



Jurnal

ISSN : 1907. 0098

MADRASATUNA

MEDIA INFORMASI PENDIDIKAN ISLAM

No. : VIII Agustus 2008

Drs. Ahmad Jazuli, M. Pd
Evaluasi Dalam Pembelajaran

Dr. Endang Winarni, M.Pd
Peringkat Keleyakan Sekolah / Madrasah

Dr. Wachidi, M.Pd
Pemahaman Konsep Kompetensi Guru - guru
Madrasah Tsanawiyah Provinsi Bengkulu



Diterbitkan oleh :
Pusat Pengembangan Madrasah (PPM)
Kantor Wilayah Departemen Agama
Provinsi Bengkulu



MADRASATUNA
MEDIA INFORMASI PENDIDIKAN ISLAM
Vo. 3 No. VIII Agustus 2008

Pengarah :

Drs.H. Muktardi Baijuri, MM
Drs.H.M.Ch. Nasech, M.Ed
Drs. Azwandi Hasan
Dr. Heri Noer Aly, MA

Penanggung jawab

Drs. Ahmad Jazuli, M.Pd

Pemimpin :

Drs.H.M.Djufri, M.Si
Pemimpin Redaksi :
Jonsi Hunadar, M.Ag
Sekretaris Redaksi :
Mukhlizar, S.Ag

Redaksi Ahli :

Prof. Dr.Wahyu Widada, M.Pd, Dr, Budi Kisworo,
Dr. Wachidi, Dr. Badeni , M.Pd, Dr Riyanto, M.Pd, Drs Poniman, M.Si

Staf redaksi :

Dra . Sri Saparayuningsih, M.Pd
Drs. Sulaiman Suri, M.Pd
Drs. M. Soleh, M.Pd

Redaktur Pelaksana :

Jonsi Hunadar, M.Ag Mukhlizar, S.Ag

Sirkulasi :

Fachrizar, S.Sos

Penerbit :

Pusat Pengembangan Madrasah (PPM)
Kanwil Depag Propinsi Bengkulu

Alamat redaksi :

Kanwil Depag Provinsi Bengkulu, Jl. Basuki Rahmat No. 10
Tel (0736) 23091, Fax (0736) 23091 Bengkulu
e-mail : z4r3 +1 @ yahoo.com

frekuensi terbit :

4 (empat) bulan sekali

DAFTAR ISI

Kata Pengantar i

Refleksi ii

Daftar Isi iv

Drs. H. Muktharidi, Baijuri, MM
Paradigma Pendidikan Indonesia 1

Drs. H.M Nasech, M.Ed
Upaya Meningkatkan Mutu Pendidikan Pada Madrasah 8

Drs. Ahmad Jazuli, M. Pd
Evaluasi Dalam Pembelajaran 16

Dr. Wachidi, MPd
Pemahaman Konsep Kompetensi Guru – guru Madrasah Tsanawiyah di Provinsi
Bengkulu 23

Dr. H. Endang Winarni, M. Pd
Peringkat Kelayakan Sekolah / Madrasah (Analisis Hasil Akreditasi BAP – SM
Provinsi Bengkulu Tahun 2007) 30

Hj. Dewi Herawati, M. Pd
Analisis Sederhana Hasil Ujian Nasional SMA / MA 45

Jonsi Hunadar, M. Ag
Refleksi Madrasah Menuju Santrinisasi 55

Dr. H. Hery Noer Aly, M. Ag
Konstruksi Pendidikan Nabawi dan Problema Integrasi Iman dan Taqwa dalam
mata Pelajaran 61

Dr. Zubaedi, M. Pd
Tradisi Menulis Dalam Islam 64

Syamsu Rizal, M. Pd ✓
The Significance of Teaching Local Culture for EFL Learners 77

THE SIGNIFICANCE OF TEACHING LOCAL CULTURE FOR EFL LEARNERS

Syamsul Rizal

Abstract

Tujuan tulisan ini adalah untuk memaparkan tentang pentingnya pengajaran budaya local bagi bagi peserta didik dalam proses belajar mengajar khususnya dalam bidang studi pengajaran bahasa Inggris sebagai bahasa asing. Dalam teori skema, dijelaskan bahwa para peserta didik akan lebih cepat termotivasi untuk berperan serta secara lebih aktif dalam proses pembelajaran di dalam kelas ketika materi yang sedang dibahas berkaitan dengan memori pengetahuan yang telah ada dalam ingatan mereka. Dalam konteks ini, ketika materi bahasa Inggris tersebut berhubungan dengan budaya local yang ada di lingkungan dimana mereka tinggal, maka para peserta didik akan termotivasi untuk terlibat dalam interkasi diskusi dengan menggunakan bahasa Inggris.

Keywords; Lokal culture, Reading comprehension

Introduction

There are many people who now increasingly believe that culture should be taught within the language curriculum because the relationship between language and culture is bound up with each other and interrelated. This is based on the premise that language and culture are like the two sides of the same coin – one cannot be taught without the other. Seely (1984:26) argues that “the study of language cannot be divorced from the study of culture” for language is the means through which all elements of culture are represented and carried out. In other words, language accommodates the culture of people.

In teaching a language, it is crucial to teach the culture of its people since “one cannot learn to use a language without knowing the culture of

the people who speak that language. But the statement is still debated because some other linguists believe that L1 culture should also be better to be taught for EFL learners. According to Straub (1999) quoted by Krieger (2005:14), he recommends that students begin with their own culture to “raise the participants’ awareness that they are members of a particular culture. As an English teacher, I am interested in the second idea that in teaching EFL Learners, culture should not always be taught in L2 target language. Therefore, the discussion on this essay is limited only on EFL learners’s L1 culture (local culture).

Local Culture

By using the term ‘local culture’ we are referring to the immediate culture of the students and the

educational institution. Class room applications of local culture could include a class in Bengkulu talking about a trip to Benteng Marlboro using English study about the principles of Bengkuluese own culture. In addition, this term, as we are using it, also applies to the classroom culture as the students and teacher have defined it. For example, some classes are very communicative and outgoing and enjoy presentations while other enjoy more reading and writing. In this paper is mostly considering the benefits of using local culture as content in general English courses.

Local Culture in Reading Comprehension

In national educational curriculum *the 2004 Competency Based Curriculum*, the objectives of leaning English in Indonesia are: (1) to develop the four language skills; listening, speaking, reading, and writing, (2) to develop the awareness of importance of English as means of communication and learning, and (3) to develop an understanding of another language and culture. Based on the goal of the curriculum, it is very important to find out an effective method to develop the learners' English Skills. Yet this research of this study focuses only on reading and the way how to develop it through cultural teaching.

Reading is accepted as the most essential skill for learners studying English as a foreign language (EFL). Because through reading EFL learners get exposure to the target language and they build up their language proficiency by receiving linguistic input. As reading

is a complex process getting exposed to reading material alone is not enough to achieve the writer's aim. This active process of EFL readers is explained by Anderson (1999) as follows:

"Reading is an active, fluent process which involves the reader and the reading material in building meaning. Meaning does not reside on the printed page ... (a) synergy occurs in reading, which combines the words on the printed page with the reader's background knowledge and experiences." (1999:1)

EFL readers will have better comprehension if they have cultural background knowledge about the topic they read, because they will be able to make connections between their preliminary experiences and the topic; but if the readers do not have any experiences about the topic then they will not be able make connections and that will prevent them to comprehend the text. It is also pointed by Steffenson (1987:43) that when a reader and writer share cultural assumptions and knowledge about social systems and rituals, there is a much higher level of interaction of the reader with the text than occurs when such assumptions and knowledge are not shared.

There are different mechanisms in the process of reading comprehension. Readers are envisaged to get involved in bottom-up processing or top-down processing of the reading material (Anderson, 1999), although they can also get involved in both types of processing at the same time to better comprehend the texts (Murtagh, 1989).

In bottom-up models, reading process begins with the

examination of the printed graphic representations, followed by recognizing graphic stimuli, decoding them to sound, recognizing words and decoding meanings (Alderson, 2000). According to Anderson (1999), bottom-up or data-driven processing depends primarily on the information presented by the text where that information is processed from letter features to letters and from words to meaning. In such a view, readers are expected to recognize the letters in order to read words.

Top-down processing is seen as the readers' contribution to the incoming text (Alderson, 2000), emphasizing the importance of schema in the process of reading comprehension. In top-down models, readers are expected to relate their prior experience with the text they are reading. So, schema activation plays an important role in top-down process. Karakaş and Erten (2003), for example, found that different types of reading activities done in reading classes could facilitate the comprehension of short stories simply by activating readers' schemata, which are seen as interlocking mental structures representing readers' knowledge (Alderson, 2000).

Interactive models are accepted as the most comprehensive description of the reading process. Interactive models combine elements of both bottom-up and top-down models. According to Murtagh (1989), good second language readers are those who can efficiently integrate bottom-up and top-down models. The meaning lies in the interaction between readers and the text.

Alptekin (2003) identifies three types of schema: content schema,

formal schema, and abstract schema. The content schema can be defined as knowledge of the world where it can further be divided into two different types of schema: background knowledge and subject matter knowledge. The second one is formal schema that is defined as the knowledge of language and linguistic conventions, including knowledge of how texts are organised, and what the main features of a particular genre are. The third type of schema is abstract schema - also called as 'story schema' by Alptekin (2003) - that refers to the role of cultural membership. Abstract schema involves cultural knowledge that needs to be made use of to fully comprehend a text. By comparing two groups of students who read different versions of the same short story, Alptekin (2002 and 2003) demonstrated that cultural background knowledge had a significant effect on the inferential comprehension of short stories.

Benefits of Using Local Culture as Content

These are some of the most obvious benefits of using local culture as content. These are certainly open to debate and in some ways are stereotypical, however, we are comfortable that they are applicable in many situations with many students and at a minimum, serve as a platform for debate.

1. Local culture activates the schema or background knowledge of the student - in line with the research about schema theory, which states that learners comprehend more when studying topics they are already familiar with, using local

culture give students a chance to use English on things they know. That's is, talking about theirs culture. This is especially effective in lower- level classes where student may have difficulty simply with the basic component of English. Reducing the need to learn new culture limits the 'processing load' and helps students achieve proficiency on the basic English language components (Post and Rathet:1996).

2. The students generally will be interested and motivated in talking about their own culture. If we consider the classroom atmosphere and how it develops and grow. Talking about their own culture in English will help them become more comfortable with each other and more confidents in themselves as they see their culture validated by the content in the course. In addition, this will alleviate classroom and language anxiety and the 'foreignness' of English as they use the language to talk about things they are familiar with. Therefore, the students should be focused more on the communicative message and acquire the language when they are enjoying the communication.

3. Expanding the students concept of English and its usefulness in international communication because for many of our students, English is still viewed primarily as the language of West. Therefore, when the students begin to see the many uses of English in modern world and begin to see the many ways English can help them achieve their goals, their will be more opportunities to become more motivated.

4. Using local culture as content meets the language needs of many Indonesian

students. For a majority of Indonesian students the most common thing they will do with English is use it amongst other Indonesian or visitor to Indonesia where they will be asked about Indonesia and local culture in English. Therefore, proficiency in talking about their local cultures will be useful if they do travel to any foreign country.

5. Local culture as content would be seen as meaningful since it involves students personal experiences, considers the needs of students, and its relevant to daily lives of the students (Mustafa, 2000).

Limitation of Using Local Culture as Content

Besides its benefits, there are some limitation by using local culture as content, they are as follows:

1. EFL teachers may need to develop new materials – while many international texts have become more representative of global forms of English, therefore, a teacher who wants to focus on local culture should adapt or create their own materials relevant to the culture and classroom they are teaching in. Obviously, this becomes problematic with teachers who are faced with a shortage of time and resources for materials development.

2. For some students, the study of a foreign language is exciting simply because it is foreign. Motivation is highly individualistic and while we argue that using local culture will be motivating for many students.

Conclusion

Teaching culture has played a very significant role in teaching English for

EFL learners because the link between language and culture is universally agreed upon. One can not deny that learning culture of target language is one of the primary motivating factors in language study. Again, we are faced with the question of determining what target culture of English is, and how this view of target culture relates to the

needs and practicalities of EFL learners. Therefore, in teaching EFL learners, using local culture as content of curriculum should also be considered because of its benefits.

REFERENCES

Mustafa, B, English Teaching in Indonesia: Issues and Challenges, *ESL Magazine*, Jan/Feb 2002.

Post, R. and Rathet, I. On Their Own Terms: Using Student Native Culture as content in EFL Classroom, *English Teaching Forum*, Vol. 34, No. 3 July-September 1996.

Alderson, J. C. (2000) *Assessing Reading*. Cambridge: Cambridge University Press.

Alptekin, C. (2002) "The effects of cultural knowledge on EFL reading comprehension." International Balkan ELT Conference, Edirne, Turkey: Trakya University (unpublished opening plenary speech).

Alptekin, C. (2003) "The role of cultural nativization in L2 reading: The case of inferential and literal comprehension." The Third International ELT Research Conference-Languages for Life. Çanakkale: Çanakkale Onsekiz Mart University (unpublished opening plenary speech).

Anderson, J. N. (1999) *Exploring Second Language Reading*. Canada: Heinle & Heinle Publishers.

Karakaş, M., Erten, İ. H. (2003) "An Investigation into the Effectiveness of Different Reading Activities in Teaching Short Stories". Paper presented at The Third International ELT Research Conference Languages for Life YADEM, 22-24 May 2003, Çanakkale – Turkey.

Murtagh, L. (1989) "Reading in a second or foreign language: models, processes, and pedagogy." *Language, Culture and Curriculum* 2: 91-105.

Madrasatuna, Agustus 2008

Steffenson, Margaret, 1987, The Effect of Context and Culture On Children's L2 Reading: A Review, in *Research in Reading*, Joanne Devine, ed., Washington, D.C.

Krieger, Daniel, Teaching ESL Versus EFL Principles and Practices, *English Teaching Forum*, Vol. 43, No. 2, 2005.