake, and does much harm. The harm cannot be estimated. If ever there is need of simplicity of diet and special care as to the quality of food eaten, it is in this important period.

Women who possess principle, and who are well instructed, will not depart from simplicity of diet at this time of all others. They will consider that another life is dependent upon them, and will be careful in all their habits, and especially in diet. They should not eat that which is innutritious and exciting, simply because it tastes good. There are too many counselors ready to persuade them to do things which reason would tell them they ought not to do.

Diet in Childhood

The inquiry of fathers and mothers should be, "What shall we do unto the child that shall be born unto us?" We have brought before the reader what God has said concerning the course of the mother before the birth of her children. But this is not all. The angel Gabriel was sent from the heavenly courts to give directions for the care of children after their birth, that parents might fully understand their duty.



About the time of Christ's first advent the angel Gabriel came to Zacharias with a message similar to that given to Manoah. The aged priest was told that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." This child of promise was to be brought up with strictly temperate habits. An important work of reform was to be committed to him, to prepare the way for Christ.

Intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength, and debasing the morals to such an extent that the most revolting crimes did not appear sinful. The voice of John was to sound forth from the wilderness in stern rebuke for the sinful indulgences of the people, and his own abstemious habits were also to be a reproof of the excesses of his time.

The efforts of our temperance workers are not sufficiently far-reaching to banish the curse of intemperance from our land. Habits once formed are hard to overcome. The reform should begin with the mother before the birth of her children; and if God's instructions were faithfully obeyed, intemperance would not exist. It should be the constant effort of every mother to conform her habits to God's will, that she may work in harmony with Him to preserve her children from the health and life destroying vices of the present day.

Let mothers place themselves without delay in right relations to their Creator, that they may by His assisting grace build around their children a bulwark against dissipation and intemperance. If mothers would but follow such a course, they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments, becoming a blessing to society and an honor to their Creator.

White (2005:219) states that "The best food for the infant is the food that nature provides. Of this it should not be needlessly deprived. It is a heartless thing for a mother, for the sake of convenience or social enjoyment, to seek to free herself from the tender office of nursing her little one. The mother who permits her child to be nourished by another should consider well what the result may be. To a greater or less degree the nurse imparts her own temper and temperament to the nursing child."

Early Education of the Appetite

The importance of training children to right dietic habits can hardly be overestimated. The little ones need to learn that they eat to live, not live to eat. The training should begin with the infant in its mother's arms. The child should be given food only at regular intervals, and less frequently as it grows older. It should not be given sweets, or the food of older persons, which it is unable to digest. Care and regularity in the feeding of infants will not only promote health, and thus tend to make them quiet and sweet-tempered, but will lay the foundation of habits and will be a blessing to them in after years. As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. Often they are permitted to eat what they choose and when they choose, without reference to health. The pains and money so often lavished upon unwholesome dainties lead the young to think that the highest object in life, and that which yields the greatest amount of happiness, is to be able to indulge the appetite.



The result of this training is gluttony, then comes sickness, which is usually followed by dosing with poisonous drugs.

That is, White (2005:223) says "Parents should train the appetites of their children, and should not permit the use of unwholesome foods. But in the effort to regulate the diet, we should be careful not to err in requiring children to eat that which is distasteful, or to eat more than is needed. Children have rights, they have preferences, and when these preferences are reasonable, they should be respected...."

Mothers who gratify the desires of their children at the expense of health and happy tempers, are sowing seeds of evil that will spring up and bear fruit. Self-indulgence grows with the growth of the little ones, and both mental and physical vigor are sacrificed. Mothers who do this work reap with bitterness the seed they have sown. They see their children grow up unfitted in mind and character to act a noble and useful part in society or in the home. The spiritual as well as the mental and physical powers suffer under the influence of unhealthful food. The conscience becomes stupefied, and the susceptibility to good impressions is impaired.

While the children should be taught to control the appetite, and to eat with reference to health, let it be made plain that they are denying themselves only that which would do them harm. They give up hurtful things for something better. Let the table be made inviting and attractive, as it is supplied with the good things which God has so bountifully bestowed. Let mealtime be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver.

Many parents, to avoid the task of patiently educating their children to habits of self-denial, and teaching them how to make a right use of all the blessings of God, indulge them in eating and drinking whenever they please. Appetite and selfish indulgence, unless positively restrained, grow with the growth and strengthen with the strength. When these children commence life for themselves, and take their place in society, they are powerless to resist temptation. Moral impurity and gross iniquity abound everywhere. The temptation to indulge taste and to gratify inclination has not lessened with the increase of years, and youth in general are governed by impulse, and are slaves to appetite. In the glutton, the tobacco devotee, the winebibber, and the inebriate, we see the evil results of defective education (White, 2005:224).

Food should be so simple that its preparation will not absorb all the time of the mother. It is true, care should be taken to furnish the table with healthful food prepared in a wholesome and inviting manner. Do not think that anything you can carelessly throw together to serve as food is good enough for the children. But less time should be devoted to the preparation of unhealthful dishes for the table, to please a perverted taste, and more time to the education and training of the children. Let the strength which is now given to the unnecessary planning of what you shall eat and drink, and wherewithal you shall be clothed, be directed to keeping their persons clean and their clothes neat. Highly seasoned meats, followed by rich pastry, is wearing out the vital organs of the digestion of children. Were they accustomed to plain, wholesome food, their appetites would not crave unnatural luxuries and mixed preparations Meat given to children is not the best thing to ensure success.... To educate your children to subsist on a meat diet would be harmful to them. It is much easier to create an unnatural appetite than to correct and reform the taste after it has become second nature.



Healthy Foods

It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. "Choosing a good food is a major part of choosing good health. Good food is one of the factors most important in the lifestyles that contribute to health and longevity. Because the food we choose must perpengaruh optimally to health and need to be part of a lifestyle that is consistent thus avoiding toxins and build a peaceful frame of mind" (Mitchell, 2003: 117).

The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread. "There are many minds in many places to whom the Lord will surely give knowledge of how to prepare foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat" (White, 2004: 24).

The next White (2004:25) said that "The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. Those who have never seen the recipes for making the health foods now on the market will work intelligently, experimenting with the food productions of the earth, and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that the food treasures of each country shall be so prepared that they can be used in the countries for which they are suited. As God gave manna from heaven to sustain the children of Israel, so He will now give His people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat".

All who handle the health foods are to work unselfishly for the benefit of their fellow men. Unless men allow the Lord to guide their minds, untold difficulties will arise as different ones engage in this work. When the Lord gives one skill and understanding, let that one remember that this wisdom was not given for his benefit only, but that with it he might help others. No man is to think that he is the possessor of all knowledge regarding the preparation of health foods, or that he has the sole right to use the Lord's treasures of earth and tree in this work. No man is to feel free to use according to his own pleasure the knowledge God has given him on this subject. "Freely ye have received, freely give." Matthew 10:8. It is our wisdom to prepare simple, inexpensive, healthful foods. Many of our people are poor, and healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place will be a blessing in another place where money is very much harder to obtain. God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used.



The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year, to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing. Some, after adopting a vegetarian diet, return to the use of flesh meat. This is foolish indeed and reveals a lack of knowledge of how to provide proper food in the place of meat. Everything that we can do should be done to show the people the value of the reform diet.

CONCLUSIONS AND SUGGESTIONS

Real education begins in the womb. Many things need to be considered in the education of children, including food. Food has a very important role in the physical development of children, including the types of food consumed and a proper diet. The right foods are fruits and vegetables. Natural foods provided by the Lord since the world was created. In the womb, the mother should consume foods that fit the needs of the baby and after birth to adulthood should be accustomed to consuming fruits and vegetables. For newborn babies, breast milk is the primary food for perfect growth. So, the important role of parents in children's education at home is to build the personality of children from an early age to keep his body healthy in order to grow in a balanced way both body and spirit through proper diet. Children are expected to stay away from snacks, fast food and the like.

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NURSERY RHYMES: THE ALTERNATIVE FOR DEVELOPING COGNITIVE, AFFECTIVE AND PSYCHOMOTOR REALMS FOR PRESCHOOL CHILDREN EDUCATION IN ASEAN

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Abstract: In the context of early childhood education, language can be formulated in the form of nursery rhymes to convey knowledge, embedding attitude, and train skills. The aims of these activities are fostering interest and motivation of the children to learn as well as facilitating the children to learn something. These activities are also consistent with the psychological condition of children who can learn more effectively in fun contexts through nursery rhymes. In the context of ASEAN, many nursery rhymes are used to develop the three realms in early childhood education. Thus, this paper aims to describe three things, namely (a) the role of nursery rhymes in the cognitive development of children, (b) the role of nursery rhymes in the affective development of children, and (c) the role of nursery rhymes in the psychomotoric development of children in ASEAN.

Based on the three realms of learning, there are groups of songs used to develop each of those realms. The group of nursery rhymes that can develop cognitive realm consists of songs that provide insight and general knowledge about children's selves and their surroundings, such as the knowledge of the body parts, animals, plants, and types of transportation. The group of nursery rhymes that can develop the affective realm consists of songs that embed positive attitudes. Attitudes that are integrated in the group of the nursery rhymes can be classified into five types, namely the attitude related to divinity, nationality, good manner, social, and habits. Psychomotoric realm is integrated into the songs that organize body movements, such as gymnastic movements or imitating things or animals. Psychomotoric realm can be developed through songs that develop cognitive and affective realms.

Keywords: *nursery rhymes, cognitive, affective, psychomotor, early childhood education*

INTRODUCTION

There are some terms of early childhood education, namely Preschool Education, Pre-primary Education. Early childhood education was focused on education for 3-6 year-old-children (Rao and Sun, 2010: 16). However, in every ASEAN country, there are different definitions and age range in terms of early childhood. Generally, childhood is 0-5 and 0-6 years old.

Early childhood education aims to develop cognitive, affective, and psychomotor abilities. Based on the survey conducted by UNESCO on education ministers from 67 countries, there are five main goals of early childhood education, (1) care for the child while the mother works, (2) socialization, (3) stimulating cognitive development, (4) development of intellectual abilities and preparation for further education, and (5) the development of children's ability as a whole (Kameraman, 2006: 10). Based on the survey results, early childhood education is important to develop all children's ability.

In ASEAN, there are several indicators to determine the quality of early childhood education as stated in the 2000 Dakar Framework for Action. UNESCO (2007: 3) mentions four core components in



early childhood education, (1) relevant with the child's age, (2) comprehensive in all of child's needs as well as health, nutrition, hygiene, and the developing of cognitive and psychosocial abilities, (3) involving the education of parents and caregivers for better child care in the form of traditional practices, and (4) using indicators of early childhood education systematically.

One of the ways to develop the cognitive, affective, and psychomotor of the early childhood is to use the nursery rhymes. Children can also learn about the general knowledge, skills, and attitudes commendable through nursery rhymes. Kenney (2005: 28) mentions that nursery rhymes are one of the bases in early childhood learning. Nursery rhymes can stimulate social, emotional, physical, intellectual, and musical development. Based on this background, this study aims to describe the role of nursery rhymes in early childhood cognitive, affective, and psychomotor development.

METHOD

This research uses qualitative method. The type of research is literary study. The data are the documents that discuss about nursery rhymes. The sources of the data are text documents, both print and online. The data collection technique is documentation. The data collected is then analyzed based on the charge of cognitive, affective, and psychomotor, and its potential in the development of all three realms.

FINDINGS AND DISCUSSIONS

Cognitive, Affective, and Psychomotor Childhood Development

Cognitive Childhood Development

Cognitive domains related to the mental processes that occur during learning processes ranging from simple to complex. As stated by O'Neil and Murphy (2010: 2-3), cognitive domain is a hierarchy of categories that describe the process of learning, ranging from the most simple to the most complex moving up the hierarchy of knowledge, comprehension, application, analysis, synthesis, and evaluation.

This cognitive realm focuses on memorizing and recognizing the knowledge and develops intellectual abilities and skills (Bloom, 1959: 7). In 2001, Anderson revised the taxonomy. Revisions were made taking into account the dimensions of coverage. Bloom's Taxonomy produced only one-dimensional taxonomy; that is cognitive process. Anderson added one dimension which is the dimension of knowledge (Kratwohl, 2002: 213-214). Thus, the formulation of learning goals is greatly facilitated. Hierarchical order was changed to remember, understand, apply, analyze, evaluate, and create. Knowledge dimension in the revised taxonomy consist of factual knowledge, conceptual knowledge, procedural knowledge, and metacognitive knowledge.

Table 1. Cognitive Domain

	Remember	Understand	Apply	Analyze	Evaluate	Create
Factual Knowledge	List	Summarize	Classify	Order	Rank	Combine
Conceptual Knowledge	Describe	Interpret	Experiment	Explain	Assess	Plan
Procedural Knowledge	Tabulate	Predict	Calculate	Differentiate	Conclude	Compose
Metacognitive Knowledge	Appropriate Use	Execute	Construct	Achieve	Action	Actualise

Source: O'Neill and Murphy (2010:2)



Early childhood cognitive development is at pre-operational stage. As stated by Piaget (in Mussen et al, 2001: 201), pre-operational stage is one of the stages of child development categories based on cognitive abilities at ages 18 months-7 years. Munsinger (1975: 241-242), Mussen et al (2001: 201: 204) and Mönks and Knoers (2001: 221-222) explain that the characteristics of the cognitive development at pre-operational stage are (1) think centering or centering, (2) has not been able to correlate information transformationally, (3) the mind is dominated by perception of visual, audio, and experiences, and (4) have not been able to reverse the initial information and the new information it receives (irreversible). In addition, cognitive development can be seen from a child's ability in the field of language, space, and calculation of the figures. As noted by Richardson (1997: 3), psychological study focused on three specific aspects of cognitive function, i.e. the ability of general knowledge and language.

In connection with verbal skills, children's songs can be used to introduce phonemes, vocabulary, sentence structure, and grammar. Shwetha (2013: 774) said that the main function of nursery rhymes in the language learning context are four (1) trains awareness on phonemic, (2) develops vocabulary, (3) grammar inductively learning, and (4) develops the ability to listen. In the study by Harper (2011: 65), he proved that knowledge of nursery rhymes phonetically raise awareness and sensitivity to the phonemes and stimulate the development of phonological abilities. In the study by Dunst, Meter, and Hamby (2011: 1), it show that nursery rhymes is associated with phonological literacy and grammar. Kenney (2005: 28) explains that with songs, children can develop vocabularies that are unknown before in everyday communication. The lyrics of children songs can also be the basis for them to produce sentences.

In ASEAN, children's songs that are used to develop cognitive, namely general knowledge and language skills are presented in Table 2.

Table 2. Children's songs in Pre-school children cognitive development

Cognitive developed	Development model	Examples of songs (Country)	Source
General Knowledge			
General knowledge	Introducing animal's anatomy through songs	Gajah-gajah (Indonesia)	Rini (2013)
		Elephant (Thailand)	
	Introducing Belatuk Bird	Terbang Burung Belatuk (Malaysia)	Jan (1998)
Human Anatomy	Explaining human anatomy in normal criteria	<i>Duwe Tangan Loro</i> (Indonesia)	Rini (2013)
Environment	Describing the beauty of Chieng-rung city	Children's songs created by Tai Lue of Sibsong-panna (Thailand)	Nimmanahaeminda (2015)
		Introducing interesting places in Singapore	<i>Singapore Town</i> (Singapore)
Language Skill			
Translation and vocabulary enrichment	Translating word from one language to another through songs	<i>Kucing cat, anjing dog, gajah itu elephant</i> (Indonesia)	Sihombing (2015)
Bilingual skill	Developing bilingual skill through	-	Gan (2002)



Cognitive developed	Development model	Examples of songs (Country)	Source
	songs by singing foreign language	(Singapore)	
	songs in the house with the help from parents.		
Language improvement	Improve the sentence creation through children's songs	- (Singapore)	Chia (2014)
Reading, writing, speaking and listening competences	Train the reading, writing, speaking and listening skills in English.	- (Singapore)	Sultan (2015)
	Developing the communication skill.	- (Phillipines)	UNESCO (2006)
	Improving reading skill related to written words, vocabulary definition, and phonetic awareness.	- (Malaysia)	Augustine (2013)

Based on Table 2, children's songs can develop young children cognitive skill. As stated by Rini (2013:173-174) that the lyrics of the children nursery rhymes give more knowledge. One of many functions of nursery rhymes is to form the children's vocabulary. Through singing activity, children can improve their vocabulary as well as pronouncing the words well. In this term, nursery rhymes can also be used to introduce foreign language to children. Such as the following nursery rhymes.

Kucing cat, anjing dog, gajah itu elephant

Semut ant, burung bird, tikus itu mouse

The above lyrics are easy and simple so it can be memorized by the children easily. Singing using two languages to state the names of animals will attract children's interest and curiosity (Sihombing, 2015:10). In order to make children memorize the material easier, the teacher can also provide the pictures to get children's attention.

Affective development on Pre-school children

Naturally, everyday interaction, study groups and environment develops the affective domain of the children. Children' interaction with other people explores value and norms, self-understanding and confidence. As stated by Bloom (1959:7), affective domain is related to interest, attitude, value as well as the appreciation development and proper conformity. It should be built strongly in the preschool children because it influence children's affective domain in the future.

Affective domain consists of five levels, which are *receiving, responding, valuing, organization and conceptualization, and characterization by value* (O'Neil and Murphy, 2010:2). Through school activities, preschool children are taught to *receive and respond to something*.



Table 3. Affective Domain

Level	Characteristic	Some Verbs
Receiving	Developing awareness of ideas and phenomena	Ask Follow Reply Accept Prefer
Responding	Committing to the ideas etc by responding to them	Answer Recite Perform Report Select Follow Explore Display
Valuing	Being willing to be seen as valuing certain ideas or material	Justify Propose Debate Relinquish Defend Initiate
Organization and Conceptualisation	To begin to harmonise internalized values	Arrange Combine Compare Balance Theorize
Characterisation by Value	To act consistent with the internalised values	Discriminate Question Revise Change

Source: O'Neill and Murphy (2010:2)

For preschool children, affective development should be paid attention specifically because if there are wrong things or lack of attention in their affective development, it will cause internalized attitude in the children. As stated by Berk and Meyers (2016:379), without any special care, children can suffer from long term disturbance in moral development, lack of self-control, and it will cause antisocial lifestyle.

Therefore, nursery rhymes can be used in shaping and developing positive affective development for the children. As stated by Cooper (2010:24) that preschool education, nursery rhymes can be used as a beneficial media in terms of socialization education. Nursery rhymes are also a form of social interaction that can strengthen the social bond between individuals. In ASEAN, nursery rhymes are used to develop affective domain in preschool children in five aspects, such as (1) religion education, (2) nationalism, (3) good behavior, (4) social and cultural education, and (5) good habits are presented in the following table 4.

Table 4. Children songs in Affective development of preschool children

Affective developed	Values taught	Examples of songs (Negara)	Source
Religion education	Love of God and all of His creations	Ilir-ilir, Wit kedhikit wit kedhakah, Turi Putih, Ela-elo, Gandrung, Orek-orek Sembako, Padhang bulan (Indonesia)	Fauziyah (2011) Hartiningsih, (2015) Rosmiati (2014)
	Gratefulness	Sluku-sluku Bathok, Padhang Bulan (Indonesia)	Hartiningsih, (2015)
	The Power of God	Songs by A. T. Mahmud (Indonesia)	Simanullang (2007)
	Wisdom about the relation between men and God	Turi-turi Putih (Indonesia)	Endraswara (in Karsono, 2011:7)
Nationalism education	Patriotism, love towards nation, independence	Gugur Gunung, Kembang Jagung (Jawa, Indonesia)	Fauziyah (2011)
	National identity	- (Malaysia)	Christina (2006)
	Unity and nationalism	Rabam Traloak/ <i>Coconut Dance</i> (Kamboja)	Ung (1979)



Affective developed	Values taught	Examples of songs (Negara)	Source
	Spirit and heroism	<i>Dhempo</i> (Indonesia)	Endraswara (in Karsono, 2011)
Good behavior	Good behavior, leadership, hardwork	Jago tukang, Gundhul Pachul, Welingku (Indonesia)	Ucik Fauziyah (2011)
	Honesty	Iilir-ilir Cublak-cublak Suweng (Indonesia)	Hartiningsih (2015) Rosmiati (2014)
	Philanthropy	<i>Dhondhong opo Salak</i> (Indonesia)	Hartiningsih (2015)
	Manner	<i>Ana tamu</i>	Hartiningsih (2015)
Social and cultural education	Socio-emotional ability development	- (Phillipines)	UNESCO (2006)
	Sportivity and socialization	<i>Cublak-cublak suweng</i> (Indonesia)	Rini (2013:182)
	Wisdom about the relation between humans	Tut Turi Putih (Indonesia)	Endraswara (in Karsono, 2011)
	Love for siblings	Moon O Moon (Thailand)	Horikawa (2013)
	Love for younger siblings	Buai Adik Dindang Sayang (Malaysia)	Jan (1998)
	Local wisdom	- (Thailand)	The Ministry of Education Thailand (2008)
	Appreciating and valuing legacy	- (Thailand)	The Ministry of Education (2008)
	Ethics in receiving guests and not letting the guests waiting outside the house	<i>Ana Tamu</i> (Indonesia)	Rini (2013:181)
Habit	Not wet your pants and not easily cry	<i>Anak TK tak boleh ngompol, Anak TK tak boleh cengeng</i> <i>Anak TK haruslah cerdas, agar disayang semua...</i> (Indonesia)	Sihombing (2015)
	Environment awareness to put the garbage in the garbage can	Ba Pantun Jo (Indonesia)	Djojuroto (2013)
	Human body, keeping clean, so that cannot easily sick penyakit	<i>Duwe Tangan Loro</i> (Indonesia)	Rini (2013)



Children can recognize good behavior in the songs so that indirectly, those values are internalized in the mind of the children. As stated by Rini (2013:174) nursery rhymes embedding the attitude or affective because the lyrics consist of suggestion about goodness and things that should be done by the children.

The example of nursery rhymes that develop affective domain is a song from Java, Indonesia. This song is *ana tamu* (there's guest) as follows.

E...e...e...e, ana tamu (e..e..e..e, there is a guest)
Mangga, manga lenggah rumiyin (Please, sit down)
Ba--pak nembe siram, (father is taking a bath)
Ibu tindak peken (mother is going to the market)
Mangga, manga lenggah mriki (please sit down here)

These nursery rhymes teach children how to behave when receiving guests. The guest is asked to sit down and tell the guest that the father is taking a bath and the mother is going to the market so that the guest can wait comfortably.

Psychomotor development in Preschool Children

Psychomotor domain is related to the skill of body movement. As stated by Bloom (1959:7), psychomotor domain is related to motoric skill. For example, the skill of moving the body well and other skills that need direct muscle movement.

In preschool children, their psychomotor is still in the development stage so that it should be trained. One of the ways that can be done is to use nursery rhymes so that children can move based on the song rhymes in a fun situation. According to *Ministry of Education Republic of Singapore* (2013:4), children explore movement and space as the form of children songs dramatization. Children sing and move freely as a form of respond from the music they hear.

In ASEAN, nursery rhymes are used to develop affective domain of the preschool children in two aspects, such as (1) body movement and (2) musical skill using body movement presented in the following table 5.

Table 5. Children Songs in Preschool Children Psychomotor Development

Developed psychomotor	Development model	Examples of songs/ Thailand	Source
Body movement	Train coordination and motoric movement as well as train the muscles	- (Thailand)	de Los Angeles-Bantista (2004)
	Train the movement of fingers while singing and guessing which kid holding the rock.	<i>Cublak-cublak suweng</i> (Indonesia)	Rini (2013) Hartiningsih, (2015)
	Walking with various tempo (slow, medium, and fast) to train music tempo awareness	Five Little Monkeys/ (Singapore)	Ministry of Education Republic of Singapore (2013)
	Acknowledging musical concept through body movement.	Ring a Ring O'Roses dan London Bridge (Singapore)	Ministry of Education Republic of Singapore (2013)

Developed psychomotor	Development model	Examples of songs/ Thailand	Source
	Training body movement	Head, Shoulders, Knees, and Toes and Skip to My Lou (Singapore)	Ministry of Education Republic of Singapore (2013)
	Training finger movement	Incy Wincy Spider and Where is Thumbkin? (Singapore)	Ministry of Education Republic of Singapore (2013)
Musical skill using body movement	Train body movement to demonstrate children's understanding on the loud and soft sound in the songs.	In The Hall of The Mountain King (Singapore)	Ministry of Education Republic of Singapore (2013)
	Using percussion instrument to sing children songs	- (Singapore)	Ministry of Education Republic of Singapore (2013)
	Using sound, body movement, and percussion to dramatize the children songs and stories.	- (Singapore)	Ministry of Education Republic of Singapore (2013)

Based on table 5, nursery rhymes can develop children psychomotor because children sing as well as moving their body parts. Children can also make those body movements to improve their musical skill. The following is an example of song that can develop children's psychomotor domain.

Cublak cublak suweng, suwenge ting gerendel (jumping the earring, the earrings are scattered)

Ana kebo nusu gudel (There is a buffalo asking for milk from a buffalo's child)

Pak Empo lera-lera (Mr Empo going back and forth)

Sapa siro ndhelikake (who is hiding)

Sir, sir pong dhele gosong (sir, sir pong burnt soy bean)

Sir, sir pong dhele gosong (sir, sir pong burnt soy bean)

This nursery rhyme is sung by children during a game that moves the children's fingers. Therefore, the fingers will be trained to move fast so that it allows children to train their motoric skill using finger speed.

CONCLUSIONS AND SUGGESTIONS

Based on the above explanation, it can be concluded that nursery rhymes have big influence on facilitating the development of cognitive, affective and psychomotor in the preschool children education. In cognitive development, nursery rhymes have the potential in increasing the children cognitive capacity about general knowledge, mathematical operations, spatial and language. In affective development, nursery rhymes have the role in giving religion education, nationalism, good behavior, social and cultural as well as habit. In psychomotor development, nursery rhymes have the role in training body movement and developing musical skill.

Based on the above explanation, there are several suggestions for various entities. For preschool teachers, it is suggested to use nursery rhymes to develop cognitive, affective and psychomotor aspects of



the children. For the government, it is suggested to include the nursery rhymes in a curriculum as a potential media in developing cognitive, affective and psychomotor aspects in preschool children education. For future researchers, it is suggested to study the utilization of nursery rhymes in the development of cognitive, affective and psychomotor aspects in other ASEAN countries that are not yet included in this study.

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BILINGUALISM IN FOREIGN LANGUAGE LEARNING DEVELOPMENT: THE USE OF EARLY CHILDHOOD STUDENTS' MOTHER TONGUE IN EFL LEARNING

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Abstract: The early childhood development reflected in K-13 comprises six developmental components, i.e. morals and religions, physical motor skills, cognitive, languages, and social emotions. Language is one of the precious skills to develop children's communicative competence. Effective regular activities at school are essential which starts with learning the vocabulary of concrete objects and continues with the more abstract ones. It needs to be noted that the early childhood students are beginners, so they need appropriate guidance during the introduction to the new language. Students' mother tongue can also be used in helping students learn English as a foreign language. This paper discusses how English as a foreign language is introduced to early childhood students utilizing their own mother tongue, which supports bilingualism. In depth, there are three aspects explored, that is, how the lesson plan is designed, implemented, and followed up. The research subjects are teachers and students of three kindergartens located in different parts of Malang. Qualitative approach is applied in conducting the research.

Keywords: *Bilingualism, Early Childhood Education, mother tongue*

INTRODUCTION

There are many possible reasons related to problems on English learning for early childhood students, such as many parents do not enroll their children to English courses nor teach them English at home, so that the children are not able to perform their English learning tasks at school, and sometimes the teachers are not sensitive towards their students' difficulties. Several students succeed in building their English skill, perhaps because of the teaching program in school where the teachers use their mother tongue as the medium of instruction. This actually highlights the significance of using mother tongue language in English lesson.

The use of mother tongue can be seen as an effort to maintain Indonesian cultural heritage. Indonesia is multiethnic country with many local languages. The government issued policy related to the use of mother tongue as a medium of instruction in early childhood education, i.e. rule year 2003 no. 20, article 33 section 2. It is about the use of mother tongue as the medium of instruction for early childhood education to deliver knowledge and/or certain skills. It is also explicitly stated in the current curriculum, K-13, that the use of mother tongue as the medium of instruction in the early childhood education is allowed.

There are some positive effects when the students learned something using more than one language. It is possibly because they have more chances in learning more than one language with different linguistic features. Indeed, the students who are bilingual might have better ability in mastering



English, because they have chances to compare the aspects of languages they learned. However, before implementing the mother tongue, the teacher needs to master the strategy to implement mother tongue to avoid the error in teaching. Besides, the teacher also needs to be capable in English. Mother tongue helps the students to develop bridging assumption to find meaning in new terms in the foreign language. Nevertheless, the teacher cannot use too much mother tongue as it will undermine students' language comprehension. Moreover, the classroom condition should support bilingualism instruction.

There is a guiding principle in implementing mother tongue in teaching English. The material and guiding questions in teaching and learning process is in mother tongue, but after the discussion between the students and the teacher, the students are expected to convert the terms into target language, i.e. English in the form of oral or written with the help from the teacher. To be able to do that, it is obvious that the teacher should be able to arrange, implement, and follow up their lesson plan. Implementing this guiding principle, the teacher will study the difficulties in using mother tongue to teach English.

As we know, the lesson plan comprises techniques and practices derived from one's approach, method or design. It helps the teacher to specify activities manifested in the classroom. It also should be consistent with the syllabus in term of harmony with the curriculum as well (Brown, 2000). Therefore, lesson plan is extremely important in this study as the observation will be based on it.

METHOD

A qualitative case study is employed in this study. Merriam (1991) pointed out that a case study is an examination of a specific phenomenon such as; program, person, process an institution, social group or event. This paper describes teaching and learning process in the real classroom situation. This study was conducted in three kindergartens placed in the different part of Malang. Both the site and participants were pseudonymous.

The instruments used to collect the data were interview and classroom observation included checklist and video documentation. The semi-structured interview was administered before and after the learning and teaching process. It lasted for 20 minutes. We also came to the class in order to know the implementation of their lesson plan in teaching English by using early childhood students' mother tongue. Relevant documents such as lesson plan, textbooks, assignments and the teachers' resumes were gathered to support our data collection.

In order to answer our research questions, the cycle basis was conducted. A triangulation process was used i.e., the data from the teacher's interview, classroom observations and the analysis of documents were matched to validate the findings (Miles & Huberman, 1994).

FINDINGS AND DISCUSSION

The data for this study were derived from the interview and classroom observation to find teachers' perception of using mother tongue in the practice of bilingualism. The age range of early childhood students participated in this study was 5-6 years old (the data of participant can be seen in the table below).



Kindergartens	Time for English lesson	Male	Female
TK Persatuan Istri Guru (PIG) <i>Sarangan 52</i> <i>Lowokwaru Sub District</i>	60 minutes	8	11
TK Hang Tuah <i>Menari 64 C</i> <i>Klojen Sub District</i>	50 minutes	6	7
TK Adi Putro <i>Muharto 5 B</i> <i>Kedungkandang Sub District</i>	30 minutes	10	10

The interview was conducted by giving some questions to the three teachers from different kindergartens about their personal experiences in teaching English. Semi-interview questions were chosen for making them easier in expressing their opinion freely. Most of them stated that mother tongue allowed students to explore their understanding of English vocabularies. Their answers are as follows.

"I feel blessed for having so many active smart students in the class. I often used my students' mother tongue to make them easier in comprehending the materials. If I force them to speak English in the whole activity they will not speak. So I should make them enjoy learning English without under pressure." (Mrs. Dian, TK PIG)

Another teacher voiced the effectiveness of using MT during her teaching and learning activity;

"It is very effective when I taught English by using students' mother tongue. Both of Indonesian and Javanese language help my students building their English vocabularies. I also make a simple English song; using Indonesian-English translation. It is engaging the students to the lesson so that the new words stick well in their memory." (Mrs. Sukati, TK ADI PUTRA)

The last teacher talked about the students' motivation in learning English in terms of using MT.

"First, I use some pictures as the media for my students to learn English. There are some English vocabularies completed with the relevant pictures and I asked them to guess what they are. But, it turns out that I must explain the words in their mother tongue always; Indonesian and Javanese language. Then I realize that the instructions, however, must in the form of mother tongue. It is because the students' motivation to learn English increases due to the easier way to comprehend English." (Mrs. Cici, TK HANG TUAH)

The teachers' answers were based on the real classroom situation where mother tongue was implemented. Our interpretation is that the use of mother tongue as guidance in learning English indeed supported the students' understanding. Another finding is about the "lesson plan", which is obviously connected with the bilingualism strategy in the classroom. The way the teacher arranged, implemented, and followed up the lesson plan in the class affected students' balance of using mother tongue and English. It is worth reiterating that lesson plan can shape teaching organization. The lesson plan is also



the teacher's road map out what students need to learn. A good lesson plan should have a clearly defined learning goal.

Based on our observation, not every lesson plan looked alike, but all lesson plans shared certain basic parts. It was normal as it was arranged for kindergarten students. When the content was too complicated, there was a worry that this would make the students hard to follow the learning and teaching activity. To teach "English vocabularies", mother tongue was always used to help students building bridging assumption so that the students could easily understand the instructions and material as expected. Based on the lesson plan that was implemented in the class, there were three steps taken to form students' bridging assumption using mother tongue i.e. giving instructions, introducing new vocabularies, and explaining materials.

In TK PIG, the first school we observed, the teacher always used students' mother tongue as instructions along with English. The instructions were asking the students to open the English book, doing an exercise, imagining the situations related to the materials, and also asking the students' to answer for the questions. Then, to introduce new vocabulary, the teacher used 'language monitors' to control her students in using mother tongue to facilitate follow-up activities. She believed that an advantage of such system established an effective bilingualism in their learning and teaching activity. Furthermore, in terms of explaining the materials, the teacher tried to balance the using of students' mother tongue and English.

Meanwhile, the teacher from TK Adi putro presented different way in using students' mother tongue; Indonesian and Javanese language. The teacher always used mother tongue and English at the same time. The learning activity successfully attracted students' attention as English song was used as instruction. Yet, the teacher did not concern about explaining the materials.

In another kindergarten "TK Hang Tuah", mother tongue is used in reasonable amount. In giving some instructions, mother tongue and English were used in equal amount, but still, the teacher would repeat the instructions by using students' mother tongue often, when the students had difficulties in understanding the material. For introducing new vocabularies, mother tongue is used. The teacher also used book completed with interesting pictures to assist the students' learning process. It stimulated the students to engage to the lesson and understand the material. They could guess or fill the jumble world for practicing their vocabularies mastery.

All teachers in every school consciously use students' mother tongue and English language at the same time. However, this did not ensure that the implementation of the lesson plan has been matched with the theory of bilingualism in terms of using mother tongue in the classroom, additive bilingualism. It is the situation where a second language is learned without distracting from the maintenance and development of the first language; a situation where the second language adds to, rather than replaces the first language (Cummins, 2000)

Based on the results on observation, the implementation of lesson plan related with the using of mother tongue to teach foreign language was not really matched with the theory. Two kindergartens might already implement mother tongue correctly in teaching English, but it needs an improvement, especially for the teachers as the executor of learning and teaching process. Meanwhile, another kindergarten has implemented the theory of using mother tongue to teach English based on the theory. Basically, the use of

mother tongue did not really distract the students' English learning. But, bilingualism theory could not be stridden across; if they wanted to have better experience in learning and teaching process.



In regards to the part of follow up in the lesson plan, all the teachers made the multiple stakeholders and resource element. But, it was still in the form of simple teachers' assessment draft whereas the right criteria if teachers' assessment should be related with the students' need as follows (Ball, 2010);

The use of early childhood students' mother tongue seems to be a very useful way, to maintain students' interest during the English learning in the classroom. However, the strategy that the teacher use must be based on the right concept of bilingualism. However, some multiple factors obviously determine the

bilingual education process, i.e. teachers' education background, social adjustment/peer relationship, competing demands for children's participation (e.g., child care, agriculture), health status (nutritional sufficiency), factors affecting proficiency in language instructions, inclusive education, discrimination high/low status mother tongue, quality of instruction, mother tongue as minority or majority, family socio-economic status, and political environment.

CONCLUSIONS AND SUGGESTIONS

In summary, the use of early childhood students' mother tongue in foreign language classroom is justified that it can support students' learning of English as foreign language. Mother tongue is not only used to help the students understand the main concept of the language itself but also facilitate the students become more confident to express their ideas or opinions, and escalate efficiency. Mother tongue also facilitated students' English learning. The bridging assumption is also getting clear due to two aspects; assumption of instructions and assumptions of materials.

Mother tongue is used during the infancy and as the primary medium of instruction during the learning and teaching activity. Foreign language is introduced as a subject of study to prepare children for future academic purposes. However, the teachers should make an improvement to achieve goals of preserving and optimizing the classroom activity for the success of students' English learning. Existing research suggest that mother tongue based bilingualism concept gives some benefits to the early childhood students' language skills and overall academic achievement. Indeed, it will be helpful and useful for the teachers if they can provide more concrete guidance when the students use their mother tongue as the bridging assumption.



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AGE'S EFFECT ON ELT: CONSIDERING EARLY SCHOOL AGE FOR LANGUAGE LEARNING

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Abstract: Many studies suggest that age affects the quality of foreign language learning. The proof from neurological evidence shows that when a child grows older, there is "lateralization" between two parts of the brain. This makes language learning run more slowly. Moreover, the plasticity of the brain in the early age allows the acquisition of more than one language in the same time. This ability decreases after the puberty age in any circumstances. Furthermore, in critical period, it is found that a child is able to be a native-like, especially in the aspect of accent, which is different from adult language learners. This means that biologically, the speech organs that children have are adjusted to the flow of the sound or pronunciation of the language they use in their speaking. Many research findings convincingly prove that the early age learners have more advantages in language learning rather than the adult. This paper therefore argues that it is time to consider language learning from early school age to gain enormous results. To achieve that, teachers need to build up emotional linkage with learners, maximize learning opportunity in any circumstances, trigger the learners' motivations, propose game-like learning activities, adjust the language use, and consider the learners' multiple intelligences and learning styles.

Keywords: *neurological, lateralization, puberty, early school age*

INTRODUCTION

The debate in the topic of the importance of age in language learning is still in moot. This issue colors many of the research projects conducted in English language teaching (ELT). Some researchers are still in doubt about the fact of the effect of age on language learning, and some others push aside that evidence. Those who believe the age's effect bring convincing findings and powerfully argue that the age factor contributes highly toward language learning (Muñoz, 2010; Bigelow & Schwarz, 2010). This is because many of them found too much significant correlation between age and language learning that is difficult to be neglected.

Research projects, such as those conducted by Husada (2007) and Gozali & Harjanto (2014) found that a child can easily acquire languages that they are exposed to in their environment. This phenomenon brings the term critical period as a crucial factor behind it. In this period, the children can easily understand and use the language they hear from their environment (Li, 2014). Furthermore, researchers also found that children who are served with two or more languages in the same time acquire those languages without or with only slight difficulties (Cenoz, 2003; Englishtina, 2015). This is different from those who reach the age of puberty or after. In this period, adult learners who are exposed



to foreign languages in their environment will get some difficulties in acquiring the languages (Smith, 2009; Sinha, 2009).

By understanding this fact, parents who expect their children to have more than one language should not have to worry about their children's mind in distinguishing the two or more languages (King & Fogle, 2006). King and Fogle continue that this process works best for the early ages rather than the adult. This shows that King and Fogle's contention supports the main contribution indicated by the relationship between age and language learning result. Children, in addition, can rapidly comprehend languages that they are exposed to (O'Grady, 2007; Bijeljic-Babic, Nassurally, Havy, & Nazzi, 2009).

Some research projects, however, come up with other variables beyond the interconnectivity of age and successfulness of foreign language learning. Some of them raise an issue that language learning brings its own characteristics, especially related to how fast the learners are able to communicate using the target language. A research conducted by Hernandez & Li (2007) finds that the language learning results are mostly affected by the frequency of the exposure that is provided to the learners. This means that the more frequent the learners hear the exposure, the better their comprehension about that language (NEALS, 2010), while language comprehension improves the ability to produce language in the interactional process (Lipson & Cooper, 2002; Lust & Yang, 2009).

In the same way, Boonkit (2010) and Iqbal, Kousar, and Rahman (2011) found that the more the learners practice using the target language in their interactions, the better attainment they obtain. This infers that early age child with only little practice using the target language will have less ability in communication (Mahmoodzadeh, 2012). Furthermore, another research project such as that conducted by Birdsong & Molis (2001) proves that the pairing aspect of language between the first language and the target language has great role in the successfulness of attaining the target language. This indicates that the closer relationship between the first language and the target language is the easier that language is to be acquired.

Even though there are more other doubts contrasting the idea of the quickness of acquiring language in the early age, many other findings support and go along with the conclusion that children can acquire two or more languages without difficulties or resistance in their mind in the early age (Costa & Sebastián-Gallés, 2014). Interestingly, a child tends to be able to say two words from different languages for naming the same object (Bloom, 2001; Nafo, 2009). Amazingly, this process mostly happens in the same time (Sorace & Ladd, 2004; Health Nexus Sante, 2014). This means that a child will acquire two different words to name the same object (Saville-Troike, 2006; Douglas, 2011). In the case of old learners, it is difficult for them to acquire two languages in the same time (Smith, 2009).

Cognitive Development

The idea of cognitive development drives the attention on the effect of a particular period of time to language learning. When a comparison is made between a child who is put in a place where the environment does not expose any language at all until the age of teen with a child who is exposed with a language environment since he/she is newly born, it maintains that both children will show significantly different result (Goswami, 2015). The child who lacks exposure since he/she is very young will get



difficulties in understanding language even though that child is given much language exposure in a quite long time after (Burke & Shafto, 2004; Siverten, 2013). This condition will be different from a child that is exposed to language since he/she is newly born and then is locked up for the same length of time as that of the previous child (Anderson, 2007; Müller, 2013). The factor that makes the two conditions above is that in the first situation, the critical period to learn language has passed (Schouten, 2009). Therefore, someone in that situation will have difficulties in learning new languages after the critical period (Dehaene-Lambertz, 2006). Critical Period is the period when children easily acquire languages that are exposed in their environment, irrespective the form of the languages (Moyer, 2004; Hinton, Miyamoto, & Della-Chiesa, 2008). On the contrary, when a child grows older, the less ability he/she has to learn new language (Kennedy, 2006; Lust & Yang, 2009).

Critical Period Hypothesis

Many researchers provide important and valid points regarding the critical period where the languages acquisition and learning grow in their best. In regard to this topic, Krashen (2013) makes detailed case for the desirability of the Critical Period Hypothesis over others. He explains that in the critical period, a child really attains a language in very slight or no difficulties. The clear information regarding the critical period is also introduced by Birdsong (2014) that is in the early age until before puberty, the critical period in children mind for learning language rises up. This period makes languages obtained without or with only a little difficulty. Those researchers and some others take on critical period as an essentially optimistic issue (Morgan, 2014). To be certain that this process is really happening, their arguments are supported by some evidences, especially related to neurological and biological development of brain that has been considered as the center of language processor for human.

First of all, neurological evidence shows that when a child grows older, the brain shows its lateralization between two parts of the brain, namely right hemisphere and left hemisphere (Snow & Hoefnagel-Hoihle, 2010). This *lateralization* or distinguishing hemisphere leads to the slowness of acquiring language (Forstmann, et al. 2011). In the early age, when the brain is still in one unity, the learning language process happen in the two hemispheres of the brain (Kleim & Jones, 2008). Moreover, Anderson (2007) reveals that the distinguishing between the right and the left hemisphere of the brain leads them to have their own functions. Accordingly, the function of right hemisphere and the left hemisphere will be different (Mårtensson, 2007). In addition, Sentanu (2007) explains that both hemispheres can work collaboratively to form high performance in experiencing any learning process, and this includes language learning. This implies that the separation of the hemispheres will also affect language acquisition (Minagawa-Kawai, et al., 2011).

Secondly, the plasticity of the brain in the early age brings them to be able to acquire more than one language in the same time (Scovel, 2001). Furthermore, Zidonis & Dilenschneider (2003) explain that children can acquire language from the sense of pronunciation mode and that of grammar that are naturally as the native speakers do. This condition is not only specialized to the first language acquisition, but it also happens for languages learning, irrespective of the structure of the languages



(Saville-Troike, 2006; Calviño (2011). Therefore, it is a doubtful contention to assume that both children and adult learners have the same ability to acquire two or more languages in the same time.

Finally, in the critical period, it is found that a child is able to be native-like in term of accent (Zidonis & Dilenschneider, 2003; Moyer, 2004), which is different from adult. This means that biologically, the speech organs that the children have are adjusted to the sound or pronunciation of the language they use in their conversation. The maturation of speech organs, therefore, makes it difficult to be native-like for adult learners (Kuhl, 2002; Kuhl, 2004; Smith, 2010).

ELT for Early School Age Learners

As the above research findings have powerfully argued that early age learners have very good results in language learning rather than the adult, it is time to consider language learning from early school age. Practically, early school age language learning will certainly be different from that of other subjects. Learning a language is learning how the language is used for communication (Das, 2006). This means that English is learned as the media to introduce what the learners have in their mind, both orally and in written, and to understand the exposed information outside (Dockrell, 2012).

Learning English, therefore, should be considered as learning to produce language and to understand rather than learning to remember the structure of the sentence (Shahini & Riazi, 2010; Efrizal, 2012). This does not mean neglecting the surface aspects of the sentence, but it is to make use of language as a communication tool. Graham (2007) states that learners' involvement in the communication process is considered as the main goal in learning a language. This point brings an understanding that to use language as the media to introduce ideas, opinions, and feelings to others is the main target in learning a language (Paakki, 2013).

In order to achieve the goal that the early age language learners can use the target language in their interaction, it is crucial that teachers do the following points.

1. Build up emotional linkage between teacher and learners

Emotional relationship between teacher and learners is a crucial aspect in teaching and learning activities (Pianta, Hamre, & Allen, 2012). This implies that language teaching will not stimulate the best result when learners have mental block with regard to the teachers (Gaza, 2012). Therefore, teachers need not only provide excellent language learning process, but also try to build emotional linkage with the learners (Clinton, 2013; Ruwaida, 2014).

One helpful ways in building emotional linkage with the learners is by establishing warm communication, where teachers and learners can freely express their feelings, joyfulness, sadness, etc. (Smutny & Fremd, 2011). Technically, with their hospitality and affection, teachers interact simultaneously with the learners by using the target language where the teacher believes that the learners understand what they are talking about.

As the goal of simultaneous interaction is the bundling of warm communication between the teacher and the learners, the use of native language by the learners is permitted, but teachers need to keep encouraging them to use English. Moreover, in this process, teachers are expected to be parents-



like and friends-like teachers (Amri, Jauhari, & Elisah, 2011). As parents-like teachers, they are expected to give their affection, guide warmly, promote behavioral and mental health, prevent conflicts, etc. (Lezin, et al., 2004), while as friends-like teachers, they need to work collaboratively with the learners, support and improve communication, get involved in the learning process with the learners, etc. (CSSP, 2012).

The activities above will not only reduce the mental block between the teacher and the learners, but also encourage the learners to freely explore their ability in using English without anxiety of making mistakes (Marwan, 2008; Luz, 2015).

2. Maximize learning opportunity

The interaction between learners and teachers or among learners in any circumstances may possibly be proposed as the learning focus (Tsou, 2005). In the interaction, when learners indicate mistakes or errors in using English, this may become a crucial point to be dealt with (Kumaravadivelu, 2003; Rosenberg, 2010). Facing this phenomenon, rather than neglecting the mistake/error, the teachers need to continue to establish the learning focus by clarifying and clearly explaining the mistake/error to the whole class (Shahini & Riazi, 2010; Elhami & Doust, 2015). This activity is grounded with the fact that when one or some learners show different understanding of the focus of the learning, there may be some others who suffer the same problem (Kumaravadivelu, 2003). The teachers' activity above will not merely maximize the learning opportunity for learners, but it will also introduce various exposures to enrich their linguistic knowledge, and the more learners receive exposures, the more frequent they notice the use of the language and the easier they comprehend the exposure (Hattie & Timperley, 2011).

3. Trigger the learners' motivation

Motivation becomes one of the factors that determine the successfulness of language learning (Schunk, Pintrich, & Meece, 2008; Aritonang, 2014). Therefore, triggering learners' motivation becomes a very important step since it increases the eagerness, effortfulness, and enthusiasm of the learners to learn English (Gömleksiz, 2001; Fahim & Sarem, 2013). To obtain maximum results, teachers need to trigger all kinds of motivation: instrumental, integrative, resultative, and intrinsic motivation.

The teacher may tell how advantageous it will be for their future if the learners master English with the aim at raising their instrumental motivation. The teacher can also introduce interesting cultures, places, etc. of other countries where English is used to trigger the learners' integrative motivation. The resultative motivation can be improved by varying or modifying the learning activities and create enjoyable experiences during the learning process. Moreover, giving challenging assignments to the learners can become one of the ways to improve intrinsic motivation. In addition, the teachers also need to vary the media, language presentations, and strategies used in language teaching to avoid the learners' boredom (Nurhayati, 2015).



4. Propose game-like learning activities

As the focus of language teaching is the early age learners, the teachers are expected to teach English with game-like activities. This is with the consideration that early age learners like to play game in their activities (Goldstein, 2012; Rohmah, 2012). In addition, through game-like learning, learners involve all their capacity—intelligences, experiences, knowledge—to learn the language (Epper, Derryberry, & Jackson, 2012), and it provides learners with fun activities, joyful experiences, and friendship situations (Boyle, 2011). Moreover, as early age learners like to do funny and interesting activities (Meksophawannagul, 2015), the teachers can also deliver material through singing, watching video, role-play, or other beneficial activities (Read, 2010).

5. Adjust the language use

Learners can understand information and are able to communicate by using English because they comprehend the exposure. This implies that the more the learners comprehend the exposure, the better the learners' language ability (Kusumarasdyati, 2005; Butler, Urrutia, Buenger, & Hunt, 2010; Krashen, 2013).

The case now is how to improve learners' comprehension of the exposure. In the real learning process, teachers may sometimes use too many new vocabularies which learners may find difficult to comprehend or teachers may, almost all the time, use native language in their instructions. For those who introduce many foreign vocabularies, they need to modify the language use to increase learners' comprehension of the exposure (Agbatogun, 2011; Krashen, 2013). This means that teachers sometimes need to adjust the vocabularies they use to help the learners understand and retain the vocabulary (Myers-Scotton, 2006; Bahrani & Sim, 2012).

Teachers need to adjust the vocabularies they use to help improve the learners' ability to use them as the learners understand the meaning and have seen model to use those vocabularies from the teacher (Carr-Davis, Blakely-Adams, & Corinblit, 2002). Therefore, the teachers are expected to always modify the input given to the learners to make them understand the exposure better (Maleki & Pazhakh, 2012), while the new vocabularies are always in hand to improve the learner's mastery. Furthermore, the teachers who mostly use native language are expected to mix the language use to give exposures to the learners to improve the learners' mastery (Othman, 2011).

6. Consider the learners' multiple intelligences and learning styles

In teaching language, the teachers' effort in considering the learners' multiple intelligences and learning style is also required (Orey, 2010; Hyland, 2011). Teachers need to understand that learners have their own characteristics where they are good in a particular way (Oxford, 2003; Razawi, Muslim, Razali, Husin, & Samad, 2011). Therefore, they are expected to work by firstly dealing with the learners' best learning mode (Kartiah, Rahman, & Jabu, 2014). Besides, teachers need to take into account the learners' multiple intelligences and their learning mode by broadening their approach—strategy, design, material—to create enjoyment in language learning (Smutny & Fremd, 2011).



With the above efforts from the teachers, language learning experiences at early school age will be an everyday need.

CONCLUSIONS AND SUGGESTIONS

The points discussed previously concerning the effect of age, which covers the critical period, the brain lateralization, and the plasticity of the brain, shows big significant advantages on early age language learners. The critical period expects the learners to learn languages in the critical acquisition age to get significant result. Lateralization, in addition, involves the activeness of two hemispheres to attain exposures from language environment. Furthermore, the plasticity of the brain concerns the brain ability to develop along with the exposures the learners obtain in their interaction. As many research project findings prove the easiness of early age learners to attain the languages exposed in their environment and to produce them in their interaction, it is time to consider the second and foreign language learning in the early age to gain beneficial outcomes.

With the focus of teaching language on early school age learners, it is suggested that teachers build up emotional linkage between teacher and learners to avoid mental block and also to encourage learners to freely express their feelings, joy, sadness, etc. When the learners express their ideas and feeling, it will create learning opportunities which need to be made as the learning focus. Moreover, the teacher also needs to trigger the learners' motivation and design game-like teaching to build inner resilience and increase the learners' zest to learn English. Furthermore, to promote the learners' understanding and give model of using English, the teacher sometimes need to adjust his vocabularies as well as broadening the teaching approach to address the learners' multiple intelligences and learning styles. By applying these activities, it is believed that the language learning activities will reach a very enormous result.

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APPRECIATION AND CREATION IN LEARNING THE ART OF CERAMICS AS A FORM OF CULTURAL PRESERVATION FOR KINDERGARTEN STUDENTS IN SURAKARTA

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Abstract: Learning the art of ceramics using clay materials for kindergarten students is a very pleasant thing. Children of kindergarten are excited to learn while playing as this is very much emphasized in early childhood in order to develop the potential and shape the personality of the children. Through learning the art of ceramics, children can be trained to maximize the work of their motoric systems. In addition, through the appreciation and creation given by the teacher, the ability, intelligence, interests, traits, and even the students' mood can be seen so that teachers or parents can use the right approach and give necessary support for kindergarten-aged children to grow and thrive well. Learning the art of ceramics also provides knowledge to early childhood or kindergarten-aged students especially in Surakarta on cultural preservation of making ceramics made of clay, an art which must be preserved and must not disappear due to the development of modern era.

Keywords: *art, ceramics, child, appreciation, creation*

INTRODUCTION

Kindergarten aims to provide educational stimulation to help the growth and development of children physically and mentally so that they are ready to continue to the next stage of education. Children in early childhood are at the age at which they have not entered any formal educational institutions yet, such as primary school education. In general, children at early age only get education in the family and in the neighborhood or they follow the activities in various pre-school education institutions such as playgroups and kindergartens. Now the early childhood learning is growing rapidly because early childhood education is used to prepare for successful development, the ability of children in the future, and to prepare for a higher level of education.

One of the efforts to develop the creativity of children is by learning ceramics (pottery) made of clay. As the medium to play, the activities of learning ceramic art are done joyfully, they do not burden children especially for kindergarten children. Therefore, the art lesson can neutralize fatigue and boredom when children have to learn a lesson that emphasizes logic. As a medium of expression, learning ceramic art is a means for children to express what they feel, what they think, and what they imagine. Accordingly, it will also sharpen children's creativity. There is no doubt that in order to foster creative and innovative power of children, one of which is through the study of ceramic art made of clay. Creative children would be able to give birth to new ideas, able to find solutions for various problems, and ultimately be independent. Something which is expressed by children through their artistic creativity will certainly be



visible to others, teachers, or friends. Thus, communication through children's artistic work is created. For children who have special talents in art, art lesson becomes a means to develop their talent (Zulkifli, tt, p. 1).

METHOD

This study was conducted in Surakarta and Melikan, a village in Klaten as a comparison. The development of ceramics or pottery in Melikan is quite a lot. Therefore, Melikan becomes the center of ceramic manufacture that can be used as a reference source. Besides, the myth about the origin of Melikan area that is closely related to the legend of Sunan Pandanarang can also be used as knowledge to support the cultural preservation in art education for children in early childhood or kindergarten-aged children especially in Surakarta.

The data collected are qualitative data obtained from information given by resource persons, written resources, documentation and archives, works of pottery, as well as the activities of pottery making by the kindergarten students. The resource persons of this study include the Head of Melikan village; potters in Melikan, craftsmen of pottery using aslant potter's wheels, some researchers, cultural observers, ceramic observers in Tembayat, educators, teachers, and students of kindergarten in Surakarta.

The data obtained in the field and from related parties are then collected and analyzed by qualitative method. The results of observation in the field and at the ceramic manufacture in the form of photos and recorded activities of making ceramics by kindergarten children, the result of the interviews with the resources about the life of ceramics or earthenware of Melikan, and the literary data about ceramics of Melikan and Javanese culture, then are collected and collated through the process of typing and editing.

The process of data analysis in this research is conducted qualitatively by three ways. Data reduction is a process of selecting, focusing, and simplifying all data collected in the field. Data presentation is a series of description in the form of complete narration. It describes what happens in the field of research. The presentation of data is done objectively and authentically. The presentation of data subsequently is used to draw conclusions and to obtain findings.

FINDINGS AND DISCUSSION

Appreciation and Creation in Ceramic Art

The appreciation of art is needed to sustain the existence of art itself. Therefore, various groupings by some experts in education about the process of art appreciation come into existence. Feldman (1967) and Smith (1967) in Bella (2011, p. 23) classify the activities of art appreciation based on the perception and intellectual process through four stages, namely: (1) Describing which deals with viewing the results of art and describing the characteristics such as colors, lines, shapes, appearance, combination and elements of composition; (2) Analyzing which deals with the relationship of seen traits such as the elements of art, principles and structures and the expressive qualities such as mood and atmosphere used to explain the style of work; (3) Interpreting which looks for meanings through the symbols, principles, structures, styles and materials and looks for metaphors and analogies to explain the meaning; (4) Appraising which deals with making judgments based on criteria that are suitable such as originality,



composition, assessing the work of art based on its meaning in terms of individual, social, religious, historical and artistic aspects.

There are several approaches to art appreciation, for examples applicative, introduction to the history and problematic approaches. Appreciation through an applicative approach is cultivated by conducting direct work of art in a studio, at school, at home, or anywhere. Through practical work, appreciation grows necessarily as a result of consideration and comprehension on the work processes in terms of uniqueness of the techniques, materials, and etc. Through the work of art, various considerations of the techniques used by the creators in the process of making the work of art can be perceived. Working with the medium of ceramic or clay will certainly provide a different sensation from using the medium of stone or wood, although both types of media can be used to create works of art. The more knowledge about the techniques, tools, and materials used in the work of art is, the more insight people have to appreciate the work of art. The applicative approach can also be done by looking at the process of the work done by the creators directly.

The appreciation with an approach of the introduction to the history can be nurtured through the introduction to the historical development of art and culture. In everyday practice in a simple way, the origin of a piece of art can be examined, for example the history of ceramic or pottery making in Melikan. The questions are about the function of the work of art, when it was made, then it is compared with the current function, who made it, where the ceramic or pottery was produced, and when the making was done. Appreciation with this kind of approach is not enough to be done by visiting a museum or seeing the various works of art inherited by creators in the past. The appreciation with the approach of introduction to history requires a willingness to learn more about the works of art that are seen.

In addition to applicative and historical approaches, there is also appreciation through a problematic approach, which starts with recognizing the physical and non-physical elements (elements and principles of art) found in a work of art. The next step is to figure out the size of the work, and recognize the techniques and materials used, the theme and the selected object.

The characteristic of typical art teaching materials as an activity is a creative process, in which its implementation is realized as expressive, constructive, and appreciative activities. Each activity contains the potential for the development of basic capabilities of the students, especially kindergarten-aged children, mainly the development of feelings and aesthetic impulse. There are two creative processes, namely artistic creativity (creation process) and aesthetic creativity (process of full comprehension).

Motoric Development of Kindergarten-Aged Children

According to Kartini Kartono in Syaodih (2005, p. 13) the characteristics of childhood are marked by several things, namely: 1). egocentric naïve characteristic. Children who are naively egocentric view the world outside using their own point of view, according to their knowledge and understanding, which is still limited by a narrow mind. Children do not understand the true meaning of an event and have not been able to put themselves in the lives and minds of others. It is also called egocentric; 2) primitive social relation. Primitive social relation is the result of egocentric naïve characteristic. It is characterized by children's life that cannot differentiate their situations from the circumstances of their social environment, which means



that the children cannot distinguish their own conditions and the conditions of other children; 3) physical and spiritual unity which is almost inseparable. Children in early childhood have not been able to distinguish physical and spiritual world. Children's full understanding of something is expressed freely, spontaneously, and honestly, in the forms of expression, behavior, and language. Children cannot lie and pretend to behave; 4) physiognomic life attitude. Children are physiognomic towards their world. It means that directly children give the physical or concrete characteristics of reality based on what they understand fully. This is because children's understanding of what they face still unites (total) the physical and spiritual characteristics. Children are not able to distinguish between living and nonliving objects. Everything around them is considered to have a soul, and is considered living beings that have the body and soul at the same time.

Hurlock (1978) explains that motoric development is defined as the control development of body movements and brain as a center of motion. That development requires an active effort from children and support from the environment. It is expected that the active actions of the environment can develop the fine motoric skills of children. Motoric development is done by doing individual practice. Motoric development in children of kindergarten or children in early childhood really needs more frequency and opportunities so that children can develop their physical activities; such as running, jumping, throwing, pushing, pulling, and so on.

The Process of Forming Ceramics Made of Clay

Sumantri (2005) also adds the steps to form the ceramics made of clay, as follows: 1). Dough of clay that is safe for children is selected; 2). Children are arranged so that they are not cramped when they do the activity of making ceramics; 3). teachers need to equally give attention by walking around, observing, communicating, helping children who have difficulty; 4). teachers can encourage children to engage in dialogue about the work created; 5). teachers can provide reinforcement such as by giving compliment, saying children's names, patting children's shoulders and smiling at them so that they are eager to do their job. The steps of making ceramics by kindergarten children in a relaxed manner and cheerfully are seen in the picture below.



Figure 1. The atmosphere of the process of ceramic art learning by children of a kindergarten in Surakarta.

Source: Documentation of the field, 2016.

The process of ceramic formation requires manual skills that are started from kneading clay to finishing. The forming of ceramics can be done by hand directly (handbuilt) or with the help of other tools such as a rotary tool, jigger-jolley, printing equipment, and so on. According to the *Tim Pengabdian Masyarakat UNS* (2013), the process of forming the ceramics can be divided into several techniques, namely: 1) pinching; 2) coiling; 3) slab building; 4) throwing; and 5) molding.

The forming of ceramics by hand (hand building) is one of the techniques in the making of ceramics in which an object (clay) is directly molded by hands. This technique is also applied to the ceramic art learning for kindergarten students in Surakarta. This process consists of techniques used in making ceramics using hands in various ways such as pinching, coiling, slab building, and free style techniques. This is a technique for beginners in making ceramics, for examples simple objects, such as bowls, or irregularly organic shapes. The results of pinching will appear from the pressure of thumbs and index fingers. The functions of pinching with fingers are to direct the form of the ceramic objects that will be created, as well as to flatten the overall thickness of the ceramics. Ceramics made by using this pinching technique are ceramics that are relatively small to moderate. This technique is particularly attractive because children can make ceramics spontaneously and are intimate with the clay. The making of ceramics with this technique is largely done by hand without the help of other tools, tools are rarely used (*Tim Pengabdian Masyarakat UNS*, 2013).



Figure 2. Teachers make approaches to kindergarten children intensely so that learning of ceramic art can be understood by the children to the fullest.

Source: Documentation of the field, 2016.

Through ceramic art learning given, teachers can also know the potential of the students by appreciating the works of ceramics that have been made in accordance with the theory of Feldman (1967) and Smith (1967). They are describing, analyzing, interpreting, and evaluating. For an example, if children create ceramics less neatly, it is possible that the children have a feeling or mood that is restless, hurried, and lack of concentration. The teachers' role is to mentor and give an example that to make ceramics, students should be relaxed, calm, not be afraid to be left by their friends who have already completed the work. Moreover, it should be stressed that the final form of the ceramic is not a result that will be assessed. The more important is the formation process and the response received by children when they learn ceramic art. Thus, the children will not be burdened with the final shape that should be perfect will not worry if their work will be compared to the work of other children. However, they have the freedom and flexibility to work to develop their creativity without hesitation.



Figure 3. Assistance given by teachers to kindergarten children in the process of ceramic art learning in one of the kindergartens in Surakarta.

Source: Documentation of the field, 2016.

The role of teachers in the process of ceramic art learning by kindergarten children in Surakarta is determining the nature, character, feelings, and other things from the inside of each child through the appreciation done. For example, when children create ceramics with clay into shapes of animals, but they do not make ornaments of eyes, teachers can know that the children who make the ceramics have careless habit. Therefore, the teachers' role is to provide corrections, examples, and assistance to the children to work more carefully. It will be different if the teachers find ceramics that are made carelessly because the children are feeling angry, and get upset for any reasons. Then the role of the mentors must also be able to make the children to get rid of their anger or bad mood so that they can be cheerful and better ceramic works will also be formed. Through the process of appreciation of the ceramic works made by kindergarten children, educators, teachers, and parents can interpret and assess the process of child development that becomes their responsibility. Therefore, things that are not good in the process of child development can be identified and fixed.

Ceramic Art as a Means of Cultural Preservation for Kindergarten Students in Surakarta

According to Sumanto (2005), the purposes to use the natural and cultural environment in the art learning in kindergartens are: 1) the learning can be more effective, with an environment that is already known to children, the children can accept and master the learning well; 2) lessons can be relevant to students' needs in accordance with their interests and development; and 3) it will be more efficient, cheap, and affordable, for example by using natural materials like clay.



Figure 4. The artworks of ceramics successfully made by children in one of the kindergartens in Surakarta.

Source: Documentation of the field, 2016.

In the process of learning clay ceramic art, teachers can also insert information related to art appreciation through applicative, historical, and problematic approaches. An applicative approach occurs



when teachers teach ceramic art in the classroom or in the natural environment, so that students get the opportunity to develop their potential to the fullest. In the process of applicative approach, a historical approach can also be done, for example by recounting the history of the emergence of the process of making ceramics in Melikan Klaten which began with the coming of Sunan Pandanarang to the area in the past. After living in Melikan, the wife of Sunan Pandanarang was sent to make a vat of clay. Because at that time a Javanese woman is always dressed in *kebaya* and *jarik*, the wife of Sunan Pandanarang had difficulty to make a vat by using a potter's wheel. Therefore, Sunan Pandanarang then created an aslant potter's wheel as a tool for making earthenware. With this tool then various types and shapes of ceramics from clay, such as braziers, cauldrons, mortars were created. Those ceramics can also be shown to students as the examples of ceramic forms of the past so that they can be replicated. Children can also be given an explanation that in the past, the proces of making ceramics was not much different from the current period, and most of the process was done by hand. If students have difficulty then the problematic approach can be done by providing assistance and support, such as by giving examples of how to make ceramic parts, how to refine, and so on.

CONCLUSIONS AND SUGGESTIONS

One of the efforts to support the development of kindergarten-aged children in Surakarta is by learning of ceramic art made of clay. Ceramic art learning can be used as a way to appreciate and develop the creativity of kindergarten children in order to know their potential, intelligence, personal development, feelings, or even deficiencies that later can be handled by teachers and parents so that the growth of body and soul of kindergarten-aged children can be maximized. By teaching ceramic art, indirectly teachers also convey a moral message about the importance of preservation of ceramic culture so that it won't disappear because of the development of the more modern era.

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STRATEGIES IN FOREIGN LANGUAGE TEACHING IN EARLY CHILDHOOD

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Abstract: Foreign language is important to learn. By mastering a foreign language, humans can interact with strangers and can read books in foreign languages so that they can acquire a variety of knowledge and information. Teaching a foreign language in early childhood is very effective to implement because at that age the child's brain is still brilliant and biologically, children are programmed to learn a language. Thus, teachers should plan a strategy to facilitate the learning of foreign languages and achieve the desired teaching objectives. Teachers use a simple model for the teaching of foreign languages in early childhood in developing the vision and mission, goals and objectives, and strategies, applying teaching plans, and evaluating and controlling the teaching plan. Strategies of foreign language teaching in early childhood used by teachers are student-centered and consist of: playing, storytelling, singing, unified method, travel works, demonstration, conversing, administration tasks, centers and circles, and quantum teaching method.

Keywords: *management strategies, foreign language teaching, early childhood*

INTRODUCTION

Foreign language is important to learn. By mastering a foreign language, humans can interact with strangers and read books in foreign languages so that they can acquire a variety of knowledge and information. Teaching a foreign language in early childhood is very effective to implement because at that age the child's brain is still brilliant and biologically, children are programmed to learn a language. Thus, teachers should plan a strategy to facilitate the learning of foreign languages and achieve the desired teaching objectives. Teachers use a simple model for the teaching of foreign languages in early childhood in achieving the vision and mission, goals and objectives, and strategies, applying teaching plans, and evaluating and controlling the teaching plans.

METHOD

The focus of this research is to gain an overview of the management strategies in foreign language teaching in early childhood education (ECD) by using qualitative approach. Bogdan and Taylor (1975) define the method of qualitative research procedure that produces descriptive data in the form of written or spoken word of a person and observed behavior.

FINDINGS AND DISCUSSION

Based on the author's experience while helping to teach Arabic in KB/TK Wildani Surabaya, the author was always looking for ways how kids always got excited in learning a foreign language so that the children did not feel that they were learning language. Starting from here, the author attempts to make

foreign language teaching strategic management with a model that has been simplified by Agustinus (1996), as follows:

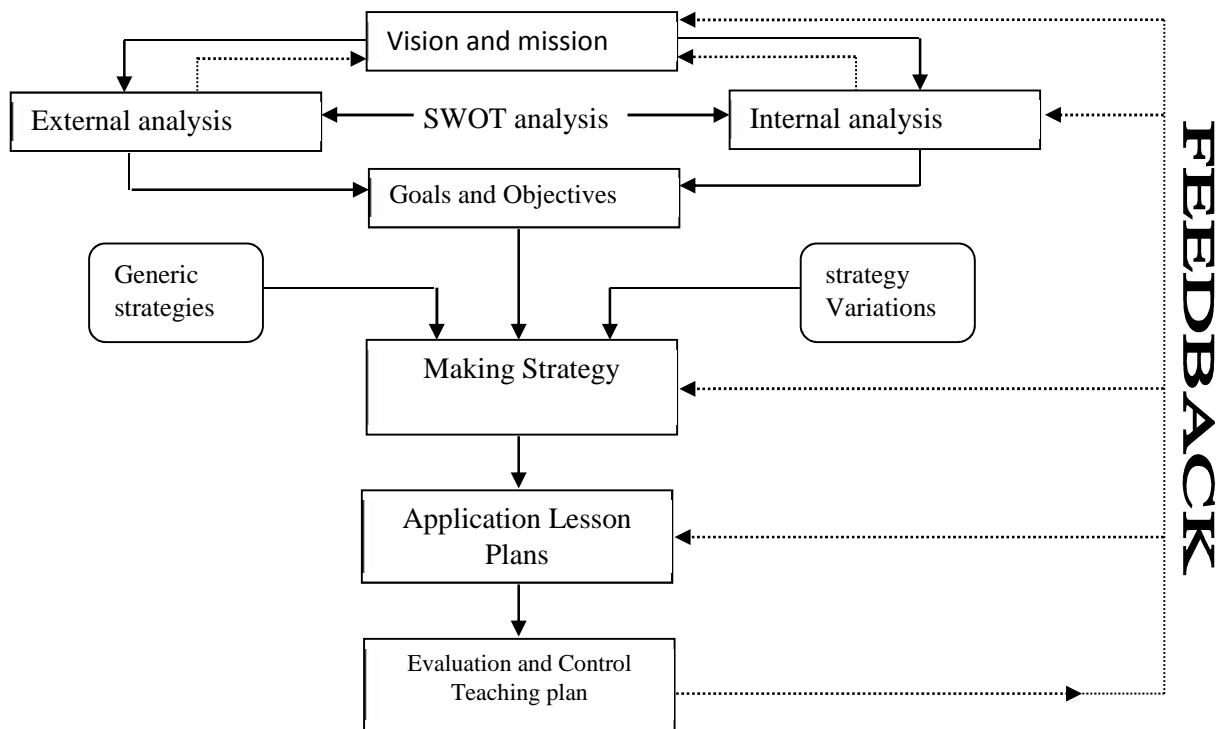


Figure 1. A model of Teaching Strategic Management

It should be noted that at the time of achieving the vision, mission, goals, and strategies of foreign language teaching, the teacher should pay attention on language development of children in accordance with national education ministerial decree number 58 of 2009 on 17 September 2009 on Early Childhood Education Standards. Foreign language teaching in early childhood emphasizes on the introduction of a foreign language and communicative language. Furthermore, Figure 1 shows a model of strategic management which is carried out before starting to teach. The elaboration of the teaching strategic management is as follows.

First, the author defines the vision and mission of teaching foreign language in early childhood by doing a SWOT analysis and external and internal analysis. In this case only limited scope of foreign language teaching, which is the external analysis, can be anything beyond the psychological condition of teachers and students that support and hinder the teaching of foreign languages, for example, in terms of infrastructure or the need of teaching foreign language teaching. While the internal analysis looks into the psyche of teachers and learners themselves, a teacher must know the weaknesses, advantages to himself and the learners so that they can predict the chances and consequences that exist. After it appeared, the vision that is of interest will be achieved in the activities of foreign language teaching. Vision in foreign language teaching can be the core competencies. Furthermore, the manufacture of the mission is a description of what is to be achieved and to whom (Sagala, 2010).



Second, the author determines the goals and objectives of foreign language teaching. The purpose is a qualitative statement regarding the circumstances/results that will be achieved in the future. According to George A. Steiner, there are some principles that should be considered in the process of determining objectives, namely: appropriate (Suitable), Feasible/Achievable, Flexible, Motivating, Understandable, Related (Linking), and Can be Measured (Measurable). These goals are still considered to be more comprehensive and should be aligned with the target, which is more specific targets, limited in time, can be measured and quantified (Augustine 1996). Goals and objectives in foreign language teaching here are called the basic competence.

Third, making strategy can be obtained from the two elements of the generic strategies and strategy variations. Generic strategy is a strategy that has been used by most of the people, while strategy variation is a strategy developed from the new strategy, which is better than the existing ones. The strategy is a powerful management tool to achieve the goal of teaching foreign languages; therefore the strategies used in the teaching of foreign languages in early childhood using student centered approach and methods of early childhood learning.

According to Siraj-Blatchford student centered approach, there are three main elements, namely: 1) to create a learning environment, including organizing a variety of materials and resources, providing an experience that is relevant, interesting, new, and providing opportunities for active exploration and asking, including a lot of conversation among children and between children and teachers to develop linguistic competence, 2) to conduct direct teaching, including demonstrations, answer questions, and direct the child's attention, 3) to do scaffolding, including directing children to new aspects of a situation, helping children sort the various activities, and manage complex tasks by breaking it into parts that are smaller and easier to work. In essence student centered learning approach is an innovative learning, creative, educational, and fun (PAIKEM).

There are 10 methods of early childhood learning, which are: 1) the method of playing, which is a fun activity to do with volunteering or no pressure from the outside. The main activity is pretending, which priority is on the objectives, not the results. 2) Storytelling, the narration or explanation from the teachers to students to create an atmosphere of fun and exciting, increase the excitement of learning, encourage the children, attract their attention, dynamic (not watching), give a funny situation, involve children either emotionally or physically, full expression (no exaggeration), generate curiosity, and the time is adjusted to the level of child development. 3) The singing, the singing activity can create fun, relieve anxiety, express feelings, build confidence, help memory child, develop a sense of humor, develop thinking skills and children's motor skills as well as make the closeness of the group. 4) Unified method, which optimally integrates learning into the curriculum or areas of children's development of various abilities. 5) Method of travel works, a method that gives a chance for learners to observe and obtain information, review the world directly around the child. 6) The method of demonstration, that means doing something with explanations, instructions, and demonstrations directly. 7) The method of conversing, which means communicating each other thoughts, feelings, and needs verbally to realize a receptive language that includes the ability to listen and understand the speech of others and expressive language that includes the ability to express opinions, ideas, feelings, and the needs of others. 8) The method of administration tasks, namely task



granted which can encourage children to be more interested and comfortable in doing their tasks. 9) The method centers and circles, which gives freedom to the child to choose the center of interest. 10) The quantum teaching method, a method that assembled into packages multisensory and multi-intelligence, which is compatible with the brain, in order to achieve effective learning or shaped TANDUR (*Tumbuhkan / Grow, Alami / Natural, Demonstrasikan / Demonstrate, Ulangi / Repeat, Rayakan / Celebrate*). Referring to the explanation of the approach and methods above, it requires the teachers to be smart in combining the approaches and methods appropriate to the theme and development of children, and child characteristics.

Fourth, the teaching plan application is an implementation of the mission, goals and strategies of foreign language teaching in early childhood can be an outcome and involve the development of the quality of learning. Implementation is very important; therefore it is very necessary foresight and teachers' expertise in implementing the plan of instruction. In essence, teachers must have four competence in accordance with Law No. 14 Year 2005 on Teachers and Lecturers Article 8, that the competence of early childhood teachers/kindergarten's four competencies, namely: 1) pedagogical, i.e. the ability of understanding of the learners, the design and implementation of learning, evaluation of learning outcomes, development of learners to actualize all the potentials, 2) professional competence, namely the mastery of learning materials is broad and deep that covers subjects curriculum materials, and scientific substance including the material as well as mastery of structure and scientific methodology, 3) personal competence, i.e. the personal capabilities that reflect the personality and the learners' characteristics, stable, mature, wise and authoritative, being an example to the students and noble, and 4) social competence, i.e. the ability of teachers to communicate and get along effectively with students, staff, parents of students and the surrounding community.

The implementation of the mission, goals and strategies will look at the process of teaching a foreign language, which all of them were written by teachers on the syllabus and lesson planning in teaching a foreign language to early childhood. Implementation of the strategy in the process of foreign language teaching in early childhood by using a student centered learning approach, teachers should be able to get in on the world of children and make a child happy, calm and comfortable in learning a foreign language. Once the child feels so, then the teacher started teaching method which has been chosen according to the theme.

There are three main steps to apply playing teaching method; namely foreplay phase, play phase, and the conclusion phase. 1) foreplay phase: a. the set-up of students, namely: i) Teachers convey the purpose of play activities to the learners, for example: the aim of this play to get to know the names of fruit in Arabic. ii) Teachers submit the rules to be followed in play activities, for example: they should not fight each other in play and be regular. iii) Teachers offer tasks to each child to make toys, for example, every child looking for a toy shaped fruits in a toy; b. The stage of preparing the materials and equipment required. For example: toy fruits, pictures of fruits. 2) Play Phase: a. Child toward the space provided, b. With the guidance of a teacher, ask participants mimicked the game in the name of the fruits mentioned teachers while showing the fruit of the call. Then swap with another friend of his, c. Once the activity is completed the students return the toys in the toy. 3) Cover; a. Teacher asks participants to name the game



pieces in the picture, b. The teacher asked what she likes fruit, c. Teachers explain the benefits of each fruit.

The application of storytelling method should use props, such as a simple picture story according to early childhood or stuffed story. The steps that must be done as follows: 1) Set the destination theme, 2) Establish the form props used to tell stories, 3) Establish draft measures storytelling, 4) Establish a draft assessment storytelling. The application of the singing method is usually favored by the children in language learning, because children can sing and move the body in accordance with the instructions of teachers, for example; singing about their bodies. Here, children are imitating the singing of the teachers while enumerating a member of the body while moving the body.

The application of unified method; application of two or more methods into one activity, for example: the combination of a method of playing, stories and singing, so children are invited to play with the theme of fruits such as demonstrated above, then the teacher tells the life of the fruit after that learners are invited to sing pieces with foreign languages. This method is often used in teaching in early childhood and is famous around the year 1997an until now.

The application of the working method is by traveling. This method is rather complicated because it requires some efforts but it makes children happy because in addition to learning the language, they can also do sightseeing. Stages that must be done in this methods namely: 1) setting the location in accordance with the theme, 2) observing the location and contacting the manager of the location, 3) formulating a program of activities, which include: setting a goal, the guarantee to achieve goals , time, money, and anticipation of the existence of barriers, 4) establishing the organizing committee (if necessary), 5) preparing materials and equipment as well as necessary equipment, 6) formulate order activity, 7) request permission and participation of parents.

The application of the demonstration method; generally design crafting, which includes: 1) determine the purpose and theme activities 2) Establish demonstration selected, 3) Setting up tools and materials, 4) Establish operational measures, 5) Develop assessment. Some examples in foreign language teaching is when the teachers mention the name of the animal with a foreign language, then the children were asked to demonstrate the motion of animals while sounding the voice. The application of the chatting method can be carried out between the teacher and child or children with other children, for example is when the teacher can ask the children to a foreign language is simple or ask the children pair up two people came forward to converse simple foreign language (eg greetings, asked name, news, etc.)

The application of the assignment method is given to train auditory perception, receptive language skills, focus and build the child's motivation, for example is when the teachers can give assignments to blacken foreign language writing or coloring and so on. The application of the method centers is done in centers that you want children, teachers at this center can tell you about existing centers while showing objects that exist in the centers by using a foreign language.

The application of quantum teaching methods requires teachers who are creative and innovative. We recommend that teachers use methods of quantum learning in foreign language learning by encouraging children to watch foreign language films, after the children were asked storytelling and remembered to mention foreign language, mimicking the movement.



From various methods elaborated previously helped teachers in teaching a foreign language. During the learning process the children feel happy and often repeating the foreign language without a teacher. They often sing songs in a foreign language during recess. According to researchers, it is a success because the children feel happy and comfortable. Thus, still on the learning process there are constraints, but not to interfere with learning.

Fifth, evaluation and controlling of the teaching plan. Evaluation is a continuous process of collection and interpretation of information to assess the decisions made in the design of a teaching system. As for the evaluation function, namely: 1) to provide a basis for assessing the results of operations which have been achieved by learners, 2) to provide guidelines of the teaching program which is determined and implemented, 3) to create policies and decisions, 4) to know the results achieved by the learners, 5) to revise the programs and teaching materials. The objective evaluation here, namely: 1) Knowing how far learners master the material given, 2) Seeking and finding the causes of success and several unsuccessful learners, 3) Knowing the advantages and disadvantages of teaching strategies. So teachers make these evaluations pointing to know the success of learners. The results of these evaluations can be in the advantages and disadvantages of learning from the beginning to the end of the lesson.

This evaluation was conducted by researchers at the time of completion of learning, making it easier to improve planning future learning. Control Strategy, there are three questions to be answered, namely: 1. How do we determine the results of teaching?, 2. What factors should be controlled if the teaching is stopped?, 3. Who makes the decisions and on what basis?

Evaluation besides do researchers also reported to the principal once a week, sometimes even vice principals come into the classroom. Evaluation and control should be done as a feedback for improvement of management strategies that do.

CONCLUSIONS AND SUGGESTIONS

Teaching a foreign language in early childhood is very effective to implement, because at that age the child's brain is still brilliant and children are programmed to learn language. Thus, the teacher makes a management strategy to facilitate the teaching of foreign languages in the learning process and achieve the desired teaching objectives. Simple strategy management model created by teachers consists of vision and mission, goals and objectives, strategy development, application of teaching plans, evaluation and control of the teaching plan.

Strategy of foreign language teaching in early childhood teachers use that learning to student centered learning approaches and methods of early childhood education that consists of: 1) Method of playing, 2) storytelling, 3) method of singing, 4) unified method, 5) method of travel works, 6) The method of demonstration, 7) The method of conversing, 8) The method of administration tasks, 9) The method centers and circles, 10) quantum teaching method.

For parents and teachers should teach foreign languages to children from an early age as the brain child quickly receive the language to be deeply embedded in his brain. Teaching foreign languages to children should be fun.



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EARLY CHILDHOOD SEX EDUCATION FROM GENDER PERSPECTIVES

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Abstract: The increasing of sexual abuse to children reminds educators to be cautious. But becoming cautious is not sufficient, there should be a concrete action to make children recognize and understand early warning about something that threatens them. The problem is that materials for early childhood education do not include sex education. Because there is an assumption, if children are too early in getting sex education, they will be trying to doing sex. As educators we must change this assumption. Because teaching sex education to children does not mean teaching them to do free sex when they get older. We must give clear understanding to the society that the importance of sex education to children is to make children aware about themselves and also to protect children from sexual violence. The purpose of this paper is to explain the importance to include sex education in the curriculum of early childhood education.

Keywords: *early childhood, sex education, gender perspective*

INTRODUCTION

Schools should teach sex education. This idea first appeared after the incident of sexual abuse against the Jakarta International School students. This idea is relatively new to the kindergarten teachers in Indonesia.

There is an assumption that a child is too early to get sex education. We must change this assumption. Early childhood sex education is not to teach children to do free sex when they grow up later. But to provide an understanding of the condition of the body, the condition of the other sex, and protect and prevent children from sexual abuse. Early childhood sex education should be done step by step according to their gender and their age. Therefore, the objective of this research is how to develop early childhood sex education in Islamic gender perspective in the context of Bloom's taxonomy (1956) and the Curriculum 2013?

Sex Education Early Childhood in Islamic Gender Perspective

In Indonesia, Islam is the majority religion of the peoples. Many *ayah* (verses) in Al Qur'an and *hadist* of prophet Muhammad teach us how to protect our children against sexual abuse. Islamic sexual education values for girls and for boys are different. Therefore, Islamic sexual education values are in gender perspective.

* The tables in this article are quoted from an article written by Endang Tri Djatmiowati, Ria Angin and Ernawati, "Models and Materials Sex Education Early Childhood Gender Perspective to avoid Sexual Abuse" Journal of Horizon Education, October, 2015, Volume XXXIV, Number 3, pp 437-459. This article discusses the sex education materials early childhood in gender perspective in the context of Islamic values.



Principles of sex education early age are summarized as follows (Nurul Chomaria, 2014:101-163):

1. Children from an early age, should be trained to have a sense of shame. Children are taught to understand which organs can be seen by others, and which ones should not. Kids should also be taught to dress that close the genitals.
2. Boys are educated as masculine. Girls are educated as feminine. Physically and psychologically, boys and girls are different. Such differences have been created by God. The difference is not to discriminate, but because boys and girls have different roles. Because of these differences, Islamic values teach that boys becomes man, and the girls becomes woman. Islam requires that men have a masculine personality, and women have a feminine personality. Islam does not want a woman who resembles a man, nor a man who resembles a women. So, it should be socialized to children since they are young to dress according to their sex identity. Ibn Abbas ra. said: The Messenger of Allah cursed the men who resemble women and women who resemble men. (Reported by al-Bukhari).
3. The parents should separate the beds for daughters and sons. Children between the ages of 7-10 years old is the age when the children's curiosity grow rapidly. They are not just thinking about themselves, but also about anything outside themselves. Separation of their beds was an effort to bring awareness to children about their existence. If separation occurs between them and their parents, at least the children have been trained to be independent. Children are also trying to learn to release their attachment to their parents. If the bed separation is done between brother and sister, it builds an awareness of the gender differences.
4. The child should be introduced on three moment of time, when the child could not enter the room of adults except ask permission first is: before the dawn prayer, noon, and after the evening prayers. The three moment of times are very personal. (See: Surah al-Ahzab [33]: 13). If children understand this, they become courteous.
5. Children are taught how to clean their own bodies. Children need to know about *hadast*. The child should also know about how to clean the body after urination (toilet training). This method will build the personality of the child being cautious, independent, love of personal hygiene, able to master self-discipline when they use the toilet.
6. The children should be introduced to her *mahram*. A man can not marry any woman. Women who are forbidden to marry and those who are allowed to marry, has been determined by Islamic law. This information should be delivered to children in order to understand. This understanding will make the children to be careful in making friends. This is one of the most important parts of the introduction of the position of people who are forbidden to marry in the sex education of children. This information shows that Islam forbids incest. Incest is a marriage between siblings or their mahram. Who are these mahram, Allah has explained in Surah an-Nisa '(4) verses 22-23.
7. Children are taught to keep their eyesight. Children should not see the pictures or movies containing pornographic. Therefore, keep children away from the image, movie, or readings containing elements of pornography.
8. Children should be taught not to do *ikhtilat*, which is when men and women meet and interact freely. They are free to see each other and touch each other. *Ikhtilat* is prohibited because this kind of

interaction is forbidden in Islam. Therefore, do not let the child go to the places where men and women can interact freely.

9. Children are taught not to be alone with her boy/girlfriend. This kind of interaction called *khalwat*. They usually choose a hidden place, which can't be seen by others. As *ikhtilat*, *khalwat* is an actions that lead to free sex. Children from an early age are taught to avoid doing this.
10. Children must be taught to beautify themselves in Islamic ways. People usually beautify themselves in order to look charming. Actually to be pretty is not for immoral purposes.
11. Children should be introduced to *Ihtilam* and menstruation. *Ihtilam* is the sign for the boys when they start to enter the age of puberty, and menstruation is the sign for girls. Introduce your child about *ihtilam* and menstruation in Islamic perspective. Although learning about ihtilam and menstruation is for teenagers, children should be introduced according to their level of understanding.

Early childhood sex education should be delivered correctly. This is because children absorb a lot of wrong information about sex from the media. Sex education in early age is to prevent children from sexual abuse and deviant sexual behavior. Actor of children sexual abuse usually those who have a close relationship with the children. Close relatives are often the actors as well. Therefore, parents should pay attention to this issue. Keeping children from sexual abuse is their duties. The parents have the right and responsibility in the sex education of their early childhood. Schools also have a role in the task of this duties. Schools and parents must work together to save children against sexual abuse.

Early childhood sex education should be taught in stages depending on their ages:

A. Under 5 years (1-5 years)

At this age, the sex education is easy, that is by starting to introduce his/her sex organs. The explanation does not need to be presented in detail because the attention of children is usually shorter, for example when bathing the child, the child can notify various organs of the body, such as hair, head, arms, legs, stomach, and do not forget the penis and the vagina or vulva. On this momentous occasion, parents should explain about the different characteristics of sexual identities of boys and girls. Children should keep their genitals. Other people are forbidden to touch their genitals, except their mother, themselves, or a doctor who will help them when they are ill. If anyone forces to touch their genitals, the children need to defend themselves and report that to their parents, teachers, or immediately shout out loud, so nearby people can help them. Children will be safe from sexual abuse.

B. Ages 3-10 years

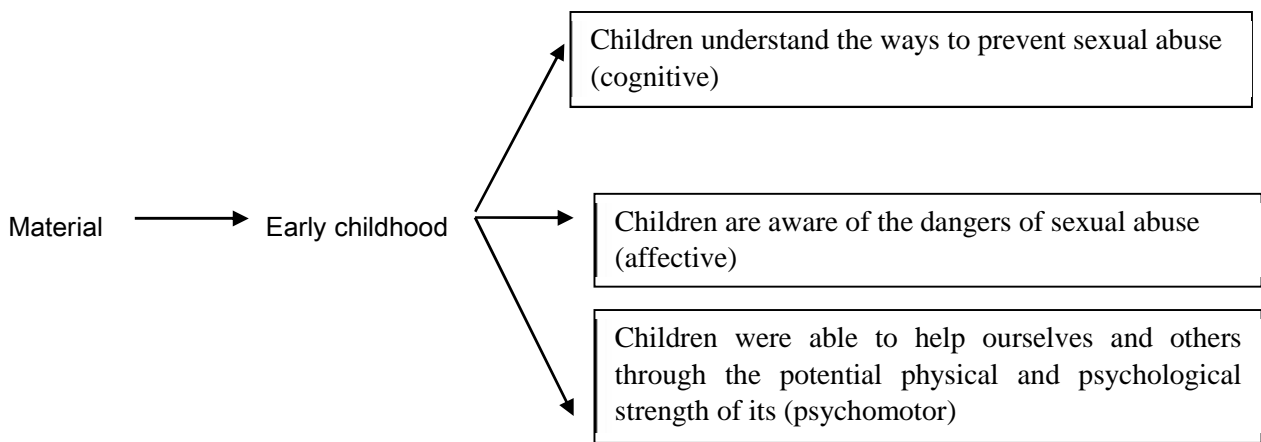
At this age, children usually begin to actively ask about sex. For example, children will ask where they come from or general questions such as how is the origin of the baby. The answers which are simple and honest are usually effective. Example 1: "Babies come from?" You can answer from the mother's stomach. Or you could show a mother who is pregnant and showing the location of the baby in the mother's stomach. Example 2: "How did the baby get out of your stomach?" You can answer the baby get out from the vagina or vulva. Example 3: "How can a baby be in the stomach?" You can answer that the



baby is there because of a seed given by the father to the mother. Meanwhile, research shows that the actors of violence against children, are whom closest to the children. Therefore, children should be told the people that should be avoided.

The Development of Sex Education Material of Early Childhood Gender Perspective Using Bloom's Taxonomy (1956)

Early childhood sex education materials can be grouped into four themes, namely (1) Me and my body; (2) Me and my cloth; (3) Me, my family and people around me; (4) How to Maintain and Keep the Body. The first material, "Me and my body" is a theme that will give an understanding of the organ and its function. This theme will also provide children about what is a very important organ and not everyone has the right to hold it. The second material, "Me and my clothes", is the themes that specifically give an understanding to children on the child's clothing avoid sexual abuse. The third material, "Me, my family and people around me," will make a child understand about his/her relationships with the people around him. This material is important because the perpetrators of sexual abuse are those close to the victim. This material will build on the child's sensitivity towards people who intend evil. The fourth material is "How to maintain and Keep the Body". This material relates to the most intimate organ to be protected and cared for. Submission of four (4) themes should follow Bloom's taxonomy (1956), which includes three domains, namely cognitive, affective and psychomotor.



Cognitive domain is a domain that includes mental activity (brain). All attempts to give an understanding regarding the activity in early childhood are related to sexual abuse in the cognitive domains. Domain of affection includes attitude and values. Providing material early childhood sex education is expected to foster the sense of the possibility of occurrence of events that threaten child sexual abuse. Furthermore, psychomotor domain is the domain associated with the skills (skills) or the ability of a person to act after receiving specific learning experience. Psychomotor learning outcomes are a continuation of the cognitive learning (understanding something) and affective learning outcomes (which is only visible in the form of a tendency to behave). This leads to the psychomotor domain of physical activity. Submission of materials early childhood sex education would automatically raise the response to the child to take real action.



METHOD

This study was conducted in Jember. The primary data sources are teachers of kindergarten / early childhood. The method used in this research was by collecting data through interviews and focus group discussion.

FINDINGS AND DISCUSSION

Early childhood sex education materials are grouped into four (4) major themes. The themes are built using Bloom taxonomy approach (1956), which includes three domains, namely cognitive, affective and psychomotor. Here is a summary of the material:

Table 1. Development of sex education materials for early childhood within the framework of Bloom

TOPIC	DEVELOPMENT ASPECT		
	COGNITIVE	AFFECTIVE	PSYCHOMOTOR
A. Me and my body	<ol style="list-style-type: none"> Children knows the names of organs Children know the function of each organs 	<p>Children accept differences between male and female organs also the functions</p>	<ol style="list-style-type: none"> Insert the food and drink into the mouth using the right hand. Children practice to tiptoe, jump, walk and run with both feet Communicate with others using oral language
B. Me and my clothes	<ol style="list-style-type: none"> Children know the differences between male and female cloth Children understand the function of cloth 	<p>Children try to select cloth before used</p>	<ol style="list-style-type: none"> Children wear their own cloth according to gender Children wear clothing that is clean and tidy Children wear clothes that cover their <i>aurat</i>
C. Me, my family, and people around me	<ol style="list-style-type: none"> Children know family members consist of father, mother, brother, sister, grandfather, grandmother, uncle and aunt and housekeeper Children know the people around them, consist of peers and neighbors etc. 	<ol style="list-style-type: none"> Mutual love between family members mutual love between family members Mutual respect Mutual help Mutual friendship Be careful if there are neighbors or everyone done strange actions 	<ol style="list-style-type: none"> Boys and girls do not sleep in one room The child was separated from his father and mother, uncle/aunt The child is not denied the parents Where to go to school or play, the children tell the parents. Helping a friend or neighbor when suffering Rejecting an invitation from anyone to go to a quiet place alone Reject anyone who gives money or food that is not known by parents
D. How to maintain and take care of my	<p>The children know how to maintain and take care of the body.</p>	<p>Children can keep and take care of their own body.</p>	<ol style="list-style-type: none"> Children cut the long fingernails. Children wash their hands before eating Children can wash their own



body

genitals.

4. Children can shower and wash their hair by themselves
5. Children are taught when finished bathing, dressing direct
6. Immediately cried when someone holds their sex organs and they feel uncomfortable

Source: (Endang, 2015)

Sex education materials at an early age became an integral part of the curriculum in 2013. Teachers could design into the learning materials that interest the children. The material should include basic competences of the curriculum. The following table is an example of material that is based on the basic competence of curriculum in 2013:

Table 2. Examples of early childhood sex education materials

Core competencies	Basic Competence	Indicators	Content Development
KI-3 Recognizes self, family, friends, educators, neighborhood, religion, technology, art and culture at home, at playground and early childhood education by: observing, with senses (seeing, hearing, smelling, feeling, fingering) asking : gather information, reason and communicate through play activities	3.4 Knowing how to live healthy	3.4.1 The child can take care of his body	3.4.1.1. Me and my body
KI-2. Having a healthy behavior, curiosity, creative and aesthetic, confident, disciplined, independent, caring, able to appreciate and tolerant of others, able to adapt, honest, humble and polite in interacting with families, educators, and friends	2.4 Have the behaviors that reflect the aesthetic attitude	2.4.1 The child can recognize the clothes that will protect him from the sex abuse	2.4.1.1 Me and my clothes
KI-3 Recognizes self, family, friends, educators, neighborhood, religion, art, technology and culture at home, at play and the units of early childhood education by: observing, with senses (seeing, hearing, smelling, feeling, fingering) ask: gather information, reason and communicate through play activities	3:13 Getting to know the emotions of self and others	3.7.2 Children know the whole family	3.7.2.2 The family and the people around you

Source: Endang (2015: 458)



Teaching the four themes is not simple. These themes are sensitive. There are things that are still taboo in society. Therefore, educators or teachers have to understand the local wisdom. The sensitive themes include "Me and my body" and "How to maintain and take care of my body". Educators rarely openly explain this theme. Society's perception is disrespectful when someone calls male genitals with a penis and called the female genitals with vagina. Society has a habit of calling penis with birds and vagina with butterflies. This habit followed by the teacher. It's not good for children. Children will think that if the bird and butterfly touched by an unknown person will not be dangerous because it is just a bird or a butterfly. Therefore, this bad habit must be changed. The penis is a penis, vagina is a vagina. Teachers or educators should not say it with another name. Children should be given an explanation in a right way. No one should not touch it except mother or doctor when they are ill.

The theme of "How to maintain dan take care of my body" will give an understanding to children in their early childhood about how to care (related to cleaning habit) and save them from the pedophiles. Educators can use a special media, such as dolls, so that the children will fully understand. If teachers want to teach the sensitive materials, the class should be divided into two groups. Male students gathered into one group and also a group of female students so educators can provide a more detailed understanding. Teachers can also create an animation about the help for children who are facing sexual abuse.

CONCLUSIONS AND SUGGESTIONS

The basic principles of early childhood sex education should be based on the values of Islam. This is because the majority of Indonesia's population are Moslem. Islam has the values of gender equality, this could be a resource for early childhood sex education in gender perspective.

Furthermore, sex education in early age is important. If teachers want to develop, teachers need to understand the growth of the child's understanding. Teaching methods should match the child's age. Teachers can use the methods of Bloom's taxonomy. This is just an example. Many other methods could be used. Sex education in early age can be started from the simplest thing, such as 1) introducing the anatomy of the body, 2) introducing biological life cycle of humans and animals, 3) teaching children to wash their genitals, etc.

Early childhood sex education is not only done by the school. The role of their family, father and mother as well as the environment surrounding children are very important. Let us save our early childhood from sexual abuse.

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A LITERATURE REVIEW: THE IMPORTANCE OF PSYCHOLOGICAL WELL-BEING IN EARLY CHILDHOOD EDUCATION (INDONESIAN CASE)

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Abstract: Early childhood education can be done formally (day care, playgroup, kindergarten) or informally. By undertaking early childhood education, parents expected that children will be ready for school. In this process, we must give attention to and attempt for child's psychological wellbeing because psychological wellbeing will maximize the process of physical, cognitive, social and emotional stimulation. Unfortunately, there are still many educational institutions ignoring the aspect of psychological well-being. Children's school activities are just focusing on the preparation for school tests and are crammed with a variety of exhausting activities, which reduce the children's psychological well-being. Preparing children for school is important, but teachers and parents should not ignore the psychological well-being of children. If we neglect children's psychological well-being, it will reduce their readiness to face school activities. This article discusses ways to improve children psychological well-being through early childhood education and make them ready to face the world of school.

Keywords: *Psychological well-being, early childhood education, school program*

INTRODUCTION

Early childhood is the most important initial period in human growth and development, because in early childhood, there is a potential development of children. Approximately 50% of the capacity of human intelligence has occurred when the age of 4 year and 80% have occurred in 8 year old (Noorlaila, 2010). Psychologists often refer to it as a golden age. According to Piaget, the young learner thinker is immature, naïve and still has limited abstract thought (Stephen, 2012). That's the way it is important for parents to understand and doing appropriate stimulation for the child development. Therefore it is important for parents to know about this and the stimulation for children's growth.

One way to provide stimulation that is to follow the activities of early childhood education (PAUD in Indonesia). Early childhood education is an education for child in age before they starts school, and implemented to prepare children before entering school, at the age of 0-6 years (Basuki, 2012). Since this age human grows rapidly. Early childhood educations is not confined to Kindergarten (TK) as a formal preschool education, but includes other activities, are like Playgroup, Daycare, and other similar early childhood. Awareness of the community to provide education at an early age began to increase, although not yet reached what is expected. It can be seen from the data released by Direktorat Pembinaan TK dan SD (Directorate of Kindergarten and Elementary Indonesia), which revealed that in 2007 the Gross Enrolment Ratio (GER) PAUD / TK has reached 26.68% and the majority of early childhood education



(PAUD) held by the public (private) which is about 98.7%. However, in 2013 an increase in gross enrollment rate of early childhood education in Indonesia in the amount of 63.01% (Pusat Data dan Statistik Pendidikan Kemdikbud, 2013).

In addition, there are too high "expectations" of society which is in cognitive abilities aspect , which led the development of early childhood education less precise. PAUD is essentially an effort to provide early education as a foundation for the development of the whole potential of children, cognitive, affective and psychomotor potential in appropriate ways to their development, one of the programs is to learn through play. Because of the ability of children who learned prematurely, just to satisfy the ego of his parents only and not for the interests of the child (Monks, Knoers & Haditono, 2006).

Early childhood education is being developed not only cognitive aspects. But keep in mind other things, including the psychological wellbeing of children. This paper tries to offer development aspects of early childhood education by using psychological wellbeing of reviews belonging Ryff. To improve psychological well-being of children, we can do educational process that integrates learning and efforts to improving children psychological well-being. Later in the day when children are entering school, he will mature and do not have problems, such as; experiencing stress, and school refusal.

DEFINITION OF EARLY CHILDHOOD EDUCATION

According Undang-undang No. 20 Tahun 2003 on Sistem Pendidikan Nasional (National Education System), the existence of early childhood education is legally recognized. It is contained in section seven, chapter 28, verses 1-6, where early childhood education aimed at pre-school education ie children aged 0-6 years. Undang-undang No. 20 Tahun 2003 states that the definition of early childhood education is:

“Suatu upaya pembinaan yang ditujukan kepada anak sejak lahir sampai dengan usia enam tahun yang dilakukan melalui pemberian rangsangan pendidikan untuk membantu pertumbuhan dan perkembangan jasmani dan rohani agar anak memiliki kesiapan dalam memasuki pendidikan lebih lanjut.”

In other words, it is a development efforts aimed at children from birth up to the age of six years are accomplished by providing educational stimuli to help the growth and development of children physically and mentally in order to have the readiness to enter further education.

According Permendiknas No. 58 of 2009 on Early Childhood Education Standards states that the achievement of development illustrates the expected growth and development of children is achieved at a certain age range. Child development achieved an integration of aspects of the understanding of religious values and moral, physical, cognitive, language, and social-emotional. The growth of children which include monitoring the health and nutritional condition refers to guide health card (KMS) and early detection of child development. A good early childhood development will direct the child to be ready to enter the world of school. According to the National Education Goals Panel published by SECPTAN (State Polytechnic Early Childhood Assistance Network) of 2004 (Narendra & Moerhadi, 2007), there are five dimensions that indicate a child's readiness for school, namely; 1) Physical health and motor development,



2) social and emotional development, 3) the development of language, 4) approaches to learning, 5) cognitive and general knowledge.

EARLY CHILD EDUCATION IN INDONESIA

Many articles have been written related to ELT in Indonesia. Sadtono (1997), stated that ELT is an old profession; but in Indonesia it is still relatively young. Now, ELT has become a big business all over the world. To state clearly; the development of ELT in Indonesia cannot be separated from the development of ELT in other countries, especially the western countries such as the US and England. In terms of curriculum, The development clearly reflects that the change of curriculum is always in dance with the world current approach of language teaching such as audio lingual approach in 1960s to 70s, and communicative approach in 1970s to the present time (Komaria: 1998). Unlike Sadtono and Komaria, Huda (1999) discusses the teaching of English in Indonesia in relation to the era of globalization but , Unfortunately, the result of English teaching in Indonesia up to now is still unsatisfactory (Huda, 1999:8). This condition, according to him, is attributed to different factors such as teacher's competence, class size, time allotment, facilities, linguistic environment, and the national management. Many have commented on the need to change this teacher centered, banking style approach to ELT in Indonesia so that more learning takes place (Coleman 1987; Imperiani, 2012, Musthafa, 2002; Marcellino, 2008). The critical pedagogy could be one way to make the EFL curriculum more meaningful and locally relevant to Indonesian students which could result in better language proficiency.

Early childhood education in Indonesia has been experiencing significant growth. Evident from the gross enrollment rate of early childhood education in Indonesia increased from year to year. This is certainly due to the support of the government and the active participation of the community. However, many irregularities lately occur when the admission of new students at the elementary school, the children are forced to take the test. Children must participating reading, writing and counting test (calistung) and psychological tests, whereas the requirements to enroll in primary school only age and the distance between school and home. Even in kindergarten - a child is only allowed to introduce letters and numbers only (Antara News, 2016). This demand violates government regulation PP No 17 tentang Pengelolaan dan penyelenggaraan pendidikan (Management and education provision) paragraf 3 of Article 69 which states that "*Penerimaan peserta didik kelas 1 (satu) SD/MI atau bentuk lain yang sederajat tidak didasarkan pada hasil tes kemampuan membaca, menulis, dan berhitung, atau bentuk tes lain* (Acceptance of students from grade 1 (one) SD/MI or other equivalent forms not based on the results of tests reading, writing, and arithmetic, or other form of testing." Teaches writing and numeracy in the preschool years will pose a burden on the children. Due to the implementation of the tests is not to the admission requirements of learners, but the test results are only used as mapping capabilities of new learners.

RYFF'S PSYCHOLOGICAL WELL-BEING THEORY

Psychological well-being is deeper concept of happiness, which covers all aspects of life. Aristotle proposed the term eudaimonia in his book entitled Nicomachen Ethics, meaning of eudaimonia is not just



happiness, but includes a comprehensive welfare (Bradburn, 1986). Ryff bring conception about the psychological welfare (psychological well-being) a process of long and deep. Just as a feeling of satisfaction and pleasure. Welfare is the feeling of useful, and has an influence on the surrounding environment (Dodge, Daly, Huyton & Sanders, 2012).

The sense of psychological well-being according to Ryff is the integration of mental health, clinical, and theoretical developments throughout life (life span development) which leads to the functioning of the whole aspects of positive psychology (positive psychological functioning) (Ryff, 1989). Due to the psychological well-being is a long process, so since early childhood should be introduced and taught about the concept. So that when he grows up and be on the wider environment, he can face the problem in environment. Moreover, children are also taught to appreciate a long process and not a moment's pleasure (happiness).

There are six dimensions in the psychological well-being (1) Self-acceptance, (2) Positive relations with others, (3) Autonomy, (4) Environmental mastery, (5) Purpose in life, (6) Personal Growth. Each dimension has individual characteristics; the following is an explanation for each dimension. The first dimension is self-acceptance this is defined as a central feature of the mental health as well as a characteristic of self-actualization, optimal functioning, and maturity. Thus, the holding positive attitudes toward oneself emerge as a central characteristic of positive psychological functioning (Ryff, 1989). Positive self-acceptance will make children, proud of their self so they have confidence in the future to accept others. First dimension is positive relations with others. Good self-acceptance will affect relationships with others. The ability to love is viewed as a central component of mental health. Self-actualizers are described as having strong feelings of empathy and affection for all human beings and as being capable of greater love, deeper friendship, and more complete identification with others (Ryff, 1989).

Second dimension is autonomy, which qualities as self-determination, independence, and the regulation of behavior from within. The child must have the ability to direct himself. Because of intrinsic motivation would be easier to influence children to achieve success. Then, third dimension is environmental mastery. The individual's ability to choose or create environments suitable to his or her psychic conditions is defined as a characteristic of mental health. Children need to understand that a lot of the environmental conditions in the vicinity, and the child must have the ability to control their environment, so that he can develop well.

Fourth dimension is purpose in life. Mental health is defined to include beliefs that give one the feeling there is purpose in and meaning to life. In this life, the children need to have aspiration. Due to the aspiration, they will have a future life goal, and productively transform and seek ways to reach that goal. Finally, fifth dimension is personal growth. Optimal psychological functioning requires not only that one Achieve the prior characteristics, but also that one continue to develop one's potential, to grow and expand as a person. After reaching their potential, then they should be briefed to continue toward a better and positive.

Psychological well-being is sustainable, which is a lifelong process. These processes are still happened and never stop, although person can achieve anything that makes him happy. Thus, when childhood they have introduced how to achieve psychological well-being. So that, as adults they can best



attempt to run it and can achieve psychological well-being. Especially to prepare children to enter school, these meet aspects of school readiness and avoid children to experience school refusal.

INCREASING THE PSYCHOLOGICAL WELL-BEING IN CHILDREN

Through Parenting by Parents at Home

The ways to improved psychological well-being of the children is not only pursued in school. However, parents should contribute from the family environment. This is because most of the time spent by the child is at home. Thus, stimulation is the most widely performed at home by the parents, not in schools through the guidance of teachers.

On the dimension of self-acceptance, the ultimate goal is to establish a positive self-acceptance against him. Parents can introduce the concept of self-introduction, starting from the body (eye shape, skin color, hair form, etc.), as well as the role that is appropriate to their gender. For example; you are healthy boy, look at your full round healthy eyes, good skin, and because you are a boy, later you will work like your father, in the future. A brief explanation can give idea to children, that he is healthy and well. That explanation will form self-confidence to the children.

Second dimension is positive relations with others. Good self-acceptance will affect relationships with others. Parents can explain the structure of the family, such as father, mother, brother / sister, grandfather, grandmother, and so on. The explanation is accompanied with a call for giving help, and compassion with other family members. For example; if the child is a first child, we could say. You are the first child, so you have to love the baby. The explanation will direct children to start a good relationship with other people, starting from their own family circle.

On the dimension of Autonomy, the child must have the ability to direct himself, thinking and acting what is best for him, the ultimate goal is independence. Parents can teach children self-reliance through daily activities, such as; breakfast, take a bath, exercise and so on. Because of children has regularity daily life, they will become independent. Parents can start from morning activity until bedtime. Habits are expected to be the foundation until he grows up.

Environmental mastery, Children need to understand that a lot of the environmental conditions in their environment, and they must have the ability to control their environment, so that they can develop well. Understand that there is life outside the home, will make children able to control the environment. Parents can provide this understanding by taking children to see the outside environment. For example; children are invited to ride public transportation, then parents can compare the different transport by public transportation and private car. In this way, parents can explain that the child has to adapt to the situation when in public transportation. Because not always able to drive a car when traveling.

The fifth dimension is the Purpose in life, in this life the child needs to have aspiration. Due to the aspiration they will have future life goals, and productively transform and seek ways to reach that goal. Children can be introduced to the profession of his parents, for example, his mother as a teacher and his father as office worker; so that children have an idea of what they can do when they grew up.

Personal growth is the sixth dimension. After reaching their aspirations, then the child should be briefed to continue to evolve toward a better and positive. Work and career were good, but did not stop like



that. Children need to continue to grow, and continue to benefit the environment. For example; invite children to participate in social activities parents. In early childhood, the main objective is to introduce aspects/dimensions of psychological well-being so that the child is not at all given the direct introduction to understand and perform. This activity is just the initial stage, and needs to be repeated with the development of the child's age. When the child grows up, then he/she can do it him/herself.

Through Integration with the Educational Curriculum in Schools

Formal institutions of Early Childhood Education in Indonesia are including child care, play group, and kindergarten (TK). Because these institutions are formal, they need a curriculum that contains Early Childhood Education, which can be used as a reference for teachers to guide children. Early childhood education is based on the principle of learning while playing, whose process is by delivering theme while learning. It is an integrative manner to develop the cognitive, affective, social and psychomotor.

On the dimension of self-acceptance, teachers can explain that God created a wide range of human. Among the human beings, there are differences between one another. The differences can be on skin colors, height, weight, and so on. Although we are created by God, we can be different from others, and we must accept ourselves, both the advantages and disadvantages. On the positive dimension of relations with others, if the child has been taught to accept what he was. Furthermore, children are taught to establish good relationships with their friends. Although there is a difference between him with other friends, children should receive it and want to make friends. Children are trained to make friends with other children.

On the dimension of Autonomy, mastery purpose of this dimension is a child capable of directing himself and act according to his ability. Teachers can direct the child to have an attitude of courage in voicing his desire. For example; when asked to come forward so he was not ashamed. On environmental mastery dimension, the teacher can direct the child to be able to adapt to the whole school environment, like with teachers, friends, so on. Children who feel comfortable and safe in the school environment, he was able to explore the medium of learning and is able to develop itself.

At the dimensions of Purpose in life, children are introduced to a variety of professions, for example; doctors, teachers, pilots, soldiers and so on. Introduction to the profession will make children have an overview of goals. Teachers can ask the learners to directly observe the activities of the profession, for example; visited the police station and others.

Personal growth is a sixth dimension. Children are given an explanation that achieve aspiration is not the end of a purpose in life. However, children need to continue to develop the capabilities and expertise, maybe a bit difficult to explain this concept of self-development in early childhood. However, teachers can conduct joint activities, to invite some people from the professions and asked to describe their activities. The learning activities in early childhood education are just a place to prepare children to face the real school activities. Various activities undertaken by teachers should always use the concept of learning while playing. Thus, the child easily accept and understand what we have explained the teacher.



CONCLUSIONS AND SUGGESTIONS

Early childhood education carried out both formally (day care, preschool, kindergarten or informal) or informal, whatever the choice in educate early childhood, noteworthy is the main purpose of education itself. The orientation of early childhood education is not the child's results have been achieved, but the process experienced by children. Learning material that covers cognitive, affective and psychomotor should be implemented with the principle of an exciting game.

Psychological well-being is a concept proposed by Carol .D. Ryff, which describes a person's happiness is not in the aspect of happiness, but more profound, which is being happy and content with his life, both intrinsically to receive themselves well, have the independence, had a purpose in life and become grow personally as well as extrinsic being able to establish good relationships with others, and mastering environment. There are six dimensions of psychological well-being, namely (1) Self-acceptance, (2) Positive relations with others, (3) Autonomy, (4) Environmental mastery, (5) Purpose in life, (6) Personal Growth. Psychological well-being dimensions can be integrated in the learning process at home and in early childhood institutions.

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AESTHETIC EXPERIENCE THROUGH DECORATIVE DRAWING TO STIMULATE CHILDREN'S IMAGINATION

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Abstract: This article is intended to discuss art that is concerned with children, so that children are able to bring up their imagination. Imagination is an activity that involves a reasonable job in developing a broader idea of what has been seen, heard, and felt. In imagination, a child will involve the brain's ability to think, so that the brain will develop. Developing a child's imagination requires a stimulus. Aesthetic experience is the basic ability of every human being to feel and live a state of interest, and it will emerge naturally from the outset. Decorative drawing is an activity that gives rise to an object by changing the existing form into different shapes or forms. This aesthetic experience will encourage children to think in new forms, bring more innovations, and have their imagination stimulated. The concepts associated with aesthetic experience, imagination, drawing, and decorative drawing will be discussed in this article. The end result of this study is to instill aesthetic experience through decorative images, so that children will get used to innovative thinking, and freedom of expressions.

Keywords: *aesthetic experience, imagination, and the Decorative Drawing*

INTRODUCTION

Seeing the development of technology and the rapid advancement of science today, it takes the next generation who are able to create a product creative and able to think critically. The ability of creativity cannot be separated by the influence of the imagination. Albert Einstein even proposed that imagination is more important than knowledge. Why this is so, the imagination is an activity that involves the mindset to create a picture or shadow - the shadow of a new, unique or different than usual. Through imagination, a scientist creates something that has never been created, thus becoming the latest discoveries of its time. According to Dorothy Singer, a professor of psychology at Yale University, children who are active imaginations tend to be more intelligent and sociable while in school. With imagination, children engage our brains, so intelligence is more honed.

Imagination is not going to happen without any aesthetic experience that will lead him to find a picture or a shadow in her mind. One of the figures, Clive Bell said "Aesthetics should depart from personal experience that a sense of special or privileged". One can only know 'what is' if ever experience it and not because it was told, so the aesthetic experience cannot be passed on to others. Because, aesthetic experience need experience directly received by a person to be able to feel. In drawing decorative needed the ability to raise one's aesthetic experience. At this time, decorative images are widely used as a medium of expression for someone to express his aesthetic experience. Nana Ganda



Prawira and Nana Supriatna explain the aesthetic beauty is usually used to refer to a value that high rank. In this framework, it is clear aesthetic nature has a broader scope than the nature is beautiful because it is beautiful now is one category in its environment. Similarly, the aesthetic value is not composed entirely of beauty. In this article will explain how to bring aesthetic experience through decorative image so that it can stimulate a child's imagination. The purpose of this study was to determine how to bring aesthetic experience through decorative images in order to stimulate the child's imagination.

This article was written using a conceptual writing method, by collecting some theoretical concepts that support this writing. The concepts that are used as a reference with regard to the concept of aesthetic experience are the concept of imagination and the concept of decorative drawing.

AESTHETIC EXPERIENCE

Emanuel Kant in Kasiyan (2011) explains that the human experience is divided into three, namely the experience of reality (phenomenon), the experience of beauty and moral experience. Experience the beauty of this is a manifestation of the function of an artist. In a work of art, each person has a different aesthetic experience - different, that is what makes someone will create different feelings - depending upon art.

Yeremias Jena (2014), the aesthetic experience is the most important part of the experience of the encounter with works of art. Every aesthetic experience always involves a phenomenon, whether an object or set of objects, events are repeated, a strand of melody, and the like, which are experienced as having a certain ideal form (ideal form). Indeed, the aesthetic experience has a strong subjective side, but also cannot be released from certain objective qualities of the aesthetic object. As evident in the experience Nouwen above, the artwork "Prodigal Son" with the qualities of its objective to encourage the subject to experience ourselves and explain the experience. Yeremias Jena also describes the characteristics of aesthetic experience as follows.

First, the aesthetic experience that involves a deep relationship between the individual art object experienced as an attitude or state of mind when one is dealing with an object or artwork. According to David Hume, referring to a state of mind, there is a subjective perception of objects of art and feelings caused. Second, individuals knowingly and voluntarily select objects or works of art for the sake of aesthetic experience; that the object can be any object or event. Individuals who adopt the object is transforming into an aesthetic object. Third, traditionally adoption aesthetic attitude is always under the control of individuals. It is a voluntary and conscious attitude on the part of individuals. In that sense, every aesthetic experience involves a subject-object distinction firm with a view to maintain control of the individual's subjective. In addition, the aesthetic experience is also distinguished from experience that simply are subjective feelings, but because of the control of reason subject for his experience, as well as aesthetic feeling caused it to be "pure bliss, delight, raises a sense of awe and excitement" (Ibid in Yeremias Jena: 2014).



IMAGINATION

Imagination is divided into two, namely verbal and visual imagination. Verbal imagination is the imagination that is formed by the words in the human mind and processed in the left brain. While the visual imagination is imagination that shaped the images in the eyes of the human mind and are processed by the right brain. Because of the ability to process words - words in children tend to be less, so more raises imagination in the form of images. The development of a child's imagination will not appear if no stimulus to build a child's thinking. One way to bring out the imagination in children is by drawing.

Imagination is the power of thought to imagine (mentally) or create pictures (paintings, essays, etc.) for the event based on reality or experience someone. Imagination is also the strength or the process of generating ideas. Primadi Tabrani (2000) describes the essence of imagination as a learning process, the process of thinking, and the process of creation. Thus, imagination exists only in human mind which is to imagine pictures or words. Fictional imagination only occurs in wishful thinking, not actual. Meanwhile, things or something imagined in the mind called the image. If we move to papers, what we imagine must rely on the images which are in our heads, as seen through the eyes of the mind to produce an image that will be drawn.

Imagination sometimes appear suddenly, accidentally crossed the human mind, but not infrequently, imagination deliberately raises to think of an issue or problem, so the imagination can be used to find a solution to a problem. Sometimes, the imagination can turn into violent and uncontrollable processes. Therefore, it needs proper distribution media that imagination becomes more focused and produce things that are positive and useful and do not harm others.

Adults who have learned a lot of vocabulary are more likely to use the words of the imagination, so many adults who experienced dullness of the imagination with images. But not a few who remain sharp visual imagination and develop well. Whereas in children who do not know a lot of vocabulary will visualize what he saw and thought in the form of an image in their minds. "Children are beings who are accustomed to thinking of using images. They do so much before they have language skills "(I.Robertson, 2009). So it can be concluded that the ability of our visual imagination gradually decreases when we are increasingly growing up. This is caused by the influence of the language, the more we know the vocabulary diminishing our ability to imagine visually. Before becoming imagination, shape imagined by a child in her mind called the image.

Judging from the shape of images, Primadi Tabrani (2000) argues that humans have three forms of image; they are abstract image (language), concrete image, and the pre-image. Pre-image is the blurry and vague image, indistinct shape, but they helped humans in the process of thinking. Image is the clear image in the form of concrete shape, while the abstract image is a concrete image that has become the language. Primadi (2000) describes the images by the source divided into three, namely image sensation-perception, memory image, and the image of imagination. Image of sensation-perception is the image we get from outside ourselves which is driven from the outside power. Image memory is the image that removes the memory. Image of imagination is the image that we ultimately live.

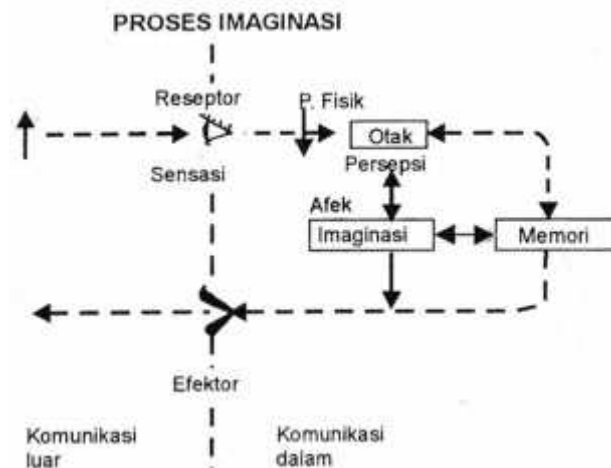


Figure 1. Imagination Process
(Primadi Tabrani, 2000)

With imagination, children engage their brains, so intelligence is more honed. Although it is not visible by naked eye, imagination turns out to have benefits that are useful in human life. By honing our mind to imagine freely, we can imagine and create something that has never existed before.

DECORATIVE DRAWING

Drawing is an activity full of stimulation of children's growing process. As well as writing and playing activities, drawing has benefits for child development. In effect the drawing process is the disclosure of a person's mental and visual of what happened in terms of lines and colors. Drawing is a form of exploring the technical and style, brainstorming and creativity. It can even be an expression and self-actualization. In essence, drawing is a blend of skill, taste sensitivity, creativity, ideas, knowledge, and insight. Drawing is usually used to express an idea. Not only creative idea of an artist, everyone also often uses pictures to explain his thoughts.

Pangesti (2012) explained that there are several methods in drawing the aim to develop creativity and imagination of children, namely:

a. Drawing by observing the (observation)

Kids can draw and color the picture itself without tracing or pattern example. Thus the child can forget the observation by creating, experimenting, and beyond their ability.

b. Drawing based on experience / memories

Drawing with this method is to motivate children to describe something based on experience and memory. At practice, teachers must use a lot of questions to help them remember the detailed meaning of their experience.

c. Drawing from imagination

Genesis encourages us to come out and expressed ourselves in the form of drawings, paintings, and models. Drawing with imagination becomes more effective with regular exercise.



Drawing is a creative activity that is popular among children. Simple inner experience in children is wonderful and warm memories that time can be expressed by expression and also can be used as a driving force for him. Therefore, the guiding the child in drawing must be created in a relaxed atmosphere in which children can develop his imagination freely. Drawing for children is part of the game, where they can develop the power of imagination. As other capabilities in general, the ability to draw for children has grown even since the toddler period. More than the image produced by a child in each period has a meaning and different characteristics.

Decorative Drawing is one of the activities that highlight the ability to draw a child's imagination by bringing up the object - the new object that might not have thought by others. Decorative picture is a drawing with the purpose of processing a surface of the object becomes more beautiful. Image is an image decorative embellishments in terms of its looks flat, no impression of space remotely close or dark light is not overstated (<http://www.damaruta.blogspot.co.id>). To obtain a decorative image objects, necessary deformation or natural sterilization are needed. The forms of objects should be in simplified and stylized nature without leaving its original form.

In the process of decorative drawing, children are made to think how to display object – object that are seen in the form - the form of the other or form transformation. During its process, children will use their imagination to change the existing form into different shapes. Transformation happens as a gradual process of changing form (gradual) of a particular form or shape of the structure or composition to another form. Many ways can be used to change a form to another, such as by simplifying elements of shape or accentuate one part of the form and change gradually.

Widihardjo (2010) explained that there are several ways that are commonly used in making the transformation of the form are:

- a. Through the association of one form to another. The ability of this association depends on the power of imagination when looking at the object shape will be transformed. It required a creative ability that allows flexibility in image work and exploration.



Figure 2. Picture Association of Fish Shape

- b. Through the process of addition or subtraction of the object to be transformed. This method requires foresight in seeing the potential section shape of an object to be transformed, so that the new character of the form generated, its meaning can be clarified.

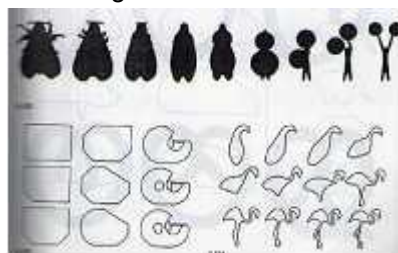


Figure 3. Process Additions and Deletions Form (Widihardjo, 2010)

Transformation forms a shape of an object that change the object to the shape of another object through a gradual change, then each stage form that change will create the impression 'animation' so that the changing stages can be seen clearly and induce a feeling that 'flow' of a form object that has value and specific meaning to form new, valuable and meaningful objects.



Figure 4. Process Shape Transformation

(Widihardjo, 2010)

Broadbent in Ratna (2008) says that there are four modes of transformation in the design, namely: 1) Pragmatic design is a design to be pragmatically transformed when design using materials such as processing base form or as its raw material; 2) Typologic design is a design to transform such designs having cultural links to an area, giving the image of a particular region or culture; 3) Analogical design is a design to be transformed analogically when such design criteria depict something, be it objects, character, or events; and 4). Canonic design is a design to be transformed canonically when such design use geometrical approach as a raw material both in the conventional system or computing system.

Through decorative images, the child has freedom to bring up a form that wants to be described without reference forms must be equal to what children see in nature. Based on the example image above, it can be identified that the ability of a child's imagination will be channeled through the form - the form and stories generated through the process of thinking is high. Children in the process of thinking or imagination we can see from the way children change the shape of an object into a form that others (the transformation of the form).

As some advantages in stimulating a child's imagination by bringing up the aesthetic experience through decorative picture, kids will get:

a. Using innovative thinking

Decorative drawing requires unusual thinking process. How a child have to try to create a new form without losing its original shape makes children create innovation - innovation in accordance with the form of the power he thought.

b. Free expression

Freedom of expression in the child's imagination is the ability to bring up the image. As explained by Tabarani that humans have three forms of image, the image of abstract, concrete, and pre-image. Children's ability to bring up the image will be honed, because decorative picture will feature three types of image in eliciting an object image.



c. Kids tend to be able to vent his emotions

Imagination sometimes appears suddenly - arrived or sometimes also appear based on situations or problems encountered. Even on this point, we can see through the decorative images created by children will tend to bring out the object based on the emotions that the child feels at that moment. Thus, we can read what he was thinking by children.

CONCLUSIONS AND SUGGESTIONS

Aesthetic experience through decorative drawing is an activity that requires children's cognitive in eliciting object drawing. In decorative drawing, aesthetic experience will help children to bring up the children's emotions in imagination. Children are invited to transform the form which they see into another shape or form without leaving the original characters. Therefore, in the process of decorative drawing, children are invited to use their innovative thinking, freedom of expression, and being able to vent his emotions in the form of decorative images. Thus, the decorative drawing can be used as a solution for art teachers in stimulating children to bring their imagination.

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SYLLABIC-BASED APPROACH FOR LEARNING TO READ IN BAHASA INDONESIA FOR EARLY GRADERS

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Abstract: This study is intended to describe whether syllabic-based approach to teaching reading enables the early graders to read simple words and simple sentences in Bahasa Indonesia. The research used a case study design. The subjects of the study are three kindergarten teachers and 42 students of RA-Almaarif 02 Toyomarto Singosari. The data were collected from December 2015 to February 2016. The instruments used are documentation, in-depth interview, and observation. Through a three-months tutorial, the result shows that the application of syllable-based reading enable the students not only to read simple words and simple sentences, but also to write some simple words in Bahasa Indonesia. The research suggests that syllabic-based reading can be applied to help students with reading difficulties and improve their reading competence.

Keywords: *syllabic-based, reading, Bahasa Indonesia, early readers*

INTRODUCTION

For a developing country like Indonesia, possessing a reading habit for its citizen is crucially important. It is important because through reading, valuable information can be gained to improve the quality of life of the Indonesian and to compete with other nation in this global world. However, well-known for its oral tradition society, cultivating a reading habits among children in Indonesia is a challenging task to do. The process of the teaching and learning to read is not easy because both the teachers and the students are faced with the local challenge and global challenge.

The local challenge deals with cultural orality. Historically, Indonesian in general were born in oral tradition. Because of these, most knowledge was transmitted orally from generation to generations (Anthons, 2009). Indonesian people in general prefer to pass down their knowledge and transfer their ideas orally instead of reading them and writing them down. As Indonesians are still confined to their oral tradition, it is still quite a challenge to form reading habit among students (Laksmi, 2007). It is held strongly among people, especially in the rural area across Indonesia that those with oral tradition prefer to listen and to talk more than to read and write. This oral tradition, although it is not bad and needs to be preserved, is influencing the Indonesian behaviour to like reading for information and to like writing for sharing information.

Secondly, the global challenge deals with the rapid development of Information and technology (IT) advancement. Despite of the abundance advantages of IT offers, people are spoiled with instant solution the technology can offer. For example, students in general prefer to use You Tube videos to solve their school problems, such as doing homework, or looking for entertainment to spend their leisure time



and escape from daily routines, such as watching videos, shows, documentaries, music, or movies. Because of this “one touch” solution the IT offers through the use of the internet in gadget, smartphones, and notebooks, reading is becoming less attractive.

These challenges, both locally and globally, should not die down the spirit of teaching reading. As nowadays is the age of literacy, teaching reading since the early age is becoming a paramount important. In this era, most knowledge are not passed down orally, yet they are written down, and some are even published to be shared with other people. Literate culture, as stated by Laksmi (2007) is “more adaptive” to face the change in the global era. As information are now stored in printed documents, the need to read for the purpose of gaining more for the state of the art knowledge is becoming urgent. Furthermore, increasing literacy is a way to accelerate the quality of Indonesia’s human resources measured by Human Development Index (HDI) (Jalan & Sardjunani, 2005). In 2002, the Indonesian HDI was in the 7th position among the Asian countries, lower than what had been achieved by Japan, Singapore, Malaysia, Thailand, Filipine, and China (Jalan & Sardjunani, 2005: 2). Although now there should be a change on the HDI level among the countries in Asia, the Indonesian index level remains lower than Japan, Singapore and Malaysia.

Knowing this fact, it is very important to teach reading as early as possible among the Indonesian children. Yet, teaching reading to students at this level has its own challenge because the children at this level are at the pre-operational stage in their cognitive development as proposed by Piaget (in Mitchell, 2003). For children at this age, they develop their language skill rapidly although they are still developing their logical reasoning skill (Mitchell, 2003). Therefore, when they are learning something, especially reading, they will look for pattern that they can systematically memorize. Syllabic-based reading method seems to offer this benefit.

For students who are learning to read Bahasa Indonesia, there are various method that can be used for teaching early reading, namely alphabet method, spelling method, syllabic-based method, whole word method, and syntaxis method, and Four Steps Steinberg Method (Ajim, 2015). The teaching of early reading by using syllabic-based method is started with the introduction of syllabels in bahasa Indonesia. Then these syllabels are combined to form meaningful words before these words are finally attched to one another to form simple sentences. The use of Syllabic-based method, according to Educational and Cultural Department of Indonesia [Debdikbud] (1992) was aimed at helping students with reading difficulties.

Research has shown that syllabic-based reading is effective to improve the students’ ability to read at early stage in Bahasa Indonesia as shown by Sutrina et. al., (2013). In their research, syllabic-based method is effective to improve the early reading ability for students with learning difficulties in State Elementary School 03 Bandar Buat Padang. Similar result is also shown by Pakaya et.al (2014). Based on the action research conducted by Pakaya et.al (2014), they found out that syllabic-based reading is effective to improve the 3rd graders intensive reading ability in SD Inpres Karya Indah, Buntulia ,Pohuwato. The result of this research is confirmed by other study conducted by Kharolina (2014) which also shows that syllabic-based reading is effective to improve early reading ability for the light level of mentally disabled students.



Despite of the controversies of teaching reading and writing at pre-school level, some schools teach these language skills for early readers and early writers. One of the schools that teaches reading at pre-school level is RA Al-Ma'arif 02 Toyomarto, Singosari Malang. This present study is intended to describe how the syllabic-based reading is applied in RA AL Maarif 02 Toyomarto to the students for learning to read in Bahasa Indonesia, to describe the reasons why the RA Al-Maarif 02 Toyomarto teachers apply the syllabic-based reading to the students for learning to read in Bahasa Indonesia, and to describe the factors support the success of syllabic-based reading for learning to read in Bahasa Indonesia in RA Al-Maarif 02 Toyomarto.

METHOD

This research used descriptive case-study design in which its main purpose is to provide a detail description and understanding of a single unit (Ary et. al, 2010). One of the standout characteristics of a case study design is because the case under the study is a "particular one" (Dornyei, 2007:152). Because of its uniqueness, the case is worth investigated. The data were collected in three months, from December 2015 to February 2016 in its natural surrounding. The subjects of the study were three kindergarten teachers of RA AL-Ma'arif 02 Toyomarto, Singosari, and forty four students of grade B in RA Al-Maarif 02 Toyomarto. The teachers were Mu'arifah, S.PdI, as the headmaster of RA Al Ma'arif Toyomarto, Anik Azizah, S.PdI, and Siti Qomariyah, AM.d,. The instruments used are documentation, in-depth interview and observation. The documentation covered the process of the teaching and learning during the application of syllabic-based reading by using photographs and the students' workbook. The in-depth interviews were conducted before and during the teaching and learning process began. Sometimes, the interviews also were also conducted outside class. Each of the result of the interview was coded based on the subjects name, topic and utterance, for example, Mu/T3/ut5. The code means the data belong to Mu'arifah in her utterance number 5.

Based on the result of data collection, teachers of grade B divided the students into groups containing 7-8 students. Each group would meet with two teachers of B grades early in the morning at 6.30 am for learning to read. As there were forty four students of B grades, every day from Monday to Saturday, there would be approximately 8 students each day for every morning to gather in the class receiving special treatment for learning to read by using this method. Therefore, one teacher would teach four students for 30 minutes before the regular class began.

THE APPLICATION OF SYLLABIC-BASED READING

There are some steps to be conducted to be able to apply the syllabic-based reading in Bahasa Indonesia. Firstly, the students should be familiar with alphabets and vocal, secondly, learning to read based on its syllable through the combination of one consonant and vocal alphabet, thirdly, learning to read based on the combination of vocal, different consonants and vocal, and finally, learning to read based on the combination of syllable with meaning in simple sentences.



Getting Familiar with the Alphabets

Before the syllabic-based reading was conducted, the students were asked to read and memorize the alphabets in bahasa Indonesia. To reach this aim, the teachers used rhyme and songs. In Bahasa Indonesia, there are 26 alphabets. To introduce these alphabets, there is an alphabet song that the teachers and students sang together for almost every meeting in the beginning of the semester. While singing, the teachers pointed to the alphabet whenever each of the alphabet was mentioned. The teacher also wrote the alphabets in the students' workbook, and asked the students to read it one by one each time they met for reading session. As the students gradually remember the sound of the alphabet and its symbol, the teacher then moved to the second stage.

The Combination of One Consonant and Vocal Alphabets

In this stage, the teacher wrote the combination of one consonant and a vocal in each of students' workbook, and read the syllable together. For example *ba bi bu be bo, ca ci cu co* etc. Each day, the students would have one consonant and the combination with its vocals. After all the consonants were introduced, the teachers then combined two syllables to form words. Interestingly, some words sometimes are meaningless. For example,

ta-ti ti-ta ta-to to-ti te-tu tu-to
ma-ma ma-mi ma-me ma-mu mu-mi me-mu mo-ma mu-me ma-mo

The teachers asked the students to read the combination of these syllables, and rewarded the students who read them correctly with stars symbol.

The Combination of Different Consonants and Vocals

The next stage, the students were given different consonants and vocals that the students had learnt earlier. The teachers wrote each words in the students' workbook and read them together with the students. For example,

ma-ta ma-ti tu-mo mo-te tu-mu ti-mi mi-ti te-me to-mo

Looking at the words above, it is interesting to note that some words are meaningless. It seemed that they are created only for the purpose of its reading, not for its meaning. Obidiently, the students repeated the teachers reading the words one by one.

The Combination of Vocal, Consonants and Vocal to Form Meaningful Sentences

In this stage, the teachers presented simple sentences. The teachers wrote the combination of the words learnt earlier to form simple sentences. For example,

Suka susu sama nasi
Toni lari pagi
Sapi toni lima



Topi tito baru
Tina nari bali
Ada Raja maha kaya

The teacher might write different words for different students. Therefore, each students practiced reading different simple sentences from one to another. Some words end with consonant also were also given in this stage. For example,

Gigi saya putih
Nita makan soto
Saya suka apel

From the examples shown above, it can seen that there are certain patterns that students can infer from the syllables. For example the syllable *ma*, the students can find how this syllable is written and read when a particular consonant meets with particular vocal. The syllabic-based method has many names in the early reading methodology in Bahasa Indonesia, such as *Metode Kupas Rangkaian* and *Metode Kata Lembaga* (Puspita, 2010). By using this method, the students can find the patterns how certain consonant sounds when it meets with a particular vocal.

The use of syllabic-based approach has several advantages. First of all, this method is easy to use. It is easy to use not only by the teacher, but also by the parents when they want to apply this at home. The use of syllabic-based approach does not require high linguistics knowledge for those who wants to use it. Based on the result of the research conducted by Fadhilah (2013) other advantages are this method does not cause confusion for those who learn to read by using the syllabic-based reading. She also states that this method ease learners to read consonant without vocal, and finally she considers that this method is practical.

Reasons for Applying Syllabic-Based Reading in Bahasa Indonesia

There are three reasons why teachers of RA Al-Maarif 02 teach their students to read by using this method, namely society, effectiveness, and quality. First of all, there is a common agreement among the society member of Sumberawan area that when their children were put in the kindergarten, they should be able to read after they graduate. Two years spent on the kindergarten should be worth of something, at least making the children able to read in simple sentences. Because of this society pressure, RA Al-Maarif 02 has a policy to teach the students to read when the students have reached the B grade. For 5 years, the school has strongly hold this policy and finally found ways to teach their students to read at early age which the teachers feel comfortable to use.

The other reason for applying this syllabic-based reading is because this method was considered effective for teaching reading in bahasa Indonesia. The teachers themselves were not aware with the syllabic-based reading method. They said that this method was known as Al-Barqy. It is a method used for anyone who wants to learn to read the Al Qur'an. The RA-Al Maarif teachers had the training of



using this method in Batu, Malang. The training itself was for all the RA teachers in Malang region, East Java.

Kami pernah mendapat pelatihan membaca dengan metode, namanya Al-Barqy di Batu, Malang. Itu sebenarnya metode membaca untuk belajar membaca Al-Qur'an. (Mu/T2/Ut 2)

[We had a training to teach reading, named Al-Barqi method in Batu, Malang. It is actually a method to learn to read Al Qur'an] (Mu/T2/Ut 2)

This method, which was originally used for learning to read in Arabic, was then transferred to learning to read in Bahasa Indonesia. This method directly introduced the combination of the arabic letter with its *harakat*, such as *Fattah* (a/'), *dhomah* (u/◌), *kasrah* (i/◌), *tanwin*. The key words of the Al-Barqy method are the structure which consists of the *hijaiyah* letter (Arabic letters), namely ADA RAJA – MAHA KAYA – KATA WANA – SAMA LABA. This method itself has been applied in this school for five years. Based on the teachers' experience of applying this method, they found it quite effective as they can teach the students to read in Arabic as well as in Bahasa Indonesia.

As many of the students in RA-Ma'arif are able to read simple sentences after they graduate, people in the neighborhood believe that this school has quality in the teaching and learning process. Moreover, one of the state elementary schools around the area has requirements that new first graders enrolment should be able to read if parents wish to put their kids in that school. Therefore, the quality of kindergarten graduates is often seen from their ability to read after they graduate. As a result, more pressure is put in the kindergartens around the neighborhood, including the RA Al-Ma'arif 02 Toyomarto. Fortunately, many graduates of RA AL-Ma'arif are able to spell and write their names, and read simple sentences. Because of this, RA Al-Ma'arif is considered a school with quality. These are the reasons why the school taught their students to read at an early age by using the syllabic-based reading.

In relation to the method used for teaching reading for beginner readers, it is interesting to see that there is a similarity between the syllabic-based reading and the Al-Barqy method for learning to read Al-Qur'an in terms of how they works. In syllabic-based reading, the learning starts from combining the consonant and vocal to form the syllabel, such as *la – li – lu – le – lo*. Similarly in Arabic letters, known as *hijaiyah* letters, there are also some letters resemble to bahasa Indonesia such as *J (lam)*. When this letter is given *harakat* such as *Fattah* (a/'), *kasrah* (i/◌), *dhomah* (u/◌), it will be read and spelt *la – li – lu*. Al Barqy itself has shown its effectiveness for reading Al-Qur'an for early readers as shown in the research conducted by Azizah (2009), and Painu (2015). Because of this shared similarity, it is not surprising why the RA teachers who focused on teaching kindergarten students with Islamic values and norms used this method to teach bahasa Indonesia.

FACTORS SUPPORT THE SUCCESS OF SYLLABIC-BASED READING FOR LEARNING TO READ IN BAHASA INDONESIA

There are some factors that support the success of learning to read by using the syllabic-based approach, namely parental support and child's reading interest. Despite of the majority success of this approach to teach students to read in Bahasa Indonesia, few students are still in the category of "the unables" as they could not read simple words. In the teachers' opinion, these students could not read after



they graduated from the school because there was no parental support to help them read at home. The parents of these students depended the child's learning only from school. When the kids were at home, the parents did not help them with reviewing the reading material learnt earlier. Thus, as soon as they were at home, what they have learnt at school was soon forgotten. The teachers said that ideally, the parents helped the students reviewed the materials and gave more practice with the syllables learnt at school. By so doing, the long term memory can be activated.

Secondly, the child's reading interest also plays a role. A child with high reading interest would try to read anything to test his ability. In contrast to this, a child with low reading interest would ignore reading the words within his ability to read. The teachers categorized the latter type of students as "the lazies". In the teachers' opinion, they have no interest to read because the parents are lazy to teach them at home. As a result, what the teachers have done in school to teach them reading was fruitless. The matter will become worse if the parents and the students are reluctant to teach and learn to read at home. As stated by one of the teacher,

Kebanyakan siswa bisa membaca bila ada kesinambungan antara sekolah dan orangtua di rumah. Bila anak-anak malas dan orang tua malas, maka anak juga belum tentu bisa membaca (Mu/T3/Ut 5)

[most students can read if there is a cooperation between the school and parents at home. If the the child is lazy (to learn to read home) and the parents are lazy (to teach to read at home), it is not a guarantee that the child is able to read] Mu/T3/Ut.

One of the teachers had explained that the success of the learning to read need a work-togetherness between the school and the parents. The parents could not depended solely on the school for the success of their children to read, as they had to take an active part to make the success come true.

To help them have high reading interest, the parents should give a model of reading habit. Instead of watching TV, they should read more at home, such as reading newspaper or megazine. Parents can read when the child presents. The presence of the child when the parents are doing something good can be modelled by the child. As the one of characteristics of children is mimicking (Sistarina, 2013), reading with the present of the child can give a silent message that reading is good and enjoyable.

CONCLUSIONS AND SUGGESTIONS

It can be concluded based on the result of this study that syllabic-based method for teaching reading is beneficial for improving the early graders ability to learn reading at the beginning level. Syllabic-based reading method proved to be advantageous as it does not need high linguistic competence from the teachers as well as from the parents to be able to apply it at school and at home. Sharpening the early grader students ability to read would be able to improve the quality of the Indonesian in the future.

Some suggestions are addressed to the teachers and parents. It is strongly suggested that the teachers used some media to help better achivement in teaching reading for early graders. The instructional media that can be used are pictures, flip charts and flashcards. The teachers can make their own syllabic-based flashcards for teaching reading from hard paper available in bookstores. It is true that developing instructional media needs resources of time, money and energy, but having satisfying the results of using them outweigh its disadvantages. If the school is really committed for teaching reading at



early age, developing instructional media for the purpose of achieving this objective should not become a problem.

Secondly, the result of the study is addressed to the parents. It is not fair for the parents to put pressure to the school and demand that the students should be able to read right after they graduate. This demand should be supported by the parents when the kids are at home. The result of the study shows that to enable the early graders students read better, there should be a work-togetherness between the school and the parents to teach the students to read. When compared the amount of time spent at school and at home, there should be more time for the students to be exposed with reading materials at home than at school. The children only meet their teachers thirty minutes before the class began for learning to read. At home, parents should support the child's learning by helping them review the material and train them with other syllables.

For more literate and knowledgeable parents, they can combine the methods for teaching reading to improve their kids' reading competence, namely the whole word method and the whole language method. As there are abundant authentic reading materials at home, such as newspapers, magazines, books, flyers, etc, the parents can use these methods for teaching reading at home. In the theory of language acquisition as proposed by Dulay et. Al., (1982), the children would get more +1 to add the *i*, their current knowledge, when they are more exposed to the target language, in this case Bahasa Indonesia.

In sum, teaching reading for early graders is not only the responsibility of the teachers at school. But it is also the responsibility of the parents at home. Syllabic-based method is just a tool to teach the children to read the language they are learning. When there is a cooperation between the school and the parents, the syllabic-based method can be a more power aid to make the future generation to be more literate society.

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INNOVATION OF TRADITIONAL GAME MEDIA “ENKLEK” IN HELPING LANGUAGE AND CULTURE LEARNING

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Abstract: A traditional game “Engklek” is a game that requires us to jump on some squares drawn on the land. This game can be played by using a tile fragment or small stone that called “gacok”. There are some benefits of this game. The first one is this game can train a child to be active and it can also improve child’s competences. Besides, many of children’s motoric skills are exercised when playing this game. It is because this game requires jumping and throwing “gacok” to a square picture based on the rule. “Engklek” can improve children’s competence because this game requires coordination between children’s body and mind. For example, a child should know the steps to play the game; because when a child makes a mistake to start the game, it is a wrong act. Furthermore, this traditional game can help children to learn language; because when children play this game, they should make an interaction with other friends or rivals. So, it helps children to communicate with each other and get knowledge about language learning. The conversation contributes toward child’s language acquisition. By using language, children can express their emotion to others easily. The traditional game “Engklek” is an old game that includes cultural values, such as, honesty, skills, solidarity, and unity. Therefore, this game needs optimization of the function as educational media, especially in school. Besides, as a learning media, this game can be used as a tool to enrich cultural values in Indonesia. Hopefully, using this game can build child’s character as Indonesian citizens and preserve the national culture better.

Keywords: *traditional game, Engklek, language and culture learning, media education*

INTRODUCTION

The modern technology influences child activity, especially to play something. Playing game is favorite activities for children. According Pomerantz and Bell (2007) in Jones (2014:10), gaming can introduce a welcome element of fun and creativity into the language classroom, not always sufficiently valued in our emphasis on utilitarian and transactional language use. That statement supports that play game is a fun element and can improve children’s creativity, especially in learning language. Through a game, children can easily learn language. They can enjoy their lesson by playing a game and there are many kinds of games they can choose.

Nowadays, online games are very popular. Many people play this game because they can play in their houses or places that provides internet connection. Because of this popularity, many children prefer to play online games than traditional games. Sometimes, children choose that game because their parents give all the facilities that they need such as laptops or smartphones. Their child can play online game using their laptop or smartphone anywhere as long as they have internet connection. As a result, children feel comfortable playing online games in their bedroom and do not build socialization with other people.



Besides, parents do not support their children to express their creativity outside the house, under the excuses of safety. Sometimes, parents do not know what their children do with the facilities that their parents have already given. They do not realize that the facilities which their children can be harmful. Parents are just thinking about how their child can follow the modern technology and they can be smart by using modern technology.

Game through technology, sometimes has a positive effect. It depends on design of game, for example game that design for language learning using modern technology. According Jones (2014:9) say that technology is beneficial in "it's all in the implementation, in this case of games, there is so much variety in approach and scope, that gameplay affordances must be tied closely to the type of game and its use."

Along with the culture development that a mother should give education for her child actively, half of mothers prefer to work than to give optimal education to her children. It influences the children's growth especially in socialization with others. A mother is a person that could not be replaced by housemaid. Sometimes, a mother thinks that her housemaid can safe and educate her children but it is wrong, because it is not the responsibility of a housemaid.

Therefore, children who can express their creativity outside of house are very rare, especially children who play traditional games. Many parents do not give knowledge about traditional game to their children while in fact traditional games have positive affects to build socialization. Besides, by playing a traditional game they can learn their first language and traditional culture in their country.

A traditional game should be conserved, especially traditional game such as "engklek" which belongs to Indonesian culture. This game can be conserved by persuading children to play this game and showing them that traditional game is also interesting, just like modern games. The result of the research from Kurniati (2011:13) show that a traditional game for children can give stimuli to increase their teamwork, helping child to adaptation, build a positive interaction, children can control themselves, increase their empathy to their friends, obey the role, and appreciate others. So, traditional game can give positive effect to increase children's skills in socialization with others.

In a research from Iswinarti (2010:8) in Nur (2013: 90), playing a game influences children life, game has a good thing to learn, in this case playing game can involve school activities that give chance for students to understand and feel the meaning of what they have learned in formal education, so help child to get "not in particular information, but general mindset for problem solving." Playing a game can support to develop children's physical and mental condition, in this case play a game is a children facility to physical activities, an exercise that increase coordination and balance, mental health that can build child to hold the life's pressures. The explanation above shows that playing a traditional game is a good activity and gives positive effect for children. So, parent or teacher should explain to children about some positive effects of playing traditional game. If they know, they can be more interested to play traditional games than modern games.

Misbach (2006:7) in Nur (2013: 92) states that a traditional game gives stimulus some aspects of children development, such as motoric aspect, cognitive aspect, emotional aspect, language aspect, social aspect, spiritual aspect, ecology aspect, moral value. Motoric aspect involve self-defense, action, hard and



soft motoric. Cognitive aspects involve imagination development, creativities, problem solving, strategy, aspirative skill, and contextual understanding. Emotional aspect is a media to hold self-emotion. Language aspect is an understanding about concepts. Social aspect is a condition to improve teamwork and socialization skill with others. Spiritual aspect builds an understanding to child about a large thing. Ecology aspect is a child facility to understand everything around them. Moral value is a child facility to understand moral value from generation to generation.

Through the explanation above, understanding about some aspects of playing traditional game is needed. For example, by playing a traditional game like engklek, children can learn about language and culture. Children can learn language by speaking with others and try to build socialization with others because in this traditional game children could not play alone. Besides, children can learn culture by understanding how to play this traditional game and understand that this game is one culture of Javanese game.

METHOD

In this paper, the researchers want to describe how to play *engklek* as a Javanese culture. Besides, this paper is focused on how *engklek* as a traditional game in Indonesia helping to learn language and culture. Through this game, the writers can see how this traditional game builds some positive impacts for children. Before playing this game, children should know the history of this traditional game and how to play this game actively, so children need parent or teacher to guide them. For this activity, students can learn about language by speaking with others and learn about culture by playing this traditional game following the roles.

FINDINGS AND DISCUSSION

Engklek is a tradional game in Indonesia. It is originally a Javanese culture, but some districts in Indonesia also have this game with different names. According to Kawuryan (2013) Engklek designation is a term in Javanese, the game is also found in various regions in Indonesia, both in Sumatera, Java, Kalimantan, and Sulawesi, names such as *ingkling*, *sunda manda*, *jlang jling*, *lempeng*, and *dampu*. This game can be drawn on the ground or floor, children can use large or small field to draw some squares. This game can be played using a tool as a cut of roof or small stone that called "gacok". Because of engklek game arena is squares, players should play by throwing a gacok on every square. This is a picture of engklek game arena:

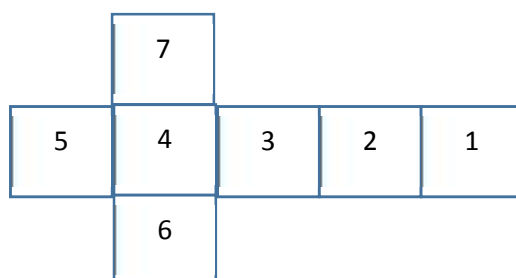


Figure 1. Picture of engklek game that have been drawn on the ground or floor



According to Montolalu (2005:34) in Apriani (4) *engklek* game is a traditional game that the players are jumping on some squares that are drawn on the ground. Besides that, the players should play *engklek* using one leg to jump on every square. It can be a challenging game for children.

Actually, there are some phases in this game. First, we draw some squares (the width and total of square is up to you) and throw *gacuk* to the first square to start this game. Second, players can jump to every series of squares. Player should cross square that player put *gacuk*, so they could not touch a square that you put your *gacuk*. Third, player could not touch line border that have been drawn. Fourth, after player jump on the last square, player can jump back to the first square or start square. Then, after the player gets back to start square, player can throw *gacuk* again to the next square and jump again until the last square and back to the first square again, and so on. When the player throws *gacuk* out of square, the player could not play again and should wait for the next turn. The last, this game is done if *gacuk* of player can cross all squares, so *gacuk* should be put on in every square.

The explanation about the phases to play *engklek* above shows that there are some benefits for children if they play this game. First, they become stronger physically because in this game they have to jump with one leg on every square while maintaining their balance. Second, it improves their socialization skill with others because this game is played by more than one player. In addition, playing *engklek* by following the rules is helping children to learn about Indonesian culture, especially Javanese culture and language. Sometimes, children talk to their friend using some languages, Indonesian language and Javanese language. Learning language through this game make children understand how language that they should use when they play game with their friends and they can make a good communication between each other.

CONCLUSIONS AND SUGGESTIONS

Traditional game is good game for children to understand about their culture. There are many kinds of traditional game that children can play. One traditional game of Javanese culture is *engklek*. There are some activities on traditional game in *engklek* that gives a positive impact for children, especially to learn language and culture. Besides, this game influences cognitive, motoric sensory, socialization skill, and understanding traditional culture. Engklek should be conserved as a traditional game. Parents or teachers can persuade children to do this traditional game on field of their house or school. By playing this traditional game and understand the roles, children can understand about Indonesian culture, especially Javanese culture. Besides, by playing this traditional game, children can speak up with their friends surrounding their house or their friends in school. Therefore, it helps students to make a good communication with each other. In this case, children can improve not only their socialization skill but also their understanding on their language and culture.

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AN OUTLOOK OF PRE SCHOOLING IN ANDHRA PRADESH AND TELANGANA STATES OF INDIA

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Abstract: Recent research proposes that the early childhood or pre-primary education is very important for the enhancement of education among the children under 5-6 years, before they enter formal school (Kaul, 2002), particularly in countries like India. It helps the mental subjective growth of children at the beginning time of primary education and it also has substantial compartment on regular turnout and partaking of children once they enter primary school. Indeed, early childhood education will extend the intuition of children towards learning and lay foundation for education by motivating towards further education and learning throughout their life. The notion of 'education' has become vast and productive in the present social scenario of the world. Language and culture plays vital roles in introducing education for children in India, where the hierarchy of the people is typically related with caste and religious culture. However, the approach of various Asian nations and their changing attitude towards early childhood education is also to be considered in examining various issues in the paper. At this juncture, in order to bring the prosperity in children's career, the focus on early childhood education and its impact shall be studied promptly. The very purpose of early childhood education is to ensure that the children are provided with "a natural, joyful and stimulating environment, with emphasis on necessary inputs for optimal growth and development" (National Advisory Council, 2011). Therefore, the present paper examines the early childhood education and its plight in India in general and focuses the analysis in Andhra Pradesh and Telangana states in particular, extensively from the perspective of language and culture. The paper also focuses on the questions of whether or not the children are provided early childhood education. If they are, which types of preschools that children from diverse socio-economic groups attend. Finally, it is necessary to identify what groups of children are excluded from pre-primary schooling.

Keywords: *early childhood education, language, culture, pre schooling and children*

INTRODUCTION

Overview of Childhood Education in India

Education from the broader perspectives is a training and exercise for life. The concept of education is quite influential and significant in socializing the people since time is immemorial in India. Indeed, it is essential in India out of its typical social system¹ and geographical conditions unlike the other nations of the globe. The concept of education, particularly the childhood education is playing vital role in preparing the students from marginal sections towards higher education and helping them to overcome the social inequalities throughout their lives in India. In the present picture, it is childhood education which is

¹ Indian society is primarily depending on caste system, in which the social life is bounded under hierarchy system.



laying the foundation stone for the empowerment of social, economical and political share in an equal manner through higher education among the down trodden sections of the Indian hierarchical society. Until today, 83.3² crore people live in rural areas across India where the biggest challenge is to facilitate the rights to education.

Since pre-primary education is the initial step towards entering the world of knowledge through learning, it is imperative for children to prepare for the future career. 'Pre-primary education helps children become more independent and confident as well as promote all round development of children' (Ramachandran et al., 2003). Children who have been introduced to pre-primary school education are inclined to learn more quickly through a planned syllabus, learning aids and importantly by acting together with other children. The core principle of pre-primary education is to get children ready physically, emotionally, socially and psychologically for formal schooling and to decrease poor performance in their further education. It also helps them from premature drop-out from schools. Therefore, it can be assumed that the pre-primary education is necessary for all children aged between 3-6 years old irrespective of their socio-economic backgrounds (Govinda and Bandyopadhyay, 2008). Moreover, accessibility and availability of quality pre-primary education from the government initiation will uphold inclusive education and momentous access to school education to the students from various sections of the society. It also increases enrolment and reduces drop-out at later stages of their education.

At this juncture, it is observed that the significance of language in early childhood education is perceptible and the rate of drop outs from the schools during the elementary education for the most part is due to language of learning (medium of instruction) in the schools at this stage. Apart from language, the cultural³ and social background of the students who join the schools for pre-primary and primary education also affects the learning orientation of the students. This phenomenon is clearly evident among the students who hail from down trodden sections of the country.

Before the British Rule in India, the Indian Society used has a system called "self-governing republics" consisting of the village Panchayats⁴. The Panchayat members were treated with the utmost respect and most work in a village was done cooperatively under the supervision of the Panchayat council. Owing to the system of local self-government in the rural India, the Hindu culture and civilization have survived until today. The erstwhile Panchayats developed public halls, temples, monasteries and hospitals and schools for learning. However, the schools of the village in the past were not allowed for students from marginal sections. They used to follow the caste hierarchy in providing education. Afterwards, in the independent India, the government initiated many schools with special provisions in order to encourage the lower classes of the society. At this juncture, the drop-out rate of students from rural India at pre-primary education level is apparently visible according to the sources. The root cause for the increasing dropout rate among the rural students is largely due to the language that they are exposed to in the

² Census of India-2011: Provisional Population Totals of Rural-Urban Distribution in the country, released by Union Home Secretary, Government of India.

³ **Culture** consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society.

⁴ Panchayat was a council of five elder citizen with executive powers in the concerned villages erstwhile rural India.



schools. Consequently, the pre-primary and elementary education were neglected for the students from lower classes and even today, it is obvious that the complete inclusion of English language is a challenging task for them to understand and continue their early childhood education.

Early Childhood Education and Initiation of the State and Central Government

India is one of the most important countries among the third world countries. It is now playing vital role in influencing global trade, education, science and technology. However, to reach the standards of other developing nations in Asia and the rest of the world, it has to implement the policies of education to eradicate social inequality and provide self-respect for all sections of people in the country beyond typical issues like caste, religion and culture. Even though it is a challenging task to reach the ground level irrespective of caste, diverse economic conditions and religion, the government shall look after the education system with the conviction to provide all sections of the nation.

However, the central and state governments of India are trying their best to establish an environment for all sections of students in availing the early childhood education, which is the path for the emancipation of the deprived sections of the nation. In this process, the concerned governments have been initiating various policies and implementing the schemes for the empowerment of education among the poor and deprived sections. Ensuring the early childhood care and education is one of the six provisions of central government's "Education For All" (EAS) which is also known as Sarva Shiksha Abhiyan⁵ scheme. Although there is no fixed target numerically for reaching the target group within a fixed timespan, governments have been urged and proposed to expand rights of entry, improve quality and ensure equity in Early Childhood Care and Education services. As it is evident in other Asian nations, the significance and role of pre-primary education has been recognized by educational policy and programs in India with constitutional commitment.

The National policy on Education 1986 (GOI, 1986) and its Plan of Action, (GoI, 1992) have placed an enormous significance on early childhood education. However, it has not been considered as a fundamental right yet. It is also not being fully administered by the educational departments at national or state level, even though there is a partial support by the ongoing flagship educational program i.e. 'Sarva Siksha Abhiyan (SSA)' which includes a major part of Early Childhood Care and Education. In order to implement the policies on early childhood and elementary education, the Ministry of Human Resource Development in India is authorized to be in charge for elementary education and the Ministry of Women and Child Development is responsible for the management of pre-primary education across the country.

Along with SSA, the Government of India also launched another policy named 'Integrated Child Development Services (ICDS) scheme in 1975 aiming at health care facilities and supplementary nutritional support to improve children's communication and subjective skills as a preparation for entry into primary school for children, particularly from the deprived sections across the nation. This is monitored by the Department of Women and Child Development under Government of India. All these policies are well

⁵ Sarva Shiksha Abhiyan (SSA) is Government of India's flagship program for achievement of Universalization of Elementary Education (UEE) in a time bound manner, as mandated by 86th amendment to the Constitution of India making free and compulsory Education to the Children of 6-14 years age group, a Fundamental Right.



taken up by both Telangana and Andhra Pradesh states in India. The recent emerging state, Telangana⁶, currently announced its special education plan. The Andhra Pradesh Education Act (1982) had clearly specified that schools instructing education to children below the age group of five come under the pre-primary category and they should follow the initiative of the center-state government's orders.

Early Childhood Education in the Present Scenario

The perception of pre-schooling or early childhood education has become imperative among the upper middle and rich classes, whereas the poor and down trodden sections are still facing tough time to avail in India. However, proper implementation of the Sarva Shiksha Abhiyan and ICDS schemes are providing an opportunity to the poor and under privileged sections towards enrolling for the pre-primary education. On the other hand, the major part in providing the pre schooling both in Andhra Pradesh and Telangana is by private schools and organizations where the lower classes are unable to enter. The irony here is that these pre-schools fail in laying the foundation and encouraging the students towards further education due to its adoption of foreign language as their medium of instruction.

According to the Seventh All India Education Survey (NCERT, 2005), there are 493,700 pre-primary institutions in India, 456,994 of which are in rural areas. These schools provide education for 26.453 million children. According to DISE (District Information System for Education) 2007-2008 data, around 12.829 million from 26.453 million children are girls. The percentage of enrolment in primary schools with pre-primary facilities is comparatively low. The enrolment in pre-primary schools was 10% in 2007-2008 compared to 7.7% in 2004-05. Madhya Pradesh and Bihar are the highest and lowest in enrolling the students into pre-schools respectively (Mehta, 2010). According to the third round (2005-2006) of National Family Health Survey data (IIPS, 2007), around 56% of children are enrolled in *Anganwadis* (ICDS Centers) for early childhood care and education. But, unfortunately, only 31% of children are attending the centers frequently.

Access to Pre-Primary Education in Andhra Pradesh and Telangana

According to the sources, both Andhra Pradesh and Telangana states are sharing the majority part of pre-primary education by private schools and organizations. This is the recent phenomenon where the enrolment rate is rapidly increasing in the private pre-schools whereas in public schools it is the opposite. The notion of parents of various professions changing drastically about their children's education, particularly about the pre-schooling due to an unusual expectation of English language learning from the very beginning. This trend can be seen clearly in the city, urban and semi urban areas of both states. In this process, the purpose of the pre-schooling is not being served due to its emphasis of learning the other language and other culture. This kind of learning separates a child from his/her physical environment and social surroundings and therefore they are misled right from this period. Most of the students fail to understand the other culture and could not continue their further education. The research also observed that the students' drop-out percentage is enormously increasing since 2001 to date. According to the

⁶ Telangana is formed as one of the 29 states in India on 2nd June, 2014, separating from Andhra Pradesh state.



Andhra Pradesh state education department, in spite of its attempts to provide pre-primary education in the government public schools by spending more than 2500 Cr, the enrolment percentage in public schools is going down extremely.

Language of instruction is entirely different in the early educational institutions from the language which is in access to the pupils at their homes. The social life of young children is significant in understanding and learning as part of their pre-schooling. Yet, the impact of other language and culture is turning out as a bane for the nations' young minds in building their careers in the life due to their lack of understanding of the subject they study in their further education. On the other hand, the drop-out rate in these two states is increasing and the very purpose of the state governments is disserved due to the apprehension on their mother language and indigenous culture, thinking that they are no longer useful. Majority of the affected students are from the marginal sections of the society and majority of the dropouts are remaining jobless. The following tables prove the condition of dropout rate in Telangana and Andhra Pradesh States of India.

Table 1. The Condition of Dropout Rate in Telangana State (2000 – 2002)

District	1 st Class	10 th Class	Rate of Dropouts
Mahabubnagar	1,31,275	47,812	63.58
Rangareddy	1,24,467	77,578	37.9
Hyderabad	107270	56290	48
Medak	99285	41055	57
Nizamabad	76937	38345	50.16
Adilabad	77209	36196	53.13
Karimnagar	97346	61354	37
Warangal	113516	55211	51.36
Khammam	61296	35291	42.43
Nalgonda	101000	52120	48.40

Table 2. The Condition of Dropout Rate in Andhra Pradesh (2000 – 2002)

District	1 st Class	10 th Class	Rate of Dropouts
Srikakulam	49656	33550	32.44
Vijaya Nagaram	52571	28536	45.72
Vishaka Patnam	86709	48526	44.04
East Godavari	88798	58681	34
West Godavari	65752	45018	32
Krishna	69152	46726	33
Guntur	84746	44280	48
Prakasham	73333	33715	54.02
Nellore	55037	30092	45.02
Chithoor	72372	52622	27.29
Kadapa	62522	35975	42.46
Ananthapur	78910	46270	41.36
Karnool	106732	45010	58



Table 1 and 2 show that the rate of dropouts in Telangana and Andhra Pradesh is clearly increasing and the information provided in the above tables is only from the government schools. The study analyses that the dropouts from the government schools is particularly due to the medium of instruction in the schools. Between 2000 and 2002, all government schools were using Telugu Language as their medium of instruction. But, unfortunately, the rapid growth of establishment of private schools across Telangana and Andhra Pradesh in which the medium of instruction was English, dominated and grabbed the attention of poor and middle class parents of the students from the remote rural areas to semi urban areas. Therefore, they had shifted the children from government schools to private schools and later on, the students failed to continue their education with the new medium due to sudden change in learning through other language beyond their understanding.

Consequently, it can be said that the language and culture of the pupil who join for pre-primary and elementary education will affect the understanding and inquisitiveness towards continuing their education. However, the use of native language of the students during early childhood education should always be one of the important aspects of teaching. So, there will be a considerably good increase for enrolment of pre-schooling in the government sector schools. According to the sources from the above two states, it is noted that the dropout rate is more than 40 percent from the public schools between 2013 and 2015. Therefore, the impact of language and culture of students must be carried forward in the process of learning during early childhood stage.

CONCLUSIONS AND SUGGESTIONS

According to the analysis from various perspectives discussed above, it is apparent that there is a considerable dissimilarity and variation in admission to pre-primary education among children between 3 and 6 years old with diverse socio-economic, linguistic and cultural backgrounds across the nation. It can be clearly understood with the analysis of Telangana and Andhra Pradesh states' continuous increase in dropouts from the public schools.

Children belonging to lower caste groups in society, particularly girls, depend on public pre-primary schools for their start of education, whereas those belonging to upper caste and higher socio-economic groups are more likely to attend the private schools for the beginning of their education. Since education of children between 3 and 6 years old is mandatory in making them exposed for further studies, it is supposed to be recognized as fundamental rights. Because of lack of pre-primary education for the students from marginal sections of the society, many are suffering from less qualified education which later causes school dropouts. It is also observed and proposed that the local governments of the country should initiate the early childhood education by focusing on the native language and culture in order to learn out of their physical environment and social surroundings.

Since it is a vital constitutional commitment as a part of the Directive Principle and also one of the Education For All (SSA) goals, the practical and meaningful education during the early childhood stage is supposed to be provided with conviction oriented implementation for the vision towards education for all. Therefore, the students from down trodden sections can overcome the problem of social, economical and political inequalities. It is also observed that the quality of teaching in government pre-primary *Anganwadi*



centers is substandard due to a lack of trained teachers and improper curriculum. At this juncture, the government should be obliged to devote the upgrading of service quality in *Anganwadi* centers together with pre-school education, which will advance the learning process for children at pre-primary stage. To run the early childhood education transparently and successfully, various departments of the government should coordinate the implementation to avoid fraudulent and commercial private educational societies of the capitalists. Therefore, the equality in availing education for all sections of the society is possible and hence the global standards will be fulfilled.

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THE TRADITIONS OF "QUEUE" AND "ANTRU" OF THE COMMUNITIES OF DOWNSTREAM WATERSHED SOLO RIVER IN EAST JAVA IN THE EVENTS OF FLOOD

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Abstract: In the Watershed Solo or DAS "Bengawan Solo", floods always occur during rainy season. This disaster becomes more prevalent when a long rainy season takes place, for which, heavy rainfall is a common trend. Floods have become a "regular matter" for the locals, especially in the downstream area of the Bengawan Solo River. In their daily lives, adaptation regarding floods and its calamity continuously tried in many areas of disaster. A remarkable culture was formed in a new activity of "queue" and "antru". This study were aimed to elaborate on whether the meaning of the new culture of adaptation measures "queue" and "antru" are carried by downstream communities along Bengawan Solo watershed using qualitative approach, combined with "analytic knife" of ethnomethodology. The research was conducted in the downstream watershed of the Bengawan Solo River, around the District of Widang-Tuban and District of Laren-Lamongan in East Java. Information gathered was from many informants including community leaders and people affected by the flood. The data collection was done by the means of documentation, observation, interviews, and focus group discussion while interactive model was used as a method of data analysis. The results showed that floods were the primary cause of the formation of the new cultural trend of "queue" and "antru". Both traditions imply "mutual respect" and "reinforces patience", promoting sharing of various basic needs of life while increasing the sense of social solidarity within community affected by the flood

Keywords: *floods, the tradition of "queue", the tradition of making "antru", and DAS Solo.*

INTRODUCTION

According to the National Disaster Management Agency (2012) flood is a "standard" disaster that happens in some regions of Indonesia. Flood occurs mainly during the rainy season. To illustrate how devastating flood is in Indonesia, data from year 2012 show that in no less than 212 common points of flooded areas, at least 94 people died and approximately 431.828 people were relocated. In some areas in East Java, the number of floods from 2002-2010 were: (1) Bojonegoro, 37 times (2) Pasuruan, 30 times (3) Tuban, 26 times (4) Gresik regency, 23 times (5) Kediri, 22 times (6) Lamongan, 20 times (Suprpto, 2011).

The previous data show that floods in Tuban and Lamongan alone added up as many as forty-six of natural disaster occurrence. In these two particular areas, the flood was often caused by the overflowing water of the Bengawan Solo River. This disaster has direct implications on the psychology and daily life of the population lives in the region. The resident living in the multiple-flooded area will perceive a unique



point of view, as they experience the event of a disaster directly (Zein, 2010). Because of this, they became more active in tackling and reducing the risk of floods. They responded based on experience and tradition they were familiar with (Marfai, et al., 2008). The response is usually in the form of adaptation, solution, and migration.

The response to the flood can be seen as an act of individuals and groups. Individually, the response was in the form of actions that aimed to saving themselves in overcoming the problems that exist in the vicinity. However, the individual behavior must be related to other individual, as they were in the same condition of a particular disaster event. Such circumstance made the initiation of response as a group and the response of an institution or organization cannot be avoided (Ellen, 1982). Thus, solutions and adaptations to the flood were done cumulatively and collectively in line with the conditions in the context of economy, social, culture, and traditions familiar to the people affected.

The concept of disaster, according to Law No. 24-2007, is the event or series of events that threaten and disrupt the life and livelihood of a person. Disaster is caused by three factors, namely natural factor, non-natural factor and human factor. Disaster leads to the unpleasant condition of human life, environmental damage, loss of property, and psychological effect. The impact on the risk of damage to physical factors, social, cultural, economic, and environmental is catastrophic. Other expert stated that natural disaster is said to damage the three major systems of the human environment that is physical-environment, socio-demographic, and the built environment (Mileti & Gottschlich, 2001).

For this particular natural disaster, it is caused by a surge of water flowing in the river in much higher amount than the normal level, which in turn creates an overflow. The excessive amount of water caused inundation in the lower lands on the riverside (National Disaster Management Agency, 2010). Further increase in the amount of rainfall makes the water level rise, which in turn cause flooding. As a result, the river, creek, drainage channel and canal are not able to store the heavy accumulation of water flow combined with storm water runoff. From another perspective, flooding events are also exacerbated by human behavior, such as tossing garbage in rivers or sewers, deforestation, farming in the rain catchment area. Floods in the Bengawan Solo River basin are likely caused by the runoff of the river during the rainy season. It caused excessive build up of water in the Bengawan Solo River, exceeding the capacity of the channel. In the face of such disaster, survival becomes the highest priority among people. Most survival attempts can be seen in the form of adaptation to the new shape of surroundings and the necessity of food supply.

As noted by Koentjaraningrat (2009), culture is always associated with the activity of human life associated with a set of tools that they used. Culture is the overall knowledge, belief, art, morals, law, custom and the ability and habits of human life, in which every person take part as the community members concerned. Culture is associated with patterns of behavior familiar within a particular group of people, which then become customs or way of life of these communities (Harris, 1968; Fatchan, 2004). In relation to defending a way of life, culture is a process of adaptation and a natural selection itself. Culture as an adaptive system is always linked to cultural changes that occur alongside transformation within the ecosystem. The most adaptive of the cultural elements, on the context of accepting change, is technological, economic subsistence, and elements of social organization (Harris, 1979).



The life of mankind is always associated with three states of culture, namely: (1) culture as a complex of ideas, ideas, values, norms, and rules; (2) culture as a complex pattern of activity and action of person within society and; (3) culture as objects of human work (Koentjaraningrat, 1983). The third form of culture, which can be seen easily in community life, certainly cannot be separated from the others. Culture and custom provide direction and regulation to the individuals, inspiring the creation of cultural objects. In contrast, the corporal form of culture shapes a specific environment where human distancing themselves from their natural environment thus affecting patterns of action, and even affecting the way of thinking. Behold, traditions, customs, and habit of everyday life in a community (which is part of the culture) plays an important role.

In line with the above opinion, Suparlan noted that culture is the overall information that belongs to any individual as a social creature. Discussion about culture is always associated with a set of human knowledge, for example, the rule of life that applies to a group of human life (Suparlan, 1979; Suparlan, 1993). In relation to this idea, the floods that harm the population in the watershed Solo is a set of condition and guidelines applied to the people affected. They tried to implement many factor to understand the environmental problem and tackled the issue. The environmental problem is the flood that forces people to act adaptively and creatively, which in turn, formulate a new idea. The new idea is the creation of a new form of action called "queue" while becoming creative in making "antru".

METHOD

The method used in this study is a qualitative approach designed in ethnomethodology. In ethnomethodology, human action is observed as ethnic group or one-day-to-day interaction based on their own rational thinking associated with traditional aspects which they are familiar with (Garfinkel, 1967; Collin, 1997; Fatchan, 2015). The study was carried out in the downstream watershed of Bengawan Solo; located in between Lamongan and Tuban, and some other nearby regions. The data collection was performed using method of documentation, observation, and interview. The focus was the community leaders and community groups affected by the flood. The procedure of data collection used wasin-depth interviews and focus group discussions (Fatchan, 2011). Mechanical examination of the data validity is performed using data triangulation, member check, perseverance observation, and audit trail. The data were analyzed using interactive model suggested by Miles and Huberman (1992).

FINDINGS

Tradition of "Queued" or "Antren"

The flooding of Solo watershed, specifically in the downstream, (the border area of Tuban and Lamongan) usually occurs during the rainy season, in which the rainfall is very high. Floods usually occur in December, January, or February. The length of flood that occurs can be anywhere between one week to one month, or sometimes more than that. However, what often happens is periodic floods, where the condition was 2 days of flood followed by 4 days of no flood, 1 week of flood followed by 5 days without flood, 2 weeks of flood followed by one week of no flood. The variations were also very dependent on the



presence of heavy rain in the region. When the flood is periodically long (typically 1 week to 1 month) people found themselves desperately need clean water, food, medicine, and clothing.

Residents affected by the flood usually receive their aid by tradition of "antren". "Antren" is an activity of helping the community affected by the flood by donating food or clothing, along with essential needs like noodles, rice, mineral water, blankets, and many more. The provision of the aid from the government was carried along by the tradition of "antren". This helpful action is usually done through government representatives, for example the chief of the village. A well-known method is by using some form of coupon, given at a day before the distribution of the items to the residents, as informed by the community chiefs as follows.

I have seen the people this village becoming victims of the flood came from the overflowing water of the Bengawan Solo River. Almost every year, especially in December or January, we always experience inevitable flood. However, the people here are not interested in the offer of transmigration. That is because they have been in this village since their early family. People here are not surprised about floods, but now it occurred more catastrophic than before. It is customary at the time of severe floods that the tradition of "antren" conducted in an orderly and harmonious way. For that, we always distribute coupons to residents affected by floods. They will receive help in the form of nine basic foods and clothing. They will also be offered to have any necessary medication, especially if it is about diarrhea.

It has become a habit (read: tradition) that when the flood takes place, those who are affected will wait for help. Help is usually in the form of food, especially rice, from the neighboring villages, local governments, or various organizations. The distribution is performed by certain institutions or social groups to the places of refugees. When the help arrives, the tradition of "antren" can be easily observed. As an example of this tradition, a woman was willing to share her opinion as follows.

Where I live, we are absolutely familiar about flood. The flood was coming from the Bengawan Solo River. Now my family and I are accustomed to our tradition of "antren", an event of distribution of donations in the form of food and clean water that came from some neighboring villages, government, or other organizations. Usually, we receive a coupon for the "Antren", especially if the aid came from the government. For example, this particular coupon from the village office is used to obtain groceries and blankets.

The needs of health examination, medicine, and clean water is also urgently needed by the people affected by the floods, which also distributed by "antren". This was usually done by some of the social organizations or even from a college. The goal is that people not to have difficulty in receiving clean water and also to avoid the spread of potential diarrheal diseases. Clean water is typically transported by boat while at the same time, paramedics examine the health of the people affected by the flood, as stated by a man affected by the flood.

I once caught diarrhea because I eat and drink using water from the unhealthy the Bengawan Solo River that surrounds my village. I decided to use the "taxi boat" to the aid distribution center. Apparently, there was a long queue, so yes, I have to wait in line even though my stomach feel ill. Luckily, I was given medication by some doctor and also given water from the clean water tank provided by local water companies from Lamongan.



The communities affected by the flood also got help from volunteers of some social institutions. The volunteers usually come directly to the houses sunk by the flood using boat. They brought nine basic food items to be distributed on-site. People who received donations feel very grateful. Bags of rice were very valuable in the early period of the flood season because people usually were not prepared with ready-to-eat rice. This is a conclusion taken from the results of an interview with a man who was queued in the food section when distribution of aid occurred.

At that time, there is an organization that carried somewhat durable food supplies, which include: instant noodles, rice, cooking oil, biscuits, and more. They also brought a lunch pack. At the early days of the flood we did not cook any food, so we were very grateful to be able to "queue" for rice where they also give me some other donated items.

Based on the interviews with informants and focus group discussions with community leaders of communities affected by the flood in the downstream Bengawan Solo watershed area, we can gather some data as presented in the following Matrix 1:

Matrix 1:

The Subject of Study about "Antren" Regional Flood Disaster Victims of Bengawan Solo Downstream Watershed

No	Informant	Important statement	Points obtained
1	Community leaders	We experienced flood from the water overflow of the Bengawan Solo River. It usually occurs in December or January every year. However, people here do not want to be relocated to other places or joining transmigration program by government. Lately, the flood becomes more severe and lasts longer than before. When flood comes, it is customary that the affected villagers form an "antren" to receive humanitarian aid. The distribution is in the form of nine basic foods, clothing, and medicines, and is conducted in an orderly and organized condition.	The tradition of "queue" becomes the source of organized and solid groups.
2	Community leaders and peoples	The Bengawan Solo River basin is a typically flooded area. Flood takes place after the overflow of water in the Bengawan Solo River. At the time of the flood like now, my family and I are wishful toward donation. The donations usually are food, clothing, and clean water from some neighboring villages, government, or other social institutions. In our "Antren" we are usually given "coupons", especially if the donation comes from the government. For example, this coupon from the village administration office can be used to obtain food and blankets.	On one hand, the tradition of "antren" causes a sense of dependence toward outside community. On the other hand, it leads to a strongly ordered community.
3	Community leaders and peoples	I experienced diarrhea because of eating and drinking water runoff from the Bengawan Solo River that surrounds my house. I used the "taxi boat" to the aid distribution center to look for help.	The tradition of "antren" make people becoming more



No	Informant	Important statement	Points obtained
		However, there was a long queue so I had to wait in line even though my stomach was in pain. Fortunately, some paramedics gave me treatment directly. While I was at the distribution center, I also join a line to received clean water from water tank provided by local water companies from Lamongan.	patient and more open to accepting the dynamics of life
4	Peoples	At that time, there were people from the civil society that brought us durable food supplies, which include: instant noodles, rice, cooking oil, biscuits, and many more. They also brought us a lunch pack. In the early of floods we can not cook, so were very fortunate to be able to queue for rice shipment and donations.	The presence of the tradition of "antren" confirmed the contribution of civil society organizations
5	Peoples	In the time of flood, donations come from several sources: social institutions, government, and other community group. Donated items usually are blankets, medicines, and clothes. The donated goods were collected in the village hall, distributed by coupons from "antren". During the flood there has never been person who lose his or her possessions, stealing of items from the donations never happened.	-The tradition of "antren" confirmed the existence of social institutions and the society itself -Tradition of "antren" can build strong unity and public confidence

Based on the important points and statement told by the informants and the results of focus group discussion, new proposition can be proposed as follows:

Proposition 1:

The tradition of "antren" creates a solid order, unity, patience, dynamics of life, and public confidence. The existence of a tradition "antren" confirmed the existence of social institutions and the society itself. On one hand, the tradition of "antren" happens in a dependent group of people. On the other hand, the tradition of "antren" makes a strongly ordered community.

Tradition of Making "Antru"

Residents' top priority has always been to save their belongings. In the case of household appliances there are kitchen utensils, stove, water containers, mattresses, and many more. Various items were usually placed in a building called "antru". "Antru" is a floating structure made from bamboo, banana stems, or a combination between the two materials as explained by some community leaders in this area:

"Antru" is made of a series of bamboo as a base where layers of "gedhèg" (woven bamboo) are placed on top of it. It has roof made from rice straw. The roof is supported by a fence or a wall of "gedhèg". Inside "Antru", people usually sleep and cook. A specialized cooking space are created with a pedestal of banana to prevent fires. "Antru" was always floating, following the rhythm of the water. If the water rises, "antru" goes up, and so, all items placed in the "antru" are safe from the water.



Similar statement was also described by flood casualty who was also community leaders in the areas affected by the flood:

"Antru" is a floating building made of bamboo or banana trees where we can use it to place supplies, to cook and to sleep. "Antru" always floats on water, moving along up and down with the change of water level. If the water rises, "antru" goes up so our supplies will not be wet.

In another condition, "antru" is a safe platform to evacuate people, or people who wants to move to another place where no flood occurred. "Antru" is also used as a temporary bridge connecting house with another house. It was described by the village principal in the area as follows:

"Antru", which was built by the people when the flood occurred in this area, is not just a place to save household items. "Antru" is also used as a bridge, connecting houses and a feature to move to the higher ground. Therefore, "antru" is usually built in the shape of a elongated boat shape.

In another case, "antru" found its use as a temporary place for livestock such as chickens, ducks, goats or even cows. However, goats or cows usually are transported to the higher land, such as rural roads or highways nearby, as explained by the following informant:

When the flood came, we use "antru" to transport our animals such as chickens, ducks, goats, cows and "rojo patch". Goats and cows usually are evacuated in immediate to the **embankment** or to the village roads and highways where flood did not took place. "Antru" It is also place for us to temporary cook and sleep. For such a thing, our family usually lives on "antru" only for one week. To cook, we build a special place at the edge of the "antru" and use "**pedestal saucer**" and protected by parts of banana tree. It is to prevent fires when cooking.

It often found that some "antru" were created from banana tree or "gedebok". This kind of "Antru" usually is created by the flooded residents who found banana trees near their house. The "Antru" from banana trees normally used to evacuate farm animals and kitchen appliances. Usually these "antru" are left floating around their house, as concluded from the statements of informants and the results of focus group discussion:

There was a major flood time and for a long time. That time, I sought refuge in the river bank. Animals such as goats, cows, and chickens also follow me down. However, if the flood was not great I made "antru" (small size) of a series of banana trees or "gedebok". That is because there are many banana trees here. However, it is sometimes also made of a mixture of banana trees and bamboo. A small part of the population was "evacuated", but on average they stay in the house. "Antru" moored around the house, so they can keep the various items at home rather than evacuate.

Based on the information obtained and the implementation of the focus group discussions with communities and their leaders on the research sites, the detail can be presented in the following matrix:

Matrix 2:

Understanding Actions Make "Antru" Flood Disaster Victims In Downstream Watershed Regional Solo

No	Informant	Important statement	Points obtained
1	Community leaders	"Antru" is a floating building made of bamboo or banana trees functioned as a place to store the goods,	1) The flood inspires the creation of "Antru"



		cooking and sleeping. "Antru" is created with the floating feature so that it always goes along the water level. If the water rises, "Antru" goes up. With this, anything put into it will not be submerged.	2) The presence of "antru" can increase the sense of brotherhood
2	Community leaders and peoples	"Antru" was made of a series of bamboo as a base where sheet of woven bamboo or "gedek" is held. It also has roof made of rice straw which is supported by a fence or wall also from "gedek". "Antru" is a floating platform that normally used for sleeping and for cooking. A special cooking space is made by pedestal of banana to prevent fire spreads. "Antru" is always floats according to the movement of water. If the water rises, "antru" goes up. By doing so, all the items placed inside the "antru" are safe from the flood.	1) The flood causes the creation of a new tradition of making "antru" 2) The flood causes the creation of adaptive ideas in the form of "antru" creation
3	Community leaders and people	"Antru" strengthen communities at the time of floods in this area, more than just a facility to rescue household items. "Antru" is also used as bridge, connecting houses or with higher land. Therefore, "antru" usually built in the shape of a "boat" elongated shape.	The tradition of creating "antru" promotes interaction between families affected by floods
4	Villagers	"Antru" is used to transport animals such as chickens, ducks, goats, and cows. For goats and cows, they are usually evacuated immediately to the ground. "Antru" is as useful as a place of "emergency" to cook and even to sleep. For a place to cook, a particular edge of "antru" are made a special place where "pedestal saucer" are placed there, along with parts of banana tree to protect from fires.	The tradition of creating "antru" causes creativity awakening in the flood-affected population
5	Villagers	If the flood is not a big one, some members of the population craft a small "antru" using banana trees or "gedebok". Banana trees are used because of the abundance of the trees around the village. Sometimes, combination of banana trees and bamboo is necessary. Small parts of the population are evacuated while most of us still prefer to be at our home. "Antru" can be built anchored around the house, so we can still keep our possessions at home.	The tradition of building "antru" is the result of a love for the birthplace

Based on the findings presented in the matrix above, some important statement can be identified as theme. The theme of several new propositions can be constructed as follows:

Proposition 2:

Floods inspire the formation of a tradition of creating new form of buildings called "antru". The existence of "antru" deepens the sense of brotherhood, a means of creative adaptation, forging relationship between



families and creativity to survive. The people felt the need of a survival in the form of creating "antru" because of their love to their home.

DISCUSSION

The tradition of "Antri" or "Queued"

Flood-affected communities in the study area are familiar with the word "antren". "Antren" is an act of distribution of items, in this case, donations, where an orderly and organized form is prioritized. Donations usually are in the form of instant noodles, rice, mineral water, blankets, clothes, and the like. The distribution method uses some sort of coupon which every affected villager can exchange their coupon with. This method was implemented so that the helpful items can be directly and precisely given to the people who suffer from the flood. They have the right to receive donations to continue their daily life and to survive the disaster (Efendi & Makhfudli, 2009). This is one of the highest priority of government responsibility (as defined in the Act No. 27 of 2004). The distribution of aid must be conducted in a fair, equitable, and right on target. People on the study sites called it "antren".

Residents in the study area are characterized by society, "patembayan" (Koentjaraningrat, 1996). The tradition of "antren" led to an orderly and organized society. Its practice can strengthen the relationship between the flood victims and their relatives, government, or social organizations. The flood disaster that occurred in the study area resulted in an increased solidarity between closest relatives. The main reason is because they feel they came from the same descendants and ancestors (Fatchan, 2004). This promotes neighbor interactions that occur at the time of the flood disaster where stronger emotional bond can be seen in the form of people helping each other (Fatchan, et al., 2011).

Between victims of the flood, a coordinated effort can be seen in the form of cooperation and willingness to get involved in saving others problem. This particular motivation is based on a good relations with others, so, every person are required to maintain a good one (Bintarto, 1980). Because of this, they have always tried to cooperate and help each other in everyday life (Fatchan, 2004). We already know that one effective survival strategy when dealing with disaster is to make a solid bond of network. Building network among others to establish relations with social group of people is one of the highest priorities.

The Tradition of "Antru"

One local strategy to reduce losses and damage to household items when the flood came is creating "antru". The residents put their important items someplace where water will not pose a problem anymore. "Antru" is a floating platform where the goods are placed temporarily. "Antru" can also be used as a "bridge" that connects houses. It serves to connect one place to another, between one house to another. "Antru" is made from light materials that can float on water, for example, bamboo and banana stem. The collective design of floating items can assure that this floating platform will always adjusts their positions according to water level.

Interestingly, during the times of flood there was never any incident when residents lost their items. Goods or animals placed in "antru" were never missing, even though their respective owners are not watching. It shows that the people hit by the floods in the study area are respectful toward the values and



social norms there. It seems that the people in the flood-affected areas are aware and understand their social norm in everyday life. Even in a condition where food was lacking, they are more than willing to lend a hand towards their neighbours (Koentjaraningrat, 1996).

People in the study area are characterized by society of "patembayan" (Koentjaraningrat, 1996). Guided by the tradition of "antren", which is orderly and organized, it promotes effort toward strong relationship between the flood victims and their relatives, government, and social organizations. The flood disaster that occurred in the study area invigorates solidarity between closest relatives. That is because they feel that they are from the same descendants and ancestors (Fatchan, 2004). Thus, neighbor interactions that occur at the time of the flood disaster are better established, which can be seen from people helping each other out (Fatchan, et al., 2011).

Between victims of the flood, a coordinated effort can be seen in the form of cooperation and willingness to get involved in saving others problem. This particular motivation is based on a good relations with others, so, every person are required to maintain a good one (Bintarto, 1980). Because of this, they have always tried to cooperate and help each other in everyday life (Fatchan, 2004). We already know that one effective survival strategy when dealing with disaster is to make a solid bond of network. Building network among others to establish relations with social group of people is one of the highest priorities.

When the flood caused most of the house submerged, the victims are making effort to put essential items to the higher ground. The goal is so that these items are not getting wet. Usually they put their belongings on the roof, placed on top of cabinets, or are placed in the ceiling inside the house. Another solution is to build "antru", as "antru" is the most flexible alternative solution. "Antru" always floats on the water surface, so the items placed in the "antru" will not be submerged in water. With some adjustment, "antru" can also be used as a bridge, connecting house to another house in the proximity. It turns out "antru" can also be used to save animal as well. However, special care must be provided for cattle, as they are sent to a safe place in higher ground which usually is prepared by the government or social institutions. The place is similar with aid distribution center which is located on rural roads or highways.

Based on some of the information and explanations described above, "antru" is a floating platform made by the joined efforts of flood victims. The platform was made of bamboo or banana trees where it can be used to place goods, cooking and sleeping. "Antru" always floats on the water so that its position is integral to the water level. If the water rises, "antru" also rises up. With this, the goods inside of it will not be submerged. Building "antru" is a means to increase the sense of brotherhood, mutual help, and adherence to local norms and values, along with establishing a relationship with a social condition there (Suharno, 2003).

CONCLUSIONS AND SUGGESTIONS

The flood disaster in the downstream watershed of Bengawan Solo region causes Tradition of "antren", which promotes the sense of solid relations, unity, patience, awareness of dynamics of life, and public confidence. The existence of a tradition "antren" confirmed the existence of social institutions and



society itself. On one hand, the tradition of "antren" shows a dependent society. On the other hand, it leads to the strengthening of ordered society.

The events of flood ALSO led to the birth of the tradition of making "antru". The concept of "antru" leads to an increased sense of brotherhood, idea of creative adaptation, interrelation between families and creativity to survive. The tradition of creating "antru" is based on the residents love for their village. The findings of this research differs from previous findings, where it does not reveal in-depth analysis that floods can promotes tradition of "antren" and making "antru", which is based on local tradition wisdom that shows creativity and innovative mind.

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COMPARING INDONESIAN AND WESTERN CULTURE IN *SALAH ASUHAN*: A LITERARY CRITICISM APPROACH

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Abstract: *Salah Asuhan* is a popular novel published in 1928 written by Abdul Moeis. It is considered a monumental work in modern Indonesian literature. This novel is interesting to be analyzed, particularly on the customs and values of cultures that lie behind the love story. The study used literary criticism approach. It is to criticize bourgeois people who pretend to be Western people. The study of customs and values used in Indonesian culture and western culture is chiefly concerned with how Indonesia, at that time, adhere to traditional values or to adopt Western notions of progress and modernity which, in doing so, might lead to the creation of a race of people who were neither Eastern nor Western. By comparing Indonesian and Western values in *Salah Asuhan*, people would understand what is called by *adat* (custom) and values at the time when the novel was created. Finally, this study has a role to lay foundation for a cultural perspective approach on modern Indonesian literature and gives a contribution to historical literature.

Keywords: *Salah Asuhan, literary criticism, values, comparative culture*

INTRODUCTION

Since the appearance of Indonesian modern literature in 1920, there has been steady flow of writing through times of war, rebellion, political and economic crises, power struggles, and so on, all of which provided impetus to the work. The works of Indonesian modern literature always deals with its cultural environment. As Wahyudi (2000, p. 15) writes:

Although these novels primarily served political and ideological aims still, as novels, they were the first representatives of a new literary genre in Indonesia stories about contemporary people, based on real contemporary, political, social, economic, and cultural conditions and situations.

Salah Asuhan is a popular novel published in 1928 written by Abdul Muis. It was, in the meantime, considered as a monumental work in modern Indonesian literature. It is one of Indonesian novels that is recognized as early works of Modern Indonesian literature. Abdul Muis (also spelt Abdoel Moeis; 1886-17 July 1959), is an Indonesian writer, journalist and nationalist in Balai Pustaka¹ era. From the late 1920s, Muis shifted his focus from politics to creative writing, and in 1927 he initiated correspondence with the state-owned publishing house Balai Pustaka. He, with his novel—*Salah Asuhan* (1928) in the meantime—has been considered as the pioneer in *Balai Pustaka* era. The novel has been

¹*Balai Pustaka* was a publisher which was famous in colonial era. That is what generally experts share the view that Balai Pustaka is the landmark of the “birth” of Modern Indonesian Literature (Wahyudi, 2000, p. 24).



assessed as one of his famous works of the era and among the most popular works of Indonesia's modern fiction. Ultimately, Abdul Muis achieved to reach his romance to extend a marriage between Western and Eastern. Nevertheless, this writer from Minangkabau still won a custom. Then in 2010, an English translation (*Never The Twain*) was also published by the Lontar Foundation as part of the Foundation's Modern Indonesian Series. Since it was published in 1928, the novel has been published 24 times in 1997. It indicates that this romance about Minangkabau society addressed to an extended readers. Besides, this romance has been a compulsory reading material for students for decades.

Meanwhile, Bennet and Royle (2004) state that not only do people tell stories, but stories tell people. In other words, if stories are everywhere, we are also in stories. A writer writes a novel based on the social life of the people while telling them the customs they had forgotten. In his first novel, *Salah Asuhan* (*Wrong Upbringing*), Muis depicts the problem of racial and social discrimination in the tragic story of Hanafi and Corrie. The Western-oriented Hanafi and the feisty, liberated Corrie represent Indonesian pre-independent conflict, i.e. either to adhere to traditional values or to adopt Western notions of modernity. Thus, this novel is interesting to analyze, particularly on the customs and values of the two cultures lied behind the love story, namely Indonesian and European. The study here is aimed at finding the similarities as well as differences of the two cultures.

APPROACH

This study belongs to literary criticism. It emphasizes the role of literary critics with regard to context. According to Vodicka (cited in Teeuw, 1984), a critic must be aware that literary criticism was not an individual opinion; a good critic would like to represent literary norms in relation to a particular time and people. In the case of this story, the approach used is cultural criticism. It is used to criticize its contemporary people, who pretend to be Western. Therefore, this literary study compares Indonesian and Western values in *Salah Asuhan* in order to give readers understandings on what is called by *adat* (custom) and values when the novel was published.

Literary researcher or critic sees it primarily as a series of events arranged in a chronological order and as integral parts of the historical process (Wellek & Waren, 1956; Wellek & Waren, 1995). Finally, the analysis discusses intermarriage between a European and an Indonesian and its inherited status. Besides, it also presents cultural values regarding equalities and differences between European and Indonesian in intermarriage and cultural values found in *Salah Asuhan*.

FINDINGS AND DISCUSSION

Intermarriage and Its Inherited Status in Indonesia (Equality between European and Indonesian)

In *Salah Asuhan*, Corrie is a daughter of a mixed marriage or intermarriage. Her father is a European while her mother is an Indonesian. Presently, such a marriage has spread across Indonesia and community classes. Globalization, commerce, and transportation gave a stigma that intermarriage was a marriage between rich expats and Indonesians. According to a survey conducted by Mixed Couple Club, introductory track that brings into a married couple of different nationality is an introduction via internet, a



colleague former, met while on vacation, a classmate former, and a penpal. Inter-marriage also happens to Indonesian workers who work in other countries. By a lot of inter-marriage happened in Indonesia, a legal protection should be accommodated properly.

Indonesian Act No.1 1974 defines inter-marriage in article 57:

Yang dimaksud dengan perkawinan campuran dalam Undang-undang ini ialah perkawinan antara dua orang yang di Indonesia tunduk pada hukum yang berlainan, karena perbedaan kewarganegaraan dan salah satu pihak berkewarganegaraan Indonesia.

(What is meant by inter-marriage in this Act is a marriage between two people who live in Indonesia but subject to different laws because of nationality differences and one of them is Indonesian.)

During half a century, the rule of nationality was arranged in inter-marriage between Indonesians and Westerns, referring to *UU Kewarganegaraan* (Law on Citizenship) No. 62 1958. As time goes by, this law had not had a capability to notice the interest of parties in inter-marriage, particularly protection of mothers and children.

In the novel, inter-marriage between Indonesian and European is denied. Mr. du Bussee, Corrie's father warned Corrie that being married to Indonesian was not good for her whereas the view of Indonesian people toward European was regarded arrogant.

"Di sini negeri kecil, Corrie. Adanya orang Barat boleh dihitung. Selama Hanafi belum 'berkesalahan', yaitu belum mengambil bangsa Eropa buat istrinya, tentu sekalian orang Eropa akan suka bergaul dengan dia. Dipandang ia sebagai Bumiputra yang terpelajar dan sopan. Tapi sehari ia mengambil bangsa Eropa menjadi istrinya, maka fiilnya sudah disebutkan 'tekebur', 'besar kepala.' Dan menjauhlah orang semua daripadanya. Apalagi jika ia diam di negeri besar. Ah, berapa banyak contoh yang sudah kita lihat pada anak-anak Hindia yang beristrikan nyonya Eropa!" (Moeis, 1997, p. 19).

"This is a small country, Corrie. Westerners are easy to count here. As long as Hanafi does not make 'wrong doings', namely he doesn't marry a European, all Europeans like to make friend with him. They would consider him educated and kind. However, once he makes a European his wife, they would judge him 'arrogant,' 'stubborn.' And everyone would leave him alone. It will be more difficult if he lives in big country. Well, we've found not many Indians marry European ladies!" (Moeis, 1997, p. 19)

To insist his opinion, Mr. du Bussee added that it impossible for Corrie and Hanafi to get married as they have different nationality. Furthermore, the marriage would also result in their separation form their countries. Thus, it would hurt them.

"Pada saat itulah, Corrie, engkau melukai hati suamimu, yang tidak akan sembuh-sembuhnya lagi. Sebab ia pun akan berasa menyesal, bahwa ia sudah mengambil orang Barat menjadi istrinya; sedang di antara bangsanya sendiri masih terlalu banyak gadis, yang sepadan dengan engkau. Suamimu akan berasa, bahwa bukanlah engkau saja yang bercerai dengan bangsamu, tapi ia pun sudah keluar dari pergaulan kaum keluarganya, barangkali juga sudah bercerai dengan ibunya; suatu bencana, yang bagi orang Timur amat besar artinya." (Moeis, 1997, p. 21)

"Thus, you hurt your husband you would never be able to cure, Corrie as he would also regret that he married a Westerner whereas among the girls of his own country there are still many, who are equal to you. Your



husband would feel that it is not only you who are separated from your nation; he himself would also be exempted from his family's relationships. Probably, he is also separated from his mother; it is a serious havoc for an Easterner."

In addition, as a British poet, Rudyard Kipling, has stated in his *Barrack-room ballads*, 1892, "Timur tinggal Timur, Barat tinggal Barat, dan tidaklah keduanya akan menjadi satu" (Moeis, 1997, p. 21) (East remains East, West remains West, both will never meet.) In short, it is translated into the phrase as "*never the twain shall meet*," or, East is East, and West is West, and never the twain shall meet, two things which are different and there is no opportunity to unite.

Cultural Values (Differences between European and Indonesian)

Some literary works use their background of Minangkabau society. Thus, the descriptions cannot be separated from the social culture of Minangkabau society and its social behavior reflects Minangkabau's people's daily life and their problems. Luxemburg (1989, p. 23) states that literature written on the bases of the relevant norms and customs of the period. Luxemburg's statement is also relevant to Abdoel Moeis's *Salah Asuhan*. This novel, in other words, explains that the Minangkabau norms still regulated social behavior of people represented in the novel.

Adjacent to Batak territory in West Sumatra is the land of the Minangkabau people, remarkable for their unique *Matrilineal society*. The Minangkabau females have a level of political and social equality to male, which is unique in Southeast Asia. It is represented when Hanafi is betrothed to a daughter of his uncle, Rapih. As the tradition goes in Minangkabau Hanafi has to accept Rapih as his future wife due to merit of his uncle. As a proverb of Malay states, "*Utang emas dibayar dengan emas, utang uang dibayar dengan uang, utang budi dibayar dengan budi.*" (Gold for gold, money for money, kindness for kindness.)

"*Yang sangat bimbang ibu memikirkan halmu dengan mamak kandungmu, Sutan Batuah, saudara tuaku seibu sebapa. Dari gajinya yang tidak seberapa sebulan, tetaplah ia menyisihkan tiap bulan, buat penambah uang yang mesti ibu kirimkan ke Betawi, jika ibu kekurangan. Utang itu pun dimaksudkan tidak akan menjadi utang uang, tapi ia mengharap dan menantikan engkau buat anaknya yang seorang itu saja; buat Rapih.*" (Moeis, 1997, p. 28)

"The point I, your mother, hesitate to about you is dealing with your uncle, Sutan Batuah, my elder brother from the same father and mother. From his monthly small salary, he always took some every month to add the money I sent to Betawi, whenever I needed. The loan is not meant to be money loan, but he expected and waited you for his only daughter; for Rapih."

The word "culture" always deals with something to do with behavior, habit, belief, and perception of certain group of people toward life. As it is repeated over generations, it becomes a custom. The custom dealing with the relationships between men and women in Indonesia who are not married are strongly restricted by tacit rules. This is quite different from Western custom. In Europe and America, said Hanafi, a married woman might be brought by another man. The tacit rules about courtesy legislation are unspoken and unwritten, as the following.



“Ah, undang-undang itu, di manakah batasnya? Bangsaamu, bangsa Eropa, amat melonggarkan pergaulan laki-laki dengan perempuan. Nyonya yang bersuami sudah galib dibawa-bawa dan dikepit oleh seorang tuan lain, dengan tidak ada undang-undang tersurat atau tidak tersurat yang melarangnya. Ini tentang pergaulan. Amnillah contoh yang lain. Di tanah Arab perempuan menutup badan sampai ke muka-muka, tapi di tanah Amerika banyak benar kota-kota ramai di pantai laut, tempat nyonya dan tuan-tuan berkeliaran saja memakai baju renang, sampai ke rumah-rumah minum. Tetapi lihatlah pula setengah bangsa Barat – jika nyonya rumah berani turun tanah memakai baju piyama, yang nyata lebih menutup kulit dari pakaian dansa, maka nyonya yang berpakaian piyama turun ke tanah itu akan disebutkan ‘melanggar adat sopan santun.’ Jadi bagiku sungguhlah gelap batas undang-undang kesopanan itu – sebab ia tidak tersurat.” (Moeis, 1997, p. 2)

“Ah, rules, where is the limit? Your people, European, are quite free in terms of male-female relationship. Married women are often found taken away by other men, without any written nor unwritten laws forbidding it. This is about human relation. Take another example. In Arabian countries woman cover her body as well as her face but in America there are beach cities, where men and women go around in their swimsuits, they even go into the bar. But look; a half of Western people—if housewife goes out in her pajamas, which clearly cover her body more than her dance dress, the woman going out in pajamas is considered “breaking laws of politeness.” Hence, to me, the limit of politeness is quite dark—since it is unwritten.”

Moeis criticizes bachelors of Netherlands who returned to Indonesia and brought their westernized styles which were not suitable with Indonesian custom, such as clothes, courtesy in relationship between men and women, philosophy, and marriage. The courtesy emerged because it deals with ethical politics of the Dutch Colonial Government. The new culture and the opportunity to study abroad, in the meantime, raised critical attitude even revolt against the prevailing custom. The following is an example from *Salah Asuhan* about the conflict of social behavior in society, considering the novel is a reflection of opposition between Dutch and Indonesian natives (*Bumiputera*). The conflict is when there was a newspaper reporting an Indonesian who was engaged to a Dutch. The conflict arised because of dissent, competition, and how to defend Indonesian values (Surbakti, 1992, p. 18).

Seorang penumpang sebab membaca sehelai surat kabar Belanda yang terbit di Betawi, yang sudah masyur bencinya kepada Bumiputra. Surat kabar itu memperkatakan hal pertunangan seorang studen bangsa Indonesia di Netherland dengan seorang nona, yang sama-sama menuntut ilmu di sekolah tinggi dengan dia. Bukan sedikit nista dan maki dituliskan oleh surat kabar itu terhadap kepada ethische politik, dan lain-lain, sedang banyaklah nama-nama orang besar bangsa Belanda di Betawi yang turut dinodai. Sudah kejilah bunyi tulisan itu, bertambah keji pula buah tutur orang-orang penumpang kapal yang duduk berhampiran dengan yang membaca surat kabar. (Moeis, 1997, p. 234).

A passenger because he read a piece of Dutch newspaper published in Betawi, which popularly hates Indonesian natives. The newspaper reported an engagement between an Indonesian student and a Dutch girl, who are both students of the same university. Not little did the newspaper write to express humiliation and scorn with regard to ethical politics and the like; while there were many Dutch public figures disgraced as well. Indeed, the article was despising, but the people siting around the person reading the newspaper spoke more despisingly.



Another example criticizes Hanafi whose attitude, style, and thought were like a Dutch. Even he considered Islam as superstition and *adat* as ancient. It was not impossible that he was isolated from Malay people, as his mother felt in her heart.

“Makin lama makin bimbanglah hatinya melihat anak yang kebelanda-belandaan itu. Pakaiannya cara Belanda, pergaulannya dengan orang Belanda saja.” (Moeis, 1997, p. 24)

“The longer she felt, the more hesitated she felt seeing her Dutch-like son. He dressed like Dutch, [and] he only made friends with Dutch people.

“Yang sangat menyedihkan hati ibunya ialah karena bagi Hanafi segala orang yang tidak pandai bahasa Belanda, tidaklah masuk bilangan. Segala hal ihwal yang berhubungan dengan orang Melayu, dicatat dan dicemoohkannya, sampai kepada adat lembaga orang Melayu dan agama Islam tidak mendapat perindahan serambut juga. Adat lembaga disebutkan ‘kuno’, agama Islam ‘tahlyul.’ Tidak heran, kalau ia hidup tersisih benar dari pergaulan orang Melayu. Hanyalah kepada ibunya ada melekat hatinya.” (Moeis, 1997, p. 24)

The point which made his mother sad was because, to Hanafi, he did not respect anyone who could not speak Dutch. Anything in relation to Malay people was taken and humiliated; even about Malay institution of custom and Islamic religion were not respected at all. Custom institution was considered ‘ancient’; while Islam was no more but ‘superstition.’ It was not surprising that he was really excluded from Malay people relationship. It was only to his mother his heart was attached.

After finding the equality and differences between Indonesian and European culture, it can be listed into the following table:

Excerpts	Equality	Differences	Explanation
<i>Adanya orang Barat boleh dihitung. Selama Hanafi belum ‘berkesalahan’, yaitu belum mengambil bangsa Eropa buat istrinya, tentu sekalian orang Eropa akan suka bergaul dengan dia. Dipandang ia sebagai Bumiputra yang terpelajar dan sopan. Tapi sehari ia mengambil bangsa Eropa menjadi istrinya, maka fiilnya sudah disebutkan ‘tekebur’, ‘besar kepala.’ Dan menjauhlah orang semua daripadanya. Apalagi jika ia diam di negeri besar. Ah, berapa banyak contoh yang sudah kita lihat pada anak-anak Hindia yang beristrikan nyonya Eropa!”</i> (Moeis, 1997: 21)	It would be a mistake both for Indonesian and European to have	intermarriage.	They would be considered arrogant because each take a person from another country to be one’s spouse. Ultimately, they would be isolated from their own communities.
<i>Seorang penumpang sebab membaca sehelai sebab membaca sehelai surat kabar Belanda yang terbit di Betawi, yang sudah masyur bencinya kepada Bumiputra. Surat kabar itu memperkatakan hal pertunangan seorang studen bangsa Indonesia di Netherland</i>	Intermarriage between Indonesian and Dutch violates the values of each countries		There were a tradition and customs in Indonesia and Netherland as not to get married each other, unless they would be



Excerpts	Equality	Differences	Explanation
<p><i>dengan seorang nona, yang sama-sama menuntut ilmu di sekolah tinggi dengan dia. Bukan sedikit nista dan maki dituliskan oleh surat kabar itu terhadap kepada ethische politik, dan lain-lain, sedang banyaklah nama-nama orang besar bangsa Belanda di Betawi yang turut dinodai. Sudah kejilah bunyi tulisan itu, bertambah keji pula buah tutur orang-orang penumpang kapal yang duduk berhampiran dengan yang membaca surat kabar. (Moeis, 1997: 234).</i></p> <p><i>“Tidak, hanya... engkau bujang, aku gadis, sesama manusia kita telah menetapkan pelbagai undang-undang yang tidak tersurat, tapi yang harus diturut oleh sekalian manusia dengan tertib, kalau ia hendak hidup aman di dalam pergaulan orang, yang memakai undang-undang itu.” (Moeis, 1997: 2)</i></p>		<p>Male-female relationship is restricted in Indonesia but not in Europe.</p>	<p>isolated by their own society.</p>
<p><i>“Ah, undang-undang itu, di manakah batasnya? Bangsamu, bangsa Eropa, amat melonggarkan pergaulan laki-laki dengan perempuan. Nyonya yang bersuami sudag galib dibawa-bawa dan dikepit oleh seorang tuan lain, dengan tidak ada undang-undang tersurat atau tidak tersurat yang melarangnya. Ini tentang pergaulan. Ambillah contoh yang lain. Di tanah Arab perempuan menutup badan sampai ke muka-muka, tapi di tanah Amerika banyak benar kota-kota ramai di pantai laut, tempat nyonya dan tuan-tuan berkeliaran saja memakai baju renang, sampai ke rumah-rumah minum. Tetapi lihatlah pula setengah bangsa Barat – jika nyonya rumah berani turun tanah memakai baju piyama, yang nyata lebih menutup kulit dari pakaian dansa, maka nyonya yang berpakaian piyama turun ke tanah itu akan disebutkan ‘melanggar adat sopan santun.’ Jadi bagiku sungguhlah gelap batas undang-undang kesopanan itu – sebab ia tidak tersurat.” (Moeis, 1997: 2)</i></p>		<p>There were tacit rules and norms that regulated Indonesian people in their relationship between men and women, fashion, and style which were different from other Western countries.</p>	<p>The word “culture” always deals with something to do with behavior, habit, belief, and perception of certain group of people. Moeis criticized bachelors of Netherlands who returned to Indonesia and brought their western styles which was not suitable with Indonesian custom, such as clothes, courtesy in relationship between men and women, philosophy, and marriage.</p>



CONCLUSIONS AND SUGGESTIONS

By finding and discussing the equalities and differences between Indonesian and European culture found in *Salah Asuhan*, it can be concluded that culture cannot be separated from society. Norms and customs regulate people's social behavior. Literature is a reflection of reality in a particular era. Abdoel Moeis wrote *Salah Asuhan* to reveal the reality of life of people, along with the customs as well as the norms and values.

The equality of Indonesian and European people in the novel are that they were not admitted in each society because of intermarriage they took. Discrimination and racial problems occurred as the basis because the condition of people socially contradicted one to another. Meanwhile, the differences between Indonesian and European in the novel emerge in various problems, particularly in style, fashion, and relationship between men and women.

It is recommended that the students read the novel particularly to encourage them to develop reading habit. Moreover, Indonesian novels are so full of custom and culture in various regions that students should recognize. Besides, there are various criticism that many writers offer to analyze from the perspectives of, say, formalist criticism, biographical criticism, gender criticism, and so forth.

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JAVANESE MIND-SET IN THE ACCOUNT OF THOMAS STAMFORD RAFFLES

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Abstract: It is believed that the continuity of socio-cultural structure is based on complex ideas. These ideas are useful to create a civilized society. Javanese, as a part of Asian societies, has a complex thought. One orientalist, Thomas Stamford Raffles, has observed and has been impressed with Javanese civilization. He has studied all matters about Java from socio-cultural structure to economic base. His accounts were already published in London 1817 entitled "History of Java". Many people have really admired him, but they do not realize the bias of the orientalist's work. His work is not only aimed to fill the gap of knowledge on Java but is also directed as a way to colonize Java. He used his knowledge to manage the Javanese. He has known that "the Javans (Javanese) are obedient, honest, and faithful". This stereotype might lead him to introduce the jury system and the petition. It is intriguing to know the life of Thomas Stamford Raffles, his stereotype on Javanese, his stereotype on Javanese way of thinking, and his policies in Java. It can be useful, for people at present, how to understand Javanese. In short, this study is also aimed to add to the few Indonesian historiography written by Indonesian.

Keywords: *History of Java, British colonization, Indonesian historiography, romanticism*

INTRODUCTION

It is believed that Javanese mind-set is difficult to explain. Some people might say that they have a deep-thinking and others agree to claim that they are easily affected. Thomas Stamford Raffles has a different view from his contemporaries. He argues that Javanese has a civilized pattern. On the other side, Stockdale and Thorn, or the Dutch agree to sign that Javanese are lazy. Raffles, inspired by Van Hogendorp, however, believes that Javanese are obedient, honest, and faithful. This is determined by the ruling class. If the ruling class appreciates their work, they will obey the rule but people will be lazy, dishonest, and unfaithful if their works are not respected. It seems to be useful to elaborate Raffles' and his contemporaries' stereotype on Javanese mind-set.

Their works could be categorized as the classical literature. The word "classic" means their works are relevant for different ages, across space, and time (Wijaya, 2015, p.18). They could direct us to re-visit what exactly the nature of Javanese mind-set is. Raffles' *History of Java* should be placed as an important work. Quilty (1998) not listed in the reference claims that Raffles's work is critical. However, he uses the hand of his residents to observe the hinterland of Java but he re-reads the reports. He discusses the findings through some theorists like Malthus, Smith, or Montesquieu. This paper will focus on Raffles' stereotype on Javanese, Raffles' stereotype on Javanese way of thinking, and Raffles' policies in Java. In addition, his contemporaries' works will be used to enrich the discussion on Javanese mind-set.

METHOD

This study is a library research. This study has used some steps mainly in reading critically and making a note. It has considered all Raffles' primary sources available in online and offline library. Those are *Substance of a Minute* (1814); *Review of the Administration, Value, and State of the Colony of Java with Its Dependencies* (1816); *History of Java* (1817); and *Statement of the Services* (1824). It has also compared the works with his cousin's memoir, *Thomas Raffles, Memoirs of the Life and Ministry of the rev.* (1864), his second wife's memoir, Sophia Hull, *Memoirs of the Life and Public Services of Sir Thomas Stamford Raffles* (1885), and his contemporary's work, Thorn's *Memoir of the Conquest of Java* (1815). In addition, this study has analyzed and compared the findings with some secondary sources. Finally, the author would conclude the analysis shortly.

FINDINGS AND DISCUSSION

Stereotype on Javanese

Raffles had a different view to colonize Java. *Vereenigde Oost-Indische Compagnie* (VOC) was often to face Javanese as "the cash cow". They labelled the inhabitant "the indigenous". They claimed them as the laziest people. However, Raffles and the later humanistic conquerors tended to manage a colony of Java with humanistic hand but the deficit of treasury fund forced the Dutch to implement the cultivation system (the culture system). They made "a myth of lazy native", borrowing Alatas' accounts (1988), driving people to believe that Javanese were deserved to forcibly work. In 1833, Johannes Van den Bosch in Ingleson (2015, p. 24) wrote that "Javanese were happy to have few working hours that the standard one". This was caused by the environment and the stereotype on Javanese. They believed that the labors (Javanese labors) did not have any will to increase their material life. Most Europeans claimed that increasing the wages would stimulate the laziness of Javanese to work.

The myth of lazy native had been a mass knowledge for Europeans. The government used the ideas of lazy native to justify the practices of oppression and injustice in mobilizing of labors in the colony. They described the negative image of native to justify their colonization in Nusantara. They also used this social fact to guarantee the ideological construction relevant to their needs (Alatas, 1988, pp. 2-3). In addition, every colonial policy was directed by the voice of a certain party in its independent country. The Dutch had two parties. Those were conservative and liberal parties. Every policy shaped by the conservative would be criticized by the liberal party and vice versa. The peak of their conflicts reflected on how to manage a colony. Both conservative and liberal parties tended to prioritize their importance in any colonial policies (Alatas, 1988, p.86).

One of liberal members, Dirk van Hogendorp, argued that the colonial system was completely an oppression. He wanted to abolish the forced worker, slavery, and the forced selling crops. In contrast, he tried to introduce free trade and free workers. He seemed to be shaped by the spirit of French Revolution. The liberal movement started to affect his colonial perspective. However, the lazy native account drove the government not to abolish the forced worker but this argument was broken by van Isseldijk in his letter of 31 August 1802 seeing corrupt people in authority. He supported the abolition of the forced worker, the introduction of free trade, and the negation of oppression. Herman Warner Munting pointed out that the



laziness of Javanese were present because of the working circumstance (Alatas, 1988, pp. 90-91). The humanistic assumptions of van Hogendorp preceded and inspired Raffles in deciding the fixed tax, the property recognition, and recognition of the land ownership in the colony. Raffles (1817, pp. 276-277) realized that:

“Where not corrupted by indulgence on the one hand or stupefied by oppression on the other, the Javans (Javanese) appear to be a generous and warm-hearted people. In their domestic relations they are kind, affectionate, gentle, and contented; in their public, they are obedient, honest, and faithful. In their intercourse with society, they display, in a high degree, the virtues of honesty, plain dealing, and candour ... though not much addicted to excess, and of rather a slow temperament, they are in general liberal and expensive, according to their means, seldom hoarding their wealth, or betraying a penurious disposition. Fond of show and pomp, they lay out all their money, as soon as it is acquired, in the purchase of articles of dress, horses, and splendid trappings but they possess a quality which is not always joined with a love of splendour, either in nations or individuals; they are cleanly in their persons, and pay the greatest attention to neatness, as well as to glare and finery ... the Javans are exceedingly sensible to praise or shame, ambitious of power and distinction; but their national oppressions or agricultural habits have rendered them somewhat indifferent to military glory, and deprived them of a great portion of their ancient warlike energy. They are more remarkable for passive fortitude than active courage, and endure privations with patience, rather than make exertions with spirit and enterprise ...”

Based on his accounts of “where not corrupted by indulgence on the one hand or stupefied by oppression on the other, the Javans (Javanese) appear to be a generous and warm-hearted people”; Raffles believed that the good governance in managing a colony of Java was a government believing on his people as the source of social harmonization. In addition, he claimed that Javanese needed a just leader and were capable of managing his people considering the passive characteristic. It was well known that the political system of Javanese society was despotic. This brought Raffles to shape the system of direct rule. Javanese, who were claimed as the obedient and honest people, convinced him that the jury system could be easily used in Java.

Therefore, the Javanese's hope on justice would be gained. The tendency of hedonist and consumerist drove Raffles to shape Java through the wheels of capitalism like free trade. The Javanese would be the promising market for his company. Javanese were seemed to be a good partner in building the internal bureaucracy of company. They would be the Raffles' agent in deciding the tax and in collecting the land-rent cost.

Javanese Way of Thinking

Javanese placed the assimilative way of thinking in their journey of the life. This was depicted in the history of Nusantara. In the period of pre-Hindu, people had known a political institution in smallest level of communities (village). When the trading contact with India had been increasing, the local chiefs encountered Indian politic and religious views. The substance of the view was the idea of central state-organization and hierarchies depending on the King-God. The ideas of the local chiefs were seen as ideological framework to legitimate their authority (Magnis-Suseno, 1984, p.23). Javanese chiefs openly thought to foreign culture. They accepted what they thought good and the foreign culture was necessary to



be adapt with their local culture. However, the local chiefs used the new credo as a new legitimation but this was not erasing the previous tradition.

Borobudur as a heritage of foreign effect had some interpretations on the function. If Borobudur could be realized as the place of worship then Borobudur played a role as a symbol and a realistic power for the believers. However, Borobudur had been the other meaning that was the graves for the kings of powerful Shailendra. This directed us that Borobudur was a first realization for the Javanese mind-set to accommodate the foreign religions and their importance. Shaivism and Buddhism could peacefully live side by side in Java. This indicated how Javanese effort to unite different perspectives. Javanese had a capability to find the basic union from the different things. At present, they were not only using religions to legitimize a politic but also creating the new religion of Shaivism-Buddhism (Magnis-Suseno, 1984, pp. 24-25).

The appearance of Islam was formerly accepted by the lower-middle class. They believed that the Islamic appearance would make a freedom from the king's oppression. Islam taught the principle of egalitarianism. This teaching would be accepted by many people. Islam came to Nusantara in the form of impure teaching. According Magnis-Suseno (1984), the Islamic arrival was not pioneered by the Wahabism but the Sufism of Gujarat. The Islamization faced a smooth process without any big challenges and could be placed and integrated in the local patterns of cultural, social, and political life of Java. Intriguingly, the nine *wali* (nine saints), claimed as the early disseminator of Islam in Java, used the local tradition, like puppet, to spread the words of *Holy Qur'an*.

Riklefs (2013) stated that it was common that people had the feeling of some turbulence between becoming Muslim and becoming Javanese at that time. Islamization had described the pattern of difference and difficulty since the early period. There were two processes happening together: the Muslims from abroad stayed in a place and becoming Javanese; meanwhile the local people converted to Islam and becoming Muslims. In addition, the feeling turbulence was not only for those supporting Islam or Javanese but also the increasing of Western influence. The local chiefs were confused to decide between becoming Muslims and becoming Christians in the wave of two religious influence. According to Vlekke (2008, pp. 108-109), the kings faced two options to be an ally for Portuguese or made a cooperation with Johor and Demak due to the further decision whether to choose Christian or Islam. Interestingly, they were not affected by the substance of both teachings, however they saw the beneficial teaching for them. One of local chiefs using Islamic and Javanese traditions in facing the Western power was Sultan Agung, the king of Mataram. He wanted to unite and make a peace between the palace and the Islamic traditions. Sultan Agung maintained the mystical relationship of Ratu Kidul; at the same time, however, he took a tricky decision to decide Mataram as Islamic kingdom. He had made many pilgrims to the grave of Sunan Bayat, a figure claimed to be as the first Islamic disseminator in Mataram. In addition, he also arranged a marriage between one of his princesses to the prince of Surabaya. The prince then told Sultan Agung that there would be the Wali's appearance who was the ancestor of the king. Interestingly, Sultan Agung introduced the book of *Usulbiyah*. The book described the prophet Muhammad wearing a gold crown from Majapahit. This description showed the union of two symbols of Islam and Java (Riklefs, 2013, pp. 32-33).



The Islam-Java was tolerant compared to Islam in other places. According to Crawfurd (1820, p. 47), Javanese were good imitators but in this respect they fell short of the Hindus. They were capable to adapt the teachings of Islam with the previous worshipping. This showed the character of Javanese which were capable to have a good relationship with the wave of globalization (Moertono, 1985, p. 18). Javanese were often to say the outsiders with the words “*ki-sanak*” or “*saderek*”. Those words meant relative. They always thought that the material deficit was not the prominent thing. It was to gain brother or sister which was important. This showed that in trading Javanese did not search for the profit. They claimed that the loss of profit was a forgiven activity as long as they got a brother or sister in stead (Moertono, 1985, p. 18).

The characteristic was affected by the basic framework of Javanese life that was a social harmony. According to Magnis-Suseno (1984, p. 38), Javanese had two patterns of conducts in their social activities. The first pattern dealt with the assumption of a person that she/he should have a functional act in order to minimize a conflict. The second pattern drove people to speak and appreciate others based on their status and role. Both principles were the normative framework determining the forms of concrete interaction.

It was clearly stated that the Javanese characteristic was to act moderate and to prioritize the life harmony. The Javanese culture was not a static culture and isolated society. They openly thought that the world was changing. However, the foreign influence had already affected Javanese but Javanese were capable of defending their tradition and they could even influence the foreign ones. Magnis-Suseno (1984, p. 1) argued that the Hinduism-Buddhism entering to Java was adapted to the Javanese culture from pre-Hindu which was animistic and magical. This was also true when Islam came with a monotheistic breath meeting the animistic-mystical culture known at present as “Islam Nusantara”.

British Policies in Java

Three main policies of Raffles in Java were the representation of the assimilative way of Javanese thought. Javanese were the open-minded people. They took a positive thing of foreign culture without ignoring their personality. The first policy, Raffles revised the treaty arranging the relationship between the Dutch government and the kings of Java. Raffles (2014, pp. 157-158) believed on the view of Dirk van Hogendorp who argued on Javanese constitution. The main principle of building a system in Java was the land owned by the king. Therefore, what people had and gained was owned by the king. He then permitted people to own the land based on the king’s rule. King had the absolute law. Raffles used the king’s right to legitimize Java and its dependencies under the British East India Company (EIC).

However, the kings of Nusantara saw the different perspective. They claimed the English coming to help them in dispossessing the Dutch. The board directors of EIC in London had an interest to dispose the influence of French-Dutch in Southeast Asia, however Lord Minto and Raffles looked at the rich of natural resources in Java. They looked at Java as the heaven of natural and cultural sources. The kings of Nusantara made a corrupted policy without waiting Raffles’ agreement, like Palembang massacre. This was added with the disintegration of the Yogyakarta king in recognizing the British sovereign in Batavia. Raffles thought that they ended the previous system planted by the Javanese ancestors. Raffles annexed both and they were oppressed by his power.



The second policy, Raffles reformed totally the tax system. He wanted to help people from the oppression and destroyed feudalism. Wijayanti (2011, p. 121) explained that Raffles believed that the land-rent system aimed not only to set most people free from slavery and feudalism but also to strengthen the importance of British finance. The turning point of Raffles thought was based on the principle of “the state is the landlord”. The farmers had the right to use and cultivate the land. The farmers would be the tenant of the king. This view created the practice of obligation for the farmers to pay some charges. This led Raffles to collect the tax from people.

Raffles implemented the direct rule system like promoting a resident from his right-hand, however he still used the local chiefs to collect taxes from the tenants. According to Wijayanti (2011, pp. 126-129), the motive forcing Raffles to decide the local chiefs was the efficiency and safety principle. Basically, Raffles believed that the oppression would develop if the local chiefs helped him to execute his policy. However, Raffles found that the ignored elite would disturb the government performance. He used the tax collection in the context of a head and not referring to a village. The collection of land-rent was based on the quality and quantity of the cultivated land.

The dividing of land-rent category seemed to be the result of his reflection on the land-rent system formed by an agreement between the farmers and the local chiefs or the Dutch residents. Raffles (2014, p. 94) claimed that the local and the Dutch government did not decide the fixed-rent. They seemed to change the land-rent for their interest and, therefore, made farmers suffer. In reaching the wealth of people, Raffles (2014, p. 101) explained that all crops would be the farmers’ private property after paying their land-rent either money or their commodities. The farmers should allocate their crops to pay the tax based on the government category. The farmers should pay a half of the predicted crops for the first class *sawah* (rice field); 2/5 of the predicted crops for the second class; and 1/3 of the predicted crops for the third class. The farmers would pay less charge if they plant the corn in *tegalan* (the dry field); the first class would pay 2/5 of the crops; 1/3 of the crops for the second class; and 1/4 of the crops for the third class (Raffles, 2014, p. 99).

Raffles (2014, p. 175) accepted the suggestion of van Hogendorp in managing Java. He believed that Javanese would achieve welfare if they had a leader or a king who could meet their people’s needs. It was because Raffles believed that the Javanese and the local chiefs were corrupted. According to Raffles (2014, pp. 174-175), the residents, given the king’s authority, would sell his village to Chinese if they did not have much money and were pressed by the needs. The regent seized the people’s property, meanwhile the villagers had an obligation to send some tax from all collected crops. It was easily imagined how the oppressed demand had to be faced by the suffering people. This injustice action showed the failed government resulting in the collapse of a certain area.

This became the basis of his final policy. He re-organized the administrative institutions. Monopoly and contingent were really harmful. He seemed to be responsible for the condition. He ruled Javanese by the direct rule system. This system was a reflection of despotic Javanese culture. The executive and judicative power were owned by a person however he tended to direct the power to the justice. The standard of justice and government were measured based on Holy Qur’an and *adat* law. Javanese were the new believers of Islam. The logical consequence was the Islamic law was taken but the law could not



replace the local beliefs and *adat* law (Raffles, 2014, p. 177). In the period of British colonization, the regent was not only a leader but also the head of *jaxa* and a judge in his areas (Raffles, 2014, p. 685).

Raffles (2014, p. 157) believed that Javanese were honest. Their honesty was reflected in their clear confession in the court, without pretending or lying, on their related crimes. They also added the information in forcing the evident. This characteristic led Raffles to use jury system in the process of justice. The regent acted as a *jaxa* and deciding the chosen people as jury. The persons composing this jury ought to be as near as possible in terms of equality and rank in life with the prisoner. But no one under the rank of the head of a village would be competent to act as a jury man, as persons below that office, or in the orders of life the person senior in dignity among them shall be appointed to act as foreman (Raffles, 1816, p. 162). Interestingly, before the regent ran the justice in the court, he should read people's petition. Civilians should put a piece of paper of testimony into a box before the main door of the court. The *jaxa* should consider all petitions and should invite the writers as a witness in order to stand the justice (Raffles, 2014, p. 700).

CONCLUSIONS AND SUGGESTIONS

Javanese are often claimed as lazy, however their laziness is affected by the corrupted leader. Raffles, however, has argued that Javanese are diligent and faithful if we appreciate them. It has been useful for him to understand the Javanese system. Raffles believes that the cognition on people's character could ease the leader to decide the appropriate policy. Therefore, he has explored Javanese way of thinking before he applies his policies. He has known that Javanese have assimilative way of thinking. Hence, he issues policies in conjunction with the Javanese characteristic. It is clearly seen that we do not judge people by its cover but we should know them deeply.

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THE TRADITIONAL CULTURE OF MUTUAL COOPERATION IN BAHUMA ACTIVITY BY BANJARESE FARMERS IN SOUTH KALIMANTAN

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Abstract: Rural people in South Kalimantan generally work as farmers, in the fields or in the tidal swamplands. A cultural phenomenon of mutual cooperation is widely seen in rice farming activities of Banjar tribe. Banjar tribe society called the rice farming system *bahuma*. This study aimed to describe the culture of mutual cooperation in the activities of farmers' Banjarese *bahuma*. The research method is descriptive qualitative. The data were collected by observation, interview, documentation and literature studies. The findings show that a culture of mutual cooperation in *bahuma* activities is carried out from cultivating the soil, planting rice, until the rice harvest. Many local terms are used by Banjar tribe farmers to call this mutual cooperation activities, among others: *baarian/bahahandipan, marambai, marimba, mamuntal, batanam, and mangatam*.

Keywords: *Mutual aid, Bahuma, Banjar tribe*

INTRODUCTION

Socio-cultural values that have become the nation's characteristics or collective traits are widely found in Indonesia. So far, Indonesia is known as a friendly, polite and harmonious nation. Foreign researchers that have done various social research in Indonesia (Geertz, 1983; Wolf, 1983; Scott, 1988) acknowledge the existence of Indonesian traditional local wisdoms, including the local wisdom in many social cultural lives.

Cultures as legacies cannot be separated from any nation; they shaped unique traits that differentiate a nation to another. Mutual aid is one of Indonesian culture that contains many positive values. Some references mentioned that mutual aid has been the basic philosophy of the nation. Mutual aid is said to be the result of Pancasila affection, which means that the values in Pancasila comprises mutual aid (Rochmadi, 2012; Subagyo, 2012; Berutu, 2005).

Mutual aid or *gotong royong* in Indonesian language derives from Javanese language. The word "gotong" can be interpreted as "carry" or "lift". The word "royong" can be interpreted as together. In other words, "gotong royong" means lifting something together or doing something together (Rochmadi, 2012). Mutual aid participation can be in the forms of material, finance, labor, spiritual aid, skill, thought sharing or constructive advice.

In general, *gotong royong* is "working together or helping each other, hand by hand" (KBBI, 2002). Seen from anthropology of development perspective, Koentjaraningrat describes mutual aid as human power conscription for a project or work that is advantageous for the society or beneficial for the



development (Koentjaraningrat, 1974). Mutual aid also embodies sense of collective action to struggle, self governing, common goal, and sovereignty (Pranadji, 2009).

Almost all cultures in the archipelago recognize the term “mutual aid”. This tradition even has been recognized since the fourth century. In Bali, the community has a strong mutual aid value in *subak* tradition, which is a traditional institution, that functions to unite the farmers in order to manage irrigation and utilize it together among the members. Besides, Balinese also engaged in mutual aid activity when they have various religious ceremonies (Suyastiri, 2012). Furthermore, Rahmawati (2013) gives an example of mutual aid that is acknowledged in Dayak Ngaju tribe in middle Borneo, i.e. *mamapas lewu*. Traditional ceremony *mamapas lewu* aims to cleanse and purify Palangkaraya city from the influence of evil spirit. Traditional ceremony *mamapas lewu* cannot be held personal. As a result, all Palangkarayans help each other hand by hand, including sharing the expense.

In Trenggalek community, East Java, is also found a form of mutual aid in *nyandran* ritual. The performance of *nyandran* ritual by Ngantru community of Trenggalek regency is an expression of their gratitude to the All Mighty God. It also as an effort to recall the Duke Menak Sopal’s spirit who strived for the interests and welfare of the Trenggalek community, whose majority are farmers. In *nyandran* ritual, cooperation or mutual aid of the people and neighborhood around Ngantru village require plenty elements to be provide since the preparation through the D-day of *nyandran* ritual (Nurjana, Winarno, & Yuniastuti, 2015). Bolaang Mongdow tribe in North Sumatera also know the value of mutual aid culture which manifests in the *momosati mokidulu* tradition. It is a tradition of Bolang Mongdow tribe in which they give help to a family who is going to have a marriage party (Fajarini, 2014).

The various facts presented, it is not surprising to find Bintarto’s (1980) claim that mutual aid is the main characteristic of Indonesian as a nation. Thus, mutual aid, as a social activity, can be found in all Indonesian communities, even though it is known under different names or terms. Mutual aid has been implemented since old times and has been a moral value that aims at the continuity of a peaceful, well-organized, and natural as well as communal life.

Current modernization has affected the majority of human life. Therefore, present mutual aid is having a kind of change for the community tend to think in a modern way. Indeed, modernization has resulted in the increase of wealth and prosperity to the country and individuals who have access to it. Yet, it has also affected the attitude of mutual aid among Indonesian people. Mutual aid, which previously was the identity and basic nature of Indonesian nation, has been eroded and replaced with the attitude of individualism and materialism that incidentally demand each individual to compete and contend with one another. S/he has, it seems, forgotten her/his nature of being social creature and, consequently, the spirit of sharing, which is the characteric of the mutual aid culture, has, to a certain, decreased. In small parts of Indonesian society, mutual aid has encountered form-changes, replaced by money. In respose to the decrease, it is important for the communities to realize and understand that keeping the culture which contains many moral values, such as mutual aid, is essential.

The Banjar community, especially farmers, also has the traditional form of mutual aid known as *baarian*. The word *baarian* means taking turns in mutual aid each day from one location of rice field to another locations of rice field that belongs to the members of the community, with the same number of



days used but it may have different work results. The number of labors or members who join in the mutual aid activity should be payed back with the same number of labors or members. *Baarian* tradition is a form of mutual aid; in which the activity that the farmers do before and after planting paddy on to the harvesting process are put together. The *baarianis* performed due to the feeling of togetherness among the people of the community in such a way that the people practice it voluntarily without any assurance in the form of fee or payment. To perform *baarian* they do not need any official committee. The person who is in need of the *baarian* only announce to to the people about the activity about where and when the activity is held.

Baarian tradition is a form of preservation of cultural value that is still practiced by Banjar community. Preservation results from the effort in taking care of things that we have and use them wisely (Subagyo, 2012). Mutual aid, as an Indonesian culture, with its various terms from all around the archipelago, needs maintaining and preserving for it is full of positive values to strengthen the unity and entity of Indonesian nation.

Mutual aid can maintain togetherness minimize dispute and misunderstanding that can result in conflict. As mentioned by Collete (in Berutu, 2005), mutual aid has been rooted and spread widely in the life of Indonesian community and also the most important as well as genuine force in Indonesian development. Kartodirjo (1987) states also that mutual aid is not only the unique Indonesian characteristic but also a form of typically agrarian, communal solidarity.

In addition, Pranadji (2009) argues, strengthening and revitalizing traditional community in Indonesia is the first step of the improvement determinants, beside an indicator of the continuity of Indonesian nation existence in the future. The mutual-aid institution as a traditional custom (and at the same time) as well as a socio-cultural asset that exist in the traditional community is an essential element of Indonesian dynamic force towards the realization of unity or solidarity inter-traditional community in Indonesia.

METHOD

The method used in this research is descriptive qualitative. The data collection was observation, interview, documentation, and relevant literature studies that correlate to Banjar tribe farming system. The informants of this research were the farmers of Banjar tribe. The research was conducted in Tamban (Barito Kuala). The data validation used in this research was triangulation technique. The data analysis went along the following steps data reduction, data presentation, and conclusion/verification (Miles & Huberman, 2014).

FINDINGS AND DISCUSSION

Mutual Aid (*Baarian*) Tradition in Banjar Farmer Families

The farming system of Banjar community in South Borneo which is known as "*bahuma*" has been there for generations. The tradition has formed a local knowledge system through experience and various trials, so that it is an adaptive process towards the surrounding environment. The adaptation skill makes the local knowledge survive up to now. The *bahuma* activity done by the community of Banjar farmer tribe is mostly executed in the tidal swamp area of peat type land. The peat area is irrigated with river water tide



that is cultivated into paddy fields by the farmers, and even become the center of paddy production in the area (*Tim Sintesis Kebijakan*, 2008).

The swamp area of paddy field has different uniqueness towards the other paddy field that is not in the swamp, they are: (1) gradual seedbed system (done 2-3 times) (2) dancing paddy planting system (the harmony of hand gestures in planting the paddy seed, one hand holding *tetujah*, the other holding seed. (3) the floating seedbed (the seedbed is done from small raft and floated on the water surface), (4) harvesting using raft tool (the harvesting system that is impossible to do in irrigated field), (5) the use of *tajak* (a traditional tool to cut down the grass or weed, (6) *tapulikampar* cultivating system (*tabas-puntal-balik-ampar*) and many more uniqueness. The uniqueness in paddy cultivation above is actually a form of local wisdom of agriculture in swamp area that is inherited through generations (Ar-Riza, 2014).

The Banjar farmer communities have known the term of mutual aid activity as *baarian/bahahandipan/marambai*. The term *baarian* is used by the Banjar farmer community who live in tidal rice field area around Barito river. The term *bahahandipan* is usually used by the Banjar farmer community who stay around the edge of the Nagara River. While the term *marambai* is usually used by the Banjar farmer community who live in Rantau, Tapin Regency.

Mutual aid *baarian/bahahandipan/marambai* in cultivating the rice field lasts from cultivating the soil or cleaning the land where they grow paddy, planting the paddy, to harvesting the paddy. In moor areas of high-lands, mutual aid is done massively across villages and usually followed by the sounds of the unique hilarity, such as *kurung-kurung* or *karasmin*.

Baarian tradition of the Banjar farmer community is divided into several activities; they are: *balangai handil*, *batabat*, *manatak ampar/marimba*, *mamuntal*, *bahangkut*, *batanam*, *marumput*, *mangatam*, *bahandup babi/bagarit babi*, and *mahampang tikus*. The following explanations will describe each *baarian* activity done by the Banjar farmer community.

Balangai handil is a mutual aid activity in cleaning the river of all rice field owners who live around the river or *handil* to expedite the rice field irrigation. *Handil* is a canal that is dug in the area of rice field to irrigate the field. During this phase, they cut the grass or water hyacinth that grows in the river and deepening the creek that has already been shallow. After *balangai handil*, the next activity is *batabat*. *Batabat* is a mutual aid activity that is performed in the area of tidal rice field that is located on the edge of big river in the low-land and it is performed during the period of approaching dry season when the water level decreases. The purpose of this activity is to prevent the rice field from being dry during the dry-season. With the existence of *tabat* or dam that is created hand by hand, water control can be done by opening and closing the *tabat* or dam shutter, at high tide or low tide.

After *tabat* or the dam has finished, the next step is *manatak ampar/marimba* activity. *Manatak ampar/marimba* activity is a mutual aid activity that is executed in the tidal rice field. *Manatak ampar* means cutting the grass in the rice field using trowel. This tool functions to cut down the weed and turned a small amount of the rice field soil without lifting pyrite. This kind of land cultivation is usually called as minimum tillage or zero tillage, because only a small amount of the soil is eroded for the trowel kerfing. During *manatak ampar/marimba*, usually the rice field is watered half a knee deep, so the trowel will makes the



weed cutting easier. This activity is done successively from one rice field to another with the same number of days.

The next step after *manatak ampar/marimba* is *mamuntal*. *Mamuntal* is a mutual aid activity to cultivate the grass that resulted from swiping, shaped like *puntalan* or clump. The clumped grass aimed to increase the temperature in the grass so that the decomposition process will run faster (the grass will be rotten sooner). The diameter of *puntalan*/clumped grass is around 30-40 cm, the clumps are arranged in an array and floated in the middle of the rice field. If the grass has rotten, the farmers will carry it out to the *galangan/batangan* (dike) or can be spread around the rice field. *Puntalan*/clump that is spread out functions as organic fertilizer.

To spread *puntalan*/clump of the grass that has been rotten, usually Banjar farmer community do it hand by hand together. The term that is used to call this activity is *bahangkut*. This *bahangkut* activity is a mutual aid activity in which the farmers carry away the grass that has been clumped and put it on *galangan*. This activity usually takes place at the coming planting season in tidal rice field, the clumped grass will damage the paddy seed because it is carried by water flow and damage the paddy seed.

Baarian balangai handil, batabat, manatak ampar/marimba, mamuntal and *bahangkut* are the activities of preparing the land before planting the paddy in the swamp area. Swamp area according to (Ar-Riza, 2014) is sub-optimal land, which means that the land has deficiencies because of the its substance, such as acidity, iron, sulfur, and high organic acid levels. Therefore, we cannot grow paddy directly in swamp areas; it needs to pass through cultivating steps to reduce the acidity and the iron level in the soil.

The next process after cultivating the soil is spreading the paddy seed. In this activity usually it is the owner of the land himself who do the planting. Before the paddy is planted, first the paddy seed is put into the ground that is higher than the average as such that the soil will not be flooded until the paddy clump is seen. The term for spreading the paddy seed to make seedling is called *manarandak* by the Banjar farmer community. After the paddy clump grows (about 30-40 days), the next step is to plant the paddy together/*baarian* starting from *batanam, marumput* until *mangatam* (harvesting) process.

Batanam is the activity of mutual aid in planting the paddy. In *baarian batanam* (planting paddy), there are some job to do. There are some who take or pull out the young paddy, some who take the young paddy to the land prepared for the rice field, and some others whose task is planting the paddy. In other words, there is supporting activity between one and another in the process of planting the paddy in the field. Banjar farmer community use a tool named *tetujah*. The tool (*tetujah*) is used to make hole on the soil so the paddy can be planted. Planting system using *tetujah* is known as dancing planting system. It is named so because the movement of planting the paddy using *tetujah* is in performed like dancing, when applying the *tetujah* to make the hole in the soil, taking the young paddy, putting it into the hole, and pulling out the *tetujah*.

The next stage, not long after the paddy in the field has been planted, is *marumput* activity. *Marumput* is a mutual aid activity to take the wild grass that can be seen around paddy plant. This *marumput* activity is carried out when the paddy is tall enough and, by that time, there has been a lot of wild grass grow among the paddy.



The local variety of the paddy usually is ready for harvest after 8 to 10 months after raising seedling. The term used by the Banjar farmer community is *mangatam*. *Mangatam* is the mutual aid activity to harvest the paddy. This work is done in turns among the members that join *baarian* activity. The tool used by the Banjar farmer community to harvest the paddy is *ranggaman (ani-ani)*. The local paddy variety characterized by the paddy's height, about 100-200 cm tall and the grain reaps differently in time ready to harvest. The use of *ranggaman (ani-ani)* suits the grain because the farmers can select the grain ready for harvest.

Besides mutual aid in *bahuma* process, mutual aid is also done to prevent the paddy from the animal pests. This form of mutual aid is known as *bahandup babi/bagarit babi* and *mahampangtikus*. *Bahandup babi/bagarit babi* is the term for the activity of boar hunting in Banjar language. Wild boar hunting is also done together in the farm fields at the highland that is on the edge of shrubs where the wild boars live. The wild boars are actually doing no harm to the paddy, but they usually destroy cassava and sweet potato. This activity is done by blocking the shrubs where the wild boars hide. The tool that is used to hunt is usually spear and hounds. Unlike *bahandup babi/bagarit babi*, *mahampang tikus* is a mutual aid activity in order to eradicate the harvest mouse. The harvest mouse usually breeds near the rainy season and destroys the paddy in the farm. The tools that are used to hunt are cleaver and *hampang* that is used to trap and hinder the hunted harvest mice.

***Baarian* Tradition as a Form of Cultural Value Conservation in Mutual Aid**

Baarian tradition that can be found in Banjar farmer community is usually carried out from planting season through harvest time. *Baarian* tradition among Banjar farmers still exists until now. It proves that Banjar farmers have preserved a cultural value of mutual aid in *baarian* tradition.

The activity of mutual aid that is performed by the Banjar farmer community in *baarian* tradition is in line with Wolf (1983) about the life of mutual aid found many in the villagers' community or agrarians known as *Peasant Community*. A form of alliance in the farmers' society manifests itself in many forms, such as *komprador* relation in South America, *mir* in Russia, or *musha'a* in South East (Wolf, 1983). Furthermore, Wolf explains that the alliance life that becomes the bases of social relations of the farmers in the villages is a traditional mechanism for the farmers to support the living or survival strategy by sharing resources with the neighbors and blood-related families in their hard times, for instance: a neighbor is out of oat, then a family can borrow oat from another household.

It is also in line with Scott (1988) as claims that mutual aid is one of the traditional mechanisms of farmers' community to share risks when harvest fails, in their hard times, or when they need larger resources to celebrate ceremonies or festivals. That principle, according to Scott, is known as a reciprocity of moral principles. It is a principle of giving benefit to each other with no money-based profit; it is based on the hope of acquiring a hand-back when the time comes. The principle of moral reciprocity is based on a simple idea, i.e. everyone who has been helped, s/he should help the one in return. Besides sharing food, farmers' community also is used to share jobs and other economic resources.

Farming tradition requires farmer community to work together since spreading the seed, planting it, growing it, until harvesting it. This tradition also happens to Banjarese farmer community, in which the



Banjarese farmers work hand by hand through *baarian* tradition started from preparing the land until harvesting the paddy. Mutual aid becomes a way of life, a way of survival, and an alliance form in peasant community that shapes the communal association, or as Ferdinand Tonnies has suggested (in Soekanto, 1982), as the community of *gemeinschaft*. Thus, it is not surprising if mutual aid grows in village societies or rural community that is characterized by farming (agrarian). This claim is proposed by Bintarto (1980) that mutual aid is a concrete social behavior and a value of social life that is inherited in the life of Indonesian villagers. The tradition of mutual aid can grow strongly in the villages because traditional farming requires a strong and huge togetherness in preparing the soil, planting, cultivating, until harvesting the harvest.

Mutual aid characterizes obviously the farmers' communal life as such that it forms a way of life of the community. Hence, togetherness and helping each other play an important role the farmers' community to support the continuity of their lives. It is different from industrial life that puts emphasis on individual achievement in their jobs and lives. Thus, mutual aid as one of Indonesia's national characteristics, especially for those who live in the countryside, has been applied for generations across the archipelago. As a result, it has shaped a genuine social behavior which, in turn, leads to form the value of social life. The existence of the value has caused mutual aid is always created in community life as cultural legacy that needs to be preserved. In relation to mutual aid as cultural value, therefore Bintarto (1980) stated that

The values in Indonesian cultural system consists of four concepts, they are: (1) Human being is not alone in this world but surrounded by her/his community, the people and surrounding environment. In that macrocosmic system, s/he finds himself as a small element resulted from the process of the Greatest natural circle. (2) Therefore, human being naturally depends every aspects of her/his life on others. (3) As a result, s/he must always tries his best to get and keep on good relationship with others shoved by the spirit of equality in soul and feeling, and (4) Finally, s/he always tries as best as s/he to conform each other, to act and do the same as the others in the community, shoved by the spirit of equal dignity and prestige.

The existence of the value system makes mutual aid always be preserved and required in various aspects of life. Therefore, mutual aid will always be in many shapes in accordance with the community cultural condition where the people live. Having mutual aid tradition in the life of Indonesian community has showed that mutual aid is a local wisdom that needs maintaining in the present as well as the future generation. The mutual aid value is good to use in the communal life, especially in the effort to strengthen the solidarity of Indonesian people to solve the hardship that threatens their life, such as natural disaster, and unity due to social and political conflict. Thus, the existence of mutual aid culture as a moral heritage inherited in each generation is good to keep on growing and developing.

CONCLUSIONS AND SUGGESTIONS

It is clearly evident that mutual aid is one characteristic of Indonesian national heritage. Therefore, its existence needs preserving as it is a real form of mechanical solidarity that can be found in the life of community. Since, in the activity of mutual aid, everyone acts together regardless one's status in the society, one's involvement in the activity is an obligatory to achieve the expected goals. Banjar farmers recognize mutual aid as *baarian* in the *bahuma* activity. The *baarian* is performed starting from planting



paddy until harvesting process in which the Banjar farmers do the activity together. The activity of mutual aid (*baarian*) that is carried out by the Banjar community comprises several activities. They are *baarian balangai handil*, *baarian batabat*, *baarian manatak ampar*, *baarian mamuntal*, *baarian bahangkut*, *baarian batanam*, *baarian marumput*, *baarian mangatam*, *bahandup babi*, *mahampang tikus*.

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ASEAN-CHINA RELATIONS IN HIKAYAT *MERONG MAHAWANGSA*

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Abstract: The purpose of this study is to track the historical accounts of the ASEAN-China relations in classical literature. In addition to enjoying classic literature, it also can provide important information about the history and life of the past. One of the works that can provide important information about ASEAN-China relations in the past is *Hikayat Merong Mahawangsa*, *Hikayat Aceh*, and *Hikayat and Misa Melayu Johor State*. These *hikayat* belong to a very old age because it contains the history of the ancient kingdom in the archipelago. *Hikayat Merong Mahawangsa* text was published three times in 1916, by A.J. Sturrock in JSBRAS No. 72, then Zulkifli bin Mohd. Salleh also published this literature in a script stored in the Museum of Kedah. Kedah Museum manuscript was copied by Encik Muhammad Yusuf bin Nuruddin at 2 hb, Rajab 1316 H. The script that can be traced scientifically. Data and data sources are based on three texts written by Siti Hawa Salleh 1970. Manuscript A is a manuscript copied to R. J. Wilkinson to Muhammad Yusuf bin Nasaruddin at 2 hb Rajab 1316 H. Manuscript B is published by A.J. Sturrock, and Manuscript C is a script Maxwell 16 stored in Royal Asiatic Society, London. *Hikayat* text of *Merong Mahawangsa* copied text changed into a written text in the late 18th century AD. This *hikayat* is estimated to have been around in the 17th century AD. It illustrated the relationship of people in the archipelago (now ASEAN) with the domestic Chinese having started to intertwine with the familiar. This *hikayat* illustrates the ASEAN-China relations since the beginning through various conditions. The method used is descriptive qualitative research and it is analyzed using the strategy structural model of the hermeneutic approach. The findings of this research illustrate the harmonious relationship through political ideology, culture, and power. Through the analysis of classic literature, it is expected that more harmonious ASEAN-China relations is re-established by examining the spiritual bond that once existed.

Keywords: *ASEAN, China, Relations, and Hikayat.*

INTRODUCTION

Historical literature, in a scientific sense, is still acknowledged academically although it has not yet achieved final consensus because of strong presence of fairy tales element (mythical). Yet, the historical values conveyed in this particular works is undeniable. By using historical literature supported with genealogy of the characters and their background, its historical truth can be verified. The first solution is that historical literature contains myth or fairy tale about story that illustrates the origin of a ruler. The origin of the kings of Bugis Makassar Kingdom, for instance, can be traced back as the descendants of the King Manurung who were sent from the heaven. It is similar to *Hikayat Melayu* and *Hikayat Raja-raja Pasai*, which contains story of kings who encountered extraordinary events to show the importance of their origins, like the King of Putri Betung, Putri Buih, Putri Kahyangan, or stories from The Hermitage.



The second solution, historical literature is used to reveal important characters who have been the ruling kings of their eras. Those characters were told as the most appropriate man ever seen by the authors or by the story-tellers hereditary. To add, historical literature sometimes tells the life of the author. Usually, background story is accepted as a truth and as a basis so that the story can be easily understood and properly navigated.

Therefore, literary history can be used as a valid research activity to strengthen the assessment of a truth or other values which can be used as a positive influence in the development of one's life.

LITERATURE REVIEW

History always has close relationship with literature. History is written in beautiful language in order to show the readers the significance of an event. Some literature also assimilate historical events as a constituent factor. In Ancient Greece and China, history is part of literature. English literary works by Gibbon titled *Decline and Fall of the Roman Empire* (backwards and *Fall of the Roman Empire*) were also considered a valuable literary productions (Fang, 1993, p. 99).

Some literary history as *Hikayat* is valuable because it provides an overview of the events occurred in ancient times. For example, the story of the *Hikayat raja-raja Pasai*, *Sejarah Melayu*, *Hikayat Merong Mahawangsa*, *Hikayat Aceh*, *Misa Melayu*, *Hikayat Negeri Johor*, *Lineage Malay and Bugis*, *Tuhfas an-Nafis*, *Hikayat Banjar dan Kota Waringin*, *Lineage of Kutai*, *Hikayat Hang Tuah*, and *Hikayat Asal Bangsa Jin Dan Segala Dewa-Dewa*.

Scientific Edition is based on three texts written by Salleh (1970). Script A is a copy from R. J. Wilkinson to Muhsammad Yusuf bin Nasaruddin at 2 hb Rajab 1316, script B is published by A.J. Sturrock, Manuscript C is a script which Maxwell 16 stored in Roal Asiatic Society, London.

This Literary history became the source of interest of some European scholars long time ago. *HikayatBanjareg* was written marvelously by J.J. US. 1968 in the form of historiography. Malaya study was the work of European scholars interested in the culture of Nusantara. Their results illustrate the scientific basis of heredity kings of Banjar. HoeseinDjayadiningrat 1965 in Fang (1993, p. 89) considered literary history a local tradition, because of the high value of the historical source. Without *Hikayatraja-raja* and the figure *PasaiMalikulSaleh* tombstone found in Sumatra, the real king of Pasai cannot be surely identified. R.O. Winstedt has also given awards in historical literature, of a literary work of history's most funtastic because deviate farthest from the truth of history, close to the lifetime of the author. The story is very useful in the historical study of Malay states and widely used as historical knowledge. Winstedt stated that if this particular *Hikayat* does not include the genealogy of the kings of Kedah and Aceh and written in the words of the introduction of the Malay history compiled in 1992, it would not be accepted as a literary history.

In Arabic language, the word history is called "syajarah" which in Arabic language means tree. *Syajarah an-nasab* is a species of tree named *susur-galur* trees. A specific term that is often used for the sense of history is *silsialah* or *salasilah*, which, in literary history, most of the times contains the genealogy of kings in particular kingdom. It is very different with the word history in English. History comes from the



word *historia* which means “the study, systematic information about human chronologically”. From this definition, history can be interpreted as a collection of human reality and development.

METHOD

The method of writing presented in this article is using qualitative descriptive method by ethnomethodology approach which is based on the phenomenology of literature. Ethnology is the science of the elements or cultural problems found in tribes and community residents on Earth. The comparative science aim is to gain an understanding about the history, process of evolution and spread of the culture of mankind. (Kamus Besar Bahasa Indonesia Edisi IV 2012, p. 383). The phenomenology of literature, particularly the Geneva seemed to move more towards addressing the literature as a symptom with objective reality. Reality can be used as a tool to give a illustration about those written in literature. Readers should attempt to describe the phenomenon through concretization. In this regard the understanding of literary works should be based on a literary work itself, which called 'artifacts'. Through conscious human, artifacts finally able to explain certain image of the world as the world treated the author, Endaswara (2011, p. 39). This research uses the principle of methodology research in conducting qualitative research phases.

FINDINGS AND DISCUSSION

Hikayat Merong Mahawangsa as an object of discussion in this writing analyzes the history of literature that illustrate the relationship of Asian countries with China, or even relationship with Arabian countries. Some of the regions in Indonesia, Malaysia and Brunei was also related in the background story. For example, Pulau Langkawi, Langkapuri, Kedah, Johor, and Kampar, for Malaysia and Aceh, Melayu, for Indonesia. Placement slick background illustrates global public relations at the time. Without any evidence and stories familiar to the community about past events, authors certainly cannot illustrate some historical aspects in detail. The relationships between communities may be in the form of trade or social relations, for example in the form of marriage and family ties which strengthen the relationships. Some *hikayat* also tells a story of life of some kings before their conversion into Islam and described how countries in Asia make friends with Arabian tribes. In end of the story, information about the teachings of Islam began to spread to Asia in the 17th century.

Based on background characters and storyline Hikayat Merong Mahawangsa, a good relationship between China, East Asia and West Asia have been established at that time. A work of art supported by the imagination would be strengthened by social facts that occurred at that time, such as disclosure of the genealogy of the kings. Those kings began to embrace the teachings of Islam and the Islamic leaders of the country mention Baghdad as an important part of the history of Islam in Nusantara. Hikayat tells us the events that occurred at a particular time, the figures, and the genealogy of the kings at that time. The mention of a particular place, for example the name of a kingdom is to provide a valid, historical evidence. Another interesting aspect is many kind of social value provided in Hikayat Merong Mahawangsa such as aesthetic value, ethical value, religious values and philosophical value.



Hikayat Merong Mahawansa began with the introduction from Sulalatus Salatin. The story begins with the word mentioning an eagle who lives on the island of Langkawi. One day, came a large black hawk informing the Eagle about the wish of the prince of King Rum who wanted to interest PutriCina. Hearing the news, the Eagle showed quite a sad expression because Negeri Rum andNegeri China are very far in distance. Shortly after, the Eagle flew to meet Nabiullah Sulaiman, the greatest king in the world.

The Eagle deliver the news to Nabiullah Sulaiman, about the prince and his desire, along with The Eagle's opinion. NabiullahSulaiman saw The Eagle intention, in that The Eagle wanted to impede with the desire of the prince of Raja Rum. Because of this, NabiullahSulaiman said, "O eagle, if it is love, even though the stone or wood makes it difficult for them,it is wise not to further oppose them."

The Eagle's strong determination to prevent their matchmaking could not be stopped. He excuse himself and then leave NabiullahSulaiman to return to Negeri Rum. He was allowed to do as he likes to deter the engagement between the son of Raja Rum and Putri China.The Eagle flew and turn left to Negeri Cina and locate Putri Cina from the sky. He saw Putri Cina, escorted by nurse and her retinue. Eagle swiftly grabbed PutriCina, together with her nurse and escorts,and then flew to the island of Langkawi.

Putri Cina were put on palace that adorned with carpet and beauty. The Eagle nurtured Putri Cina with affection and bright luxury. Whatever her desire or her nurse's would be granted by The Eagle. Putri Cina asked The Eagle to go to the palace of NegeriCina to take some clothes. Negeri Rum had a preparations to travel to Negeri China. Many people from various countries had already heard the news about The Prince's intention. Raja Rum gave order to RajaMerongMahawangsa to escort the son of Raja Rum to Negeri China. A ship had been prepared, along with escorts.

They began to leave Negeri Rum. In the sky, The Eagle unintentionally saw a convoy of cruise ship at sea. He stalks the fleet and attacked them. One by one, the shipsgot destroyed and sunk by The Eagle. The guards were unable to save themselves while The Princen, in a few days later,found himself stranded on PulauLangkawi. After ravaged the entourage ship of son of Raja Rum, The Eagle went to Negeri Raja Sulaiman. He told him that he succeeded in striking against the son of Raja Rum entourage. The Eagle told Raja Sulaiman about his success of sinking the fleet.Nabiullah Sulaiman smiled, later told the king of genie to bring Putri China and the son of Raja Rum in front of him. Shortly, both person appear in front of the Nabiullah Sulaiman.

Nabiullah Sulaiman said that there were four cases in which a man do not have the power to determine; 1) provision, 2) death, 3) matchmaking meetings, 4) divorce. The Eagle looked very embarrassed by his action so He quickly leave the palace of Raja Sulaiman, flew his wings out toward the sea of Kalzum.Raja MerongMahawangsa, the one responsible for the Prince's safety,were still alive and travelled to the mainland to look for the son of Raja Rum. In his journey, he stopped at an island inhabited only by Gergasi tribe and formed friendship with them. Raja MerongMahawangsa built a palace on the island and called it Langkasuka, decided that he will continue his life there. His friendly attitude and courteous behaviour made him very famous toward common people.

After some time, he sent someone to find a suitable mate for his child in Negeri Kelinggi. In Negeri Kelinggi, the envoy found himself in the presence of minister of Raja Rum. Raja Rum requested Raja Merong Mahawangsa into coming to him. He wished for a matchmaking of his child with son of Raja



Merong Mahawangsa and gave his new son in law title of Raja Merong Mahapudisat. The land of Raja Merong Mahawangsa were renamed into Negeri Kedah ZaminTuran. RajaMerongMahawangsa left his people and returned to the country of Raja Rum.

During his reign, Raja Merong Mahapudisat rule justly, making his country trade route safe and famously known. Some years later Raja Merong Mahapudisat had three sons who were very strong and a beautiful daughter. RajaMerongMahapudisat set up three kingdoms for his son and daughter, it was the country of Siam, Perak and Patani. His youngest children, not having his own kingdom, stayed in his father's side in the palace and when ascended the throne his name was Raja Sri Mahawangsa.

Raja Sri Mahawangsa was known as someone who does not like to live in the palace for a long time as he were very fond of fishing. Because of this, he built a palace near the drain. After some time, Raja Sri Mahawangsa had a son who were very handsome. At some time, the teenage son of the King of Sri Mahawangsa met a woman of Gergasi decendant. She were descendant of slaves, but had a very sharp and sweet look in her face with white-yellow-skinned even though she were physically small. However, Raja Sri Mahawangsa prevented his son to form a relationship with the child slaves of Gergasi. His son were not bulged in his determination to marry his new favorite person in life. Finally, King Sri Mahawangsa caught sickness and passed away. His son ascended to the throne with title of Sri Mahalndrawangsa with his son as the next heir, for whom were named Raja Ong Maha Perita Derita.

After Raja Sri Mahalndrawangsa passed away, Raja Ong Maha Perita Derita ascended to the throne and so, he built a new palace in Aur. Raja Ong Maha Perita Derita governed very differently from his father and grandfather. While previous ruler were fair and brought the country into prosperity, Raja Ong Maha Perita Derita brought different approach in his government, as he often killed and persecuted his people.

The story starts when Raja Ong Maha Perita Derita raised a cloves (a small canine) so that he can give the title of Raja Bersiung in his name. On one occasion Raja Bersiung were enjoyinga goulash meal when suddenly he crumpled his finger, resulted in a speck of blood. Raja bersiung felt that he had never eaten more delicious curry than the one mixed with blood. From that moment onwards, he wanted every meal of goulash to be mixed with human blood. Many people became victim and killed to collect blood for Raja Bersiung offerings.

One day, a man named Kampar had iron pierced his skin. When Raja bersiung looking for people to consume their blood. Kampar let himself to be caught for Raja Bersiung. This man apparently were difficult to be killed, a fact that made Raja Bersiung very frightened. Kampar then transformed himself into an animal and run after RajaBersiung. One of his minister were succeeded in saving the King and so, he had an opportunity to advise his King not to kill people every day. Raja bersiung rejected the advice of the minister, making the minister asking permission of the queen consort to engage combat with Raja Bersiung. Raja Bersiung were defeated in combat and fled into the woods in the area of the country Patani. Soldiers continued to search for Raja Bersiung, missed him entirely in Patani and then disappeared into the bulubetung trees.In the hamlet Patani Raja Bersiung married a village woman who were very pretty and had a child that was similar in appearance to Raja Bersiung. Raja bersiung later decided to live in the village.



Many years has passed since the victorious minister sent forth messengers to the Kingdom of Siam looking for a suitable king to replace Raja Bersiung. Astrologer prophecied a wise man named Gajah Sakti whom would choose a new king for the country. There were rumors spread about existence of the son of Raja Bersiung in the land of Patani, and so, soldiers were sent to look for a handsome man in Patani. They found the boy, son of Raja Bersiung, who were named Zamin Turan, while nobody knows where Raja Bersiung were. The boy was brought into the palace and nurtured as future king. Zamin Turan were taught the terms of a king by former queen of Raja Bersiung. When Zamin Turan reach his teen, he were married off to a flawless and charming girl. The Son of Raja Bersiung in Negeri Kedah crowned as King Phra Ong Mahadipusat. Minister Kelahum taught King Phra Ong Mahadipusat necessary traits to become a just king. He told King Phra Ong Mahadipusat about the battle with someone named Kelana Hitam.

As his age increased the government of Raja Phra Ong Mahadipusat brought satisfaction to his people. Some time later, the reigning king went sick and passed away. The king were replaced by his son with title Raja Phra Ong Mahawangsa. Raja Phra Ong Mahawangsa were very fond of drinking wine made from rice. The well in the era of a shayekh from Baghdad was Syekh Abdullah Baghdad an *aulia* who highly efficacious and accepted his prayer. One of his many students were Syekh Abdullah Yamani who were very good at reading Al-Quran and intelligent in the interpretations of the holy book.

One day Syekh Abdullah Yamani, who were very strong in his beliefs, asked for a permission to his teacher to meet the head of devils and demon. Syekh Abdullah Yamani wanted to study the headman of devils. The teacher granted him permission, along with a place for Syekh Abdullah Yamani to conduct a meeting with the head of devils and demon.

The head of devil agreed to meet with Syekh Abdullah Yamani and gave him a stick. This particular stick, when being held, made him invisible to every man. Along with the head of devils and demon, he visited every corners of the kingdom. Wherever they went, the kingdom were full of riot and murder. At some place, war broke out, at the will of the head of the devil. Finally they arrived at the palace of Raja Phra Ong Mahawangsa who loved to drink. Raja Phra Ong Mahawangsa had just awakened from sleep and immediately asked for a wine. The head of the devil quickly responded by giving him his urine. Syekh Abdullah prevented the evil deeds, making the head of devils mad and forcefully grabbed the stick held by Syekh Abdullah Yamani and then disappeared. By doing so, Syekh Abdullah were then visible to the eyes of people inside the palace while stood before the king. The king was shocked and woke up immediately. Syekh Abdullah told him his journey to the palace of Raja Rum. He then asked the king to fully submit himself to the teachings of Islam for which, the king willing to do so. The king's act to the right path were then followed by all of his wives and concubines.

Syekh Abdullah taught them the way to read the Al-quran as well as the fundamental teachings of Islam. Negeri Kedah fully embraced Islam, all thanks to Syekh Abdullah Yamani. That news spread to Negeri Aceh. Sultan then ordered Syekh Nuruddin to brought two important book titled Sital Mustakim and Babul Nikah to Negeri Kedah. Sultan Mudaffar Syah had sons named Muazzam Syah, Mahmud Syah and Sulaiman Syah. Raja Kedah raised two new kingdom and then sent his son to be the king. Raja Sulaiman Syah became king in Langkapuri while Sultan Muazzam succeeded his father after he passed away in Negeri Kedah. Syekh Abdullah Yamani then returned home in Baghdad to see his teacher.



Through the study of phenomenology, Hikayat Merong Mahawangsa provides some feature interpreted from the description of the Hikayat.

a) Layers of sound is a form of exposure in language as an artifact that help develop and maintain the meaning of something.

Hikayat Merong Mahawangsa provides a story which can be classified as an artifact because part of the story is processed by authors. For example, the depictions of an eagle and The Eagle as a figure which possessed strong personality of jealousy and envy. The portrayal is processed authors in which the meaning can be developed by the reader. Actual figures of an eagle and The Eagle is a human figure that has its own essence. It can be interpreted on the quote 'Mentioned an eagle who came to live on the island of Langkawi. One day, The Eagle received information about the wish of the prince of King Rum who wanted to interest Putri Cina. The Eagle showed quite a sad expression because Negeri Rum and Negeri China are very far in distance. Shortly after hearing the news, The Eagle flew to Nabiullah Sulaiman, the greatest king of the world".

b) The objective world created by the author.

Story writer tends to create an objective world by displaying the background of some of the country such as the following quote 'Mentioned words of a king who ruled a freshwater island named King Kelana Hitam. One day, King Kelana Hitam made a consensus with all of his ministers to go to Kedah, intended in becoming the King of Kedah. The Kingdom of Siam sent minister Kelahum to inform King Kelan Hitam that Negeri Kedah already has new king. Kelana Hitam insisted on becoming king in Kedah. This act then made the two factions found themselves in an armed conflict, igniting war between Kelana Hitam and minister Kelahum. By the end of the war, Kelana Hitam defeated and captured. Some background objective concluded in the style of storytelling. From the background story, relationships between South East Asia Kingdom with China were illustrated in the names of several kingdom found in Hikayat Merong Mahawangsa, such as Kerajaan Rum, Kerajaan Langklawi, Kerajaan Kelinggi, Kerajaan Sam (Siam), Perak, and Kerajaan Patani. Unfortunately, some of these kingdom in history never achieved the peak of glory. The overall picture is supported by the historical record which shows that relationship between South East Asia countries and China have been established since long time ago, ranging from marital relations, political relations, and religious activities. Marital relationships depicted with the royal crown prince married Chinese princess. Supporting fact in Hikayat usually is in the form of story, in which inspired by events occurred in society.

c) The world is seen from a certain point of view, especially in the eye of the authors

The Authors tried to incorporate their ideas and perspectives as a religious and mythological beliefs in the story, seen on the quote 'Nabiullah Sulaiman said that there were four cases in which man can not determine; 1) Provision, 2) Death, 3) Matchmaking meetings, 4) Divorce. The Eagle looks very embarrassed, and then left the palace of Raja Sulaiman, flew toward the sea of Kalzum.'

Religious perspective presented in literature is an effective means of symbols of religion to influence the reader. Submission of truth and ideas can be easily understood by the readers. For example, in a particular part which seemed to be wrapped in myth, Syekh Abdullah Yamani expressed his will to



strike a conversation with the head of devils. The head of devils gave him a stick, for which his physical body became concealed from human eyes, and walk alongside him. Wherever they went, there were riot and murder. Worse, war also broke out, at the will of the head of the devil.

d) Layer in the form of metaphysical sense.

The contents of individual literary works is always a contribution towards finding the truth. In Hikayat Merong Mahawangsa some of the values stated can hold a significant meaning for the reader. The values specified as 'transcendental idealism' is of the reader's own understanding. The manifestation can be established in the form of an aesthetic value of language, ethical value, religious value or philosophical value.

CONCLUSIONS AND SUGGESTIONS

Hikayat Merong Mahawangsa is a historical overview of relationship between South East Asia countries with China since the first contact were established. Some situation background, character, and king genealogy were corroborated as historical facts. In terms of literature, literary history is an effort decorated with fairy tales or mythical events or being such as the depiction of the origin of a king who rose from a region of Buluhbetung. Meanwhile, from history, there were interesting historical facts that can be used to support the claims of the existence of those characters and its narrative. The disclosure of the background story and lineage of Raja Kedah, Aceh, Pulau Langkawi, the city of Baghdad, as well as Negeri China is the example of illustration of community activity. At the same time, those stories are the depiction of activities happened some time in the past.

The aesthetic values of Hikayat Merong Mahawangsa is presented in the form of relationships between South East Asia countries and China, portrayed as a world tourist traffic ages ago. Hikayat Merong Mahawangsa also contains religious values for which the importance comes in the form of sources of the Islamic history in Nusantara. In terms of ethical values, Hikayat Merong Mahawangsa presents illustration of social interaction full of social and religious norms with marriage and customs of the appointment of kings as an example. In terms of philosophical value, the international relations in Hikayat Merong Mahawangsa should not be hampered by difficult political, economic and social condition, as in principle, human beings have basic needs which required to be fulfilled as Nabiullah Sulaiman said about the matchmaking between two person of a very different homeland.

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CHICKEN AND ITS PERSPECTIVE IN JAVANESE SOCIETY: THE STUDY OF ANTHROPOLOGICAL LINGUISTICS

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Abstract: Traditional Javanese people unconsciously cannot be separated from the existence of chicken. The position of chicken can be seen from the pragmatics function as to be bred, semiotics function as social symbols, and magic function as requirements in traditional rituals of Javanese ceremony. This paper aims to analyze further the position of chicken in Javanese daily life by focusing on the relation of chicken and Javanese society, the developments of chicken, and the application of chicken in Javanese people including economic and social status, and cultural ritual aspects. The results show that Javanese language has some detail lexicons for the development of chicken. Besides, chicken is seen as something that sticks to the Javanese daily life.

Keywords: *anthropological linguistics, chicken, Javanese society*

INTRODUCTION

It is always interesting to learn and understand the way of life and the philosophy of Javanese society. They always have certain characteristics sticking to themselves wherever they are. A critical question then arise, who is called as Javanese society? Then it is very important to define who Javanese society in this paper is. It will give a better understanding for the readers and writer to realize the description and the limitation of Javanese society. The term "society" means a group of people who live in certain location for a long time so that they build a unit of society which has some rules and certain ways of life obeyed by the members. This definition then can be applied to Javanese society. In brief, Javanese society can be defined as those who live and stay in Java Island for years, including their descendants. It is true that at the beginning, there are some major languages in Java. In Jakarta, for example, the society use Melayu-Betawi language, in the middle and southern part of West Java they use Sunda language, in the northern and eastern part of East Java they use Madura language. The true Javanese language in real is located in Central Java and East Java (Suseno, 1993:11). The true Javanese language is located in the middle of Javanese island because the center of culture and government is from the two most-influential palaces, i.e. Kartasura Palace and Yogyakarta Palace, which still exist up to now. Both these two palaces have important roles because culture and literature are preserved well therefore the development of the language is significant.

Suseno (1993:12) describes the condition of Javanese society very well. Javanese people usually work as a farmer or farmworker in lowland. They plant rice, cassava, corn, peanuts, or other *palawija*. It makes Javanese people can understand the details of the development of their plants. For instance, they have some lexicons for the plant "rice" based on its growing process. Besides farming, they usually live



communally in a hamlet which consists of some *gedheg* house (a kind of house made of woven bamboo consists of some chambers). Around their house, there are some characteristics symbolizing the philosophy of Javanese society.

Sometimes there is a stable for cattle – such as cow, buffalo – located in front of or next to the house. They assume that the cattle especially cow and buffalo symbolizes the financial success and the social status which will make them respected by others. It is very unique that they prefer white Javanese cow than other colored cow, for instance, or even a buffalo. Besides, there is a stable for chicken, goat, gees located at the rear. They breed these animals in order to fulfill their economic needs. Javanese people hold the five principles of perfectness to be possessed in their life, i.e. *turonggo* (vehicle); *wismo* (house); *wanita* (wife); *curigo* (kris or wavy double-bladed dagger); *kukilo* (birds) (Mulyono, 2002:12-16). However, some species of chicken are categorized as *kukilo* due to its price and value in society. By having certain species, someone can move up his social status in society.

As in farming which has so many terms for their plantation's growing, Javanese have some special lexicons in breeding their cattle. For this reason, this paper is going to discuss the lexicons of chicken based on Javanese society who live in Yogyakarta as the center of Javanese culture. At the beginning, this paper discusses the relations between chicken and Javanese society in general. The second part talks about the growing phases of chicken based on Javanese philosophy. Then the third part explains the existence of chicken in the daily life, such as economy, social status and ritual.

METHOD

The aim of anthropological linguistics is to study language phenomena by gathering the data directly from native speaker of that language (Danesi, 2004:7). Based on this statement, the data of this paper are gathered by interviewing a native speaker from Sleman Regency, Special Province of Yogyakarta. The requirements of the native are: have bred chicken for some years, of old age, know the philosophy of Javanese tradition and active in social life. Then the data are compared to the fact by looking for the types of chicken and observing the chicken growth stages.

CHICKEN AND JAVANESE SOCIETY

When we walk around the villages in sub-urban area of Yogyakarta province, such as in Sleman, Bantul, Gunungkidul or Kulonprogo regency, there can be easily found people who live and stay modestly and simple. There is no more *gedheg* house, but their way of life remains the same. Like what is stated above, usually they have cattle such as cow, buffalo, or goat. The cattle are also called as *rajakaya* which means four-legged animals that can give wealthy and pride in society. While chicken, duck and goose are called as *ingon-ingon* [iŋɔniŋɔn]. The word *ingon-ingon* comes from *ingu+an* which means something bred for specific purpose. Due to the phonological process, the diphthong [ua] becomes [o] in Javanese language. There is a process of reduplication from *inguan* to *ingon-ingon* which means that something bred is in certain amount.

Chicken or *pitek* [pɪtɛʔ] has a close relationship in Javanese tradition. Chicken, besides as the semiotics of wealth, can also consider the existence of chicken in semiotics of ritual and semiotics of

economy. People can show off their social status by only breeding certain types of chicken. In the ritual of cultural ceremony, chickens are used as requirements in *sajen* [sajən] or offering so that it will be accepted by the spirits. Furthermore, to support their family need, chicken is really helpful in covering the consumption of eggs and its flesh. Bigger usage portion tends to the financial aspect. People can make use of the eggs for cheaper and delicious side dish. People can breed the chicken up to certain months then they sell to the chicken market. What people do is very important in order to support family finances because chicken is easily sold and has a high liquidity.

The relation between chicken and Javanese life can be seen from the use of *ingkung* [ɪŋkɔŋ] as requirements in ritual ceremony. *Ingkung* is a body part of chicken cooked or fried wholly from its head to hock but without giblets such as oviduct, gizzard, proventriculus, small intestines, etc. Because the chicken is poultry of Javanese society and is part of Javanese life, Javanese language classifies the growth of chicken differently from Indonesian language. In Javanese language, chicken is classified as *kewan* [kewan] or animal walks in land, because Javanese philosophy only know three classes of animals: *iwak* [iwaʔ] or animals in water, *kewan* [kewan] or animals on land, and *manuk* [manɔʔ] or animals in air.

CHICKEN GROWTH STAGES

Chicken goes through a process of growth where in its stages there are certain features which differ from any other stages. The special naming of its stages gives us evidence that Javanese society put certain meaning in the growth stages as well as what people experienced and trusted. Hence, this part of paper will discuss the growth stages of and its terminology based on Javanese philosophy. The stages will be started from the beginning of chicken, which is when it hatches.

1. Kuthuk [kuʔoʔ]

This is the first step for chicken after hatching or perhaps this is a kind of baby chicken or chick. People give this term perhaps because the characteristics of chick are easily caught and weak. This term comes from Javanese adjective word *kuthuk* which means an animal that is easily caught, tame and obedient. In this stage, Javanese people give a name based on its characteristics because they cannot earn anything from this chick. This term is now also used for anything which has the same characteristics with chick. At this stage, chick is usually for about after hatching up to around a month, the quill is covered by a thick hair and it does not have any tail feathers.

2. Jementhir [jəmənʔlɪ]

The word *jementhir* comes from *jenthir* [jənʔlɪ] and an infix *-me-*. Because the word *jenthir* is an adjective, the infix *-me-* functions to make it as a noun. The word *jenthir* itself means a little rising up tail feathers. A fully rising up tail feathers, however, is called as *jenthar* [jənʔaɪ]. The difference between the phoneme [j] and [a] signifies the raising up tail feathers: a little rising up and a fully rising tail feathers consecutively. It is possible that Javanese people feel difficult to differ the chick from beginning to some weeks of growth, compared to *kuthuk*, even people cannot determine whether it is male or female chick. It is clearly seen that chick in this stage is still tame. But there is a clear distinction that chick in this stage is a little bigger



and it has a little raising up tail feathers. Therefore, Javanese give a name at this stage based on the physical appearance, i.e. the difference position of tail feathers.

3. Kemanggang [*kəmanɡan*]

Kemanggang is derived from the word “panggang” which means “roast”. This word receives a prefix *ke-* and then the phone /p/ is realized as /m/. The word *panggang* is a verb, then the prefix *ke-* functions to change the class of word into a noun. The reason why people use this term is that mostly because the body size is much bigger than *jementhir* and is supposed to meet the condition if later on it is fried and served as a dish: at an average size, neither too small nor too big. Hence, the naming process is basically laid on its utility when it is eaten or when it is served as a requirement in certain rituals. There is no special meaning on the existence of *kemanggang* chicken, its meat shows that the *sesaji* or offering is ready to be served.

4. Jagoan [*ʃagowan*] and Dhere [*dere*]

At this stage, people are able to differentiate which one is male and female. For this reason, they call it in different expression. For male chicken, people call it as *jagoan* [*ʃagowan*] or cockerel meaning that it is ready to show off its features as a *jago* or rooster, such as trying to crow and chasing the *dhere* [*dere*] or hen. The suffix *-an* functions as showing its feature which are mostly close or almost to be a real rooster. The word *dhere* means a pullet, characterized as a bigger body size, shiny quill and it mostly swarms about the rooster. This *dhere* is on its best size to be served as *ingkung* [ɪŋkɔŋ] because the body size and the texture of the meat are perfect. In *selamatan* (ceremonial meal) or *midodareni* [celebrating on the nature before the wedding, only for bride], *ingkung* is usually served wholly with *opor* flavor, roasted flavor or fried flavor (Mulyono, 2001:148). It is obviously that the different naming process of chicken is to make it easier for people to identify and utilize it based on the propagation aspects.

In a broader meaning, *jagoan* is sometimes used by people, for example by parents to call their son that the son is believed as having certain outstanding abilities and will get success in the near future. While there is no certain name for the daughter who has the same outstanding ability. Besides, *jagoan* is used to call someone who is an expert in certain field or ability and no one can reach the same.

5. Jago [*ʃago*] and babon [*babon*]

The naming process of *jago* and *babon* focuses on the difference between male and female chicken, as well as in English we have rooster and hen. *Jago* is a term for male adult chicken (or rooster) which is able to crow well, well-shaped body and interested to other hens. In some culture, a male chicken is considered as a *jago* if it can fight or as a gamecock. While for the female is called as *babon* or hen if it starts to lay its eggs, looks bigger in ovary and producing specific sound. In a traditional marriage ceremony, *jago* and *babon* are part of prerequisite of marriage gifts in *seserahan* in which people hope



that the couple will live in calm, peaceful and no need misgiving. The word *jago* can be used in a broader meaning, such as for someone who experts in certain subjects, better than *jagoan*. While *babon* tends to point out on a wife but in a negative meaning or pejorative meaning. This word is identic to a woman who does not have any social status in society.

CHICKEN AND JAVANESE DAILY LIFE

After having discussed the stages of chicken growth based on Javanese culture, then this paper will discuss the role of chicken in society, especially in terms of economy, social status and cultural rite.

1. Economy

Most of Javanese people work as farmer, poultryman, laborer or any other jobs in the city. Besides having a main job, they usually have certain animals to be bred or *ingon-ingon* to increase the family's income. For those who cannot make enough money, they breed cow, duck, goose, chicken or goat. Beside the livestock, a wealthy family usually has some fields to plant rice, corn, peanut or chili. But for those who have a fixed income or even a bigger one, they breed the *ingon-ingon* such as chicken or duct which does not need much concern to breed. For example if they have pigswill or offal, it can be used to feed the chicken.

Therefore, we can conclude that chicken is a useful poultry in society, whether it is for those who have fixed income or not. People take an advantage of chicken sometime for money reason. The eggs can be sold in the market, for food, side dish, herbs, etc. Sometimes they sell the *kuthuk* to *blantik* (middleman in livestock) at the animal market. The *dhere* is sold to some restaurant which then they will cook it as traditional Javanese roasted chicken or fried chicken. While for *jago* or *babon*, people sell it because it has a higher price than others. Every chicken's parts of body and every stages of growth can produce some money to support family needs.

2. Social Status

For some people, it seems weird if they know that there is a relationship between chicken and degree of social status in society. But in fact, it still exists up to now. Not all of chicken signify certain social status. Some types of chicken have unreasonable price because it participates in a contests or win a competition. There are some types which are categorized as high valuable chicken: bangkok chicken, bekisar chicken, pelung chicken, cemani chicken. There are some reasons why having those types will raise up the social status.

As many beauty contests for women, there are many prizes and popularities; so it is with the chicken. For example, the first winner rooster in a competition will increase its price especially and its popularity. The owner of the chicken will be a well-known breeder. Gradually he will receive a better admiration, at least in the neighborhood, as the best breeder because he can take care of the chicken very well and it can win a competition.



Another fact in Javanese society is that a rich man has a higher social status. Almost in every aspects of life, a rich man will be admired: it can be himself who wants to build a better self-image or the society constructs this paradigm for the rich man. With his wealthy, he can buy anything at any price. For some wealthy people, having a rooster with a good crow is a kind of pride and pleasure. The price of some good crowing rooster can reach a million rupiahs or even more.

3. Cultural Rite

The existence of chicken can be traced back by examining its influence in cultural rite such as *sesajen* or *kenduren* as a prerequisite of offerings. When people make an offering for a ritual, usually it consists of harvests, traditional Javanese snacks and animal's meat or flesh. All of them as a component of offerings symbolize thankfulness to the God for what has been given to them. There are so many cultural rites exists in society, hence this paper will only analyze one of them, that is *sesembahan*.

Sesembahan means something or someone worshiped. The realization of *sesembahan* can be a *sesajen* or a *kenduren*. *Sesajen* or offering is intended by the society in order to get welfare and prosperity. Actually, *sesajen* is an invitation for always remembering God the Creator (Mulyono, 2002:2). While *kenduren* is a ritual meal, thankfulness to God and usually it is given to the neighborhood. In the *kenduren*, we will find some types of rice, a slice of boiled chicken meat, fruits, Javanese traditional snacks, etc. While *kenduren* which is made for *sesaji* (offering) consists of *tumpeng* (yellow rice served in a cone shape) in a full types variety of side dishes such as *ingkung*, chili sauce, salads and so on (Moertijpto, 2002:50). There is no a special rules on types of chicken used in *sesaji* or *kenduren*, however usually people give Javanese chicken type. The slice of chicken meat signifies that the offering is delicious and is ready to be eaten. For an example, people use a white feathers hen in *Numplak Wajik* ceremony which is part of Sekaten celebration ritual in Yogyakarta Palace (Yuwono, 2010:54-56). We can see overall that chicken has a close relationship with Javanese rite and it seems the position cannot be changed with poultry such as duck or goose.

CONCLUSIONS AND SUGGESTIONS

Javanese people have some detailed lexicons to describe the growth stages. From the first until the third stages, there is no differentiation between male and female, only focus on physical appearance. While starting from the spring chicken, people differentiate it based on its functions. Besides, Javanese society perceives the chicken as animal that sticks to their daily life. For instance, chicken can help the family economy, can increase someone's social status and a creature that is close to magical things.

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VERBAL TRADITION AS A CULTURAL POWER IN BUILDING CIVILIZATION

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Abstract: Tengger community existence shows a social phenomenon that is strongly influenced by verbal tradition. They are empirically tied together by “Roro AnTENG and Joko SeGER” verbal tradition. Their condition which is at a crossroad between the desire to preserve tradition and change direction into modernization needs to get a deep and critical appreciation. Being inadvertent in response to excessive modernization will threaten a community to being deprived from their cultural roots. Tengger community living experience about handling verbal tradition in order to maintain its existence is a tangible example of community that makes verbal tradition as a power for building a civilization.

This research was conducted using Spradley model in qualitative ethnographic approach with progressive developing plot. The research took place in Ngadisari Village, Probolinggo. The researcher also did a cross-analysis approach with synchronous comparative model to the same symptoms of the Tengger community in Ngadas Village, Malang. Both communities were selected because each of them follows different religious orientations (Hindu and Buddhism), which is assumed to have effects on traditional ritual changing that is framed by verbal tradition.

The result shows that, first, the main source of Tengger community strap is the existence of verbal tradition, which is regarded as a sacred story and affects all their life activities through various rituals that are run periodically. Second, Tengger name in myth is related to the Kasada rites and life of a married couple named Roro AnTENG and Joko SeGER

Keywords: *verbal tradition, Tengger community, cultural power, civilization*

INTRODUCTION

Tengger community already has their own religious belief system that contain various elements, i.e. conceptions about supernatural creatures, both good and evil, ancestral spirits, and the supreme God and universe creator (cosmogony), also problem about the shape and character of world and nature (cosmology), and conceptions of life and death, specifically about world and hereafter. In addition, they have belief system and ideas, learning manners, religion rules, and sacred fairy tales about their Gods history.

Legend is a narrative folk prose which is perceived by involved community as an event that truly ever happened. Legend has secular nature that happened in the past. Legend is often seen as a folk history, although that “history” has been distorted because it was unwritten (Danandjaja, 1997). In Tengger mythology, known “Roro AnTeng and Joko SeGER” legend or sacred fairy tales delivered verbally for generations. It describes about Tengger community ancestors which came from Majapahit Kingdom. This sacred mythology became the background of Kasada ceremony birth and has been believed by the whole



Tengger community. They always run the customs which were inherited from their ancestors, and always bound in sense of togetherness. Until now they still hold traditions and sublime essential values (Hefner, 1990).

Besides mythology about “Roro AnTeng and Joko SeGER”, there is also another mythology that physically became cultural background of three sacred landscapes: Mount Bromo crater – Mount Batok – sand sea. Sacred story about Tengger community pioneers and establishment of several sacred sites around Mount Bromo became Tengger community whole collective memory until now. They also apply other cultural traits that called *Ma-Lima*. It is an ethic or etiquette which ordered man not do bad action, i.e. *Maling, Main, Madat, Minum, and Madon*. This theory is commonly applied by various communities in Indonesia, but for Tengger community there are five additional values which must be precisely applied (*Wa-Lima*) and embodied in life, i.e. (1) *Waras*, meaning physical and spiritual health, (2) *Wareg*, well-fed, (3) *Wastra*, decent clothing, (4) *Wasis*, proficient or clever, and (5) *Wismo*, means residential homes (Ismain & Hadi, 2003).

Socio-cultural relations in Tengger community always seem in a friendly, peaceful and harmonious condition. It was seen on the relationship among community members across ages, genders and religions. This relation applies to whole Tengger communities, even in different groups (interests, political aspirations, and religions), and also in differences that happened in a family whose members have different religious beliefs (Sumartini & Hadi, 2010). This occurred due to successful socialization by older to the younger generation. Verbal traditions become important tool in that socialization process. Berger & Luckmann (2000) argued about socialization from a sociology angle, that tradition values studying process in the middle of society follows these patterns: objectification, internalization, and subjectification.

Through that socialization process will shaped Tengger child personality. According to Kardiner et al. (1999), basic personality structure is the essence of personality that is owned by most society members, as a result of their experience in the same childhood. This basic personality structure is actually an individual tool adjustment, which is common to all individuals in society. In basic personality structure forming, there are two elements that have great influence, i.e. kinship organization (family organization) and community cultural systems. The first element concerns with exclusive feeling forming system, ground rules system, how feeding infants and weaning, children care of with painstaking or neglecting, bowel training, ban on sexual liaison, and way of primary needs satisfying. Second element is related to prohibition (taboo system), beliefs, ceremonies, folklore, and way to deal with them (Danandjaja, 1998). Other matters that are associated with value inheritance process were social status existence of public figures and older people in Tengger community. Status or social standing is a person place or position in social group (Soekanto, 1995).

Tengger community performs rituals under big trees and considers those trees as a sacred place for *Danyang*. This condition will safeguard Tengger natural environment that desperately need permanent life springs. The large trees can become a catalyst for springs availability. In modernization era of science and technology progression that goes into Tengger today, Tengger community existence must be protected from the possibility of outsider interest imposition that do not understand their local wisdom, but impose will to change tradition. As an open society, Tengger community has right to access informations,



included absorbing culture and religion from outside should be supported, but their desire to maintain traditions that bring benefit for life existence in a unique space should be protected.

After *G.30.S/PKI* event there were carried out massive arrests to Tengger people who were considered to have no religion and “just” wing beliefs. The horror happened then forced Tengger community leaders converting religion to some State religions, i.e. Buddhism, Hinduism, Islam, and Christian. Kasada ceremony is social glue for community Tengger that already embraced those State religions. The purpose of this study, therefore, are to (1) describe “Roro AnTeng and Joko SeGER” verbal tradition existence as a sacred story that became Tengger community main strap source, and affect all lives activities through periodic various rituals; (2) describe Tengger name related to Kasada ceremony and their local knowledge that deal with limited natural environment; and (3) describe and analyze the relationship between verbal tradition and social life of Tengger community in modern era.

METHOD

This study used qualitative approach with ethnographic technique. That approach was selected because this research is related to tribal society pristine and closely tied to traditions (Spradley, 2010). Data was analyzed by using Spradley model (progressive developing plot) and interactive analysis developed by Miles & Huberman (2002), included: data reduction, data presentation, and conclusion withdrawal. Several criteria were used to ensure data validity that collected during research, i.e. degree of confidence, distraction, dependence, and certainty (Moleong, 2005). The research located in Ngadisari Village, Probolinggo. Researcher also did cross-analysis approach with synchronous comparative model to the same symptoms of the Tengger community in Ngadas Village, Malang. Both communities were selected because each of them follows different religious orientation (Hindu and Buddhist), assumed can give effect to traditional ritual changing that is framed by verbal tradition.

The primary data source of this study was consisted of Tengger Shaman Head, Shaman Assistant (*Wong Sepuh* and *Pak Legen*), formal and informal leaders, and some residents concerned. They have been selected based on purposive sampling in order to obtain complete data, according to research objectives (Nasution, 1992). Data was collected by using several techniques, i.e. (1) observation, to find out how Kasada ceremony process and education value inheritance to young generation that occurs with all its social implications, involving various social groups and community leaders; (2) in-depth interviews in participatory manner up to saturated point, to get description about “Roro AnTeng and Joko SeGER” mythology presence, what their perception, relation with modernization now underway and its effects on their various social life aspects; and (3) documentation studying to gather important information related to subject and object research which is located in relevant instance and analyze it.

FINDINGS AND DISCUSSION

“Roro AnTeng and Joko SeGER” Verbal Tradition Existence as a Sacred Story that Became Tengger Community Main Source Strap and Affect all their Lives Activities through Periodic Various Rituals

Based on verbal tradition, it was told that when Majapahit Kingdom faced collapse around 14th century, its two officers i.e. Ki Tumenggung Tunggal Puyung and Ki Ageng Ngawi was accompanied by his



son named Joko SeGer, leaving Majapahit Kingdom centre and looking for new areas for their later life. Finally, Grinting forest was selected for the new settlement, and then this area developed rapidly. This area then attended by a princess (Roro) known as “Roro AnTeng”, with her family. Roro AnTeng and Joko SeGER fell in love and got married. The merger of their behalf fragment name became community flagging: TengGer. Because they did not have any children for a long time, the couple decided to be imprisoned at Mount Bromo, until their application is granted with the condition that one of their children had to be sacrificed to Mount Bromo crater. Until having 25 children, they “forgot” their promise to Dewa Bromo. Mount Bromo then erupted as a sign that Gods reminded the promise. Fire from Mount Bromo eruption shot out up to Pananjakan and dragged their youngest son, Raden Kusuma, to get into Mount Bromo crater.

Raden Kusuma was considered to be taken by Dewa Bromo, so since that time the entire Roro AnTeng and Joko SeGER descendants on the loss of Raden Kusuma, which is on 15th Full Moon, had to sacrifice some crops for the whole community Tengger welfare. That annual ceremony is commonly known as Kasada ceremony, which has strengthen Tengger community solidarity bonds as a whole, and being their bond emotions with natural mountains environment that has given their economic livelihood.

Verbal tradition, because it is unwritten, it could be distorted (Danandjaja, 1997). However, verbal “history” delivered periodically and continuously to a community, accompanied by traditional ceremony, will be strengthened. This happened in Tengger case, until now they still hold sublime tradition and essential values (Hefner, 1990). They also still run *Wa-Lima* values (Ismain & Hadi, 2003). Similarly, Tengger community socio-cultural relation is always in friendly, peace, and harmony. It can be seen on the relationship between community members across ages, genders, and religions (Sumartini & Hadi, 2009).

The Connection of Tengger Name, Kasada Rite and Local Knowledge Dealing with Limited Natural Environment

Tengger name has been known since Majapahit Kingdom, based on Tengger inscription findings of 851 Saka year (929 AD), that mentions the name of a village called Walandit, which is a holy place because it is inhabited by Hulun or servant of Hindu Gods in Tengger mountain. Thus the selection of this location as a place of refuge during Majapahit Kingdom attacked by Demak Kingdom and some Islam north coast areas of Java has been considered carefully by Hindu Majapahit followers. Since then cultural and geographical isolation that occurred several centuries during general development traditions of Hindu had led Tengger community develops its own cultural traditions, including unique religion, which smells of animism, according to natural mountains conditions and society developments.

Unlike wetlands farming community (paddy field) in which holds many ceremonies since seed selection process, planting, until harvesting that spends high cost, Tengger community holds agricultural ceremony only once a year at Kasada ceremony, involving all society. Kasada ritual seem a unique social dynamics of Tengger community, that is on the one side takes place an individualized agricultural land process and requires persistence and self-filled ability which producing optimal amount of materials. On the other side, the ritual that run together in a year asking for the solidarity and high cooperative spirit. Configuration of selfish individualism spirit that emphasize achievement and communalism that underlies



living together has become an important part of their lives in conducting harmony life. It also describes the success of socialization process that they run to younger generation, so the tradition continuity is maintained. Verbal tradition becomes an important tool at that socialization process (Berger and Luckmann, 2000). In addition, it has been the basic personality of this community that is owned by most society members, as a result of their experiences at the same childhood (Kardiner et al., 1999).

Relation of Verbal Tradition and Tengger Community Social Life in Modern Era

After G.30.S/PKI event there were carried out massive arrests to Tengger people who were considered to have no religion and "just" wing beliefs. The horror happened then forced Tengger community leaders converting religion to some State religions, i.e. Buddhism, Hinduism, Islam, and Christian. In this period several worship places of each follower adorned Tengger region with all its consequences. Beside religious plot, Tengger region has been divided into four districts in East Java. From the map of that four districts, it seems that Tengger is the tail of each district either Pasuruan, Probolinggo, Malang and Lumajang. It is not certain whether division of Tengger region into four districts done with Tengger community discussion, but these divisions cause the colour of their life as a mountain community with a unique socio-cultural and ethnic in its development becomes fade. Each Tengger village has been oriented toward each district.

As a same mountain community with similar historical background, Tengger villages have less opportunity to integrally make choices and develop themselves. Marginality that has been occurred does not benefit them in uniting themselves as compacted ethnic. Fragmentation of each Tengger village population causes inequality between villages in different districts. Existence of potential natural and cultural tourism assets becomes needs for each district governments and outside institutions of Tengger to exploit. Likewise inequality steps of Tengger community in facing external challenges makes Tengger community people are no longer one. District arrogances in claims area then appear that they are native Tengger and the outsiders have changed. It is not beneficial in their socio-cultural development facing with science and technology evolution for the future life.

CONCLUSIONS AND SUGGESTIONS

From research conducted, it can be concluded that: (1) The main source of Tengger community strap is of verbal tradition existence, which is regarded as a sacred story and affects all their life activities through periodic various rituals; (2) Tengger name in mythology is associated with Kasada rites and life of a married couple name "Roro AnTENG and Joko SeGER", which is myth of sacrifice the youngest child (Raden Kusuma) and phenomenon of pulling over variety of crops in Kasada rite routinely is a form of Tengger community local wisdom dealing with limited natural environment; and (3) verbal tradition has a direct relationship with Tengger community social life, and providing an existence foundation for the community to enter modern life. Suggestions that can be submit that as an open society, Tengger community has rights to access information, included absorbing culture and religion from outside that should be supported, but their desire to maintain traditions that bring benefit for life existence in a unique space should be protected.



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FOOD METAPHOR AND DIASPORIC IDENTITY IN JHUMPA LAHIRI'S *THE NAMESAKE*

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Abstract: Food as one element of diaspora becomes crucial matter in works of literature as literature always involves food in its story. This paper aims at analyzing food metaphor and function in diasporic identity through the prominent works of Asian-Indian-American writer, Jhumpa Lahiri, *The Namesake*, which tells the diasporic lives experienced by the female protagonists. This paper examines Homi K Bhabha's theory of liminality, the existence of liminal space that bridges between the binary oppositions: the old and the new, the past and the present. As diasporic life is gendered, the relation between food and gender is also discussed. The results show that in works of literature, food occupies its functions as the arena of memory and nostalgia, bridging the past and present, and the connection between the old world and the new world. The liminal space is fluid, and the negotiation between the two oppositions is ceaseless and dynamic.

Keywords: *food, diaspora, memory, identity, liminal space, negotiation*

INTRODUCTION

Today food has wider functions beyond nutrition aspects. Not only classified as biological and chemical subjects, food is now included in one of study subjects viewed from sociological or anthropological aspects. It is due to the fact that the production and consumption of food always involves culture and civilization. Keeling and Pollard (2009:5) assert: "*If food is fundamental to life and a substance upon which civilizations and cultures have built themselves, then food is also fundamental to the imagination and the imaginary arts. Food is fundamental to the imagination, because food is fundamental to culture...*" Hence, food cannot be separated from culture.

Works of literature mostly involve food and food activities in their story. Brad Kessler (2005) mentions that putting food scenes in the front part of literary works are not without reasoning. Kessler claims that food in literature employ human's senses, therefore food and food ways in the first part may attract salivary glands that are equal to the nature of literature itself: stimulating readers to read the next part. Therefore, food and literature can be equated in a similar way: the hunger for food is the same with the '*hunger for words*' (165).

In diaspora, food plays important roles. As the nature of human being, the memory of homeland's matter becomes inevitable. Like other distinctive elements of culture, food becomes one of the things that immigrants usually long for. People in diaspora will usually attempt to present the past in the new world in many possible ways.



This paper is aimed at scrutinizing the metaphor of food and diasporic identity in the novel, *The Namesake*, written by one of prominent Asian-Indian-American writers and the winner of Pulitzer Awards for fiction, Jhumpa Lahiri. Born in England to Bengali parents and leading the life in the US since the age of two,--and then moved to Italy with her family for the last few years--, Lahiri writes mostly about diasporic life reflecting her moving experience. In connection with food, Lahiri confesses that she comes from a '*food-oriented family*'. For her, food is important for immigrants as food is one of elements that immigrants deals with everyday, therefore it contains profound meanings beyond its appearance. (Lahiri qtd in Mannur, 2010:157).

Food in Diaspora

Diaspora cannot be separated from globalization. In the face of it, diaspora involves basics of what human being needs for living, such as tradition, habits, beliefs, fashion, including food. When people move out of territory borders of their homeland, the above essentials will follow them. Steven Vertovec's concept of diaspora as the type of consciousness involves the state of mind, the consciousness that embeds in the communities' mind, which leads into '*dual or paradoxical nature*'. The paradox can be implemented in the context of old and new, homeland and hostland, past and present, and other binary oppositions. Homi K Bhabha in *Location of Culture* (1993) mentions that such oppositions must be bridged instead of being left separated. Bhabha suggests that the facilitation of the two may result in "the third space" or "the space in between", in which Rene Green describes it as the stairwell, the liminal space that connects the upper and lower area. The liminal space can be a symbolic interaction which is dynamic. "*The stairwell as liminal space, in-between the designations of identity, becomes the process of symbolic interaction, the connective tissue that constructs the difference between upper and lower, black and white.*"(Bhabha, 1993: 4). Hence, the connection is indispensable as the failure of making connection between the two can lead into tension.

Supporting Bhabha's idea, Stuart Hall in *Cultural Identity and Diaspora* (1990) suggests that diaspora consists of representation which is fluid, flexible, and changeable. Cultural transformation is something which is not fixed, and it undergoes '*constant transformation*'. Therefore, the transformation process is ceaseless and never ending as cultures are always making contact with others.

Food as Memory and Identity: the First Generation View

The Namesake is Lahiri's first novel written in 2003 after her short story collection *Interpreter of Maladies* (1999) won Pulitzer Prize in fiction. As most of themes of Lahiri's works, *The Namesake* depicts the experience of Asian-Indian-American family migrated to the US. After having an arranged marriage, Ashima moves to the US following her husband, Ashoke Ganguli, and bears her two children there. The first generation, Ashoke and Ashima are described to have different experiences with their children, Gogol and Sonia, which represent second generations.

Memory is strongly related to the past. However, it is not something fixed in the mind, but it is more about '*interaction between past and present*' (Sutton, 2001:9). In correspondence to memory and identity, the discussion is focused mostly on the first generation as the first generation is the party that experiences



the dual-lands; the homeland and the host land. Therefore, the first generation's tie to the homeland is tighter than that of the second generation. Ashoke's and Ashima's acts of consuming Indian food almost everyday in the US are part of recalling their memory about their homeland. It becomes the state of consciousness on the process of recreating the past into the present. There are some feelings of longing for when the homeland food is absent, hence they will attempt to find and create the ingredient they find in the past. *"By now she learned that her husband likes his food on the salty side, that his favorite thing about lamb curry is the potatoes, and that he likes to finish his dinner with a small final helping of rice and dal."* (Lahiri, 2003:10).

Memory and identity is closely related as identity is activity of recollecting and forgetting that runs continuously. Lambek and Antze (1998 in Sutton, 10) mentions: *"the past and its retrieval in memory hold a curious place in our identities, one that simultaneously stabilizes those identities in continuity and threatens to disrupt them."* The process of recreating the past is running endlessly. Living in the US does not easily erase the Gangulis's Indianness. Stepping the age of six months, Ashoke and Ashima hold Gogol's *annaprasan*, the rice ceremony for six-month-old Indian infant marking his new life with solid food. *"No one expects the boy to eat anything more than a grain of rice here, a drop of dal there—it is all meant to introduce him to a lifetime of consumption, a meal to inaugurate the tens of thousands of unremembered meals to come."* (Lahiri, 2003:40).

The conduct of *annaprasan* is also part of materializing social memory, where people of the same group feeling and origin have the collective memory, something emerge in the past to be invented in the present. Connerton (1989) asserts that the community's social memory is accommodated from both commemorative ceremonies and bodily practices. Bodily automatism will lead into habit, in which habit will determine performativity. Commemorative ceremonies need performativity to be called as commemorative. (5). Commemorative activities are conducted in the forms of rites that the community performs and it should involve bodily practices to demonstrate symbols. Rice then becomes symbol of *lifetime of consumption*, in which a new baby entering a new world and growing, and also the symbol of his Asian identity.

Assimilation can be meant to both adaptation process and building community. Bacon (1996: 44) asserts that the first generation of Asian Indian community usually constructs collective identity through ethnic-based organizations. Having frequent meetings is part of constructing collective identity. This leads into a tight in-group feeling among Asian Indian community in the US. Moreover, the collective memory is also strengthened by the presence of symbolic comestibles from the past, including food. Therefore, Asian-Indian gatherings usually include Asian-India foods, even to their American guests as the Ganguli serve to Maxine:

Along with samosas, there are breaded chicken cutlets, chickpeas with tamarind sauce, lamb biryani, chutney made with tomatoes from the garden. It is a meal he knows it has taken his mother over a day to prepare, and yet the amount of effort embarrasses him (Lahiri, 2003:148).

Though it takes a lot of time to prepare, Ashima does not feel reluctant as it has already embedded in her mind that she should serve the Asian-Indian food for her guests. Ashima's resolve to



bring 'the sense of Indianness' is part of strengthening her identity to international world, and also mindset that woman is the carrier of culture. There will be a guilty feeling for not serving Indian food for gatherings.

Ashoke's and Ashima's efforts to introduce Gogol to Asian-Indian food is also part of preserving culture so that their children will not be uprooted from their origin. Despite the fact that the duties of preserving Asian-Indian culture are usually on the women's shoulders, men are also responsible for the continuity of the culture. During Ashima's absence due to morning sickness, the responsibility is on Ashoke's hands. He teaches Gogol to have chicken curry and rice, and eat with finger as Bengalis do. Dasgupta (1998: 954) claims that the encroaching western values in the immigrant children lives are threatening, thus bringing strong base on home culture is a must.

Feeling for American Food: An Arena for Negotiation

The process of recreating the past to the present is fluid and flexible, instead of in a rigid way. Though having Indian food almost every day, the first generation of Ganguli is not restricted from the exposure of American food. The acts of celebrating Thanksgiving and Christmas are also part of assimilation process to American culture though Ashima roasts the turkey for Thanksgiving with garlic, cumin, and cayenne rubbed on it (Lahiri, 64). Ashima attempts to reinvent her past in the present time through the spices she puts on the American food. The negotiation also needs adjustment when the ingredients of the homeland is sometimes unavailable in the hostland. The negotiation process in both cultures is an endless symbolic interaction which is flexible and then acceptable.

Though introduced with Asian Indian food, Gogol and Sonia do not have to consume Asian Indian food every day. In supermarket, plane, and other occasions such as those for lunch box, Gogol and Sonia usually have their own American food, while Ashoke and Ashima choose their own Asian-Indian-Hindu meal,

"...individually wrapped slices of cheese, mayonnaise, tuna fish, hot dogs. For Gogol's lunches they stand at the deli to buy cold cuts, and in the mornings Ashma makes sandwiches with bologna or roast beef. At his insistence, she concedes and makes him an American dinner once a week as a treat, Shake 'n Bake chicken or Hamburger Helper prepared with ground lamb" (65).

The attitude of Ashoke and Ashima toward food is somehow in opposite with the most first generation characters in Asian-Indian writings. They mostly regard American food as a threat so that it must be balanced with Asian-Indian food. The flexibility of Ashoke's and Ashima's towards American food is somewhat reflected to Gogol, who later is more malleable to any kinds of food adventure, as part of his preparation of assimilation process in America and global world.

The term 'children post 1965' refers to the second generation of Asian-Indian immigrants whose parents are usually professionals after the Immigration Act 1965. Min Hyung Song in Mannur (2010:178) argues that children of 1965 are "*remarkably exactly because they fit so neatly—perhaps too neatly—into the ideal of mainstream American life.*" In other word, the second generation is more assimilated to American culture than the first generation. Gogol is more adjustable for the encroaching of western cultures, including food. His adventures on various kinds of international food such as Chinese, French, and Italian food cannot be found in his parents' though Ashoke and Ashima are open enough for the



exposure of American foods. Gogol is surprised when Maxine and her mother, Lydia celebrate his twenty-seventh birthday, thing that he never had during his lifetime, by seriously preparing the feast by serving American dinner: *“They decide to make a paella, drive to Maine for the mussels and clams. An angel food cake is baked from scratch. They bring the dining table out onto the lawn, a few card tables added on to make room for everyone (Lahiri,2003:156).....champagne is poured with the cake”* (158).

The foods, the hard efforts of Maxine and Lydia to prepare food make him feel quite relieved being in American culture and family. In contrast, when Ashima serve Maxine with Asian-Indian food, he feels awkward. The food which seems too luxurious and Ashima’s hard effort to serve somehow complicates Gogol’s feeling about Maxine’s comments on Asian-Indian food despite the fact that Maxine is exempt from that feeling. There are some uneasy and insecure feelings about his lacking of a proper standard of international food. One more example is when Gogol goes with Moushumi in Italian restaurant. Without guidance, he orders the meal, which then Moushumi follows.

She orders what he does, porcini ravioli and a salad of arugula and pears. He’s nervous that she’ll be disappointed by the choice, but when the food arrives, she eyes it approvingly, and she eats heartily, quickly, sopping up the leftover sauce on her plate with bread (203).

Gogol’s unreasonable anxiety is due to his own feeling that his knowledge on food is much less compared with both Maxine’s and Moushumi’s. Gogol’s lack of confidence is somehow endorsed by the feeling that he is not “American enough”. Maini (2007) asserts that in many cases, the immigrants who tried to look ‘America’ and start leaving their culture of origin usually are still considered as others. Gogol’s nervousness to some points is caused by his anxiety not to be accepted in his new culture. He realizes that he must work harder to be able to be assimilated into the new land despite the reality that he was born in the new land.

CONCLUSIONS AND SUGGESTIONS

Food plays its roles in diasporic identity in various ways. It can be the arena for memory and identity, and negotiation of both worlds. For memory and identity functions, the first generation usually pays much attention to food of the land of origin. The state of mind of recreating the past and reinventing in the present, and the duty to preserve culture lead the first generation to still have Asian-Indian food. Assimilation process needs adaptation. Therefore, the liminal space in form of negotiation in the form of combination of east and western food is the best way to make the symbolic interaction run smoothly.

The second generation has the different feeling towards foods. As being more assimilated to American culture, the main character sometimes finds that he feels awkward with his knowledge and exposure of international food. This feeling of awkwardness is due to the fact that sometimes the second generation of immigrant is still regarded as the outsider of the mainstream of American culture. They must work harder to be more assimilated and accepted in the mainstream. Hence, the process to negotiation is never ending.



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THE JAVANESE LOCAL WISDOM DESCRIBED IN MURWAKALA PERFORMED IN THE ORAL TRADITION OF RUWATAN

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Abstract: This paper discusses the local wisdom described in *Murwakala* performed in the oral tradition of *Ruwatan*. *Ruwatan* is the Javanese traditional ceremony done in order to release the *Sukerta's* life from *Bathara Kala's* threat. There are certain groups of people who believe that *ruwatan* is a ceremony that has to be done by the *Sukerta*; if they have not done it, they think that they have not done their responsibility and if they cannot do that, they will suffer from *Bathara Kala's* threat (Subalidinata, 1985: 3). *Ruwatan* was done for the first time in the 17th century; then, it has been done continually every year, from generation to generation up to recent days. It shows the interesting literary phenomenon that *Murwakala* which was rooted in Javanese culture can be understood and believed by not only Javanese but also other tribes in Indonesia. It is reasonable because *Murwakala* is assumed to show the Javanese local wisdom related to human existence and it is described through the characters of *Murwakala*. To find out this local wisdom, the writer used the theory of poststructuralism of narrative proposed by Jonathan Culler in which there are two steps of analysing the narration. These steps are usually called double logic: by considering the text as a discourse and revealing the significance of the text based on the text's thematic structure.

Keywords: *Sukerta, Murwakala, Ruwatan, and Local Wisdom*

INTRODUCTION

Murwakala tells about Bathara Guru who wants to make love to his wife, but his wife (Bathari Uma) ignores his desire because it is not in proper time and place, it causes Bathara Guru's sperm to fall down on the ocean. His sperm changed and grew to be a giant. He had been killed by the Gods but he did not die, he grew up strongly, and he went to *Jonggring Salaka* to look for his parents. Bathara Narada reminded Bathara Guru that the giant is really his son, then Bathara Narada advises Bathara Guru to acknowledge him as his son. After being acknowledged as Bathara Guru's son, the giant needs to be given a name, cloths, and food. The giant was named as Bathara Kala, he was given cloths as his other brothers (Bathara Wisnu and Bathara Brama), then he was given rock and plants as his food. Unfortunately, when Bathara Kala ate the rock and plants in which there is a man who fall down from the palm tree, he gets fresh and healthy. That is why then Bathara Kala proposes to eat man to Bathara Guru. Bathara Guru lets Bathara Kala eat men who belong to *sukerta* that is a group of people who can be eaten by Bathara Kala because of their inappropriate birth and their carelessness. Before leaving *Jonggring Salaka*, Bathara Guru writes some notes on Bathara Kala's body, Bathara Guru tells Bathara Kala that at any time, when there is a man who is able to read and explain the note Bathara Guru has written, Bathara Kala has to consider that man as his own father and Bathara Kala has to do his instruction. Bathara Guru



also reminds Bathara Kala to kill the *sukertas* by using *bedhama maesan* (a tool given by Bathara Guru) before eating them. Bathara Narada thinks that Bathara Guru has made great mistake when he has given so many number of *sukerta*. It can cause the chaos. Bathara Narada suggests Bathara Guru to ask Bathara Wisnu to avoid Bathara Kala's attempt to kill and eat the *sukertas* by performing a shadow play. Bathara Guru agrees to Bathara Narada's suggestion, then Bathara Guru asks Bathara Wisnu, Bathara Brama, and Bathara Narada perform a shadow play in *Ngarcapada*. For this purpose, Bathara Wisnu has to disguise as *Dhalang Kandhabuwana*, Bathara Narada is as *Panjak Kalunglungan*, and Bathara Brama is as *Panggenger Saruni*. Knowing this fact, Bathari Uma is disappointed and protest against Bathara Guru's decision. Bathara Guru is angry because of his wife's protest then he curses her to be a female giant. She apologizes to Bathara Guru and asking him to take his curse away. Bathara Guru refuses her request. He suggests her to go to *Ngarcapada* to look for the person who is able to free her from exorcise. Bathara Kala goes to *Ngarcapada* to look for the *sukertas*. During his journey, Bathara Kala meets *Jaka Jatusmati* (a man belonging to *sukerta's* group because he is the only child his mother has), that is why Bathara Kala wants to kill and eat him, but *Jaka Jatusmati* tries to run away, then Bathara Kala meets *Truna Bapa*, he is also a member of *sukerta*. Bathara Kala fails to kill him because *Truna Bapa* has stronger body than Bathara Kala. *Dhalang Kandhabuwana* is asked by *Ki Buyut Geduwal* to perform a shadow play for his daughter. Bathara Kala is interested in his performance then he wants *Dhalang Kandhabuwana* to perform for him. *Dhalang Kandhabuwana* is ready to perform if Bathara Kala gives his *bedhama maesan* to him. Bathara Kala asks *Dhalang Kandhabuwana* who is older between Bathara Kala and *Dhalang Kandhabuwana*. *Dhalang Kandhabuwana* says that he is older than Bathara Kala, it can be proved by his ability to read and explain the note written by Bathara Guru on Bathara Kala's body. Knowing this fact, Bathara Kala admits him as his father and Bathara Kala has to do all his instructions. Then, Bathara Kala asks *Dhalang Kandhabuwana* to free him from exorcise. After having exorcised, Bathara Kala feels healthier and does not need to eat the *sukertas* anymore and he is asked to leave *Ngarcapada*. Several supporting characters meet *Dhalang Kandhabuwana* and give message for the human being. *Dewi Sri* meets *Dhalang Kandhabuwana* to give message for the woman who will cook rice to save a handful of rice. *Mariyi* gives a message for those who will kill animals to give food before. All the supporting characters' message show the way how Javanese live and keep the earth. These customs or beliefs exist up to now and mostly used as guidance by people so in other words, it can be said that the content of *Murwakala* contain of the Javanese wisdom.

METHOD

Murwakala used in this paper is the text performed in *ruwatan* or it can be said that it is told by the *dalang* (story teller), that is why, the writer has to do several steps in accumulating the data, such as (1) making note or taking inventory of performance, (2) recording the performance, and (3) doing transcription in the way of what *Kasidi* and *Hinzler* have done. After being transcribed, the text is analyzed by (1) identifying the sequences of events that constitutes the actions of the story, (2) describing the order and perspective in which these events are presented in the discourse of the play, (3) seeking to interpret the significance of the play in which they are portrayed (Culler, 1983: 172). The events are classified into two



thematic structures namely *dumadine Kala* and *ruwat Kala*. The thematic structure of *dumadine Kala* gives the understanding that Bathara Kala's birth is not the same as others, it happened because of Bathara Guru's carelessness. Bathara Guru **was** not able to manage his sexual desire so his sperm fell down on the sea. Bathara Kala receives the inherited sin of his father that existed in Bathara Kala's body, it is called as *Aji Kala Cakra*. This causes Bathara Kala to have the willingness of eating human being. The condition undergone by Bathara Kala is assumed as the same as the condition of the *sukertas*. Another characters who get *sengkala* (misfortune) because of her carelessness is Bathari Uma. Bathari Uma has made two mistakes, the first is ignoring Bathara Guru's **desire** to make love and complaining Bathara Guru's decision to avoid Bathara Kala's attack on the *sukertas*. The thematic structure of *dumadine Kala* shows the problems appear and this causes the second thematic structure that is *ruwat Kala*. This thematic structure describes the action of Dhalang Kandhabuwana when he conducts the ceremonial of *ruwatan* to release the *sukerta's* condition of being *suker* (misfortune). After the *sukertas* attend the *ruwatan*, they will not live under the attack of Bathara Kala because Dhalang Kandhabuwana has also released Bathara Kala's *suker* to stop his **appetite** to eat human being, so he will not threaten the *sukertas* anymore. Then, Dhalang Kandhabuwana also releases Bathari Durga to return her real appearance as a Goddess namely Bathari Uma.

FINDINGS AND DISCUSSION

Local wisdom can be defined as the knowledge, belief, understanding, perception, custom or ethics that guide human attitude how to live in a certain ecological communities (Keraf, 2002) while according to Gobyah (2009) local wisdom is related to the truth that has been stable in a certain area. Referring to those two definitions, local wisdom can be stated as value that is considered as goodness or the truth that has been undergoing from generation to generation and it has been done by the involved society as a result of the interaction between human being with their surroundings.

The Javanese local wisdom described in *Murwakala* can be seen through the existence of all characters both main and supporting characters and their relationship. The Javanese local wisdom can be classified into: (1) the Javanese ethics of coitus, (2) the Javanese ethics of family, (3) the Javanese ethics of work, (4) the Javanese ethics of killing the animal, (5) the Javanese ethics of being a leader, (6) the Javanese way of living in a community, and (7) the Javanese concept of life. The evidences of the above ideas can be explained as follows:

The Javanese Ethics of Coitus

The text of *Murwakala* is started by presenting a meeting done in *Jonggring Salaka* (the place where Bathara Guru and his family are living). The meeting is aimed at discussing the chaos which happens in *kayangan* (heaven). Bathara Guru asks Bathara Narada to explain the cause of the chaos. Bathara Narada says that the chaos is caused by the appearance of a giant who is looking for his parents. Bathara Narada suggests Bathara Guru to acknowledge him as his son. Bathara Narada reminds Bathara Guru about the mistake done by Bathara Guru when at twilight Bathara Guru and his wife (Bathari Uma) are riding *Jembu Andini*, Bathara Kala wants to make love with his wife but it is rejected by Bathari Uma



because it is not in a right time and place. It causes Bathara Guru's sperm to fall down on the ocean and it grows up to be a giant who like eating human being. Bathara Kala has bad attitude because of his wrong birth, he is not born in a common way as his other brothers, Bathara Wisnu and Bathara Brama. In short, it can be stated that Bathara Kala appears because of Bathara Guru's failure to restrain his desire. Bathari Uma's decision to refuse her husband's desire can be accepted by the Javanese because the Javanese believe that when the couple (husband and wife) want to make love, they have to pay attention on time and place, they are not allowed to make love at any time and in an open space.

The Javanese ethics of the family

The Javanese ethics of the family is presented by the relationship between husband and wife, Bathara Guru and Bathari Uma. Bathari Uma is accused of making mistake when she refuses his husband's desire and when she protests against Bathara Guru's decision to send Bathara Wisnu to avoid Bathara Kala's attack on human being by performing a shadow play. Her protest is considered as impolite attitude because the Javanese think that a wife is not allowed to protest to her husband, a wife should do whatever her husband wants or asks.

The Javanese ethics of work

The Javanese ethics of work is presented by the character who has a job as a thief. They steal to sustain their life. Dhalang Kandhabuwana advices them not to steal anymore because it is not good. They have to look for a good job that does not damage or harm others. They have to get the income in right way.

The Javanese ethics of killing animal

The Javanese have a certain way to kill the animal. This event is described by the appearance of Mariyi who comes to meet Dhalang Kandhabuwana in order to give a message for the next generation who will kill the animal, they have to feed those animal before killing them.

The Javanese ethics of being a leader

A leader in *Murwakala* is presented by Dhalang Kandhabuwana. When he is performing a shadow play, the thieves come to ask Dhalang Kandhabuwana to protect them from the people's chase. Knowing that fact, Dhalang Kandhabuwana asks them to join with other *gamelan* players (*niyaga*) and tell the people to go away because there are no thief in the performance area.. After the people leave the area, Dhalang Kandhabuwana advises them not to steal anymore. This event shows how the leader has to protect his staff when he is in a problem then it is also his responsibility to remain them when they make mistake.

The Javanese way of living in a community

There is a habit usually undergone by the Javanese that is called as *gotong royong*, the Javanese tend to work together. This event is presented by Suwarno who comes to Dhalang Kandhabuwana to



perform a shadow play for his son's exorcism so they will not be attacked by Bathara Kala. Dhalang Kandhabuwana explains that the cost of performing the shadow play is very expensive that is why Dhalang Kandhabuwana suggests him to join *ruwatan masal* (the expenses of ruwatan are paid by some people) and Suwarno agrees to Dhalang Kandhabuwana's suggestion so he joins *ruwatan masal* and he does not need to spend a lot of money. The old Javanese women are also accustomed to save handful of rice when they cook rice. It is in accordance with the message of Dewi Sri who comes to Dhalang Kandhabuwana to tell the next generation to save handful of rice when they cook rice and they can use the accumulated rice for *slametan* (eating together with the neighborhood).

The Javanese Concept of Life.

The Javanese concept of life is the concept of *Sangkan paraning dumadi* that is the way how Javanese have a look at themselves by asking themselves where they are from and what the goal of their life is. The Javanese believe that they are from nothing and they will be back to nothing. As it is stated by Dhalang Kandhabuwana after he frees Bathara Kala from exorcise. This event is presented by Bathara Kala. *Murwakala* basically tells about Bathara Kala's journey to quest of self identity , Bathara Kala's effort to look for the sukertas upto his meeting with Dhalang Kandhabuwana. Bathara Kala is successful in his quest of self identity, he is admitted as the son of Bathara Guru and finally he is also successful of being a good one, he does not attack the sukertas anymore because he does not need to eat human being.

CONCLUSIONS AND SUGGESTIONS

Murwakala is rich of Javanese local wisdom and its content can be accepted by the people from generation to generation because it is telling about human existence. It is telling about the Javanese way of looking themselves. It is the way how Javanese manage and control themselves in their life. Unfortunately, there are a group of people consider *Murwakala* as a holy story so this story cannot be told by common people at any performance of a shadow play so it cannot be enjoyed by people in large number. Hopefully, by observing it scientifically and sharing it, it will be read by people in large number.

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THE IMPACT OF TOURISM ON INDIAN CULTURE

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Abstract: Tourism is an important, even vital, source of income for many regions and countries. Increased leisure time and changes in lifestyle and consumption have given renewed importance to tourism. Travel outside a person's local area for leisure was largely confined to wealthy classes, who at times travelled to distant parts of the world, to see great buildings, works of art, learn new languages, experience new cultures, and to taste different cuisines. Tourism also encourages respect for and preservation of monuments and heritage properties." At the interface between culture and tourism lies a series of deep and challenging issues relating to how we deal with issues of political engagement, social justice, economic change, belonging, identity and meaning. Tourism is a cultural phenomenon. It both impacts cultures and society, and is shaped by cultures and society. There is a deep influence of tourists and tourism on host country. Tourism is genuinely powerful and unique force for change in the community. Tourist impact has been most noticeable in lesser developed countries but is not entirely restricted to them. The cultural impact of tourism is concerned with the question of protecting and maintaining the cultural heritage and certain allied issues. The paper is an attempt to discuss the impact of tourism on Indian culture. The research design of this paper will be descriptive in nature.

Keywords: *Manila Declaration, Tradition, Value system, tribal tourism, Globalization*

INTRODUCTION

Tourism emerged as the largest global industry of the 20th century. In the new millennium global economy will be governed by technology, telecommunication and tourism. Tourism has the potential to create the maximum number of jobs. Tourism is an important, even vital, source of income for many regions and countries. Its importance was recognized in the *Manila Declaration on World Tourism of 1980* as "an activity essential to the life of nations because of its direct effects on the social, cultural, educational, and economic sectors of national societies and on their international relations." (Manila Declaration, 1980). Increased leisure time and changes in lifestyle and consumption have given renewed importance to tourism, leisure and recreation in both the developed and the developing world, and tourism has become one of the fastest-growing industries in the world economy (Herbert, 1995). According to Smith (1989), the motivations for individuals to travel are many and varied, but the foundation of tourism rests on three key elements (all must be operative) which form an equation:

Tourism = leisure time + discretionary income + positive local sanctions

Today, tourism is a major source of income for many countries, and affects the economy of both the source and host countries, in some cases being of vital importance. Leisure travel was associated with the Industrial Revolution in the United Kingdom – the first European country to promote leisure time to the



increasing industrial population (Singh, 2008). Initially, this applied to the owners of the machinery of production, the economic oligarchy, the factory owners and the traders. These comprised the new middle class. Travel outside a person's local area for leisure was largely confined to wealthy classes, who at times travelled to distant parts of the world, to see great buildings, works of art, learn new languages, experience new cultures, and to taste different cuisines.

There has been a race among the developed and developing countries to expand tourism indiscriminately, which has resulted in severe cultural and ecological damages to the host country. Chawla (2004) says that, "Development does not mean increase in GNP and GDP alone. It must add to prosperity and happiness. An important feature of the tourism industry is its contribution to the national integration and creation of a harmonious social and cultural environment. It also encourages respect for and preservation of monuments and heritage properties." At the interface between culture and tourism lies a series of deep and challenging issues relating to how we deal with issues of political engagement, social justice, economic change, belonging, identity and meaning (Smith and Robinson, 2009).

As mentioned earlier, tourism should contribute to the national integration and respect for culture and subculture. But in practice tourism caused serious damages to culture, subculture and micro cultures. Many micro cultures vanished from our globe. Serious study is imperative to analyse the impact of tourism on Indian culture.

METHOD

The design of this research is descriptive in nature. The method of data collection is mainly based on secondary data.

Definition of Tourism and Culture

Tourism is difficult to define because business travelers and convention-goers can combine conferences with tourist-type activities; but, in general, a tourist is a temporarily leisured person who voluntarily visits a place away from home for the purpose of experiencing change. The Macmillan Dictionary defines tourism as the business of providing services for people who are travelling for their holiday. The World Tourism Organization defines tourism more generally, in terms which go "beyond the common perception of tourism as being limited to holiday activity only", as people "travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes".

Culture can be defined in many ways. The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2002) defined *culture* as "the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to, art and literature, lifestyles, ways of living together, value systems, traditions and beliefs". Geertz (1973) defined 'society' as the arrangement of social relationships in a group, and 'culture' as the group's shared beliefs and symbols. Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe. Mathew Arnold writes, "culture is the acquainting by ourselves with the best, that has been known and said in the world".



In summary, a culture as we know it today is the result of an ongoing dialectic among numerous stakeholder voices, including, and certainly not limited to, political parties, religious organizations, economic interest, global media, local elites, educational institutions and, of course, the tourism industry and visitors, and through the everyday behavior of people living their lives. This culture-forming process applies equally to our interpretations of the past (historic sites) and our treatment of nature (wilderness areas), as it does to the cultures of contemporary societies.

Tourism and Culture

Tourism is a cultural phenomenon. It both impacts cultures and society, and is shaped by cultures and society. It is often difficult to distinguish cause and effect in the relationship between tourism and society. This is further complicated by the fact that cultures change through time, and despite efforts by preservationists and conservationists to *museumize* sites and landscape to maintain their authenticity, this is never really possible (Hall and Lew, 2009).

In what ways does tourism change the host community? There is a deep influence of tourists and tourism on host country. Tourism is genuinely powerful and unique force for change in the community. The most profound impact that tourism can have in the personal arenas of the private household, the domestic lives, emotional experiences, deeply held beliefs and the moral fabric of the group of people who form the community. It is more apparent that social and cultural ideas influence the younger generation who have had direct contact with foreign tourists (Macleod, 2006).

Culture and tourism have a mutually beneficial relationship which can strengthen the attractiveness and competitiveness of places, regions and countries. Culture is an increasingly important element of the tourism product as it creates distinctiveness in a crowded global marketplace. At the same time, tourism provides an important means of enhancing culture and creating income which can support and strengthen cultural heritage, cultural production and creativity (OECD, 2009). Culture and tourism are linked because of their obvious synergies and their growth potential. Cultural tourism is one of the largest and fastest growing global tourism markets and the cultural and creative industries are increasingly being used to promote destinations.

Cultural problems and Prospects

Although tourism has become of very great economic importance to many Third World countries, its potential to contribute very significantly to better socio-cultural understanding among peoples and bring awareness of the essential common denominators of humanity has been almost totally ignored. From the outset, total concentration has been on the financial benefits. Recently, a number of more broad-based studies have come to some disturbing conclusions about the mixed contribution of tourism to developing countries and its impact on host communities (Singh, 2000).

The President of Philippines, Marcos in 1980 at the opening ceremony of the Second World Tourism Conference in Manila speaking generally about developing countries, talked of “the means to transform material conditions of life” but warned that these were at best ambivalent in that they disturbed the equilibrium of our societies which “have become unmoored from our roots and our traditions trying



desperately to find some synthesis". "International tourism as a force that fosters this kind of interaction between peoples and cultures assumes, it seems to me, a far more significant role in the global scene than we usually allow. And I should think that the closer it identifies itself again with this mission, the more easily will its problems submit to resolution, and the more will it contribute to global community" (Singh, 2000)

There may be several host cultures as well as several tourist cultures represented at one place at one point of time, so one cannot see cultural impacts simply in monolithic terms of 'host culture' and 'visitor culture'. However, tourist impact has been most noticeable in lesser developed countries but is not entirely restricted to them. Contact between different groups of people having different backgrounds and cultures may result in the transformation of values. This phenomenon, also known as the demonstration effect, has been particularly noticed in the developing countries, especially small islands, as a result of frequent encounters between the hosts and the guests. The contacts have generally led to the "democratization and modernization of attitudes" among the young generations in those countries.

Tourism accentuates the values of a society that gives growing importance to leisure and relaxation activities which demand a high-quality environment. It determines areas to be developed for leisure purposes and consequently in most cases provides a check on unplanned development. With proper development it can ensure the long-term preservation of areas of outstanding beauty having aesthetic or cultural value (Singh, 2000).

Negative Cultural Impacts

The cultural impact of tourism is concerned with the question of protecting and maintaining the cultural heritage and certain allied issues. These broadly include:

1. the threat to traditional customs specific to each country and sometimes to each region.
2. the illegal trade in historic objects and animals.
3. the commercialization and commodification of traditional cultural events and arts and erosion of aesthetic values. The commercialization of traditional cultural events may led to the creation of pseudo-cultural performance for the tourist with no cultural value for either the local population or the visitor. "Culture may be sacrificed for reasons of economy thereby creating an additional economic value at the price of losing a cultural value".

The exposure of resident population to other cultures due to tourism appears to be an irreversible process. It is accompanied by an evolution in attitude of mind, in tastes and in the judgment of values. In view of the evidence of the quantitative and qualitative changes due to international tourism in some developing countries tourism has been described as "a form of neo-colonialism" (Nash, 1977).

Table 1. Indicative Costs and Benefits arising from the Cultural Impacts of Tourism

Benefits	Costs
	Loss of original state and stability.
Host Culture:	Loss of cultural pride.



Development due to demand for traditional entertainment, demand for traditional art, crafts and music.

Status relationship between host and guest.
Cultural changes.

Consumption changes.

Introduction or expansion of gambling, drunkenness, prostitution and other excesses.

Vice and drugs, theft and petty crimes.

(Source: Singh,R. (2000). *Dynamics of Historical Cultural and Heritage Tourism*, New Delhi, Kanishka Publications, p, 211)

Tourism and Indian Culture

India is one of the few countries in the world which has a very ancient culture and civilization. India's cultural history has a long legacy of several thousand years, on the other hand, shows a subtle but strong thread of continuity, epitomized in the assimilative power of the culture and the unique display of "unity in diversity". India is environmentally and culturally so diverse that it is not feasible to focus on a single destination or tourist experience to understand the effects of tourism on culture. Tourism would be developed in a manner that our cultural expression and heritage are presented in all its manifestations including support to arts and crafts.

The name India comes from the word Indus, which has been derived from the Persian word for Hindu, from Sanskrit word *Sindhu*. Now India is popularly known as 'Bharat' and also 'Hindustan'. Since ancient times, India has been known for its culture, heritage, and tradition. India's glorious traditions and rich cultural heritage are closely related with the development of tourism. Its magnificent monuments attract a large number of tourists from all over the world. The natural surroundings, the architectural masterpieces, the music, dance, paintings, customs and languages all these go to make India as tourist paradise.

India indeed has a deep-rooted conservative cultural tradition and the remnants of Victorian values. Culture of India which is composite in nature is essentially an expression of inner urges and cumulative beliefs of people gathered through centuries of experience. It is the perennial flow of this cultural stream which determines the nation's strength, character and capacity to survive as an integrated living reality despite heavy odds and its continuous march forward on the path of progress. Keeping this in view, preservation of cultural heritage, inculcation of art consciousness among people and promotion of high standards of creative and performing arts and dissemination of culture have been made part of the objectives of State policy (Singh, 2000). The most notable feature of Indian culture is the adaptability. The Indian culture has developed consistently because of its quality of adaptability.

Most of the tourists were attracted to India by its centuries old culture. Tourism in India has profound influence on Indian culture. Tourism contributes to the maximum extent to the economic and the socio-cultural well-being of the country and of its people and provides a rewarding recreational and cultural experience for the tourists. The few in tourist circles benefitted from these tourist operations. The vast



majority is outside this magic circle, and too often is adversely affected by growing socio-cultural distortions.

Positive Impacts

Tourism may renew local architectural traditions on the condition that regional peculiarities, the ancestral heritage and the cultural environment are respected. In the most favorable cases, tourism may even offer a way to revive the social and cultural life of the local population, thus reinforcing the resident community, encouraging contacts within the country, attracting young people and favoring local activities.

Tourism provides monetary incentives for the development of many local crafts and culture, thus it has an effect on the income of the local artisans and artists. Tourism also helps to preserve, retain and enrich our cultural heritages. Besides, tourism will open new vistas for multi-socio cultural activities. Through tourism, culture, subculture and micro cultures reached far off lands via photographs and videos. They will attract and enhance the inflow of tourists.

Charmed by Indian dance and other art forms, many foreigners stayed here to learn *Kathakali*¹ at Kerala Kalamandalam, a Deemed University in Kerala, and later these foreigners started school in their respective home lands to teach the same to native students. Thus way Indian culture received wide global appreciation.

In the field of languages, most of the tourist centres are turned to be multi-lingual. The guides, shopkeepers, and even street venders can communicate with the tourists in their native languages. That is also a welcoming attitude and makes our culture more flexible and accommodative.

Negative Impacts

Even though we considered tourism as an engine of growth, it can nurture many undesirable social and cultural changes. Tourism sometimes led to the destruction of the social fabric of a community, the more tourists come into a place, the more the perceived risk of that place losing its identity. Another negative impact of bionomic import on tourist cultural centers is the subversion of value systems, i.e., the overturn of norms, customs, and traditions that causes enormous moral and social problems. The disruption of this ecosystem virtually abolishes the uniqueness of the culture which has served all along as a main attraction for mass tourism. The coming of the “golden hordes”, an uninhibited party away from home and uninformed or uncaring of local taboos, exhibits a moral laxity to the residents, insulting their sensibilities and often desecrating their community life. These “barbarians” profane places of worship by

¹ *Kathakali* is a stylized classical [Indian dance-drama](#) noted for the attractive make-up of characters, elaborate costumes, detailed gestures and well-defined body movements presented in tune with the anchor playback music and complementary percussion. It originated in the country's present day state of [Kerala](#) during the 17th century and has developed over the years with improved looks, refined gestures and added themes besides more ornate singing and precise drumming. The themes of the *Kathakali* are religious in nature. They typically deal with the Mahabharat, the Ramayana and the ancient scriptures known as the Puranas. This is performed in a text which is generally Sanskritised Malayalam.



unacceptable dress, photographing and recording ceremonies as they are taking place, trivializing objects of veneration.

The most important negative impact of tourism on Indian culture is the transformation and deterioration of values in religion, social and moral. Tourism has profound influence on traditional way of life: on art, music and folklore; on habits and customs; on daily living. Values may be transformed through the bringing together of different groups of people, even if at times only very briefly. This is commonly known as the 'demonstration effect'. The impact of tourism on traditional life styles is especially important where those traditions form the basis of the development of tourism. Ethnic tourism is particularly a feature of the Third World but the arts in general have been, and still are, a very significant part of Europe's appeal to the traveler. Tourism is held by some observers to have a corrupting influence, brought about by the cheapening of artistic values or the commercialization of local traditions and customs, for example, the performance of religious or historical ceremonies on demand, out of context and for monetary reward.

In India, a classical form of dance known as *Kathakali* originated from Kerala. The facial make-up is so intricate and takes hours and hours to finish. But in many cases, the *Kathakali* actors had given few minutes to perform before the tourists. It is a great insult to this classical art and its actors. The point was made earlier that, not only do countries have unique cultures, but within a country subcultures exist. Each subculture is different in several ways to the national culture. Tourists may not protect or respect culture or subculture of various people or locations caused its extinction.

We have several undesirable social and cultural changes due to tourism. Tourism sometimes led to the destruction of the social fabric of a community. A good example is Goa. From the late 60s to the early 80s when the Hippy culture was at its height, Goa was a haven for such hippies. Here they came in thousands and changed the whole culture of the state leading to a rise in the use of drugs, prostitution and human trafficking. This had a ripple effect on the country

A kind of tourism called Tribal Tourism, the tourists visited and stayed in tribal areas with the tribes to learn their language, customs, traditions and food habits. In many cases, such tourism caused serious damage to the tribal culture. Tourism also encouraged the use of intoxicants and prostitution which caused serious damage to our culture.

CONCLUSIONS AND SUGGESTIONS

Tourism is one of the most important income generating source. Tourism resources available in the various countries consist at the same time of space, facilities and values. These are resources whose use cannot be left uncontrolled without running the risk of their deterioration, or even their destruction. The conservation of historical, cultural and religious sites represents at all times, and notably in times of conflicts, one of the fundamental responsibilities of the State for which, the State need huge amount for its preservation and conservation.

For all foreign tourists, any visit to India is a form of cultural tourism. There are; however, those with more explicit interests in the monumental heritage, the religious heritage, the natural heritage, traditional arts and crafts, music and dance and those help in formulation its scope. Tourism industry in India is growing and it has vast potential for generating employment and earning large amount of foreign exchange



besides giving a fillip to the country's overall economic and social development by protecting and respecting our cultural heritage.

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FEMALE LIBERATION IN JAVANESE LEGEND “JAKA TARUB”

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Abstract: The existence of nymph characters in many myths and folktales has brought fascinating yet complex issues on gender relation in patriarchal society. Most of the nymphs are female who has superhuman power. They are usually represented as having charm that allures men.

This study explores a Javanese well known legend of Jaka Tarub and Nawang Wulan Using feminist theory as a framework, this study addresses the female oppression in a patriarchal society through the portrayal of the heroine Dewi Nawang Wulan, a celestial nymph with supranatural power, who is trapped and deprived of her power by Jaka Tarub. The narrative of Jaka Tarub and Nawang Wulan represents women as the involuntary victims of socializing mechanisms, and the ‘otherness’ of woman in a male-oriented culture. The story challenges the commonly held notion that happiness for women is dependent on men’s protection. In many fairy tale, marriage is the ultimate goal that will end the female heroine’s misery like in cinderella. However in Jaka Tarub and Nawang Wulan the marriage is just the beginning of an oppression and suffering. The male protector only brings distress and suffering. Once the female superhuman power is gained back, the women are liberated from the shackle of patriarchy.

Keywords: *female liberation, socializing mechanisms, otherness*

INTRODUCTION

Folklore as oral form of literature has served as function as medium of imposing value, norm and social consensus. It has been used to reinforce the dominant ideology. However, it has also served other function as medium to contest the dominant value or to dispute the ideology of the power holder. It has been assumed that the society where folklore develop share the same value and norm. Lombardi- Satriani (1974) acknowledge that folklore can be used to express and reinforce acceptance of the dominant norms, concepts and power structures, at which time we can speak of folklore as a tool for consensus. On the other hand, folklore can be used as means of resistance to the power hegemony of the authority, as always highlighted by the Marxist. It may offer an alternative, new insights of the world. Therefore folklore can be considered as “a culture of contestant. The Marxist view Folklore as the culture of the dominated class.

Folklore of contestation can thus be assumed to arise wherever a relationship of dominance prevails: between the class of those who control the political, economic, cultural or religious means of production and those who are controlled, between dominating men and subordinated women, or between a dominant and



subaltern race or ethnic group. The relations of dominance between both genders and races are most often based on political and economic conditions, rationalized by culture and religion (Lombardi-Satriani, 1974).

Millett (2000) sees the male representation of women in religion and literature in terms of sexual power politics. Woman is “the Other” and her “Otherness” is frightening to man as it shows the alienation of the female from society’s life. Their power is unknown but men think they will pose an unknown power. Therefore that power must be controlled. The alienation of woman can take its form in nymph narrative that exist in many cultures

The existence of nymph characters in folklore has brought fascinating yet complex issue concerning gender relation. Readers in all cultures must be familiar with the mythical figures that have superhuman and even non-human power. The nymph characters are represented in various forms, from celestial being to water nymph. Most of the nymphs are female who has superhuman power. They are usually represented as having charm that allures men (Larson, 2001). In mythologies, they are often depicted as a divine female of extraordinary beauty and power, who are created for the pleasure of the gods. They are associated with the Cult of god and goddesses. Their beauty allures passion among mortal men. The nymph would visit the earth and get engaged in amorous relationship. Auboyer (in Bonnefoy, 1993) acknowledges that the nymphs are vulnerable to catch. What men can do to capture them is by making them surprised while they were bathing in a river or lake and steal their clothes, which leaves them no choice but beg for the men’s mercy.

The Javanese folktale has some stories related to nymph. One of the most popular stories is Jaka Tarub. The story tells a man who fell in love with a nymph who came down to earth to bath in a pool. Knowing that the nymph can’t go back to heaven without her wings, Jaka Tarub steals the wing, leaving the nymph dewi Nawang Wulan abandoned by the other nymphs. Since she has no wings, she cannot go home to *Kahyangan*. This leaves her with the only choice, marrying Jaka Tarub under the condition that Jaka Tarub promise her to never open the rice pot while she was cooking. Since the marriage, Jaka Tarub lives in prosperity as Nawang Wulan use her magic power in cooking. She only cook a grain of rice that can turn into a pot full of rice. Therefore the rice supply stored in the family barn lasts forever. One day, out of curiosity Jaka Tarub breaks his promise, he opened the boiling pot. And to his surprise he only found a grain in the pot. This curiosity brings disastrous consequence to the family. Nawang Wulan loses all her power. She no longer has the magic and has to work hard grinding rice using lesung, a hard work she has never done in her home in *Kahyangan*. Now the rice supply for sure in the barn is diminishing day by day. But it is such a blessing in disguise for Nawang Wulan, as one day she finds the wings that was hidden under the pile of rice stalk in the barn. Her chance of leaving her earthly life is open. She put on her wings and fly away, abandoning her husband and children to mourn her leaving. Liberated, Nawang Wulan leaves the earth for good.

Djajadiningrat in his study of mythology suggests that Joko Tarub legend functions as one of the main rice myth (in Bakel-Papenhuisen, 2004). In this myth, Nawang Wulan as woman is seen as the symbol of life and fertility, as the source of prosperity in agricultural society. The rice myth is originated from the cult of Dewi Sri, the goddess of rice and agriculture in Javanese Hindu mythology. Nawang Wulan here is seen as the



manifestation of Dewi Sri, who brings prosperity to human. The Javanese believes that the descendant of Jaka Tarub and Nawang Wulan would be the Javanese ruler. This narrative has political significance in the way it serves as a means to legitimize the power of Javanese King. The myth about kings as being half human with power beyond common people justifies the concept of King as the chosen people.

However, if we look closer at how the nymph character is represented throughout the narrative, how the nymph are entrapped and come to live as human and the ordeals she experiences, we can see that there is a kind of mechanism and power relation come into play. In Jaka Tarub narrative, the union between the nymph and human characters does not result from consent like in the epic of Mahabarata, in which one of Pandawa Brother, Arjuna, married a nymph named Suprabha.

This study explores a Javanese well known legend of Jaka Tarub and Nawangwulan. Using feminist theory as a framework, this study addresses the female oppression in a patriarchal society through the portrayal of the heroine Dewi Nawang Wulan, a celestial nymph with supranatural power, who is trapped and deprived of her power by Jaka Tarub. The narrative of Jaka Tarub and Nawang Wulan represents women as the involuntary victims of socializing mechanisms, and the 'otherness' of woman in a male-oriented culture, therefore woman should be liberated and gain their independence.

METHOD

This study is a literary criticism in the form of deconstruction analysis to reveal the feminist discourse inherent in the text. The approach used in the analysis is feminist approach, with the attempt to reveal the gender power relation inherent in the work by focusing on the pattern of patriarchal domination. Feminist criticism is considered as a political act with the aim to challenge and criticize the patriarchal mindset established in culture and literature (Bressler, 2007). Beauvoir (1952) believes that men have the authority to determine and construct the meaning of being male and female. In a patriarchal society, women become the other, whose existence is defined by men. The feminist criticism rejects all the phallocentrism that puts female in inferior position. Women must challenge the long-held patriarchal construct about their sex and gender and attempt to assert and establish their their beliefs and values.

The feminist framework is used to deconstruct the commonly believed concept related to the narrative of Jaka Tarub by examining the power relation that exist in the relationship between Jaka Tarub and Nawangwulan. The analysis focuses on exposing the stereotypical roles of female character Nawangwulan and the attitude of Male character Jaka Tarub toward to reveal the ways how patriarchal discourses put men in superior position while disempowering women and how this discourse is challenged in the narrative.

FINDINGS AND DISCUSSION

Female Objectification and Patriarchal Hegemony

It is a commonly held belief that women are sexually vulnerable, therefore conservative men put a lot of restrictions on them and many rituals and taboos are linked to the various biological events in life. Nawang



Wulan, with her charm and attire represent the sexuality that must be restricted. Stripping her off from her nymph attire represents the restriction. Stripping her off is the only means to make her vulnerable so that Jaka Tarub can take control of her, assuming his ownership over Nawang Wulan and making her dependent on him. His desire for Nawang Wulan has led him to deceive her.

The stealing of the wings represents men's inability to suppress his desire for the female. The desire and the love make him determined to win the female and making them their property. The female power must be tamed, if not they can rule the male. Stealing the attire of the nymph is a representation of the attempt that men make to suppress the female power. Without the attire the female are powerless. So that men assert the ownership over them.

Jaka Tarub is fully aware that Nawang Wulan is the other, non-human creature that must be tamed. It is impossible to own her if she maintain the power that is her attire, thing that defines her identity. Jaka Tarub strips her off from her identity by stealing and hiding the nymph clothes, leaving Nawang Wulan naked. Her nakedness makes her vulnerable and helpless. She has no other choice than accepting Jaka Tarub's marriage proposal.

The nymphs are trapped in a situation that requires them to seek ways for survival. The marriage offer is seen as the only way to survive in an unknown world. The case is worse to Nawang Wulan, she is not only deceived and deprived of her power but she is also economically exploited. The magic that she possesses brings prosperity in the family. Jaka Tarub does not have to work hard growing crop.

Nawang Wulan is stripped off her skin. She does not own her body any longer. Her part of bodies that define her identity are taken away by men. This represents that female bodies are no longer their own bodies but social bodies. The loss of the wings and seal skin signifies how she is stripped off from her essence, their identity. And they have to assume a new identity as an earthly creature, wife and mother.

By making Nawang Wulan his wife, Jaka Tarub has enforced a new identity for Nawang Wulan. This is in accordance with what Simone de Beauvoir believes that men define what it means to be human and what it means to be female. Here Nawang Wulan becomes what Beauvoir maintains as "other". Nawang Wulan becomes object whose existence is defined and interpreted by the dominant male. She is subordinate to Jaka Tarub and she discovers that she is secondary and non-existence player in social institution.

The "othering" of women is acknowledged by Millett (2000) as a way to justify men's hegemony. Millett sees the male representation of women in religion and literature in terms of sexual power politics. Woman is "the Other" and her "Otherness" is frightening to man. Their power is unknown but men think they will pose an unknown power. Therefore that power must be controlled.

Millett (2000) recognizes that man's depiction of ideal woman as passive, silent and self-effacing is an indirect way of keeping her subordinated. Chastity, virtue and above all, purity are extolled as great feminine virtues embodying the honour of the family, community and nation. In a sense, women's body is often no longer their body but has been taken over by the community, of both men and women, to establish and legitimize its image in society. Nawang Wulan is viewed as having alien power that may be dangerous. Not



only her divine power, her beauty and charm are dangerous. Therefore they must be controlled by means of constructed gender norm with a set of feminine virtue.

The nymph wife signifies the alienation of female from the society's life. They are constructed as non human, which means that they are 'other'. Her otherness creates fear in Jaka Tarub. Their power is unknown but men think they will pose a threat to their power. Therefore that power must be controlled. Stealing the attire of the nymph creature represent the attempt that the male made to tame or control the non human power and make them as 'normal'. Normalization here is done by incorporating the nymph into human life. They are introduced to daily chores that are supposed to be done by women and made as "normal wife." As a normal wife, Nawang Wulan is promised to be the queen of the household and offered abundant love.

A wife is then, defined in terms of love. Firestone acknowledges love as "the pivot of woman's oppression" (2003:113). In fairytales, love keeps the women passive and subordinate. It is doubted that Nawang Wulan loves Jaka Tarub. It is quite common to find stories in which the women will achieve the ultimate happiness through marriage, which comes with men's protection. The "happily ever after" ending, popularize the concept that the ultimate happiness of a woman comes with the intervention of a male protector. The story even suggests that a woman is unsafe in the absence of a male as her protector. Women internalize the patriarchal philosophy that marriage is the ultimate goal in life. A woman's life depends on how good she is in winning over a handsome husband.

Liberation

In Fairytales like "Cinderella," the women will achieve the ultimate happiness through marriage, which comes with men's protection. However, the protection that Jaka Tarub does not provide any comfort and peace in Nawang Wulan. Despite the protection that her husband offers, she always longs for her home in *Kahyangan*. She is confined to a world in which she is a stranger. Before her marriage to Jaka Tarub, Nawang Wulan has requested him to take a vow never to open or peep into rice steamer while she is cooking rice. She has a magical power that enable her to feed her family from a single stem of rice, which make the stock of rice in the shed stay in abundance. This is the only power that is left on her that enables her to cope with the burdensome earthly life. However, the spell is broken after Jaka Tarub curiously peeps into the rice steamer, resulting in Nawang Wulan in total loss of her own authority. She has to accept her being normal human. Jaka Tarub's curiosity represents the masculine anxiety of the potential feminine power. The spell is beyond his control as the superior and is considered as potential threat to his authority. This act embodies a vision of masculine absolute power.

The breaking of the spell signifies the assertion of patriarchal power and reinforces the absolute control of men over women. As the magic gone, Nawang Wulan suffers more as she becomes more vulnerable. She is in total loss of herself with all the heavy burden of providing meals for the family as her workload increases. Being helpless, all she can do is to accept the physical as well as emotional torture, which can create dissociative disorder. Such condition is experienced by a lot of woman who are trapped in a marriage against



their will. The burden of domestic work is viewed as the duty that women must take for granted and accept without protest. Men rarely care about what their wife experience. Jaka Tarub, being unaware of her wife's suffering due to the hard work goes on enjoying his leisure life, as he still thinks that the rice in the barn would last forever. This epitomizes the ignorance of husbands of the physical and emotional burden experienced by their wives. They are ignorant about what the wives do as long as they are well-fed and taken care, never realizing that the wives are reduced to domesticity. However, they are silenced in their obedience. But, their silence finally ends.

This male ignorance opens the women eyes and ignites awareness of women of their rights and motivates them to liberate themselves from the bondage of patriarchal domination. Having no support, the only way Nawang Wulan can be free is to get her attire back, which represents her true self. Finding her nymph attire in the barn for Nawang Wulan means finding the true self, her natural being. She has to make choices whether to stay with the family or going back home to *Kahyangan*. The society norm requires that once married, a woman must be committed entirely to the husband and the family, sacrificing her freedom for the family's happiness and wellbeing. However, Nawang Wulan chooses to liberate herself, resuming her true self as a nymph and leaving all her earthly responsibility. She finally achieves her freedom, released from the shackle of forced marriage.

CONCLUSIONS AND SUGGESTIONS

The nymph narrative in Jaka Tarub legend represents complex issues that patriarchal society has inflicted on women, including forced marriage, objectification, sexual exploitation, and identity. Its disruptive ending particularly violates from the idealized ending of "live happily ever after". The nymph character liberates herself from the shackle of patriarchy by returning to her origin despite the responsibility prescribed to her as a wife and a mother. This disruption presents a challenge to the established Javanese patriarchal norm and assumption that men define women as relative and dependent to him, not as themselves. Nawang Wulan, by her own free will by no means escapes from the reduction to the reproductive and domestic function. Her finding the true self and her own free represent the awareness of women to see themselves as what Beauvoir (1952) refers to as autonomous subject, who must reject the cultural construct that men have absolute control as the subject and women are the other that must be tamed and controlled.

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THE ROLE OF PEERS, MASTERY MOTIVATION AND SELF-EFFICACY IN ACADEMIC CHEATING

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Abstract: Academic cheating that occurs in schools has been frequently discussed and reported. Academic cheating often involves copying the answers from friends and quoting others' statements without crediting the original sources. Students have shown cheating behavior when facing a test, quiz or paper assignment. The dynamics of the emergence of academic cheating is complex and it is difficult to explain by using only one factor. Academic cheating is a persistent and pervasive problem in senior high schools. Researchers have suggested a variety of factors that influence academic cheating. The present study is an examination of the role of peers, academic motivation and self-efficacy in academic cheating. Peer pressure is what causes student to do things that are popular in order to fit in with others. Accordingly, it can be a very powerful driving force in the lives of senior high school student. Because peers are especially important during high school, pressures from other teens can be a driving force that influences the behavior of teenagers negatively like cheating behavior. This research is a quantitative study that attempts to describe the behavior of academic cheating of samples of 139 students. The researchers used the path analysis to describe models of cheating behavior. The sampling technique used is multistage stratified random sampling with population from Grade XII in Catholic Senior High School in Malang.

The result is that exogenous variable peers ($\beta = 0.331$) and self-efficacy ($\beta = 0.173$) have significant contribution to the occurrence of academic cheating in school. The causes of academic cheating that fit with predictor are peers, self-efficacy and motivation mastery ($F = 8.725$, $p = 0.00$). The researchers have identified a variety of factors that appear to affect academic cheating. Those are external factors like peer pressure and internal factors like self-efficacy.

Keywords: *academic cheating, self-efficacy, academic motivation, peers, path-analysis*

INTRODUCTION

Academic cheating is related with academic integrity. The teaching and learning strategy for enhancing integrity in academic work originates out of more broad-based strategies to improve learning in high-school setting. One strategy suggests that the integrity of students' academic work is intimately linked to the learning environment, which includes "the school and the social milieu, the disciplines that provide the knowledge environment and the students in the arrangements made for them". The strategy attends not just to the rule compliance or integrity of the individual student or student population but to the integrity of the school environment as a whole. Smith and Reynolds (1990) caution that enhancing academic integrity of academic enterprise requires that we shift from focusing on wrong doing and isolated issues to an understanding of systemic issues that are altering on the senior high-school.

Researchers have found that students who admit to cheating perceive their classroom environment to be less personalized, less involving, less cohesive, less satisfying, and less individualized (Pulvers & Diekhoff, 1999). We think the school, rather than convincing students to stop cheating, should



set the goal of the teaching and learning strategy to foster a learning-oriented environment that will motivate students to engage in course material. A learning-oriented environment could be developed by curriculum activities that focus on the personal and intellectual development of their student with mutual respect among students.

Indonesian educational system has improved from time to time but why is academic cheating still found in every “Ujian Nasional” (National Final Exam), school tests and assignments? Students have always and probably always seek out others (peers & parents) for help when they are struggling to learn or complete a difficult assignment. The role of peer still largely influences the students in their learning at school.

Other research have found that students engage in academic cheating because they lack clear guidelines on how to conduct their academic work, feel the situation out of their control, fail to see the importance of integrity in learning, use all available resources to complete their work and react to their instructors’ actions (Granitz & Loewy, 2007). In Indonesia many schools have not yet resolved internal issues that invite students to engage in behavior that may be labeled as misconduct (cheaters). Schools have not seriously anticipated and reduce the potential of academic cheating because they do not know how and have not got information on the dynamics of cheating behavior.

This research is about model of academic cheating that related with individual factors (self-efficacy & academic motivation) and situational factors (peer pressure). The results are expected to help the school to know about the complexity of academic cheating behavior, and the multiple factors related to it.

METHOD

The research design was ex post facto and it used *path-analysis*, given that subjects were randomly selected and the variables were not intentionally manipulated. The research model is explanatory because we want to examine methodically and in detail the structure of academic cheating as endogenous variable with role of peers, mastery motivation & self-efficacy as exogenous variables. The data were subjected to multiple regression and correlation analyses, using the SPSS statistical software package (version 22.0), and structural analyses via *path analysis* (Lisrel ver. 9.10)

This research is a quantitative study that attempted to describe the behavior of academic cheating of 139 students samples. Participants are composed of “jurusan IPA” = 56 students, “jurusan IPS” = 60 students & “jurusan bahasa”= 23 students. Sampling technique is multistage stratified random sampling with population from “kelas XII” in Catholic Senior High School in Malang.

The instrument we used was PALS (Patterns of Adaptive Learning Scales) developed by University of Michigan in 2000, based on goal orientation theory. We used 4 scales of PALS : “Personal achievement goal orientations” (11 items), “Academic self-efficacy” (5 items), “Cheating behavior” (11 items) and “Peer pressure” (6 items). In order to determine the validity of the scale, explanatory factor analysis was done. Findings showed that factor loads of the scale varied between .60 and .89 while item-total correlations varied between .58 and .92.

FINDINGS AND DISCUSSION

Multiple linear regression analyses (enter) were performed in order to establish a simple, 2 predictive model that examined, there are academic cheating (model 1) & self-efficacy (model 2). The independent variables were considered to be those that involve peer pressure, mastery motivation & academic self-efficacy. The results of the regression analyses performed are summarized in table 1 & table 2. For model 1, the academic cheating, the variables that enter into the equation, with statistically significant F values (8.725, $p=0.00$). These variables explained 16.2% of the variance ($R^2 = .162$). And for model 2, the self efficacy, the variables that enter into the equation, with statistically significant F values (12.424, $p=0.00$). These variables explained 15.4% of the variance ($R^2 = .154$). These results, together with the analyses of correlation and revising the research question, enable us to propose a compound structural model for the variables being studied.

Table 1. Multiple regression analysis to establish predictive models of academic cheating

Exogenous variables	Beta	t	p
Mastery motivation	-.152	-1.818	.071
Peer pressure	.331	4.077	.000
Self-efficacy	.173	2.020	.045

Table 2. Multiple regression analysis to establish predictive models of Self-efficacy

Exogenous variables	Beta	t	p
Mastery motivation	.313	3.946	.000
Peer pressure	.209	2.636	.009

Table 3. Matrix of correlations between the model's variables

	Academic Cheating	Mastery Motivation	Peer Pressure	Self-efficacy
Academic Cheating	-	-.061	.357*	.202*
Mastery Motivation	-.061	-	.100	.334*
Peer Pressure	.357	.100	-	.240*
Self-Efficacy	.202*	.334*	.240*	-

*) 95% significance

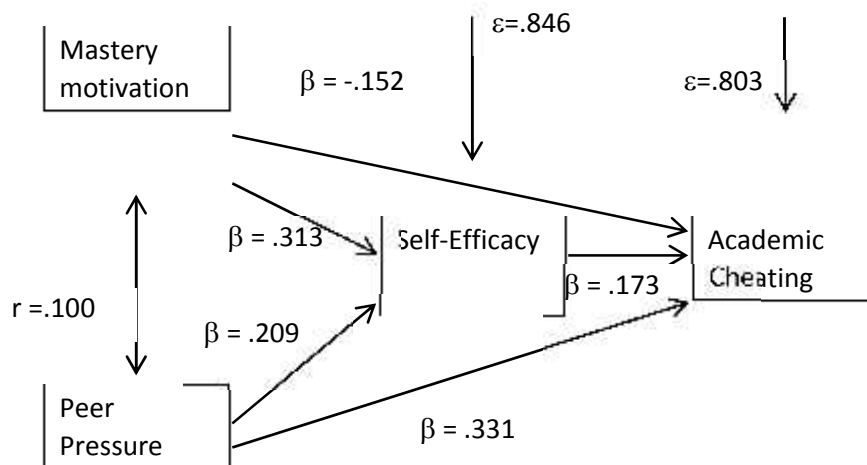


Figure 1. Diagram of academic cheating pathways

The purpose of these analyses was to obtain empirical evidence about the validity of the model represented graphically in Figure 1. The correlations established between academic cheating and certain variables were analyzed: mastery motivation, peer pressure but not self-efficacy.

To begin with, the results of the regression analysis indicate that the variables mastery motivation, peer pressure and self-efficacy contributed to explaining academic cheating which is consistent with other studies (Hutton, 2006, for example). Peers and self-efficacy have contributed to academic cheating. The evidence shows that academic cheating attitudes and behavior are attributable to both individual (self-efficacy) and situational factor (peer pressure). In high school, peer pressure has contributed to self-efficacy and academic cheating. It is in line with the study from McCabe and Trevino (1993), that the perception others were cheating was the major contributing factors to own academic cheating.

While it is easy to blame students for cheating behavior, school may inadvertently create conditions that encourage cheating. Both the theory of planned behavior (Ajzen, 1991) and social learning theory (Bandura, 1986) predict that people learn appropriate behavior from social norms and environmental stimuli. Consequently, if a student's social environment (like peer pressure) supports cheating through social norms, rewards, or other conditions, they will be more likely to learn that this behavior is acceptable, and thus showed academic cheating (Buckley, Wiese, & Harvey, 1998; Trevino & Youngblood, 1990).

CONCLUSIONS AND SUGGESTIONS

Academic cheating is explained by various factors, individual factor (self-efficacy) and situational factor (peer pressure). Having found statistical evidence of peer pressure in high school, we have turned our attention to an inquiry into possible mechanism that could drive peer pressure. Academic cheating could be viewed in the context of an enforcement problem. Or alternatively, peer pressure could represent changing social academic norms regarding tolerance of cheating in their school. Peer pressure is what causes student to do things that are popular in order to fit in with others. Accordingly, it can be a very powerful driving force in the lives of senior high school students. Because peers is especially important



during high school, pressures from other teens can be a driving force that influences the behavior of teenagers negatively like cheating behavior. We suggest that academic cheating will be lower where there is a stronger perception among the students that cheaters (their friends) will be caught.

In academic settings, students' perceived self-efficacy affects their academic interest and motivation, management of academic stressors, growth of cognitive competencies and accomplished achievement. Our empirical findings showed that academic self-efficacy has small effect of individuals' skills and achievement by influencing effort and persistence in the face of difficulty of school homework and tests.

We realize the learning experience for students is the most important and school must have policies, procedures and penalties regarding academic cheating in course syllabi and classes to send the message that integrity is a core value to be embraced and carried forward. When we talk about academic cheating, the main focus should not be the students but classroom environment. This basic approach can be broadly applicable to education-related policies and practices. It is the positive connotations of such words as "Integrity", "value", "embrace", "carried forward" that should be the core of any institutional (school) approach to reducing cheating.

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STUDENTS' VOICE: WHAT MAKES TEACHERS IDEAL?

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Abstract: Topic about ideal teachers is an interesting educational issue to discuss. Some studies have shown a strong relationship between teachers' behavior with students' motivation which promotes effective learning as shown by ideal teachers. A number of studies concern the importance of ideal teachers' pedagogic knowledge for pursuing effective teaching; meanwhile, some others view personality traits and interpersonal relationship between teachers and students as important factors that promote effective teaching. Despite the fact that a number of studies have been spent on investigating ideal teachers, little is known about essential aspects underlying the concept of ideal teachers. By involving students of different study programs (50 students), this study aims at investigating essential aspects underlying the construct of ideal teachers and to what extent students of different study programs perceive such a construct. To answer these research questions, qualitative data are obtained by asking a number of students to make essays based on writing prompts provided. These data are then analyzed thematically as to construct a questionnaire. Factor analysis is conducted to assess the quality of the questionnaire prior to its distribution. In this study, descriptive statistics and T-Test are employed to analyze quantitative data.

Keywords: *ideal teachers, effective teaching, pedagogic knowledge, personality traits and interpersonal relationship*

INTRODUCTION

The construct of ideal teacher is complex involving inter-related variables. Numbers of studies (Skinner & Belmont, 1993; Henderson, Fisher, & Fasher, 2000; den Brok, Brekelmans, & Wubbels, 2004; Maulana, Opdenakker, Brok, & Bosker, 2013) show a strong correlation between teachers' behavior with students' motivation which promote effective learning. Hattie (2003) has specifically addressed teachers' 30% contribution to students' achievement.

Broadly speaking, ideal teachers should be the one who are able to carry out effective teaching (Coe, Aloisi, Higgins & Major, 2014). Shulman (1987), and Antecol, Eren and Ozbeklik (2012), for example, have affirmed the importance of teachers' knowledge for pursuing effective teaching. Shulman (1987) states that teachers' knowledge includes content knowledge, pedagogic content knowledge (the ability to contextualize, situate, and personalize the content for the learners), general pedagogic knowledge (principles and strategies of classroom management and organization regardless of content matter), curriculum knowledge (materials and programs that are the 'tools of trade' for teachers), knowledge of learners and their characteristics, knowledge of educational contexts, and contexts (the group, the classroom, the district, the community), knowledge of educational ends, purposes and values.

Other researchers who have conducted their studies in Asian countries, Middle East and Europe see that it is personality that plays an important factor promoting effective teaching (Das, El-Sabban & Bener 1996; Arnon & Reichel 2007; Telli, Brok & Cakiroglu, 2008; Singh and Singh, 2012). Their findings



show that the personality traits are predominantly affecting students' perspective about ideal teachers. In fact, this factor has outnumbered some other aspects such as teacher's subject mastery, communication skill in the views of students from India and some Middle East countries. Another study by Delaney, Johnson, Johnson & Treslan (2010) has also found the importance of personality (respecting the students) in delivering effective teaching both for on-campus and distance courses.

Some personality attributes were also found in the study by Mullock (2003). Having studied 42 postgraduate TESOL students about their views of what constitutes a good teacher, she found five characteristics of ideal teachers: attitudes and behavior towards students (28%), teachers' personal characteristics and attitudes (22%), content knowledge (10%), and broader educational goals and skills (9%) and pedagogical content knowledge (32%). To some extent, the first attributes (attitudes and behavior towards students and teachers' personal characteristics and attitudes) could be somewhat deemed as the personality attributes. The attribute of attitude and behavior towards students refers to being sympathetic, encouraging students and treating them with courtesy and respect, and possessing cross-cultural knowledge and skills. Meanwhile, the attribute of teachers' personal characteristics and attitudes refers to having a sense of humour, being generous, being patient, having enthusiasm for the subject, and 'loving teaching', and keeping up to date in knowledge and skills.

Other studies (Brekelmans, Slegers, & Fraser, 2000, Wubbels & Brekelmans, 2005; Maulana, Opendakker, Brok & Bosker, 2011) see that teachers' behavior affect students' learning. These authors mention that fostering favorable psychosocial characteristics of learning environment in terms of teacher-students interpersonal relationship with the students is worth considering. In short, these authors generally see that interpersonal teacher behavior is an important aspect of classroom learning environment as it is related to student cognitive and affective outcomes. Teachers who exhibited more positive behaviors in their daily interactions with students facilitate the development of favorable attitudes and better achievement among students, while negative teacher behaviors (e.g., uncertain and dissatisfied behaviors) produced the reverse effect.

Although the topic of ideal teachers has been extensively studied, the fact is that no similar topic deals with Indonesian's context. The present study is situated in Ma Chung University, involving groups of students from English and non-English Study Programs. The present study examines: Which aspects constitute ideal teachers? To what extent do the views of ideal teacher differ among students as a whole group?

METHOD

The writer who is also teaching in a writing class assigned the students to write an essay about "My Ideal Teachers". To help students develop their ideas into the essay, some prompts were given such as what qualities the ideal teachers have; examples for each of these qualities; what impact it will have on the students when the teachers have such qualities. About 35 personality attributes were eventually identified. These attributes were used as guidance to make the questionnaire. All questions were designed on a 5-point Likert scale of agreement apart from demographic information. The independent exploratory



factor analyses were conducted on the questionnaire to maximize variance and help the interpretation of constructs deduced.

The population of the present study involved all Ma Chung students; meanwhile, the samples were purposively drawn: students from A Study Program (N= 17), students from B Study Program (N= 17), and students from C Study Program (N= 23). For data collection techniques, this present study used descriptive statistics: frequency distribution and ANOVA.

FINDINGS AND DISCUSSION

Question 1: Which aspects constitute ideal teachers?

As we conducted the factor analysis, there were four qualities that teachers should have: caring, creative, humble and tolerant. The factor structure of questionnaire with Cronbach's α value and the number of items was as follows for all questionnaire items and factor loadings (see Appendix 1): caring ($\alpha = 0.886$) n =6, creative($\alpha = 0.834$) n = 5, humble ($\alpha = 0.858$) n =5, and tolerant ($\alpha = 0.853$) n= 4. The presentation of the personality aspects of ideal teachers along with the indicators, components and communality is in Table 1 below.

Table 1. Four Factors Rotated Component Matrix for the Questionnaire

Aspects	Indicators	Component				Communality
		1	2	3	4	
Caring	3. Never use harsh words	.732				.765
	20. Be fair in giving assessment	.675				.724
	9. Be friendly	.611				.644
	18. Pay attention to the underachievers	.607				.710
	15. Care for the students	.604				.648
	8. Respect the students	.542				.634
Creative	28. Create interesting favorable class		.768			.723
	10. Be kind		.736			.688
	30. Encourage the students to study		.700			.622
	4. Do not get angry easily		.531			.629
	24. Give motivation		.510			.568
Humble	23. Good relationship with the students			.782		.769
	7. Humble			.722		.765
	14. Never hesitate to apologize			.696		.672
	5. Admit their own mistakes			.626		.657
	21. Students feel comfortable			.513		.520
Tolerant	2. Be good examples				.822	.788
	11. Have sense of humor				.672	.762



16. Never impose the students			.633	.713
1. Have tolerance to students' mistake			.592	.660
Eigenvalue	10.052	1.433	1.127	1.048
Variance explained (100%)	50.262	7.164	5.633	5.241
Accumulated variance explained	50.262	57.462	63.059	68.301

First of all, ideal teachers are demanded to have a caring personality. Teachers are considered caring when they are able to exhibit concern and empathy for their students. In addition, they have to be able to help all students with their study, especially the underachievers. With their patience and polite language, teachers share their attention to all students equally. They do their best to avoid favoritism and hence all the assessment process takes places fairly. Student A says about caring aspect of ideal teacher's personality:

"Teacher has a noble goal of providing knowledge to students. Therefore, students need to be guided and assisted when in difficulty in order to achieve that goal. For example, when they're learning English, they may be difficult in pronunciation; it is the duty of teachers to guide them so that they can speak with correct pronunciation. In this process it takes patience by the teachers. Don't scold the students but give some motivations for the students to be better. An ideal teacher should be able to give fair scores to all students. However, it does not mean that since they have good scores, then they get special treatment. An ideal teacher should give priority to students who are lacking in any subject. For what it means if the teachers only teach students who have already smart? It is very useless"

In addition, ideal teachers are also demanded to be creative when they teach the students in the classroom. Creativity requires that the teachers have ability to create favorable teaching and learning activities in such a way that enables the students to undergo new experience. Novelty is likely to promote student's learning motivation and avoid boredom. To do so, teachers need to have good preparation: relevant teaching materials, clear teaching objectives, different kinds of teaching methods, and teaching media. Student B has mentioned about teachers' creativity:

"I think, it will be better if kindness is followed by creative. When you do everything creatively, I believe your creation will be great! Just imagine, when you can transform every assignment into an interesting thing. Maybe it can be a project, or anything which the students will like it more. We all know that no one likes assignment, but if you as a teacher make it into an interesting one, trust me, students will never get bored when doing your assignment. Creative can also mean when you deliver the material, don't only give a speech about the material, maybe you can show some videos and pictures which are related to the material. You can even divide the class into some groups and let the students do some discussions."

Being humble is another aspect of ideal teachers. Being humble indeed demands teachers not only to be low profile but also to be willing to accept criticism from others. In reality, this personality trait is difficult to demonstrate since people generally tend to protect and defend their face. In this study, humbleness is related to willingness to admit the mistakes and to apologize, initiatives to establish good relationships with the students, and the ability to speak politely so that students feel comfortable during the class. Student C has mentioned something about humbleness:



“The teachers have to have a good sense of humor but strict and disciplined, can laugh about himself when making a mistake by himself (accepting that they can make a mistake, and does not hesitate to apologize to their student), simple and humble, enjoyed spending time with the students, and want to interact (or at least listen) to their students beyond academic or school matter. The ideal teachers is the one who is like a friend to the students, whom the students can confide easily without the fear to be ridiculed or criticized, even giving some possible solution or advice”

Student D mentions her comments about being humble.

“...A teacher should have good temper, does not easily get mad, and is a highly motivated person. He or she is also an open person who always wants to develop him of herself and accept critics from others. An ideal teacher will not think that he or she is the best one, the one who is always true and the one who doesn't need advice from other people in his or her surroundings. An ideal teacher realizes that he or she is also a normal human being, same like others who has positive and negative sides”.

At last, ideal teachers should be tolerant. In this respect, teachers are demanded to be forgiving. Steven has mentioned something about being tolerant.

“At last, an ideal teacher doesn't take a revenge for his students when they make some mistakes. As a teacher should be able to forgive and forget the mistakes of the students. For example, when students are late in collecting assignments, as a teacher may be can give them compensation and warn them not to be done again. After that, the teacher not remember their mistakes in the next meeting”.

Question 2

To what extent do the views of ideal teacher differ among students as a whole group?

ANOVA was used to explore the test of significant differences of the students from English Department and those from non-English Departments in assessing their lecturers in each study program - in terms of their view about to what extent they view that their teachers are caring, encouraging, humble and tolerant to them across their study programs.

Table 2. The Results of ANOVA Students Perception about Teachers Performance across the Study Programs

No	Variables	Group	N	Mean	SD	F-Value	p-value
1	Caring	English Dept.	17	20.22	.950	.070	.792
		Non English Dept.	40	19.85	.635		
2	Creativity	English Dept.	17	16.82	2.00	3.76	.057
		Non English Dept.	40	17.07	3.32		
3	Humble	English Dept.	17	18.23	2.99	.000	.997
		Non English Dept.	40	16.82	2.96		
4	Tolerance	English Dept.	17	13.29	1.61	5.61	.021
		Non English Dept.	40	13.27	3.25		

From Table 2 above, three of the four aspects tested by ANOVA have no significant difference: caring ($p = .792$), creativity ($p = .057$), and humble ($p = .997$). This finding implies that teachers' performance across the study programs were relatively the same in the views of all students. This indicates that the personality of each lecturer at the department relatively did not differ from one another in



the eyes of a good student of the department of English and non- English Letter study programs. Nevertheless, we notice that there was significant difference in terms of tolerance variable between English Letter Study Program and non- English Letter Study Program. This implies that the students view that teachers of English Letter study program are seen more tolerant than those of non- English Letter study programs.

This study found that personality plays an important role in the teaching and learning process in the views of the students. Caring, creativity, humbleness and tolerance are among the attributes that underlie the aforementioned personality. To the students, they enjoy having the teachers with those attributes. These teachers are likely to create favorable teaching and learning atmospheres so that students are motivated to learn (asking questions, giving comments, showing ideas in the discussion, etc.).

The findings of the present study imply that being a dominant figure in the classroom is no longer relevant for the teachers to do. Littlewood (2003) in his research finds that most students in all countries question the traditional authority structure of the classroom. Moreover, most students in all countries would like to see themselves as active participants in the classroom learning process. Marton, Watkins & Tang (1997) have reported that many sixth-form students in Hong Kong would like to adopt a more independent approach to their learning but feel that current teaching approaches prevent them from doing so. Chalmers and Volet (1997) also report how successfully Asian students adapt to more independent modes of learning when they take up studies in an Australian setting.

With regard to Asia students' perception, Littlewood (2000) says that the overall message that emerges is that Asian students do not, in fact, wish to be spoonfed with facts from an all-knowing 'fount of knowledge'. They want to explore knowledge themselves and find their own answers. Most of all, they want to do this together with their fellow students in an atmosphere which is friendly and supportive.

CONCLUSIONS AND SUGGESTIONS

One important factor to obtain successful learning and teaching process concerns how teachers are able to acquire essential personality attributes such as caring, creative, humble and tolerant. Teachers with this personality are viewed as figures who are able to create favorable learning atmosphere where the students become motivated to learn (being independent learners, taking initiatives, etc).

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MODEL OF EDUCATIONAL LEADERSHIP IN THE IMPLEMENTATION OF CURRICULUM 2013

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Abstract: The purpose of this research is to develop a model of educational leadership in the implementation of Curriculum 2013. Leadership is the key of education at schools. This research is a development research. The research subject is Junior High School principals in the District of Kras, Kediri. Data are collected through questionnaires, interviews, and focus group discussion. The data analysis technique is descriptive analysis. The results showed that effective leadership in the implementation of Curriculum 2013 is a leadership which focuses on aspects of learning (learning leadership).

Keywords: *educational leadership, curriculum 2013*

INTRODUCTION

Educational leadership is implemented at educational institutions, with the aim to encourage all citizens of school to do their work and duties properly and correctly in accordance with their respective responsibilities, which ultimately aims to develop all the potential of the learners. Kusmintardjo (1989) stated that educational leadership is leadership that takes place in the educational environment or situation, which means that educational leadership should display the characteristics of leadership that are educational. Leaders at the level of school education are the principal. The person holding the post of principal is the educational leader (Soetopo, 1982). Nevertheless, it is important to know that leadership itself is not a job title.

The tasks of the principal in the management of curriculum and learning according to Soetopo (2003, p. 32) are: (1) as school leaders: to manage learning activities, including the preparation of school calendar, annual program, and timetable; and (2) as a leader in driving school teachers in preparing and implementing learning instruments, including the annual program, the semester program, lesson plans and learning evaluation. The school calendar is the effective translation of the number of school days in a school year along with vacation time. Based on the school calendar, the principal draws up an annual program for the school.

The preparation of the school timetable is done in three stages, namely: (1) inventory phase of subjects, number of hours for each subject, teachers that teach the subjects, number of lesson hours for each teacher, and the number of classes; (2) tool preparation stage, namely, a board of subject schedule containing the names of subjects and teachers; and (3) the establishment of the timetable. Richardson, McLeod, & Dikkers (2011) state that the field of educational administration and educational leadership concerns the effectiveness and quality of leadership preparation programs. Adams and Jean-Marie (2011)



state that collective leadership is defined by the degree to which control of teaching and learning is based on collective responsibility and shared influence among school role groups.

A leadership model is implemented by school principals to achieve school goals. Salfi (2011), based on his research, concluded that the majority of the head teachers of successful schools develop a common and shared school vision and promote a culture of collaboration, support, and trust. Hollingworth (2012) concluded that the principal served as a catalyst in building teacher knowledge and implementing formative assessment practices. The success of any change initiative relies on the relationship between teachers and school leaders. Instructional leadership becomes crucial in the implementation of the curriculum. Hallinger (2011, p. 125) states four specific dimensions of leading for learning: (1) values and beliefs; (2) leadership focus; (3) contexts for leadership; and (4) sharing leadership.

Teachers would face obstacles in implementing learning management. These constraints are affected by the implementation of the current curriculum, such as the readiness and teachers' understanding of the curriculum. Curriculum 2013 in implementation cannot be separated from the problem. The headmaster as an educational leader at the school has a duty to assist teachers in solving those problems. This is confirmed by Maisyaroh, Zulkarnain, Setyowati, and Mahanal (2014) who state that the principal as an educational leader has a primary responsibility for conducting supervision at school, acting also as a superintendent. Educational leadership shown by principals are the deciding factor in the implementation of Curriculum 2013. The model of school leadership is affected by issues arising in the school. The headmaster is required to adjust the model of leadership to the problems faced by his subordinates. Principals should know the problems faced by teachers, so that a model of leadership that is applied can help teachers resolve the problem. Sanzo, Sherman, and Clayton (2011) conclude that the common themes of practices enabling the principals to serve effectively in their schools emerged from the conversations and were grouped in the following categories: sharing leadership; facilitating professional development; leading with an instructional orientation; and acting openly and honestly.

Ningrum and Sobri (2015) concluded based on their research that too much administrative work must be completed by the teacher, and developing lesson plans should list the three approaches; the lesson plan is used for one meeting or one subject; learning is not always completed in one meeting, but one subject must be completed in one day; teachers find it difficult to split time between the implementation of learning and administration; and the difficulty in assessing teacher. Maisyaroh, et al. (2014) concluded that the problems of teachers in the implementation of Curriculum 2013 are in achieving content standards, process standards, competency standards and assessment standards. The principal has an important role to help teachers resolve the constraints faced in the implementation of Curriculum 2013. The applied learning leadership by principals becomes important. Leadership learning is a model of school leadership that prioritizes learning in leadership. This was confirmed by Gunawan (2015) who states that the principal has a duty to help teachers understand, choose, and formulating educational objectives to achieve.



METHOD

The design of this study is research and development. Borg and Gall (1989) states that the purpose of research and development is to bridge the gap that frequently exists between educational research and educational practice. The steps of development implemented in the study take into account Borg and Gall's proposed stages (1989, pp. 784-785), namely: (1) research and collecting information; (2) planning; (3) develop a preliminary form of the product; (4) preliminary field testing; (5) the main product revision; (6) playing field testing; (7) operational product revision; (8) operational field testing; (9) the final product revision; and (10) dissemination and distribution. The study modified Borg and Gall's and reduced it to six steps: (1) a preliminary study; (2) planning; (3) developing products; (4) expert validation; (5) field trials; and (6) try out of the final product.

The subjects of the study were a number of teachers and principals Junior High School in the District of Kras Kediri. The study began with a survey using instruments in the form of an open questionnaire to solicit the problems of teachers in implementing Curriculum 2013. Having in mind the problems faced by the teachers, the researchers developed the right educational leadership model. The design of conceptual model of educational leadership developed underwent validation and limited testing processes.

Once it is done, experimental research included in the latter stages of the development of Borg and Gall (1989), which is a major field test, was administered. Teachers and principals were included at this stage, namely in the implementation of educational leadership model developed. The instruments used were in the form of questionnaires and focus group discussion guidelines, as well as record sheets used to record the number of responses of the related research subjects. Data were analyzed using descriptive analysis.

FINDINGS AND DISCUSSION

The results of this study is the identification of problems faced by teachers in the implementation of Curriculum 2013, as well as the discovery of an effective educational leadership model to resolve the problems faced by teachers in the implementation of Curriculum 2013. The first findings, the problems faced by teachers in the implementation of Curriculum 2013, include: (1) lesson plan still refers to the 2013 Curriculum; (2) the application of learning the scientific approach by the teacher is not optimal; (3) the teacher's application of the learning model is less than optimal; and (4) the teacher's assessment of student learning outcomes that cover three domains of learning, i.e., attitudes, knowledge, and skills is not optimal.

The lesson plan is drawn up yet fully referring to the Curriculum 2013, because it is based on lesson plan documents prepared by teachers; content and format still refer to the 2006 Curriculum. Core competences are not written in the lesson plan. Teachers in describing the basic competence still do not refer to the taxonomy of learning such as Bloom's Taxonomy. Application of learning the scientific approach by the teacher is less than optimal because teachers do not fully understand the scientific learning process, which is commonly abbreviated with the acronym 5M, namely, *mengamati* (observe),



menanya (ask), *mengumpulkan informasi* (gather information), *mengasosiasi* (associate), and *mengkomunikasikan* (communicate).

Teachers believe that the scientific approach can only be implemented in the subjects of Natural Sciences alone, while other subjects contain less precise subject matter. The assumption of such teachers is due to the name of the approach, that is, scientific approach. Another cause is the assumption that teachers have less right over one of the elements of scientific approach, that is, *mengamati* (observe). Teachers assume that the observation is only done with the sense of sight only. Therefore, although the teacher has designed learning, they tend to use conventional teaching methods that use a lot of lectures. This made learning not oriented to the learner (student centered learning) which is the breath of the 2013 Curriculum.

Teachers' application of learning model is also less than optimal. This is because the teachers also do not know the model and learning methods that are creative and innovative. Teachers tend to apply the lecture method. Teachers are still unfamiliar with models of learning, such as, cooperative learning model. Cooperative learning model is commonly used only by students who are doing Practice Teaching Experience while among teachers, its application is still not optimal. There are only a few teachers that implement cooperative learning model. However, the management of time allocation is still lacking, so sometimes when the lesson is over, learning is still unfinished, and the time allocation for the next subject in the timetable was consequently reduced.

Teachers' assessment of student learning outcomes that cover three domains of learning, i.e., attitudes, knowledge, and skills is not optimal. Teachers still tend to prioritize the realm of mere knowledge. It can be seen from the evaluation techniques and evaluation instruments used by teachers to measure student learning outcomes. Instruments that teachers use the most is the test instrument with questions related to subject matter. However, there are teachers who pay attention to the attitude of the students as well. This is consistent with the spirit of Curriculum 2013, which prioritizes the affective values of students.

The second discovery of the study is a model outline of effective educational leadership to help teachers solve problems encountered in the implementation of Curriculum 2013. The model was developed starting from the policy implementation of Curriculum 2013, the application of direct model of instructional leadership, then teachers face special problems applied to models of indirect instructional leadership. The visual frame of educational leadership model is illustrated in Figure 1 and Figure 2.

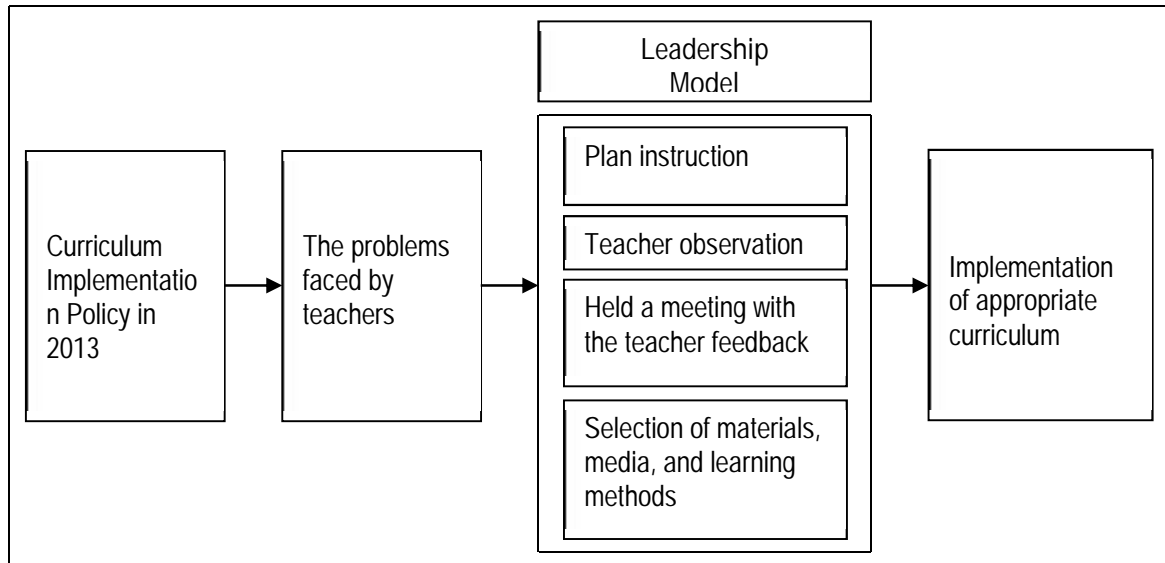


Figure 1. Model of Direct Instructional Leadership Framework (Before Going to the Fields)

The role of the principal as educational leader in the model of direct instructional leadership is giving guidance related to the learning activities undertaken by teachers in the classroom. The principals provide teachers with knowledge and understanding on the implementation of Curriculum 2013 in the classroom level. The principal observe when teachers teach in the classroom. After that, the principals evaluate teachers in the teaching views during a meeting with the teacher's feedback. School head teacher provides guidance in selecting materials, media, and teaching methods to be applied in the classroom. Implementation of the framework of educational leadership model as illustrated in Figure 1, has not showed job satisfaction of teachers, because teachers still feel educational leadership applied by the principal directive. Therefore, it is developed into a model of indirect instructional leadership (Figure 2).

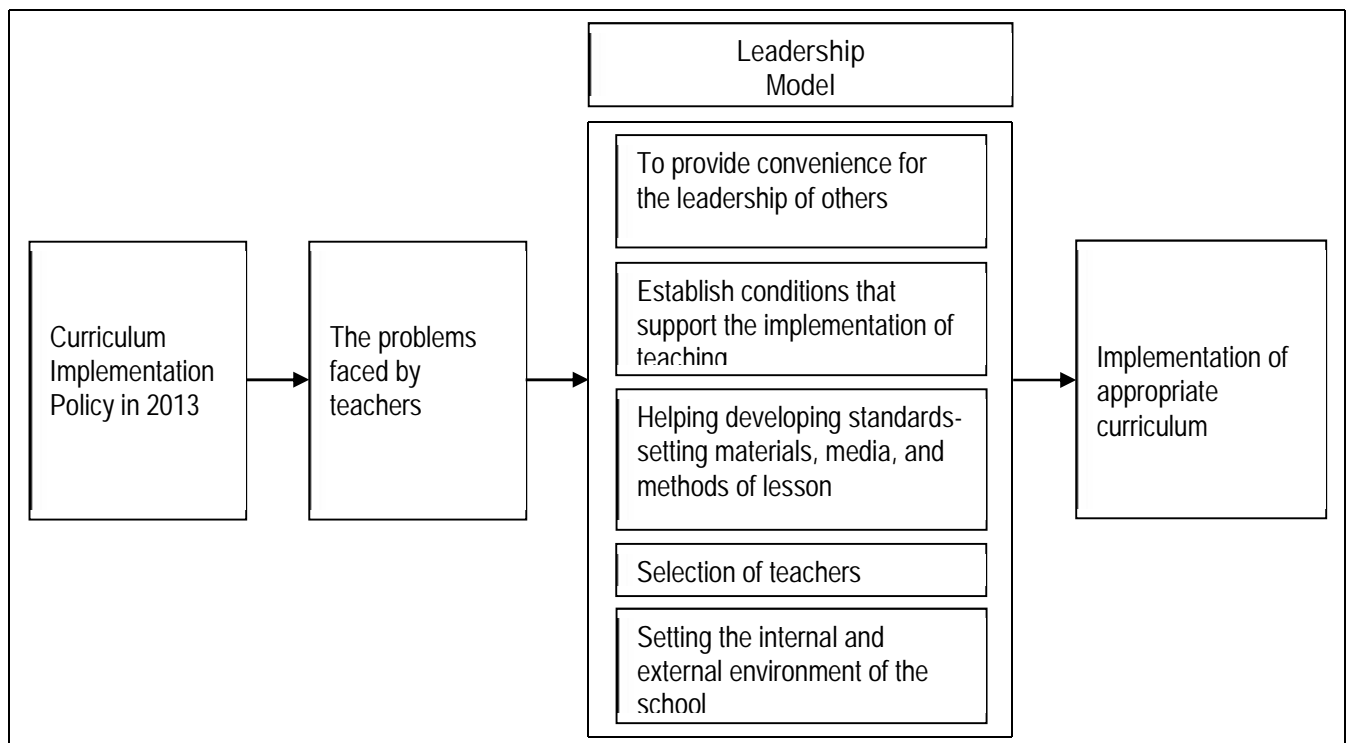


Figure 2. Model of Indirect Instructional Leadership Framework (After Going to the Fields)



The role of the principal as educational leader in the model of indirect instructional leadership is to provide convenience or opportunity to every individual to become leaders of learning. The principals are in charge of establishing conditions at school that support the implementation of effective learning. The headmaster gives recommendation to the Department of Education related to the selection of teachers, so the teachers who get accepted are in accordance with the culture of the school. The principal has a duty to regulate the internal and external environment of the school, so the school community can work in a conducive situation with high spirit and dedication.

When referring to the findings of the study, the effective leadership in the implementation of Curriculum 2013 is a leadership which focuses on aspects of learning (learning leadership). The principal has an important role to help teachers resolve the constraints faced in the implementation of Curriculum 2013. The applied learning leadership by principals becomes important. Leadership learning is a model of school leadership that prioritizes learning in leadership.

Leadership model implemented by the principal should be appropriate to the circumstances they face, such as the problems facing teachers. There is no effective leadership model for all situations. Implementation of Curriculum 2013 affects leadership model implemented by the principal. This is because the demands of school performance are also different, so the leadership behaviors applied by the principal will also be different. Different situations require different styles of leadership. Hersey and Blanchard (1995) stated that leadership is the process of influencing the activities of an individual or group in the efforts toward goal achievement in a given situation. The effectiveness of leadership styles depending on the match between leaders, followers, and situation. These three elements are interrelated and interact proficiency level.

When referring to the findings of research related to the problems of teachers in the implementation of Curriculum 2013, the effective leadership is a model of educational leadership continuum that moves from direct towards indirect instructional leadership instructional leadership. Kleine-Kracht (1993) states leadership learning can take place directly (direct instructional leadership) and indirectly (indirect instructional leadership). Leadership learning is a multidimensional construct with regard to how principals can organize and coordinate the work life (the work life) in schools that shapes not only the experiences of learning and student achievement, but also the environment in which the work is performed (Heck, Larsen, & Marcoulides, 1990).

The principals act as direct instructional leaders when they work with teachers and other staff to develop student learning (Kusmintardjo, 2014). Actions include the planned teaching, teacher observation, feedback meeting with the teacher, or the selection of learning materials. The principal can also act as an indirect instructional leaders (Kusmintardjo, 2014), by providing easiness for the leadership of others to establish the conditions that support the implementation of teaching, helping to set standards of the subject matter, the selection of teachers, and setting the internal and external environment of the school.

Direct instructional leadership model emphasizes the authority of the principal as manager of the school curriculum. The principal with authority as the manager of the school curriculum, directing teachers in preparing and implementing learning devices, including the annual program, the semester program, lesson plans and learning evaluation (Soetopo, 2003). Özüahin, Zehir, and Acar (2011) based on the



results of their research concluded that the commitment to learning and shared vision and open-mindedness mediates the effects of task oriented leadership and relations oriented leadership behavior on firm performance. Principal leadership influence the effectiveness of school teaching organization (Chairunnisa, 2013). The practices of transformational leadership principals have a direct positive effect on teacher empowerment (Hadi, 2010).

Changes in learning that lead to the development of teaching and teachers' learning starts from the leadership of the principal. "As leaders of change in university contexts where initial teacher education takes place, deans of education have considerable capacity to inform and enhance the discourse on teacher education change" (Elliott-Johns, 2015, p. 2). Teachers' motivation is important to upgrade. Teachers have higher work motivation when principals apply transformational leadership (Wiyono, 2007). Principals' leadership style contributes significantly to the performance of teachers in teaching, so that eventually it improves teacher performance, and increases student achievement (Suwarni, 2011). Principal in the implementation of Curriculum 2013 has the role of providing support and motivation, monitoring and delivering the knowledge obtained when following dissemination programs, in addition to the principal's supervision of teaching, in which they discuss teachers' difficulties in conducting teaching and learning process based on the 2013 Curriculum (Ningrum and Sobri, 2015).

The principal has the task of providing supervision services to teachers to improve the quality of their teaching. Sobri (2013), based on his research, concluded that the principal's role as a supervisor is to increase the overall success of school learning program to help teachers solve problems in the classroom. Gunawan (2014) concluded that there is significant influence of teaching supervision and teachers' ability to manage the classroom on students' motivation. Supervision of teaching as a service to reform education, especially in the realignment of effective learning process, thus providing opportunities for teachers to enhance the professional capabilities of teachers in the learning process. Classroom management activities refer to activities that create and maintain optimal conditions for the students' learning process. Motivation has a role and a very important benefit in the continuity and success of learning by each student.

Indirect instructional leadership model emphasizes on principals' facilitating the leadership of others to establish the conditions that support the implementation of teaching, helping to set standards of the subject matter and the selection of teachers, and organize internal and external environment of the school. Leadership requires effective learning with synergic relationship between the external factor and the principal's instructional leadership behavior, especially the behavior of principals in directing the internal dimensions of the school towards improving teacher performance and student learning outcomes (Ubben & Hughes, 1992). Dobrescu and Grosu (2014) state that teacher has a flexible teaching style, mostly democratic, combining successfully the command leadership (necessary in certain moments), with self-leading. Hollins (2008) affirms it is important for classroom teachers to construct an operational definition of culture that makes explicit its centrality and systemic nature in the realities of human existence.

Most teachers combine authority, autonomy, and collaboration in their attempts to help students succeed and enjoy learning (Dierking & Fox, 2012). The principal has a duty to create a conducive school



organization and environments that support learning activities. School should become a place for learning that is convenient for all citizens of the school. School needs to be a vehicle for all its members to learn science. Razak (2006) affirms the need for school atmosphere that is quiet and comfortable to support teaching and learning process, with good impression on the students. Waworuntu (2003) concluded based on his research that there are 16 variables that have a positive impact on the leadership: career changes, communication, leadership in the work, networking, development of others, influence, teamwork, diversity, the use of local languages, commitment, discipline, exemplary models, volunteers in working, optimism, act of mutual love, and consistency.

CONCLUSIONS AND SUGGESTIONS

The results of the study showed that effective leadership in the implementation of Curriculum 2013 is a leadership which focuses on aspects of learning (learning leadership). Leadership learning is a principal leadership that prioritizes learning in leadership. Framework for effective educational leadership model to help teachers solve the problems they encounter in the implementation of Curriculum 2013 is a model of educational leadership continuum that moves from direct towards indirect instructional leadership.

Based on the research results, the suggestion proposed to teachers is to follow the 2013 curriculum assistance activities to improve their competency. For principals, it is suggested that they implement educational leadership model that moves out of the continuum of direct instructional leadership towards indirect instructional leadership, from directive towards non-directive. For supervisors, it is recommended that they carry out supervision of teaching by integrating various educational supervision approaches (scientific, artistic, and clinical).

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THE DEVELOPMENT OF ANTI-CORRUPTION EDUCATION (AN EVALUATION STUDY ON THE EFFECTIVENESS OF LITERATURE STUDY OF ANTI-CORRUPTION EDUCATION)

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Abstract: The purpose of this research is to develop learning tools as well as test the effectiveness of the implementation of anti-corruption education. The research method refers to the development of procedural models, which is descriptive, that shows the steps to produce a product that is effectively used at schools, not to test theories. The research procedures of every stage of development were done through expert assessment, individual assessment, group assessment, and field assessment. The model system approach, which was done to the formative evaluation measures, was developed by Dick & Carey. The trials included learning experts assessment, content experts assessment, learning media experts assessment, individual assessment, group assessment, and field assessment. The results of the assessment trials were used as an input to improve product development which was conducted using the t test (Paired Samples Test) to determine the effectiveness of the teaching materials. Descriptive quantitative analysis techniques were used to compare the competence of students before and after the use of teaching materials through the pretest and posttest which showed significant results, namely the difference in the value of pretest and posttest. It means anti-corruption education teaching materials are very effectively implemented to the students.

Keywords: *development, teaching materials, anti-corruption education*

INTRODUCTION

Recently, the urgency of character building is increasing as a response to a lot of nation's problems, especially moral decadence such as corruption, violence, student brawl, ethnic clash and free sex that has become more prevalent. According to Tilaar (2000), these phenomena are the excess of the society's transition towards globalization. The development of technology, economy and information media has brought positive and negative impacts to Indonesian society. It is sad to know the condition of Indonesia in the social, political, economic and cultural aspects. In terms of economy, Indonesia is very capitalistic. It means that there is a wide gap between the rich and the poor, politicians and ordinary people, masters and servants. In politics, Indonesia may appear to be liberal. In social and cultural aspects, the society cannot stand facing liberalism in political life and capitalism in economy. Therefore, it may take away the power of society and culture from historic sites (Effendy, 2003).

In response to those problems, anti-corruption education is supposed to be given in early age and integrated into the learning process from elementary school, junior high school, senior high school and higher education. It is intended to develop anti-corruption attitude among students. Anti-corruption education should be delivered as a separate subject matter or integrated with other subject matters. The main point of anti-corruption education is the building of good values that include nine values of anti-



corruption, that is, responsibility, discipline, honesty, humbleness, independence, hard work, fairness, bravery and care (Kemendikbud, 2012).

The eradication of corruption has to be done by involving society, universities and students. It is expected that students and universities will help prevent corruption. It is also supported by UUD 1945 article 33 which states that the welfare of the nation is the main goal of education by having agents of change and activists of anti-corruption in society. The implementation of anti-corruption education faces many problems because this method is new. It needs more intensive and aggressive methods.

Basically, education on economy is learning how to prepare an individual/human as the doer of economy who has wide knowledge and good attitude towards economic problems, as required in the era. Therefore, graduates of the program will become not only an educator in the field of education but also an educator who is multitalented and able to manage, do research and develop the economy education. This kind of investment is not only for economic growth but also for economic development. In the new order government, we were always proud of the high economic growth. Yet, the growth is declining without the support of highly qualified human resources. The new order government also brought out rich people who do not have honesty and fairness while increasing the number of poor people. Finally, the economic growth could only be felt by certain people.

We can achieve economic development if the society has the ethics, morality, responsibility, justice, honesty and awareness of rights and obligations. Those are the indicators of the results of good education. It is time for planning a good education system to support the development of the country's economy. Besides, education can unite a nation. Education is the essential and strategic means for developing economy and integrating nation. The reason is that education is a short term investment that ought to be the priority. The result expected out of education is the building the character of anti-corruption. This is the important basic that is supposed to be the priority to develop in early age. Besides, there are other important aspects that should be built in children's life. Another problem related to education is that we have issues with honesty among educators themselves. There are many educators who have not become good models yet. How can we terminate corruption if there are teachers who do it? This kind of teachers contributes to students who are dishonest and lazy, like cheating, and have a lot of problems.

The development of a new course in academic institutions, especially universities, needs specific knowledge and so does the anti-corruption course. Based on the experience of several universities that have applied this course, there will be a question related to the position of the anticorruption course. The controversy happens among several kinds of studies. Then, there will be no solution for it because everyone holds his/her own opinion. A topic taken in a course does not always come from a certain study. It emerges as an effect of a certain phenomenon and so does anti-corruption education. It emerges from the phenomenon of the disunity in our nation's life. It is indicated by the widespread corruption, which requires systematic efforts to terminate. The corruption will damage the quality of human resources, bring about chaos in social life, and erode the potential of the nation. Corruption has become an international problem. We should socialize how to overcome corruption through education, so that it will raise the will to stop corruption together in the near future.



Awareness of anti-corruption should start from educators themselves. Avoiding corruption can be done if educators realize that corruption is a kind of disease that may contaminate everyone. If educators can give good model, they will be able to encourage students to be good and honest. When students have learnt honesty in early age, avoiding corruption will be a real act to terminate the corruption itself. It will not be only a slogan. Based on the background that has been explained above, corruption eradication forces the role of the educators to start eradicating corruption seriously. The effort for corruption eradication should be done in early age, from elementary school until university level by having a certain course on anti-corruption education.

We need a concept of the learning package of anti-corruption education in university level now, especially in Teacher Training Institutions (*LPTK*). Hopefully, the output of the Teacher Training Institutions can give understanding, basics and knowledge on the values of anti-corruption to the students. The reason is that the basic learning of the values of anti-corruption culture should be given as the basic mindset and attitude. It cannot be applied directly because the society awareness can be promoted through education.

Based on the background in the previous part and the topic discussed on the study of the anti-corruption education, there needs to be an understanding of the basic theories and mindset that is built comprehensively. Having good and right basic theories in a research process is an important thing because it will be the basis for the research.

Randolp (2009), as cited in Setyosari, (2012), defined literature review as “an information analysis and synthesis, focusing on findings and not simply on bibliographic citations, summarizing the substance of the literature and drawing conclusions from it”. It can be concluded that the literature review is the review of reading materials related to the topic in the research. It can be defined as literature review is an essay or description of relevant literature in the research. There are several points in the literature review in this research as follows.

CHARACTER BUILDING OF ANTI-CORRUPTION

Hopefully the character building of anti-corruption can form public awareness towards everything related to corruption, establish the foundation for understanding the effects of corruption on the nation, and provide understanding on how to use knowledge in a correct and proper way without doing corruption. Providing anti-corruption education in early age is expected to produce the next generations who are able to fight corruption. It is also expected to overcome the society's moral degradation. Furthermore, the character building of anti-corruption will develop the responsibility to fight corruption and give good examples for the society through real actions that reflects good character, honesty, tolerance, and so on. Actually, education of good values has been included in certain subject matters, such as religion and civics. However, the result is still limited to cognitive aspect on a piece of paper. Understanding of those good values will be lost when children go outside the school. According to Tirtarahardja and La Sulo, 2005, good education bridges theory and application. Abduhzen (2010) said that our education strategies in various grades do not consider logic development as the basic attitude and behaviour. Our learning at school only gives doctrines to students' minds. As a result, what is obtained at school does not have any connection with the reality. Education should be able to balance students' life (Artadi, 2004).



In order to reach the target, there are several stages done by the government, such as character trainings and seminars for teachers/lecturers to build anti-corruption behaviour. The result can be seen in the daily life of teachers/lecturers in doing their job. The model shown by teachers/lecturers make students become more sensitive, and is more effective than the theory on corruption in the book. Other ways can be taken to maximize the achievement of the objectives of anti-corruption character building, such as, by giving sanctions to teachers/lecturers who do corruption. Therefore, the education world can be free from corruption. Then, it will have conducive situation to apply the character building of anti-corruption.

It needs many efforts to fix educational institution because there are many problems in the application of the character building of anti-corruption. Teachers/lecturers should conduct reflection because they are the models of the anti-corruption character. The character education can reach the target if the teachers are honest, good, responsible and fair to the students, not only giving the theory on being honest, good, responsible and fair and asking the students to memorize it. Lewis (2004) said there are two ways to spread the light, be the candle or be the mirror that reflects the light of candle. She also emphasized on developing good behaviour through providing good model. By having good model, the students may have the standard to measure themselves against. To be a good model that can enlighten the students, teachers should hold strongly the trilogy of leadership founded by Ki Hajar Dewantara, that is *ing ngarso sung tulodo, ing madyo mangun karso, and tut wuri handayani*. It means that teachers/lecturers should give good example in front of the students, build the students' spirit to be creative in the middle, and motivate and push the students from their back. Maybe, that trilogy has been forgotten in the education system to build the moral values of this nation.

Based on the explanation above, the researcher concludes that the change of the education frame goes to holistic education. It is said as holistic education if the education is universal. It means that we cannot build human resources only in terms of the cognitive aspect. Education must balance the functions of left and right brain. That should be considered in education because education nowadays only emphasizes memorizing theories. That is why the objectives of education have not been achieved yet.

ANTI-CORRUPTION EDUCATION

The word corruption comes from Latin Language *corruptio* or *corruptus*. *Corruptio* is derived from the word *corrumpere*, an older Latin word. Then, the word corruption develops into many languages in Europe. For example, in English, there are the words *corruption*, *corrupt*, France, it is *corruption*, and Dutch, they are *corruptie*, *korruptie*. Finally, the word corruption is adopted from the Dutch by Indonesia people (Andi, 1991).

In Act No. 31/1999 jo No. 20/2001, corruption is defined as (1) a kind of violation to enrich ourselves and harm the nation's finance, (2) the abuse of authority to enrich ourselves that can harm the nation's finance, such as, giving bribe to the officer (the giver and the taker of bribe), violations in the procurement of goods, extortion, gratification, (3) doing cheating and mark-up. Cultural Factors/Habits which Contribute towards the Behaviour and the Action of Corruption

- a. Cultural Factors/Habits which Contribute towards the Behaviour of Corruption are: wrong behaviour such as (1) the tradition of giving gift, delivering gratitude and bribing, which potentially brings about



corruption, (2) having the mentality of “*menerabas*” (instant) and consumptive behaviour, (3) rubber hour (delaying jobs) and so on, (source: The Center of Curriculum and Literature)

b. The Action of Corruption

The action of corruption is an action that harms the nation's finance, bribe, embezzlement, extortion, cheating, violations in the procurement of goods, gratification, and other action that may cause corruptive behaviours (Act No. 31/1999 jo Act No. 20/2001 on the Action of Corruption).

ANTI-CORRUPTION EDUCATION

The anti-corruption education is an effort to develop critical teaching and learning process on the values of anti-corruption. In this case, anti-corruption education is not only as a medium to transfer knowledge but also a medium to emphasize the efforts of character building, the values of anti-corruption and the moral awareness to fight corruption. Anti-corruption education is as the instrument to develop the ability to configure the nation's problems that may cause corruption, its impacts and preventions, and how to solve it. The education system which is effective to fight corruption is simple education system, such as prohibition for cheating, being on time, and many others (Wibowo & Puspito, 2011).

Based on the explanation above, the anti-corruption education is expected to build and spread the values of anti-corruption for the students, so they understand the reality in their early age that corruption is a kind of violation of law and religion. Therefore, it is essential to make children be accustomed to being honest, avoiding cheating and taking others'.

THE OBJECTIVES OF ANTI-CORRUPTION EDUCATION

Wibowo and Puspito (2011) explain that the objective of the anti-corruption education is to create young generations who have good morality and anti-corruption behaviors. It is to build the good character, so children do not do corruption from early age. According to The Center of Curriculum and Literature Agency of Research and Development Education Ministry (2012), the objectives of anti-corruption education are to: (1) build the school life as a part of society through the creation of learning environment which has integrity (anti-corruption), which includes: honesty, discipline, responsibility, hardwork, humbleness, independence, fairness, care and civilization, (2) develop the mental potential of the students through the affective aspects as sensitive and highly civilized human, (3) grow good attitude, behaviour, and habits that conform with universal values and religious national culture. Based on the explanation above, it can be concluded that the objectives of the anti-corruption education are to create the young generations who have good morality and build the good character of the students to prevent them from doing corruption in early age.

VALUES IN ANTI-CORRUPTION EDUCATION

As a part of character building, anti-corruption education should be a part of the curriculum. Therefore, school does not need to make new curriculum. It just needs to integrate the values of anti corruption education in the existing curriculum. According to the Ministry of Education and Culture



(Kemendikbud, 2012), there are several values that can be internalized in the anti-corruption education, as follows: honesty, care, independence, discipline, responsibility, hard work, simplicity, courage, and justice.

CONCLUSIONS AND SUGGESTIONS

The learning package of anti-corruption education course have their own characteristic that contains anti-corruption values taught to the students as candidates of teachers. The values then need to be applied. Based on the results of the research, it proves that students and lecturers said that this course should be developed and applied as the foundation for those who want to become educators.

The results of the research prove that students and the expert said that this course must be developed and applied as the basis for those who want to be teachers by considering the nine values of anti-corruption, such as: honesty, care, independence, discipline, responsibility, hardwork, humbleness, courage, and fairness.

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THE ISSUES OF THE IMPLEMENTATION OF 2013 CURRICULUM IN TEACHING ENGLISH AT JUNIOR HIGH SCHOOL LEVEL

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Abstract: This article describes some problems found by the English teachers and the students at Junior High School level in the process of English Teaching based on the 2013 Curriculum. The subjects of this research are the English teachers and their students. *Diknas* classifies the subject into three categories: lowest categories, moderate, and highest ones. The research method was descriptive qualitative. The data were collected through observation, interview, and documentation. The result of this research indicates that most of the teachers found some difficulties in conducting the class by using Scientific Approach, evaluating and scoring the students' work by involving character values (*Kompetensi Inti*), and finding suitable media to support the process of teaching and learning. Then, the students feel tired and bored because it consumes much time. Many students' tasks are also given without considering the academic pressure the students feel. These problems arose because of some factors, internal and external ones. The internal factors involve the students and teachers' lack of motivation, big class size, poor attitude toward language learning process and unqualified teachers. Meanwhile, the external factors are local government's policy and some provided infrastructures

Keywords: *2013 Curriculum, Teaching English, Issues, Implementation*

INTRODUCTION

Curriculum consists of courses that are delivered by teachers in the teaching and learning process. It sets all educational activities in school or educational institutions. Education curriculum in Indonesia has changed several times. It started from 1975, 1984, 1994, 2004, 2006 and 2013 curriculum. Each of them has different characteristics and emphases based on the country's needs. The 2013 curriculum is the current curriculum implemented in Indonesia. It has different characteristics than the previous ones. It gives emphasis on attitude, which is given higher priority than skill, competence and knowledge. This is influenced by the social conditions in the surroundings. The 2013 curriculum is proposed to produce Indonesians who have religious tolerance and mental health. It is based on the fact that recently, a lot of young generation or students do not have character, tolerance and empathy for others anymore. The 2013 curriculum is the tool to encourage the students to be a good citizen, and to make national education become better. This curriculum was launched on July 15, 2013 by the Ministry of Education and Culture. It presents four changes, namely: the concepts of curriculum, textbook, assessment, and teaching and learning process. (Kemendikbud, 2014).

The 2013 curriculum offers some models of teaching. It provides not only three models of teaching but also a special approach suggested which is called Scientific Approach. It is very much different from the previous curriculum. The characteristics of Scientific approach deals with the nature of science. It describes five stages of observing, questioning, exploring, associating, and communicating (Regulation of the Ministry of Education and Culture Number 103 Year 2014). The implementation of the 2013 curriculum



leads the teaching and learning process to becoming students centered. The teacher's position is as a facilitator. The teachers also have responsibility to make students not only smart but also mentally tough, physically healthy, and tolerant. By conducting this program, it is expected that they are able to live in harmony with others from different religions, races and tribes.

The students are motivated to study in a scientific atmosphere. They have to think, understand and solve problems scientifically. It also covers three domains of affective, cognitive, and psychomotoric in the teaching and learning process (*Training Materials for English Teachers-Implementation of the 2013 Curriculum*). Through this process of teaching, hopefully, the students will be autonomous students who are productive, innovative, creative, and effective. Authentic assessment is recommended by the government to be applied in the 2013 curriculum. The teachers have to consider the cognitive knowledge, skills and attitude that the students have in the process of evaluation.

Related with English language Teaching in 2013 curriculum, the time allocation for this subject at school in all levels is reduced. This policy brings some consequences for English teaching and learning in Indonesia. *First*, the government should train the teachers the whole package of new curriculum, its contents and its effective implementation in the real classroom. *Second*, the government should also provide more budgets to build more classes. *Third*, the teachers should also encourage the students to know the essence of new curriculum (Sahiruddin, 2013).

This article focuses on the process of the implementation of teaching English based on the 2013 curriculum. It aims to describe some problems concerning the teachers and the students' activities in conducting the class based on the 2013 curriculum.

METHOD

This research is descriptive qualitative. Purposive sampling was used to select the sample. Diknas classifies the subject into three categories: lowest, moderate, and highest ones. The respondents of the research were English teachers and students who studied in certain schools. They were chosen based on Diknas recommendations. There were 6 subjects of research. They were the English teachers who teach in every level of school. They had joined the training of 2013 curriculum for several times.

The research data were collected through observations, interviews, and documentation. In the first step, the researcher collected the English teachers' lesson plans to get the desired data. The next step was doing observation by using an observation checklist as an instrument. It contains the teaching and learning activities of the stages in Scientific Approach. It aims to collect the data on whether the activities are done using Scientific Approach or not. Interview was employed to collect the data related with how the teachers conduct the class by implementing Scientific approach. The obtained data, then, were analyzed through three steps. Those are data reduction, data display, conclusion and verification (Miles & Huberman, 1994, p. 11). Data reduction was done to select the data needed from those obtained from observations and interviews related to the implementation of the 2013 curriculum. Displaying data deals with how the researcher presents the research data. It is presented in the form of description. Then, conclusion or verification in qualitative research is about making conclusions based on the research findings.

FINDINGS AND DISCUSSION

This section presents the research data collected through classroom observations and interviews with three English school teachers. Mr. K worked in school area 1, Mrs. H. and Mrs. S were working in school area 2 and 3. They are selected as the sample of research as they come from different levels of schools recommended by the Diknas. Mrs H come from high level of school, meanwhile Mr. K and Mrs. S come from the moderate and the lowest level. The research data were then analyzed with regard to the purpose of the study, that is to describe some problems found by the English teachers and the students at Junior High School level in the process of English teaching based on the 2013 Curriculum.

Related to the implementation of the 2013 curriculum, the researcher observed class Seven based on the English teachers' recommendation. The results of the observations done in moderate and lowest levels of school are as follows. Physically it was found that there were 35-40 students in every class. Under this condition, the class looked so crowded and the students felt uncomfortable. It seemed that both the teacher and the students were not ready enough to apply the 2013 curriculum. It is supported by the following interview excerpts.

Researcher : How did you teach your students based on the current curriculum?

Mr. K : Ehmm. There is no different in teaching the English subject based on KTSP or 2013 curriculum. In my opinion, 2013 curriculum was not suitable with my students' characteristics. I have tried it in a few months and little response was given by my students. Consequently, without any considerations anymore we back to KTSP as usual.

Mrs. S : Yup. It's our big problem in my school bu. Most of us feel not comfort with this curriculum. We have so many tasks in this school and our time is so limited. We can't cover them all. We are not only teaching but also doing some additional jobs given by my headmaster. How can we do it well.

Then the result of observation at both levels of school also support the data above. It was found that the Scientific method as the characteristic of 2013 curriculum was not implemented there. Most of the class activities done were teacher-centered. All the time, the English teacher dominated the classroom activities. The activities were mostly run by asking the students to do some exercises in the students' workbook, and the students responded to it by doing some exercises given. When they had difficulties, they tried to solve their problems by opening their dictionary and by looking at their friends' works. This was in line with the results of the interviews with Mr. K and Mrs. S, the English teachers there.

Researcher : I could not find the steps of Scientific Approach conducted in your class. Could you explain it?

Mr K. : As I told you before that we are not ready enough for coming this curriculum. Conducting scientific approach means wasting the time. It's time consuming. Finding the material by their own without teachers' guidance will affect on not reaching the goal of teaching and learning process.

Mrs H. : Ok. That's the fact. My students do not have enough abilities to find certain material from several resources without teacher's guidance. Such kind of activities will not only affect on losing the time allocation of learning but also on the material available for certain meeting. That conditions support me to use the previous curriculum.

The next result of observation showed that the English teachers did not use teaching media to support the teaching and learning process. The class ran in a typical manner. Opening the class, and



explaining the material by writing on the whiteboard and asking the students to do some exercises in the workbook were the regular activities done by the teacher. Students' workbook and whiteboard were the main teaching media throughout the class activities. These were done in every meeting. It seemed that there was no effort made by the English teachers in using specific media to deliver the material. They appeared to lack motivation in using teaching media. This condition was supported by the data from the interviews.

Researcher : How did you choose teaching media to support your classroom activities in running 2013 curriculum?

Mr. K : I never used certain media except students' dictionary. It sounds too old, but that is the fact. I don't care about the term of students centered or something else. My priority is about the material that must be given to my students. My students feel enjoy by opening their dictionary. Finding the difficult meaning, translating the text, and doing some exercises stated in students' workbook are the main activities in my classroom. That's the real activities done in delivering the material.

This condition was contradictive with the result of research conducted by Sundayana at Senior High School level. The result showed that the average score of main activity performance (including the mastery of materials, teaching approaches, media, motivating the students and assessment) is 3.21 from maximum score of 5.00. This score denotes that the teachers are moderately competent in implementing 2013 curriculum (2015, p. 33).

The next research data were collected through documentation. It concerned the lesson plans, and students' scores. There were generally no problems with the lesson plans and the students' scores. The English teachers fulfilled all the requirements of developing lesson plans and conducting evaluation based on the 2013 curriculum. All the English teachers included the character values. However, inserting character building in the process of teaching and learning and character values in evaluation were the biggest problems faced by the English teachers. This is supported by the data gotten obtained from the interviews, as quoted below.

Researcher : Ok bu, What is the specific problem in conducting 2013 curriculum bu?

Mrs. S : Sorry bu...it is about some methods that we have to use, then some indicators in evaluating the students, and the last about giving the students' score for the students' character.

Teacher:

Mrs. S : Ok. First, some methods allowed in 2013 curriculum were not suitable with my school conditions. Little response given by my students because they are not accustomed to find certain sources by themselves. It is also not supported by some teaching properties having by both students and institutions. Second, related with some indicators in scoring the students, there are so many items and it's imposible for us to record every student's activities. And the last about student's scores in character. In this case, we are very disappointed. It is because we are not permitted to give the score under B by the Diknas and local goverment. It is not fair in my opinion.

As reported in the findings above, the implementation of the 2013 curriculum caused some problems for the English teachers and the students. The changes in the 2013 curriculum were only applied in terms of contents or material and time allocation. The findings showed that the teachers and the



students were accustomed to learning in traditional ways just like presenting the material and asking the students to do some exercises in workbook under the teacher's guidance. The teachers never encouraged and motivated the students to be able to explore their competence by using Scientific Approach and interesting teaching media. Therefore, implementing 2013 curriculum was something new for them. It needs a long time to make them be familiar with it. It is in line with Ahmad (2014) who states that curriculum change involves a complex and difficult process and requires careful planning, adequate time, funding and support and all opportunities to involve the stakeholders in the design process.

The findings also indicate that the institution is not ready enough for implementing the 2013 curriculum. Class environment with 35-40 students indicated that the manager/ headmaster did not really care about the process and the results of teaching and learning. It seemed that there was not only lack of control but also lack supervision in the form of visiting classes in running the process. There was also lack of support concerning available teaching media and human resource development in every institution. This condition contributed to the teacher and students' low motivation in doing class activities based on the 2013 curriculum. It showed that the awareness or the commitment of educational institutions, especially state schools, in supporting the implementation of 2013 curriculum is still low.

CONCLUSIONS AND SUGGESTIONS

The findings above showed that the implementation of 2013 curriculum have brought many problems for the students and the English teachers in moderate and lowest school levels. The problems arising were caused by many sources. The biggest problems come from the human resources in the school/institution. It can come from the leader (headmaster), teachers and the students. The causes can be classified into internal and external factors. Internal factors involve the students' and teachers' lack of motivation, big class size, poor attitude toward language learning process and unqualified teachers. Meanwhile, external factors are local governments' policy and some infrastructure provided.

This research is expected to give some benefits for several people. Firstly, it can encourage the English teachers to become better teachers. It can be done by (1) having high motivation not only in preparing the material but also in choosing the media, (2) running the class activities based on the current teaching method suitable with the students' needs, (3) encouraging the students to attend the class activities well, (4) evaluating the process of teaching and learning that has been done, and (5) finding solutions as soon as possible to create an academic environment based on the current curriculum. Secondly, the students become more independent and critical in the process of teaching and learning.

In addition, the headmaster as a leader and a manager in a school has to know well about the facilities needed to support the implementation of the 2013 curriculum. They also have to control and monitor the teaching learning process in their territory intentionally in order to minimize problems that may arise.

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PRE-SERVICE TEACHERS' SELF-REFLECTION ON THEIR PROFESSIONAL DEVELOPMENT UPON JOINING THE SM-3T PROGRAM: INDONESIAN CONTEXT PERSPECTIVES

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Abstract: The Asia-Pacific countries have made a global commitment to education through a declaration on Education for All (EFA): quality and equality education in the world. As a part of the community, Indonesia has established a national program in 2011, the so-called *Sarjana Mendidik di daerah Terdepan, Terluar, dan Tertinggal (SM-3T)*. The program is expected to narrow educational disparities between advantaged and disadvantaged areas across Indonesia as well as to elevate the level of pre-service teachers to be prospective teachers with professional competence. This paper aims to describe pre-service teachers' self-reflection on the differences of their pedagogical competence before and after joining the program, reasons behind the changed or unchanged competences, and the impact of the program toward pre-service teachers' professional development, in terms of pedagogical competence. Following are suggestions to the *SM-3T* management in order to give valuable insights to other Asian countries that run similar programs to achieve EFA goals and targets.

Keywords: *pre-service teachers' self-reflection, professional development, SM-3T program*

INTRODUCTION

Universal Declaration of Human Rights Article 26 Year 1948 (UNESCO & UNICEF, 2012) stipulates that "everyone has the right to education". Years later in 1990, a declaration on Education for All (EFA) in 1990 was enacted to provide equal education for all human beings in the world. Through the Dakar Framework for Action in 2000, countries in Asia reviewed progress toward the pledge implementation as well as reaffirmed the commitment to achieve the following six EFA goals (UNESCO, 2016):

1. Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.
2. Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to, and complete, free and compulsory primary education of good quality.
3. Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life-skills programs.
4. Achieving a 50 percent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.



5. Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality.
6. Improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

Ever since, the Asia-Pacific countries have made significant progress to achieve quality and equality education in the world. Indonesia, who belongs to the Asia-Pacific community, has endeavored to reach the objectives by launching a program known as *Sarjana Mendidik di daerah Terdepan, Terluar, dan Tertinggal (SM-3T)* in 2011.

This program recruits and trains recent graduates (in the last four years of recruitment processes) of undergraduate program from accredited teaching departments who are willing to commit to one year-teaching in isolated and impoverished areas across Indonesia. The program is further continued with a scholarship of teacher training program and certification for pre-service teachers, namely *Program Pendidikan Profesi Guru (PPG)*. The program aims at helping the government in minimizing the educational inequities by accelerating educational growth at *3T* areas. At the same time, this program is expected to prosper at preparing pre-service teacher corps to be prospective professional teachers by giving them opportunity of teaching and living in *3T* areas so that they could shape their teaching competences as well as professional attitude at the end of the program (Directorate General of Higher Education, 2012).

Before joining the program, the pre-service teachers must pass a series of national recruitment and recruitment from the selected teacher training institutions termed *Lembaga Pendidikan Tenaga Kependidikan (LPTK)*. Pre-service teachers who succeed in the recruitments are considered as part of the program, and are then obliged to join the *SM-3T* training comprising academic and non-academic training before experiencing teaching in the underprivileged areas. According to Directorate General of Higher Education (2012), academic training includes a workshop to develop lesson plans, syllabi, and evaluation for English language teaching. The training also trained pre-service teachers to teach multi-subjects, not only English. Lastly, pre-service teachers are given a seminar about school management focusing on curriculum, facilities, and student and leadership issues of headmaster roles as a school leader, a manager, and a supervisor. *SM-3T* also provides pre-service teachers with non-academic training. The program offers the corps member social skill training, the ability to carry out their duties to communicate well with people in school communities and the society. Pre-service teachers, furthermore, learn about nationalism and are expected to disseminate it to people in *3T* areas. At last, they get materials about the Boy or Girl Scouts and basic implementation of medical treatment.

Through this study, a program evaluation on how well the Indonesian government runs the *SM-3T* program is revealed. This study scrutinizes pre-service teachers' perspectives on (1) the differences in pre-service teachers' pedagogical competence before and after joining the *SM-3T* program and (2) reasons of the changed or unchanged competences, and (3) the *SM-3T* program's contribution to pre-



service teachers' professional development. Following are suggestions to improve the management of the *SM-3T* program.

METHOD

This qualitative study utilized retrospective reflection, known as reflect-after-action (Schön, 1987) to allow pre-service teachers to look back on what they have done in teaching practices. 12 pre-service teachers, majoring in English Language Teaching in the 4th batch of the *SM-3T* teacher, the recent batch coming after completing one-year teaching in the underprivileged areas, were asked to fill in a questionnaire to dig up their pedagogical competence before and after joining the *SM-3T* program. They did self-assessment to evaluate whether there was a change or not on their pedagogical competence upon joining the program. The questionnaire is developed based on standards of competencies and academic qualification of teachers in Indonesia and standards of Teaching Knowledge Test by the University of Cambridge. The questionnaire employed Likert scale and every item in the questionnaire was scored starting from zero point when pre-service did not do it in teaching practices, 1 point for strongly incompetent, 2 points for incompetent, 3 point for competent, to 4 point for strongly competent. Another instrument used in this study was a semi-structured interview to investigate reasons for the self-assessment results and the contribution of the program in helping pre-service teachers develop their pedagogical competence.

The data obtained from the questionnaire were analyzed by using Microsoft Excel to divulge pre-service teachers' pedagogical competence before and after the program in percentages as well as to see if there were any competence changes or not after the program. The data collection through the interview guide to answer two research questions: the reasons for the changed or unchanged competences and the *SM-3T* program's contribution to pre-service teachers' professional development were done after the data from questionnaire had been collected. Suggestions toward the *SM-3T* management were also asked in the interview. The data from the interview were analyzed by interpreting the excerpts and coding the issues.

FINDINGS AND DISCUSSION

There are three major findings discussed in this study: (1) pre-service teachers' pedagogical competence before and after joining the *SM-3T* program and (2) the reasons for the changed or unchanged competences, and (3) the *SM-3T* program's contribution to pre-service teachers' professional development and suggestions to improve the management of the *SM-3T* program. It was elaborated with reference to relevant theories and previous studies under five variables in line with standards of pedagogical competence.

Ability to Understand Students' Characteristics

All twelve pre-service teachers, coded as PT, advanced their competence in understanding students' characteristics after joining the *SM-3T* program (see Chart 1). Pre-service teachers just knew the students' conditions after arriving at the underprivileged area. There were no materials or explanation from



lecturers or the pre-service teachers in the previous batch regarding students' conditions in the underprivileged area. Fortunately, before joining the program, all pre-service teachers had learned in teacher training during undergraduate program. Some of them also experienced teaching in schools in the city. During prior teaching experiences, pre-service teachers were getting involved with students and learning how to understand students. After going to the underprivileged areas, pre-service teachers gained additional knowledge on handling students' different conditions (competence, culture, motivation in learning) from those at the city. Teaching experiences before and during the *SM-3T* program play the main key in shaping pre-service teachers' competence to understand students. To sum up, they changed their competence due to prior teaching experience and teaching experience in the underprivileged areas.

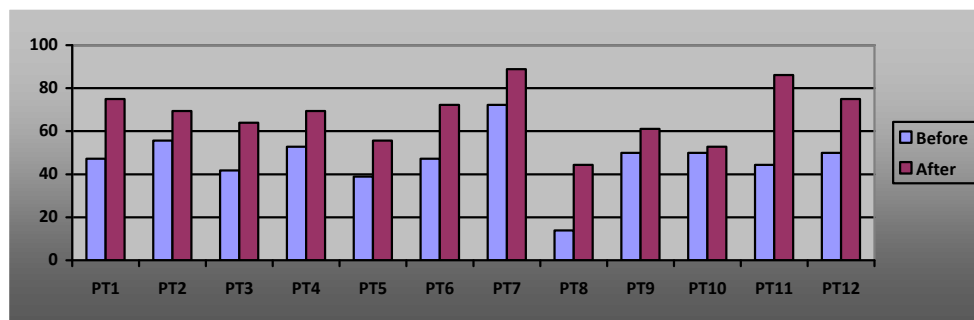


Figure 1. Pre-service teachers' competence changes in understanding students' characteristics

Ability to Plan Teaching and Learning Activities

In planning to teach and learning activities, all pre-service teachers reflected that their competence developed (see Chart 2). Before going to the *3T* area, the program provided pre-service teachers' three-day training related to pedagogical knowledge comprising the theory of 2013 curriculum and its implementation, lesson plan development, learning media development, and microteaching. However, all pre-service teachers agreed that the training was not effective. They could not focus on the training because 1) the schedule was too tight (physical training in the morning, seminars, and after that pedagogical knowledge until night), 2) too much theoretical explanation from the lecturers, and 3) pre-service teachers from other departments also joined in the training at one place (the total was 161 pre-service teachers). In addition, pre-service teachers said that the content materials in the training were irrelevant to be applied in the underprivileged areas. Pre-service teachers contended that they could not use standards of competences in the English syllabus to be implemented in teaching at the underprivileged areas. Most of the pre-service teachers did not plan to teach and learning documents based on 2013 curriculum. They said that they just knew 2013 curriculum from the *SM-3T* training, but did not really understand the development of the teaching documents. They also argued that the standards of the curriculum did not match students' low competence thus they planned to teach activities appropriate to students' and schools' conditions based on their prior experience in developing teaching and learning documents with a school-based curriculum. That notion was in line with Karavas and Drossou (2010) that pre-service teachers are not theoretical beings who just implement knowledge from the experts into practice. They thought of the most suitable development of curriculum with consideration of students' conditions in the underprivileged areas. Meanwhile, there were some pre-service teachers that did not

make lesson plans during the teaching in the underprivileged areas because they were not under supervision and were not obliged to create the lesson plans.

Before going to the underprivileged areas, pre-service teachers easily found learning materials and learning media to support teaching activities. In contrast, being in the underprivileged areas that suffered from a shortage of facilities to support teaching, pre-service teachers found it difficult to even create learning media. Thus, some pre-service teachers tended to be textbook-bound and were really dependent on the provided media (Shinde & Karekatti, 2012). Meanwhile, other pre-service teachers innovated the learning by employing real objects available in the areas as learning resources. In conclusion, decision making in planning the most suitable lesson plans for students, pre-service prior knowledge in planning teaching documents, and pre-service teachers' creativity in using real objects in the environment as learning resources were factors affecting the changes. Besides, teachers' unwillingness to create innovation hindered their competence development.

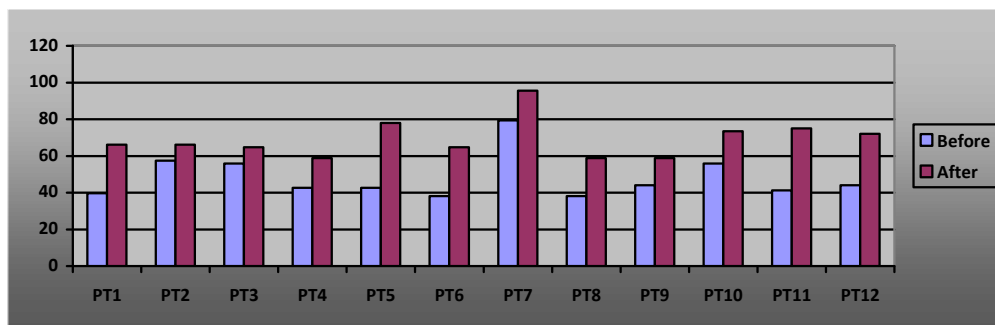


Figure 2. Pre-service teachers' competence changes in planning teaching and learning activities

Ability to Deliver Instructional Activities

The *SM-3T* training obliged pre-service teachers to create learning media with the materials prepared by *LPTK*. Then, they presented the media one by one in front of the lecturers and other pre-service teachers. They also did microteaching based on lesson plans they had already made. Then, the lecturers gave them feedback and correction on the development of the lesson plans and its implementation. Unfortunately, pre-service teachers commented that it was not enough for preparing them to teach in the underprivileged area since the period of the training was only two days. Most pre-service teachers did not implement 2013 curriculum. They still implement the previous curriculum, school-based curriculum. They also taught students with a teacher-centered model with the argument that students could not independently learn by themselves due to low competence. Actually, teachers need to create learner-centered teaching (Richards & Bohlke, 2011) since students have different needs and learning styles. Still, most of the pre-service teachers believed that their pedagogical competence developed in terms of delivering instructional activities (see Chart 3). They claimed that the changes happened because teaching experience in the underprivileged areas gave them the opportunity to practice teaching and it could progress their skills in delivering instructional activities, which is similar to Chong and Cheah's (2009) reporting that pre-service teachers acquire their proficiency and competence in teaching. The more they taught, the more they could deliver teaching activities smoothly.



For the unchanged competence of pre-service teachers, they stated that they were less motivated in applying creative teaching activities and media because there was no access, electricity, or facilities to support them. Moreover, they were not under supervisions meaning that they could do anything they wanted to do. Even though there were representatives of the program coming to do a monitoring and evaluation program, they just asked pre-service teachers about their daily life and difficult conditions of living in the remote areas. They did not ask about teaching and learning problems pre-service teachers faced. Thus, pre-service teachers just continued to be ignorant of the ideal teaching and learning practice.

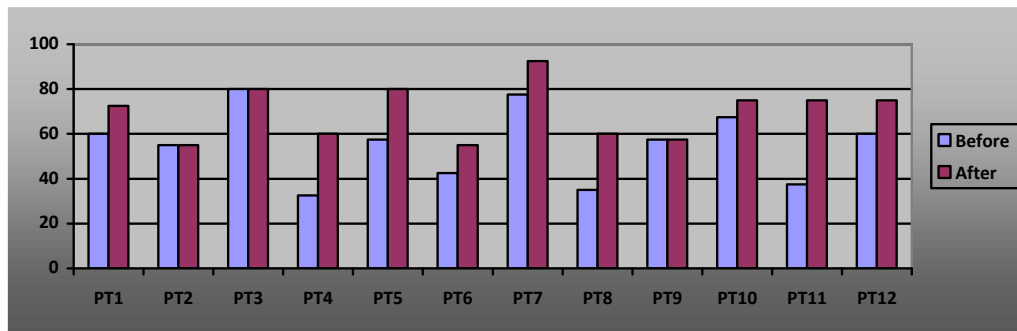


Figure 3. Pre-service teachers' competence changes in delivering instructional activities

Ability to Evaluate the Teaching and Learning Activities

Chart 4 shows that pre-service teachers mostly developed their competence in evaluating teaching and learning activities because teaching experience in the underprivileged areas gave them the opportunity to always monitor and evaluate students' learning development and use the results of the evaluation to plan remedial program. Before going to the underprivileged areas, they did not do it since students' competence in the city was high and they did not really need a remedial program. Still, some pre-service teachers' competences stayed the same as before since they were less motivated in doing assessment because the schools were the lack of facilities in supporting pre-service teachers in doing an evaluation. Pre-service teachers did not use various instruments in assessing and evaluating students because they just taught basic English. Hence, factors affecting the changed and unchanged pre-service teachers' competences were teaching practices in the underprivileged areas and pre-service teachers' willingness to do the evaluation.

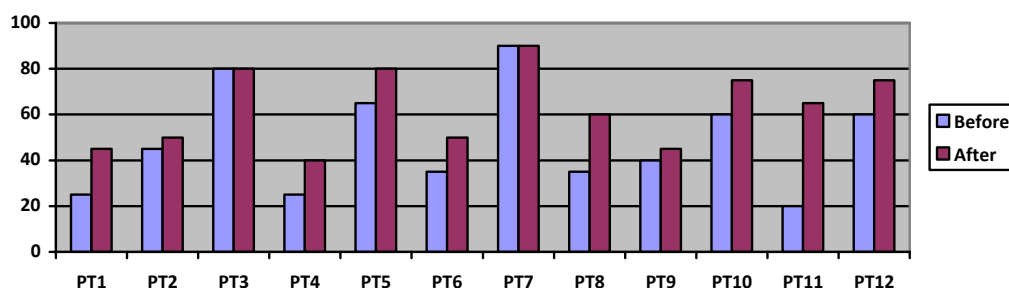


Figure 4. Pre-service teachers' competence changes in evaluating teaching and learning activities

Ability to Do Reflection to Enhance the Quality of Teaching

Most of the pre-service teachers stated that they never did Classroom Action Research (CAR) before and during the *SM-3T* program despite the fact that it offers the opportunity for professional development (Johnson, 2012) since action research has the ability to bridge the gap between educational theories and practice of teaching (Noffke, 1997). Sefarini (2002) says that as teachers' ability to reflect is developing, it will expand their knowledge about teaching. However, pre-service teachers claimed that they did not do CAR because there was no chance to do it. The program also did not request them to do CAR. Thus, many pre-service teachers' competences were stagnant.

Most of the pre-service teachers did a reflection on the past teaching and learning activities to enhance the quality of the next teaching. They asked students how they felt about the learning activities that day and what they mostly like about the lesson. Before joining the program, they did the same thing to their students. However, the difference lied on students' responses. Students at the city tended to be so direct and straightforward in giving feedback to the teacher, but students in the underprivileged were different. They could not easily say what was on their minds and being straightforward to teachers. Hence, being able to experience and handle students' different characteristics and responses in teaching practice made the contribution towards the pre-service teachers' pedagogical competence changes.

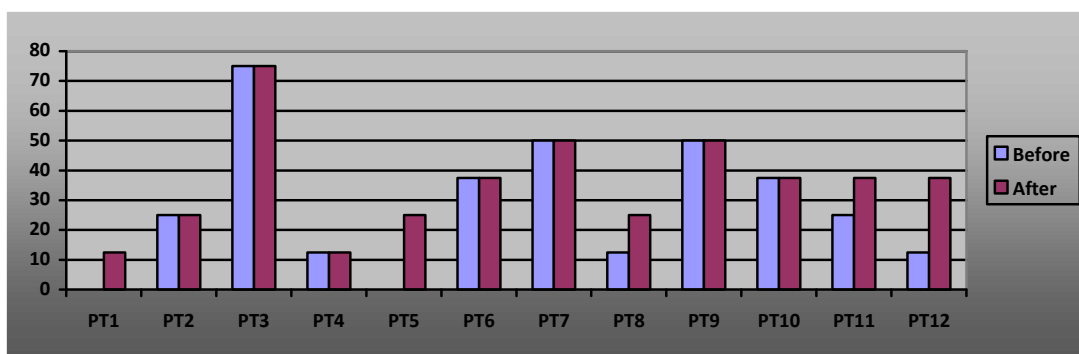


Figure 5. Pre-service teachers' competence changes in doing reflection

CONCLUSIONS AND SUGGESTIONS

Several studies validate that professional development courses strengthen pedagogical skills (See, for example, Radford, 1998; Supovitz, Mayers, & Kahle, 2000). It is in line with the fact that the *SM-3T* program was successfully able to elevate most of pre-service teachers' pedagogical competence, in terms of understanding students' characteristics, planning teaching and learning activities, delivering instruction, and evaluating teaching and learning activities, but not their ability in doing reflection yet. Many of the pre-service teachers did not change their competences in doing reflection upon joining the program. The changes in the pre-service teachers' pedagogical competences before and after joining the *SM-3T* program occurred due to four reasons: 1) prior teaching knowledge, 2) teaching experience in the underprivileged areas, 3) decision-making in the developing conditions in teaching, and 4) pre-service teachers' creativity to deal with the conditions in the impoverished areas. On the other hand, factors hindering the development of pre-service teachers' pedagogical competences were: 1) the shortage of facilities to support teaching, 2) pre-service teachers' willingness to improve teaching, 3) insufficient



knowledge to deal with the conditions in the underprivileged areas, and 4) no supervision from the program to ensure that teaching and learning activities were done correctly.

For the aforementioned identified challenges, some suggestions have been made to improve the management of the program: 1) The *SM-3T* training that focused on pedagogical knowledge should be divided per department, not all departments in one place at a time; 2) The period of the training in relation to pedagogical knowledge should be longer than three days; 3) The training should provide sufficient knowledge and practice in order to prepare pre-service teachers to deal with conditions in impoverished areas; 4) The materials in the training should be relevant to the context of underprivileged areas; 5) The *SM-3T* program should change the schedule: doing *PPG* and physical training first, then sending pre-service teachers to the assigned places in remote areas; 6) The representatives of pre-service teachers in the previous batch should give explanation on not only geographical conditions in the remote areas but also things related to teaching and learning activities, such as students' conditions, problems related to teaching, and advice on what to prepare, so that pre-service teachers could prepare better before teaching in the remote areas; 7) Representatives from each *LPTK* should go to every district, not only selected districts in the impoverished areas in order to know the real conditions of schools and students, to assess how well the program gives impact to the educational development in the underprivileged areas, and to help the schools to get support from the government in terms of facilities, such as books and electronic media; and 8) During the monitoring and evaluation program, representatives from each *LPTK* should not only ask about pre-service teacher' daily life and health, but also give supervision on the teaching and learning process, such as checking, observing and giving feedback to pre-service teachers' teaching documents and practices as well as giving pre-service teachers practical advice on teaching and learning difficulties arising in the remote areas. Furthermore, it is also crucial to reframe the *SM-3T* program by looking at ASIA standards of teacher education programs and program evaluation to achieve Education for All (EFA) goals in relation to reducing disparities in access to and quality of education. Further research and discussion are recommended to cogitate different aspects on what needs to be done and considered to accelerate the progress of the *SM-3T* program to meet the EFA targets.

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LANGUAGE EXPERIENCE IN FOREIGN LANGUAGE LEARNING: EFFECTS OF PSYCHOLINGUISTICS AND SOCIOCULTURAL FACTORS

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Abstract: Language experience is defined as various kinds of different activities, input and/or output and inside and/or outside the classroom, which are all related to the learners' encounter with language. In foreign language learning, language experience contributes directly to the learners' language mastery. This study will investigate different language experiences of foreign language learners in relation with psycholinguistics and sociocultural aspects and the effect in the learning process of the target language. In Indonesia, the learning of English as a Foreign Language meets several factors which then lead to different levels of language mastery. In this study, language experience is seen as it is affected by lexical frequency, attention to form, and first exposure to foreign language, thereby forming positive and negative effect in the experience of learning English as a foreign language in Indonesia. This study will use questionnaires which were distributed to the subjects of the study. Students included as the subjects of this study were those who have access to learn and use English as a Foreign Language in either formal or informal situation, or even both. This study will use questionnaires which were distributed to the subject of the study who have been exposed to English and formal learning of English as a foreign language. The analyzed data were used to find the link between language experience and foreign language learning outcomes. The result of this study is expected to have contribution in the development theory of teaching and learning of English as a foreign language.

Keywords: *language experience, foreign language learning, psycholinguistics, sociocultural factor*

INTRODUCTION

Language acquisition refers to the learning and development of someone who learns language. The learning of a native or first language is called first Language Acquisition, and of a second or foreign language, Second Language Acquisition. Language acquisition or language learning is studied by linguists, psychologists and applied linguists to enable them to understand the process occurred in learning a new language, to help them in identifying stages in the developmental process, and to give a better understanding of the nature of language. Most linguists and educational practitioners will agree that language experience plays an important role in the process of learning new language. Language experience deals with what the learners hear and see in the new language. There are four factors included in the macro-environmental factors which affect the acquisition of a new language; those are naturalness of the language heard, the learners' role in communication, the availability of concrete referent, and the target language model (Krashen et al, 1982). Those four factors deal with the language experience the learners got during the process of learning the new language. In short, it can be concluded that the amount and quality of the exposure to the target language give great influence to the success of the learners. This statement also supported by Lightbrown and Spada (2001) that to reach the goal of learning a language, it



may be desirable to begin the exposure to the language as early as possible so that the amount of sufficient input will not be a problem.

In understanding the role of language experience, there are some difficulties in precisely defining language experience itself. Flege et al (1995) define language experience as a metaphor for a host of different activities, all describing learners' encounters with a language for example learners' length of residence in an L2 environment. Some other studies take different language experience as their base, for instance, the amount of learners' contact with native speakers (Thompson, 1991), amount of L2 instruction (Flege and Flecher, 1992), and the number of hours spent using a language in different modes, such as listening and reading, and different domains, including interaction with friends, colleagues, and family members (Moyer, 2006). In this study, language experience in foreign language learning will be the focus so that, in the need of this study, language experience is defined as various activities in which the learners get the exposure of the target language.

Learning a new language--both as a second language or foreign language--will be significantly different depending on the learner's environment. A new language being learnt in the native area of the target language will be a lot easier than in the area in which the target language is not used as the first or the second language. The naturalness of the language being experienced by the learners become one influencing factor of the learners' successfulness in learning a new language, as stated by Krashen et al (1982) that a natural language environment appears to enhance the development of communication skill in a second language in both foreign and host environment. This naturalness is one of the biggest weaknesses of learning a language as a foreign language. In the context of foreign language learning, the naturalness of language input cannot be provided easily. The obstacles are varied, from teachers, learners, and also the environment. This issue is contextualized in the case learning English as a language in Indonesia. As the language is not widely used in daily communication, as it is not the first or the second language, the learning of English in Indonesia is always a major issue. As it has been considered as International language, English is included in the formal educational program and some tests to state someone mastery in English is occurring, such as TOEFL.

METHOD

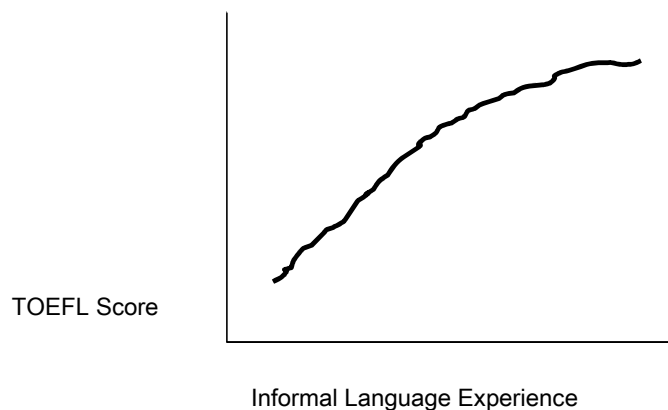
This study discusses the relation between language experience and the mastery of English as a foreign language. As the data of English mastery, TOEFL score is used. TOEFL score is used as it includes listening, reading, and also grammar (structure). Although the mastery of a language cannot be determined by those aspects only, but also in the case of finding out the effect of language experience, it is considered as enough. More study will be needed to cover all aspects of language mastery, especially English. As the subject of this study, undergraduate students of Universitas Muhammadiyah Sidoarjo and Students of Secondary Schools were involved. Questionnaires containing the types of language experience and first exposure to English were given to the subject in order to find out the various types of language input experienced by the learners. The questionnaire used in the study were divided into three parts, those are informal language experience, formal language experience and first exposure to English.



There are, in total, twenty six questions stated in the questionnaire which involved fourteen yes/no questions and twelve short answer questions.

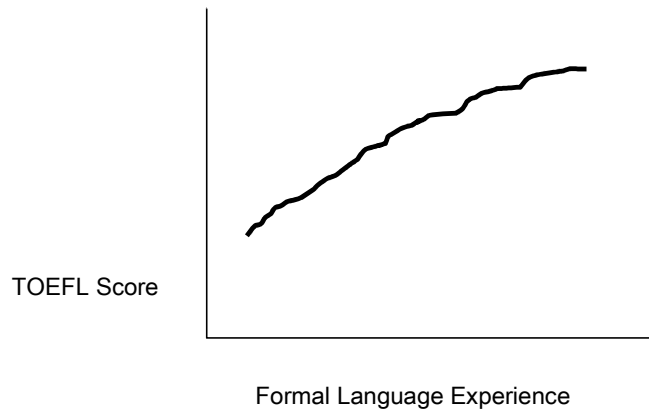
FINDINGS AND DISCUSSION

The informal language experience are involving in contacts with native of English outside the school, watching English speaking channels, and the use of English in daily life. The result of the questionnaire shows a trend in the relation between the TOEFL score and the amount of language experience owned by the learners. The trend can be seen in the diagram below.



From the diagram, it can be seen that there is a tendency that the greater the informal language experience owned by the learners, the higher the TOEFL Score is. In the case of informal language experience, the longer and greater in contact with native speaker of English, such as having an intense relationship with a native speakers or the greater amount of English speaking favorite channels, the higher the TOEFL Score is. In details, the informal language experience owned by the learners including the numerous English native friends they have and they are communicating actively through social media, numerous English speaking channels with different types of English as an exposure subscribed by the learners, and also the amount of the exposure through listening to their surrounding such as teacher, friends, and songs.

The second type of language experience mentioned in the questionnaire is the formal language experience. The formal language experience involves the experience of having English native speakers as teachers, the amount of English instruction the learners get in the classroom, the exposure to English grammar and also the awareness in form. The result of the questionnaire shows a similar result with the informal language experience. The difference is the increasing of the formal language experience and the TOEFL score is not as significant as the informal language experience. The tendency or the trend showed in the result of questionnaire in the term of formal language experience can be seen in the diagram below.



From the diagram above, it can be seen that the tendency of the relationship between formal language experience and the TOEFL score, similar to the informal language experience, is positive. The greater formal language experience owned by the learners, the higher the TOEFL score is. Difference with the informal language experience, the formal language experience seems give less influence to the TOEFL score compared to the informal language experience. But there is also a trend in the relationship of informal and formal language experience that there seems to occur a positive relationship. The greater formal language experience the learners owned the greater informal language experience the also have.

The other factor affecting language learning process mentioned in the questionnaire is sociocultural factors. The factors involve the first exposure to English which then reflected the environment of learning the language for the first time. They include the source of the first exposure to English, the age of when the subject first exposure to English, the occupation of the subject's parents, and the involvement of parents and family during the first exposure to English. The result presented a positive tendency in the relation between TOEFL score and the first exposure to English. The tendency showed in the result of questionnaire in the term of first exposure to English can be seen in the diagram below.



Beside those results, the questionnaires collected also showed a minor disagreement toward the tendency mentioned above. From 80 questionnaires the author gave to the subject, 67 of them are collected back. The 63 questionnaire were still sorted to see the completeness of the feedback and 55 of them are



considered as complete. The minor disagreement was shown by 3 questionnaires. The relation between the formal or informal language experiences owned by the learners was not reflected on the TOEFL score they got. As the exception is less than 6% out of the entire sample, the author decide that it can be put aside.

Based the big picture given in the findings, it can be seen that the link between language input and language experience to the learning outcome is something undeniable. In relation with the finding, there are at least two psycholinguistics factors and sociocultural factors having a great effect to the learning outcome. Those factors are from input which is in the form of lexical frequency and cognitive processing which is in the form of attention to form and also the condition and quality of the first exposure to English.

As stated by Trovimovich (2011) that lexical frequency could be used as a measure of language experience in term of input the learners receive. This theory can be applied not only in the second language acquisition, but also in the area of foreign language learning. A native concrete input is vital in the learning of foreign language (Jokobovits, 1970). Moreover, lexical frequency which is related to the language experience owned by the learners possesses bigger contribution to the learning outcome since the learners have less opportunity to be in contact with the target language outside the classroom. In other words, lexical frequency could be considered as the index of linguistic experience. The findings illustrated in the diagrams above suggest the positive relation of lexical frequency showed by the formal and informal language experience to the learning outcomes especially in the context of foreign language learning. The positive relation might also be influenced by the fact that it is an area where the learners have limited access in experiencing and using the target language they learn.

The second factor of psycholinguistic deal with the findings is the attention to form. As illustrated by the diagram, the formal language experiences which include the exposure to form and structure have positive relation with the learners' achievement which is shown by the TOEFL score. Kramer et al. (2007) stated that the construct of attention is central to the field of cognitive psychology, where attention typically refers to either the process of selecting relevant information to complete given task or to the pool of source given in the classroom. In the study of language, the intention often focuses on the formal aspect of language such as morphological marking, syntactic rules, or specific pronunciation. In this study, the attention to form focuses on the syntactic rules or the grammatical structures. Based on the finding illustrated above, it seems that the learners' attention to form which is a part of formal language experience shape the learners' great amount of informal language experiences. The knowledge the learners learn in the classroom shape their linguistic structures which then allow them to a bigger opportunity to a wide access of informal language experience. Also the attention to form they get in the classroom give them more self confidence in order to make wider contact with English native speakers through various media or to communicate with their surrounding using English. The important finding here is that attention to form at the time of linguistic shaping is important which then allow the learners to a wider access of language experience.

Sociocultural factors in the findings are related to first exposure to English. In line with other two factors, the result shows a positive tendency which also showed that first exposure to English contributes a significant effect to learning outcome. The factors related closely with the quality of early exposure given



by the closest environment, such as parents and family. This factor then affects the students' motivation and attitude toward the language in the next level of learning, whether formal and informal. Students with supportive environment from the early stage of learning English tend to have positive attitude and motivation which is vital in determining the outcome of language learning. Based on the finding above, students with early and intensive exposure to English tend to achieve better than those who do not. They also have positive attitude and motivation which give significant influence to the process of language learning. Moreover, as the process occurred not in school based environment, the process of acquisition happened naturally.

CONCLUSIONS AND SUGGESTIONS

In conclusion, language experience is essential to the learning a language especially in the context of foreign language learning. It deals with the fact that the learners have little opportunities to have direct contact to the language. The language experience owned by the learners is also influenced by two factors of psycholinguistics, such as lexical frequency and attention to form and also one sociocultural factor. The study proves that those three factors give significant effect in outcome of language learning. More studies will be needed in figuring out the other factors dealing with language experience. Moreover, more studies in investigating the issue related to other English mastery in order to give significant covering dealing with the issue are suggested.

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TEACHING OF ENGLISH IN INDONESIA: GLOBALIZATION VS IDENTITY

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Abstract: English is not used as an everyday language in Indonesia; therefore, English is taught as foreign language. In Indonesia, English is the first foreign language to be included in educational curriculum since 1945. Nowadays, English is used as one of graduation standards in junior high schools and senior high schools in Indonesia. Moreover, English proficiency is one of absolute requirements for job interview. English has always been associated with the era of globalization which demands not only skill but also language competence. Globalization indirectly requires any citizen of the world who wants to show their existence, survival, and to compete globally. This makes learning English as a global language essential because it is a communication tool that is commonly used globally. Along with the increasing popularity of English among public, in this case, Indonesia, has brought new challenges for English teachers to bridge Indonesian local culture and foreign culture. This is because language cannot be separated from the culture. Studying foreign languages encourages us to learn, or at least get to know the culture of the language. This study is a library research which aims to describe English teachers' beliefs and efforts that are used in preparing their students to compete, survive, and exist in globalization era as well as keeping their students' identity as Indonesian..

Keywords: *teaching of English, globalization, identity*

INTRODUCTION

Learning English is considered as significant these days since English can be used as a medium to get access around the world. One of the reasons why people decided to learn foreign language, in this case English is because of nowadays is the era of globalization. It is the era when many countries all over the world are openly conjoining themselves in terms of business, tourism, politics, media, transportation and education which in line with Albrow's (1990, cited in Al Rodhan, 2006) proposed definition about globalization. The definition says that globalization is *processes by which people of the world are incorporated into a single world society*. The advance of science and technology has also been fastening the pace of globalization. Therefore, more people are aware of the importance of learning English.

In Indonesia, English is learned as foreign language since it is not used as an administrative language and daily language. English is the first foreign language to be included in the curriculum in Indonesia as soon as the independence of Indonesia (Lauder, 2008). Now, English has important roles in the education system in Indonesia. English is introduced to primary school students as local content. Moreover, English is also used as one of graduation standard of secondary and high school students in Indonesia. In addition, having good English proficiency will give better point on job interviews.

There are three goals of the teaching of English in Indonesia, they are: improving students' both written and verbal communication skills through the teaching of listening, reading, speaking, and writing; creating students' awareness on the role of English as global language and its role to help students compete globally; and creating students' awareness on the relation between language and culture (Diknas,



2006). It indicates that an English teacher in Indonesia should teach not only the language but also the culture of countries where the language originated. It is true that language cannot be separated from the culture itself since knowing the culture helps language learners get more understanding of the language (Tang, 1999).

The widely use of English in Indonesia creates a dilemma for English teachers in Indonesia in terms of whose culture should be taught to students. It is true that the learning of English is not the only medium for Indonesian to be in touch with the culture of English-speaking countries. Movies, music, and variety of media gave more contribution in promoting the culture. However, education holds an important role to give students' understanding on their identity as Indonesian and how students should react toward great exposure of foreign cultures. In line with the goals of educational system in Indonesia that is to develop skills and form the character of a dignified nation, to develop students' potentials in order to become a faithful and pious to God the Almighty, become noble, healthy, knowledgeable, skilled, creative, independent human being, and democratic and accountable citizens (UU RI-20 about national education system).

Based on the background of the study, this study is aimed to describe beliefs of English teachers in Indonesia on whose culture should be taught as well as the teachers' strategies to bridge in the cultural differences between Indonesia and the origin country of the language without losing students' identity as Indonesian.

METHOD

This study is a library research which aims to describe beliefs and efforts of English teacher in Indonesia to bridge in the cultural differences between Indonesia and the origin country of the language without losing students' identity as Indonesian.

FINDINGS AND DISCUSSION

Globalization versus Identity

English has always been closely related to globalization since English is a communication tool which is mostly used globally. Focusing in education field, much information and sources of knowledge are now written in English. Many research and reports from every country around the world are easily accessible thanks to globalization and the use of English. In other word, English has made globalization possible as well as globalization has expanded the use of English.

The use of English in almost every aspect of everyday live has brought new challenge for English teachers in Indonesia. English is like a two-edged dagger which brings benefit in one side and threat in another side. It is true that English has brought improvement and development in education, science, and technology. However, the difference of culture and values among the countries where English is originated and Indonesia has slowly been scrapping students' identity as Indonesian. More and more Indonesian teenagers prefer following foreign culture without considering the applicability and compatibility of the culture.



The rapid flow of foreign culture coming to Indonesia gives great influence to youngsters' everyday live to the point of abandoning their own local culture. Most students are more familiar with foreign culture compared to their own local culture. It is saddening to see such phenomena happen since globalization along with those foreign cultures may substitute the local culture. Identity describes a person, when someone loose his identity, he is considered not exist or even dead. This situation is also true for a nation. One of the things that describe a nation is culture. If the culture, as characteristics or unique traits of a nation, were shifted or even substituted by other cultures, then the existence of its nation are questioned. That is how important identity is.

Teaching of English in Indonesia faces the dilemma of whether to choose globalization or identity. Globalization offers improvement and development as well as modernization, but it comes along with many different values. While identity is something that is needed to be kept no matter what, someone may be pointed as a narrow-minded person for strictly keeping their identity.

Whose Culture to be Taught?

The debate about whose culture should be taught in the teaching of English has long been a hot topic among English teachers all over the world. Some argue that it is necessary to let the students know and learn the culture of English-speaking countries since it may give complete understanding on the target language. In addition, language is a tool of communication which certainly has its own norms and rules. It is also applied in English. The use of both written and verbal English must have its own guidelines, which is called culture. That is why some people think that it is essential to insert some materials about culture in English classroom. Lauder (2008) argues that language represents cultural values of the societies that use the language. He thought that it almost impossible to strip-off the socio-cultural values included in textbooks and relevant EFL materials. In addition, the use of teaching material originated from English speaking countries are considered to be well-written, widely tested, and successful textbook published by major publishers abroad.

Several others think that English has become global language. It means that English belongs to global community. In that case, English teachers all over the world are free to teach English in the context of their respective cultures. It is not necessary for them to teach the culture of British, American, Irish, Australia, or Canada, which is mentioned by Kachru (1985, cited in Lauder, 2008) as the inner circle of English-speaking countries. Coskun (2010) argues that the teaching of English is not necessarily done by native-speaker of targeted language. The materials used are not necessarily taken from the country of originated language. The use of non-native instructor might help bridging the gap between foreign and local cultures.

In response to such dissent, most English teachers in Indonesia prefer to bridge the difference between foreign culture and local culture of Indonesia. They think that it is not necessary to be so strict, narrow-minded and close themselves as well as the students from knowing and learning about foreign culture. They feel the need to let the students compare and assess both culture to see which culture is in line with the values they believe in.



Teaching of English and Local Wisdom

The effort of English teachers in Indonesia to neutralize the impact of foreign culture, which comes along the globalization, is supported by the government as the policy maker. Aspire to actualize a nation with character and global competitiveness, government has to map out a national curriculum which facilitates students to be in touch and more familiar with their culture and local wisdom. Much research were conducted to gain information and find the best way to teach English while promoting students' local wisdom and values. Brown (cited in Sudartini) mentioned that teaching a language means promoting culture values, way of thinking, feeling, and acting. It indicates that an English teacher should be aware of the differences between the targeted language and the local customs.

During 1960's until about 2000, most materials which are included in English textbooks were taken from English-speaking countries. Name of characters, stories, setting of the dialogues, news, events which were contained in English textbooks represented the culture of English-speaking countries. Nowadays, English textbooks that are used in Indonesia contained both foreign and local materials. This way, Indonesian students get an opportunity to be in touch with both cultures. Follow up explanation about the culture differences should be given since it may create misunderstanding.

The use of local wisdom term represents values, norms, and customs which are applied by local people. Since Indonesia is a multi-cultural country, each region of Indonesia might have different values, norms, and customs which make it more interesting to be learned. However, there are some general values which are applicable in all regions of Indonesia. There are 18 values which are defined by the national ministry of education in Indonesia. Those values are: religious, honesty, tolerance, discipline, hardworking, creative, independent, democratic, curious, nationalism, patriotic, achievement, communicative, pacifist, love reading, aware of the environment, and responsible.

Teaching strategy used by most English teachers in Indonesia is based on Scientific Approach which consists of: observing, questioning, associating, experimenting, and networking. This way, each student gets the opportunity to experience, learn, and share their individual opinions and discuss with their peers for enrichment. Cheng (2002) promoted six theories which can be used to promote local wisdom based learning. First theory is theory of tree which is based on the roots of local values and culture yet suitable globally, so it enables students to act locally and develop globally. Second theory is theory of crystal which enables a local person remains a local person with some global knowledge. It is done by identifying the core local needs as fundamental and accumulates global knowledge. The third theory is theory of birdcage which produces a person who acts locally with filtered global knowledge by drawing clear boundaries about local ideology and social norms. The fourth theory is called theory of DNA. It enables students to have locally and globally mixed elements. In this case, the materials should be selective to both local and global knowledge. The fifth theory is theory of fungus which requires students to identify which global knowledge and values are necessary for them. The sixth theory is theory of Amoeba which makes use of global knowledge with minimal constraints.



CONCLUSIONS AND SUGGESTIONS

English is taught as foreign language in Indonesia. However, English holds greater role in every aspect of Indonesian daily life these days. Business, tourism, transportation, technology, entertainment, and education in Indonesia require English proficiency. Along with all the conveniences as the impact of globalization, comes the challenge to preserve the local wisdom of Indonesia as the identity of Indonesian. As English is the medium to communicate and survive in globalization era, English teachers in Indonesia hold great role in neutralizing the coming foreign culture and fitting them in local culture. While some people argue that the culture of language originated countries is the best source for English teaching materials, most English teachers in Indonesia prefer mixing both cultures, foreign and local cultures, as the source of English teaching practice for it is necessary to be able to survive and compete globally, but it is more important not to lose one's identity during the competition.

This study describes the beliefs of English teachers in Indonesia about the culture they should teach to their students and their efforts to maintain their students' identity as Indonesian. However, this study is lack of actual data since it is a library study. So, some improvement and follow up studies are needed to improve the quality of the study.

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LSCAC 2016

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24-25 May 2016
Hotel Atria, Malang, Indonesia

Asian societies are not only unique in socio-economic structure, but also rich in linguistic and cultural diversities. Those diversities are prospective to enrich the understanding of multi-dimensional and multi-layered character of Asian societies. The understanding would bring people in the continent together and enable them to become global citizens through the diversities that Asians have. Moreover, to research, explore and reflect on Asian diversities as ways in cultivating and casting the diversities would enhance our understanding of who we are and what we have. The deeper and better understanding of who we are leads to strategies for the empowerment of the Asians.

This conference, therefore, invites practitioners, researchers, students, and teachers to identify and discuss various aspects of languages, cultures and societies in Asia. The main focus of this conference is Asian diversities and ways to cultivate and cast the diversities to enable the Asians to live and strategically take roles in globalized civilization.



CLOSING REMARKS



Ladies and Gentlemen;

We come to the end of a very successful and productive conference. On behalf of both the steering and organizing committee, I would like to thank the speakers, facilitators, those who prepared papers and of course participants as well for your contributions and participation which have made this conference a success. None is comparable to seeing representatives of several countries in Asia share their ideas, insights on Asian diversities as ways in cultivating and casting the diversities for the deeper understanding of who we are and what we have. I believe that everybody coming here is committed to having deeper and better understanding of strategies for the empowerment of the Asians so that we live and take roles in the transformation of the global civilization.

Let me take this opportunity to sum up this conference into some highlighted key conclusions from the discussion.

Our first keynote speaker, Dr. Apiradee Jansaeng highlighted the importance of giving attention to both local and global systems to reshape ASEAN perspectives and curriculum to be offered in view of the need to prepare students and staff dealing with rapid changes.

Dr. Soe Marlar Lwin had an excellent analysis of folktales from various Asian societies that are applicable to the promotion of cross-cultural awareness of English language learners in Asia.

Professor A. Effendi Kadarisman has provided and elaborated superb explanation and illustration on cultural dynamics in apology and Indonglish accompanied by Javanese songs.

Dr. Azhar Ibrahim has beautifully concluded this 4th International Conference on LSCAC 2016 through his discussion on the struggle for cultural resistance which is marked by departures and disruptions.

In addition, some relevant topics to the theme of this conference have also been thoroughly discussed in featured speaker sessions, paper sessions, pecha kucha, and roundtable discussions.

I would like to express my sincere gratitude to co-host universities—University of Hyderabad, India, Maharakham University, Thailand, and Hue University, Vietnam and also Universitas Negeri Malang, Indonesia for continuous support. Thank you very much to

CLOSING REMARKS

all the steering committee, organizing committee, students' committee, and Hotel Atria Malang without whom this conference would not have been possible.

I truly hope that everyone joining this conference has fond memories of the multicultural experiences. I am confident that this conference has made a major contribution to the empowerment of the Asians.

For everybody coming here, I really appreciate your contributions and participation. I do hope your participation in the upcoming LSCAC conference in Vietnam.

Maria Hidayati (Ms.)
Organizing Chair, LSCAC 2016

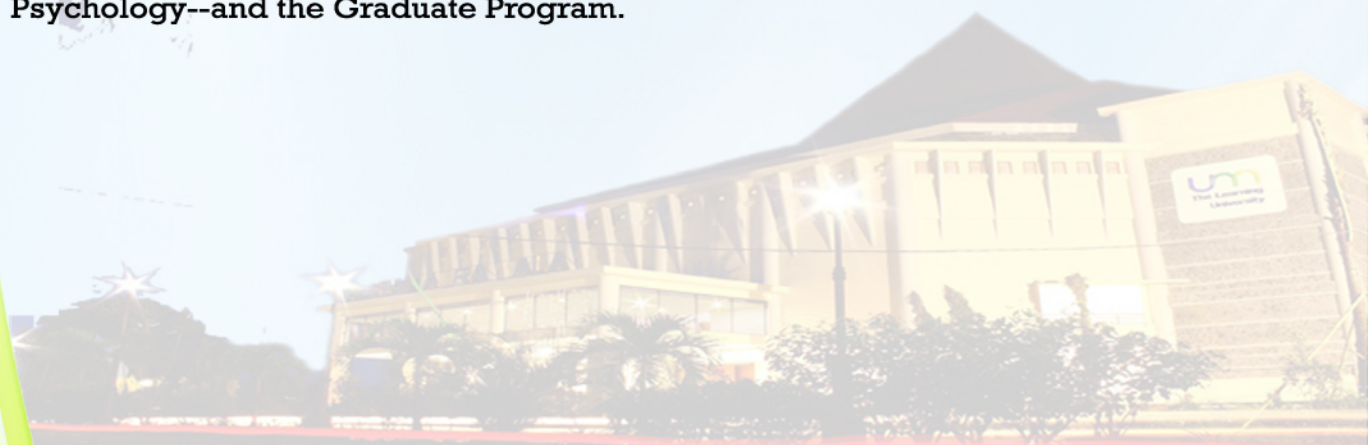


Universitas Negeri Malang, Indonesia

On October 18, 1954, Prof. Mr. Muhammad Yamin, the former Minister of Education and Culture, officially inaugurated *Perguruan Tinggi Pendidikan Guru* (PTPG Malang), or Teacher Education College. The historical event marked the genesis of the present-day Universitas Negeri Malang (UM), one of the oldest universities in Indonesia. The nascent institution started with 5 departments that housed 127 students and 37 faculty members. The founding of another university in East Java, Universitas Airlangga (Unair) on November 10, 1954, brought some important consequences to the status of PTPG Malang. Since then, PTPG Malang merged with Unair and became one of the university's four faculties.

It was not until four years later that a new status was officially declared, whereby, PTPG Malang became *Fakultas Keguruan dan Ilmu Pendidikan*, Unair (Faculty of Teacher Training and Education, Universitas Airlangga). In 1963, FKIP Unair was converted into an independent institution, namely, Institute of Teacher Training and Education (*Institut Keguruan dan Ilmu Pendidikan Malang*, or better known as IKIP Malang).

The year 1999 witnessed yet another important change to the institution's status, where IKIP Malang obtained a wider mandate and was transformed into Universitas Negeri Malang (UM). Currently, UM is home to eight faculties—Faculty of Education, Faculty of Letters, Faculty of Mathematics and Science, Faculty of Economics, Faculty of Engineering, Faculty of Sport Science, Faculty of Social Science, Faculty of Educational Psychology--and the Graduate Program.





University of Hyderabad, India

The University of Hyderabad also known as Hyderabad Central University, is an Indian Public Research University located in Hyderabad, Telangana, India. Founded in 1974, this mostly residential campus has more than 5,000 students and 400 faculty members from several disciplines. This large metropolis is unique in its rich architectural glory and blend of diverse linguistic, religious, and ethnic groups, making it an ideal place indeed to locate a Central University.

The University of Hyderabad is regarded as a premier varsity in the country, along with other universities like Jawaharlal Nehru University, Delhi University and the Indian Institute of Technology. The University has been consistently ranked among the top ten Indian universities, especially for research. In January 2015, the University of Hyderabad received the Visitor's Award for the Best Central University in India, awarded by the President of India.

The University opted for a rigorous evaluation by the National Assessment and Accreditation Council (NAAC) of the University Grants Commission. The apex Council of NAAC awarded the top grade of A***** to the University (on a five-point scale A* to A*****). The University has also been rated by the NISSAT (National Information System for Science and Technology) of the Department of Scientific and Industrial Research (DSIR), Government of India, as the only University under the 'High Output – High Impact' category among the top 50 institutions in India with publications in citation - index journals. The University is a public research university with vibrant research activities in every department, awarding about 300 doctorates each year. The University receives research funding from UGC, CSIR, DST, DBT, FIST and other funding agencies. The University is known for high quality research output from faculty members and students in the natural sciences, social sciences, and humanities.



Mahasarakham University, Thailand

Mahasarakham University (MSU) is a Thai public university with approximately 45,000 higher education students in 2013. The university has two campuses, the Old Campus in the city center in Maha Sarakham Province in the northeast region (Isan) of Thailand and the New Campus at Khamriang Subdistrict in the northwest of the city. MSU offers 178 degree programs: 86 Bachelor's degree programs, 58 Master's degree programs and 34 Doctoral degree programs. In 2015, MSU has enrolled 157 international students from more than 10 countries across the globe.

The development of Mahasarakham University can be traced back to March 27, 1968, when it was established as Mahasarakham College of Education for strengthening and expanding higher education in the Northeastern region of the nation. Located in the outer north area of Maha Sarakham Province, a small town right at the center of the region, the college has been responsible for the development of quality educators to serve educational institutions of all levels. In 1974, the college's status was elevated when it became a regional campus of Srinakharinwirot University. At that time, there were four academic faculties: Education, Humanities, Social Sciences, and Science.

In 1988, the Khamriang Campus, known as the New Campus was set up in Kantarawichai District, approximately seven kilometers from the Old Campus. In 1994, the college gained its statutory status through the Thai Higher Education Act and became Mahasarakham University, the 22nd public university of Thailand. Mahasarakham University has since expanded rapidly in academic infrastructure, facilities, and relevant services. It has become a comprehensive university, offering undergraduate and graduate degree programs in three academic clusters: Social Sciences, Pure and Applied Sciences, and Health Sciences.

With 17 faculties and two colleges, the university has been recognized as one of Thailand's fast-growing universities. The total student enrollment has increased from thousands in its earlier years to about 45,000 students in 2010. Many faculty buildings have been constructed on the Khamriang Campus which is now the university's administrative and academic center.



Hue University's College of Education, Vietnam

Hue University's College of Education (HUCE) was established in 1987. Before 1975, it was a faculty belonging to Hue Higher Education Institute. After the reunification of the country (1975), HUCE was officially founded as an independent institution under Decision No. 426/TTg signed by the Prime Minister on 27 October 1976. In 1994, according to Decree No. 30/CP dated 4/4/1994, Hue University was established and Hue College of Education has become one of the colleges of Hue University since then. The College's fullname is: "Hue University's College of Education".

HUCE offers training courses for students to become teachers and educational management staff of undergraduate and postgraduate levels; does scientific research and transfers technology to serve the educational development cause in the task of industrialisation and modernisation of the country, especially for Central Vietnam and Western Highlands.

With the aim of striving for building HUCE into a "High Quality Pedagogical Centre", the Rector and the staff of HUCE are committed themselves to:

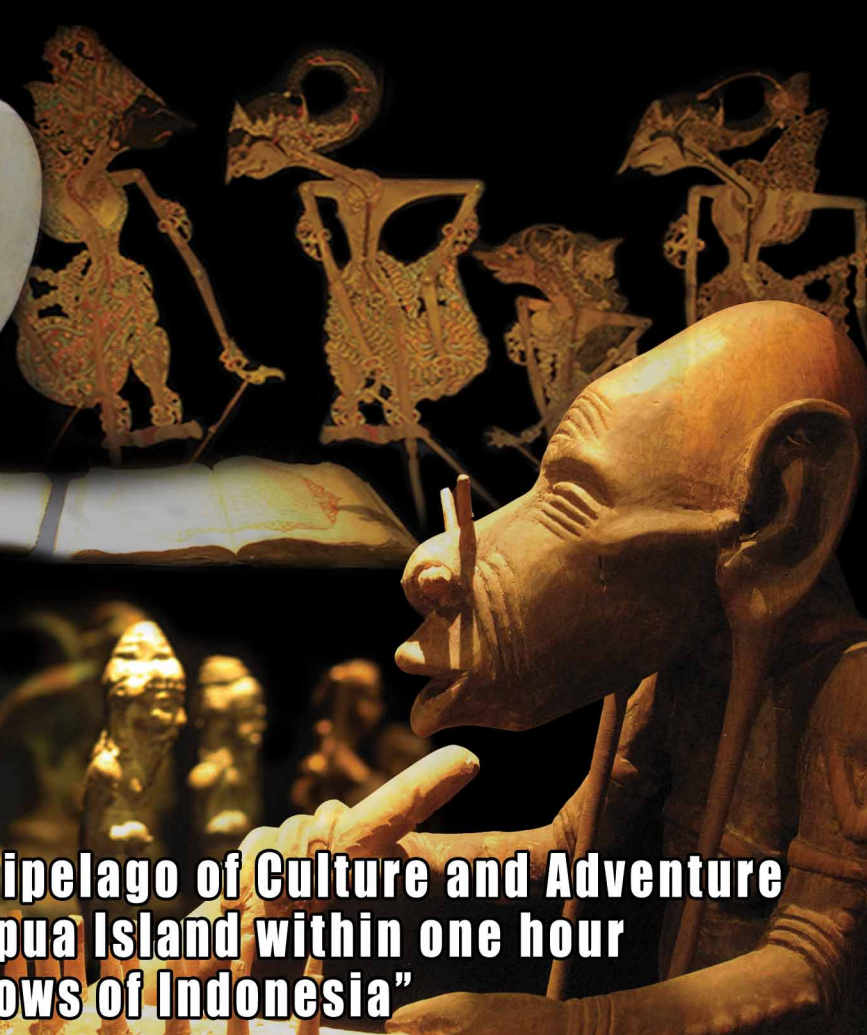
1. Focusing on enhancing the quality of training the teaching and administrative staff; of training the teaching staff for all levels, and of scientific research activities.
2. Maintaining democratic environment in all fields of activity, promoting the staff's potentialities.
3. Implementing effectively the innovation of higher education teaching methodology and applying information technology into all academic activities, and carrying out the process of term-based training and gradually boosting the process of credit-based training.
4. Ensuring modern facilities to meet the overall needs for enhancing training and research quality.
5. Receiving and adapting higher education experiences of the other institutions in the country and around the world proactively and creatively.



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