
Integrating Local Wisdom into ELT Materials for Secondary Schools in Semarang Based on Need Analysis

Dwi Wulandari*, Wiwiek Sundari, Cut Aja Puan Ellysafni

Diponegoro Univeristy, Indonesia

A B S T R A C T

This study is Research & Development which contains three phases (explorative, model design, and try-out). The research aims to develop a teaching material which integrates Javanese local wisdom for the students of secondary school in Semarang. Phase 1 (the explorative study) consists of two parts: book review and needs analysis (questionnaire and interview). The results of the first phase show that the existing three books do not include aspects of local wisdom. While the needs analysis show that the respondents agreed to integrate aspects of local wisdom with the benefits as follows: (a) supporting the learning process, (b) making the students understand the materials more easily, (c) enhancing the understanding of local cultures and character education. In phase 2 and phase 3 (model design and try-out in three schools), the findings indicate that integrating local wisdom, i.e. a traditional song "menthog-menthog" can enliven the classroom atmosphere. In addition, based on the respondent perception, the integration of local wisdom would enrich the knowledge of local cultures as well as help the students understand ELT texts.

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1. Introduction

One of the most important components of a culture is its language. With language, people do not only expeditiously communicate; but they also express their values, beliefs, and worldviews. When a language becomes extinct, a part of the cultural patrimony of humanity is lost (Sanches, 2008). He emphasizes the importance of language in human life since a language has two functions: as a means of communication and as a self-expression. When a language is extinct, cultural values contained in the language will also vanish. This is in line with Djawanai's (2011:14) statement: "When we lose a language, we lose a culture, an intellectual wealth, a work of art, a sophisticated tool needed to create sophistication." Since the arrival of global culture, it is likely that the attrition of minor or indigenous languages are unavoidable; such languages are at the high risk of extinction as the number of their speakers gradually declines. The decline of the minor languages is along with the development of information technology which is fast and unavoidable. Various efforts of maintaining or revitalizing such languages seem futile, if compared with the rapidness of the globalization era.

If we glance at the existence of languages in the world, the prevalence of dwindling languages (especially indigenous languages) seems quite high. For instance, according to Romaine (2006:441), more than half of 6800 languages currently spoken in the world are likely to disappear by the end of this century, and May (2000:2) identifies less than five per cent of the world's population speak indigenous languages. In Indonesian case, the decline of local languages is partly due to the dominance of the national language, Indonesian. With this regard, Djawanai (2011: 14) states that "many minor ethnic languages in Indonesia, for example, are dying

in the pressure of informal Indonesian that enjoys unrestricted freedom to penetrate all walks of life especially the life of youths.” In addition, Sanga (2011) observes that 86,7 % of languages in Indonesia are undergoing attrition. In the last three decades many indigenous languages have been extinct and many more are undergoing extinction every year. It is identified that the more diverse languages a country has, the faster the languages will be extinct. For instance, Indonesia is the second largest in terms of language number after Papua New Guinea. Papua New Guinea has 867 languages and Indonesia has 706 local languages (Purwo, 2009: 2003)

Seeing such a bitter fact about indigenous languages, as a language practitioner, it is imperative to make an effort of maintaining the local languages (e.g. Javanese local wisdom) by incorporating them into English Language Teaching (ELT) materials. Local wisdom may appear in various forms such as clothes, food, authentic artefacts, music, dances, films, etc. (Barfield & Uzarki, 2009:3). Elements of local wisdom can also be found in language in the forms of wise words, proverbs, songs, narratives such as folk tales, myths, legends, etc. Narratives which used to be oral traditions contain local wisdom such as philosophy, norms, and behaviors (Sulistiyorini, 2011:1). To name a few, folktales such as “Malin Kundang” and “Batu Menangis” in West Sumatra tell about rebellious sons who deny their own parents. “Rara Mendut and Panacitra” in Central Java and “Layon Sari and Jayaprana” in Bali deal with true love and sacrifice. In general, moral values in traditional stories can be divided into three types: individual morals (faithfulness, courage, sacrifice, honesty, justice, wisdom, hard work, etc.), social morals (community self-help, mutual help, affection, harmony, helping others, etc.), and religious morals (faith to God, submissive attitude, etc.) (Sulistiyorini, 2011:2).

1.1 Previous Studies

There have been some studies about local wisdom or local cultures integrated in English Language Teaching (ELT) in secondary and high schools. For instance, Barfield and Uzarski (2011:2) tried to integrate indigenous cultures into English Language Teaching (ELT) for the students whose countries are multilingual. Having lived and worked overseas over 20 years, Barfield and Uzarski realized that most EFL programs use curricula from English-dominant countries such as the United Kingdom, the United States, and Australia. They designed English teaching materials for elementary and advanced levels based on the collection of indigenous cultures selected from various areas, among other things, Maori Tattoos (New Zealand), Bantu Storytelling (Mozambique), Beading and Mathematics (South Africa), Star Quilts (North American Indians). Guthrie (2013) studied about ELT at secondary schools in Ontario, Canada as a place to learn local wisdom. The research results show that some elements of local wisdom emerged in the English learning process. The teacher attempted to relate literary teaching and practice in class to the students’ life learning, life theme emphasis, self-experience, self-reflective learning, and individual needs. Kaltsum (2014) highlighted globalization issues related to national identity. Globalization can influence all aspects of life including education. In foreign language teaching (English) integrating foreign culture is unavoidable. Accordingly, to maintain national identity, it is necessary for English teachers to integrate elements of local cultures (local wisdom) in foreign language teaching for young learners.

This research aims to utilize local wisdom or cultures as one of the ways to make the students learn English more easily and to find out some difficulties in integrating local wisdom or cultures in ELT materials confronted by teachers and learners. This study can be beneficial in the near future since by integrating local wisdom or cultures the students may have more knowledge about their own cultures and local wisdom or cultures may also help the students understand English lesson better owing to their familiarity with their own cultures. Hopefully, local wisdom/ cultures or languages can be maintained, not suffering from attrition despite the globalization era.

1.2 Teacher and student perception in learning English

In language learning, both students and teachers start the process bringing their own perceptions of how the learning process is taking place. These perceptions are beliefs about what is going to happen in the learning process. It is a belief that certain process will happen and that certain result will take place. When teachers have a particular belief on what support the learning process he will tailor the teaching method and materials in a way that is in line with such belief (Yufrizal, 2017). At times, teachers’ perception can also influence teacher attitudes in teaching the students, showing particular motivation, and genuine concern of students’

progress in learning (Mazlum, Cheraghi, & Dasta, 2015).

Likewise, students also have their own particular perception in entering the learning process. They have expectation of what they are going to learn. Such expectation may arise from their educational background or their previous learning experience and the goal in learning (Hirata, 2018). Students bring their prior knowledge to construct 'meaning' from the points they are learning (Husseini, 2018). This perception will also definitely influence how language point is being learned, as the perception may create different motivation to learn, and this will create willingness to put effort to learn. On the other hand, the motivated students may perform less optimal if the learning process do not meet their perceptions.

2. Methods

This research design employs Research & Development (R&D). Sukmadinata (2008:164) defines R&D as "A process or steps to develop a new product or to complete an existing product which can be justified". Further he states that the product is not only a hardware such as books, modules, teaching aids in the classroom or laboratory, but also a software such as computer programs for data analysis, teaching-learning process in the classroom library or laboratory, or models of education, learning, training, guiding, evaluation, management, etc."

The research team employed two methods, i.e. descriptive, and evaluative. Descriptive method was used to collect preliminary data taken from the existing course books, which were used to compare them with new developed teaching materials, and from the research subjects (teachers and learners).

Descriptive method was used to collect preliminary data taken from the existing course books (which were used to compare them with new developed teaching materials), and from the research subjects (teachers and learners). Evaluative method was used to evaluate a try-out of developed teaching materials which integrate local wisdom or local cultures, especially those found in northern coastal parts of Central Java. Teaching materials were developed through try-out and after the try-out, the research team conducted evaluation by conferring with the school English teachers.

The current research of R&D implemented 3 (three) phases in its process, namely (1) explorative study, (2) model development, and (3) model try-out. Three secondary schools involved in the research process of English teaching materials development were SMP ISLAM AL-KAUTZAR, Jl. Brotojoyo 3, SMPN 7, Jl. Imam Bonjol, SMPN 34, Jl. Taman Tlogo Mulyo.

At the first phase (explorative study), the data were collected from the documents (existing handbooks) and questionnaires were provided to the research subjects at the three schools (81 students, 6 teachers, and 3 principals). In addition, to get more information for the needs analysis, the team interviewed them while filling in the questionnaires. For the second phase (model development), the team designed the teaching materials by incorporating local wisdom and then the new design was checked internally (by the team members) and externally (by the teachers as the research subjects). Then, the new teaching materials (one unit) were tried out to the three classes (81 students) at three schools, and this is referred to as model try-out stage. For the last (evaluation), the research subjects were again provided with questionnaires and were interviewed to get more feedback for the teaching and learning experiences with the new teaching materials.

3. Results and Discussion

3.1 Explorative Study : Book Review and Needs Analysis

3.1.1 Book Review

The three textbooks (Book 1 – "Effective English"- EE for short (Kurniawan & Faris, 2015); Book 2 – "When English Rings Bells" –WERB (Khatimah, Gunawan, & Wachidah, 2014); Book 3 – "English In Focus" –EIF (Wardiman, Jahur, & Sukiman, 2008) aim to improve the students' ability to communicate in English. The points more emphasized in these books, however, are the activities targeted to improve the listening and speaking skills.

The strength of the three textbooks is, among others, that the books are equipped with more pictures so that it will be easier for the students to understand the exercises and instructions in their first language (Indonesian) as well as the key answers in the appendices, except Book 2. Therefore, the students are able to do the exercises or activities despite the teacher's absence, except for pronunciation drills. In addition, word choices also refer to daily languages so that it is easy to comprehend. Another advantage of Book 1 is at the end of each lesson it is accompanied with fun activities (Let's have Fun) such as English songs (7 items),

Crossword Puzzle (3 items), a game like a long tape containing readable words (1 item).

However, we took some notes for Book 1. First, even though this book is claimed under “Communicative Approaches” paradigm, there are some exercises/activities which are still structural-based (Matching, Filling in the blanks, True-False). There are no activities which are communicative-based such as Information Gap, Jig-saw, Role Play, etc.

Book 2 is focused only on the communicative approach, as all of the units show lessons and exercises on conversations, including greeting, introduction, and simple descriptions of habits. The typical exercises include asking students to create conversations based on the described occasions. There is no introduction of any traditional living and items. This book also has many songs introduced to help learners enjoy the lessons. The songs are taken from the easy one (children song such as Bingo), and a rather difficult one (such as If You Believe).

In general Book 3 does not contain aspects of local wisdom, only one topic which contains local wisdom, i.e. a fable (Sang Kancil) in Unit 6, p.15. There are even several exercises equipped with pictures which contain fast food, non-Indonesian food. In addition, there are some pictures and exercises exposing non-traditional market (grocery stores). However, we could find one reading passage (two paragraphs) with the picture of a farmer who ploughs his rice fields using buffalos.

3.1.2 Needs Analysis

Needs Analysis is based on the questionnaire provided for six teachers SL and DP, teachers at SMP AK; YPA and SI, teachers of SMP 7; and MJ and SDS, teachers at SMP 34) and 87 students (taken from three classes) at the three schools. All of the teachers are female, with the age range of between 45 – 55, and all of them are holding bachelor degree in English.

3.1.2.1 Teacher Perception

The questionnaire consists of 19 questions related to the aspects of curriculum and local wisdom and was provided for 6 English teachers as the research subjects. When they are asked about their knowledge about local wisdom, most of the teachers (83%) have heard about the term local wisdom such as traditional houses, foods, dances, etc. Most of them (83%) heard the term from books/newspapers and few of them (17%) from seminar/workshop. In the light of the significance of local wisdom in our daily life, all the respondents (100%) stated that aspects of local wisdom need to be integrated in English teaching materials with the following reasons: (1) the students will be more familiar with their own cultures than foreign cultures, (2) local wisdom will strengthen the students' character as a basic modal to master English, and (3) local wisdom will broaden the students' insights about Indonesian cultures.

The subjects' statement concerning the need to integrate aspects of local wisdom is in line with Guhtrie's (2013) study of ELT at secondary school in Ontario, Canada in which some elements of local wisdom were integrated in the process of teaching and learning English. In addition, these teachers were also motivated to integrate local wisdom in ELT to support character education. This motivation is similar to the result of the research conducted by Sukarno (2012). Meanwhile, the subjects' statement that integrating local wisdom may improve the knowledge of Indonesian cultures confirms Barfield & Uzarki's (2011) study of integrating local cultures in ELT which can enrich the students' local cultures.

Majority of the respondents (83%) stated that integrating aspects of local wisdom may help the students to understand English more easily since it conforms to the scientific approach-based curriculum and the learning process is adjusted to their environments. In addition, by integrating local wisdom in ELT, the students are supposed to improve their behavior/character both at home and at school. In addressing the benefits of integrating local wisdom in ELT materials, most of the respondents (83%) stated that integration of local wisdom may support the learning process and make the materials easier. Besides, integration of local wisdom may improve the students' character as well as the teaching material authenticity as confirmed by 67% of the subjects.

The types of local wisdom which can be integrated into ELT – based on the subjects' choice – are put in order as follows: folk tales (83%), traditional houses and foods (67%), traditional ceremonies/rituals (33%), and traditional games and weapons (17%). Furthermore, each respondent illustrated each type, such as “gado-gado” (mixed vegetables), “es campur” (mixed ice), “nasi goreng” (fried rice).

The types of language skills in which local wisdom can be integrated are listed as follows (Question 13): speaking and reading (100%), writing (67%), listening (50%). Furthermore, the respondents explained that

integrating local wisdom was not easy and it would take time to select the materials, to organize the materials containing local wisdoms, and to arrange the materials sustainably. In addition, local wisdom as knowledge should not only be read but also practiced, and choosing materials integrating local wisdom should be adjusted to the students' character.

In integrating local wisdom aspects into ELT materials, as asked in Question 14, teachers might encounter some obstacles, namely teaching materials (50%), organizing exercises, the students' unfamiliarity with aspects of local wisdom, reducing the materials authenticity (each of which has the percentage of 30%). Despite various obstacles confronted in integrating aspects of local wisdom in ELT materials, all respondents (100%) agreed with such integration as is asked in question 15. The reasons for it are as follows: integrating local wisdom may support the learning process, strengthen the students' character, and show the special characteristics of local culture which remain stable, not eliminated by the era of globalization.

As shown in the response to question 18, the teachers chose the following types of text; procedure (83%), narrative (67%), recount (50%), and descriptive (33%) to be used to integrate local wisdom into the materials. They showed example that procedural texts can be used to elaborate the process of making traditional foods such as "gado-gado" or "gudangan" (mixed vegetables), while narrative texts can be used to narrate stories of folk tale such as "Jaka Tarub, Rara Mendut & Panacitra", etc. Likewise, descriptive texts can be used to describe traditional houses, ceremonies, weapons, etc clearly. The ways or methods used to integrate aspects of local wisdom in ELT materials can be implemented by connecting aspects of local wisdom with ELT materials, by using pictures, composing sentences, using games (crossword puzzles), sequencing or comparing and contrasting the local cultures and the target cultures, and giving samples of local cultures to be integrated in ELT materials as well as delving the potentials of existing local wisdom.

In short, the subjects could appropriately understand the concepts of local wisdom, and aspects of local wisdom need to be integrated in ELT materials in spite of confronting some obstacles. In addition, the respondents agreed that integrating aspects of local wisdom in ELT materials can be beneficial for broadening the students' knowledge and character.

3.1.2.2 Student Perception

The questionnaire consists of 14 questions: 8 questions are related to English learnt informally (private course) or formally (elementary school or secondary school) and 6 questions deal with local wisdom. Of the three schools, majority of the students (72%) did not take a private English course, and only a few students (14%) did it since the fourth grade of elementary school. The types of private English course attended by the students are, among others, course institution (4.3%), extra-training (*Bimbingan Belajar*) – 8.3%, and a private course at home (14.3%). Meanwhile, the students started to learn English since kindergarten (41%), 1st grade of elementary school (43%), and 4th grade of elementary school (32%).

The portion of English learnt by the respondents at the three schools are, among other things, explanation and exercises with pictures (53.3%), and reading (29.6%). Meanwhile the types of favourite English lesson are, among others, reading (33%), theories of grammar (7%), grammar exercises (7%), conversation (35.6%), writing exercises (19%), listening (15.6%), vocabulary exercises (20.3%), and games (31%). The obstacles or difficulties in learning English confronted by the students are, among others, vocabulary (28%), grammar (37.3%), conversation (3.8%), unfamiliar topics (7%), listening materials (28.3%), uninteresting teaching materials (1.5%), and teaching methods (8.6%).

More than half of the students (56.6%) know about local wisdom, and the types of local wisdom with which the respondents are familiar are, among others, traditional houses (28%), traditional foods (82%), folktales (66%), and traditional ceremonies/rituals (32.5%). In addition, if aspects of local wisdom were integrated in ELT materials, majority of the students (89.6%) are familiar with and they help the students to understand English more easily. Majority of the students (89%) also stated that they like reading passages about local wisdom since (1) it is easier for them to understand it (39%), (2) they understand not only local cultures but also English learning (18%), (3) it is more interesting and not boring (8.3%), (4) they are more familiar with local cultures (7%), and (5) it can broaden their knowledge (10.6%).

3.2 Model Development and Try-out

From the result of the needs analysis, the team developed a model of teaching materials by integrating aspects of local wisdom for the 7th grade of secondary school. In the light of elementary teaching materials

and very limited time for Research and Development (R &D), the team developed one unit containing aspects of local wisdom. In Unit 5 of Book 2 (WERB), there is a song of “How many Pets do you have?”. For the research purpose, this song is integrated with a Javanese song “Menthog-Menthog”. Since the song contains a moral lesson, it is considered as the local wisdom which can be integrated in the teaching materials. The song teaches people not to practice a bad habit of sleeping in the morning, not willing to work hard. The following table shows the comparison between the existing unit in the left column (A) and the modified one in the right column (B).

A : the Existing Unit		B: the Modified Unit	
Chapter V : How many pets do you have?		Unit 5: Domestic Animals	
In this chapter, I will learn to:		In this unit, you are going to learn:	
<ul style="list-style-type: none"> - count things - count animals - name public places 		<ul style="list-style-type: none"> - about types of domestic animals. - about characteristics of domestic animals. - about parts of animal’s body. 	
A. 1	Listen and repeat (things)	T. 1	Listen to the following song “Menthog2”?
A. 2	Observe and name the objects.	T. 2	Comprehension questions
A. 3	Look at the pictures and make sentences in pair-work. (stationary)	T. 3	Observation – Identify any domestic animals in your surroundings or at home.
A. 4	Look at the pictures and make sentences. (furniture)	T. 4	Look at the pictures. Match the pictures with the nouns in the box. (various domestic animals)
A. 5	Look at the pictures and make sentences. (cooking utensils)	T. 5	Spell and pronoun the names of domestic animals above.
A. 6	Please describe the pictures (furniture)	T. 6	Listen to your teacher reading the words and repeat after him/her.
A. 7	Write sentences in the table below using the information given. (stationery)	T. 7	Look at the pictures. Name the animals and write down the names and number of the animals.
A. 8	Write sentences in the table below using the pictures given.	T. 8	Look at the pictures. Match them with the nouns/phrases in the box
A. 9	Listen to your teacher reading the words and repeat after him/her. (domestic animals)	T. 9	Look at the pictures. Match them with the nouns/phrases in the box (parts of the animal’s body)
A.10	Observe the pictures. Name the animals. Write down the name and the number of the animals.	T.10	Match the animals (column A) with the sounds produced (column B).
A.11	Please describe the pictures. (the zoo)	T.11	Make 5 sentences based on Task 10.

Note : A = Activity; T = Task

It is necessary to note that Chapter V in Book 2 does not focus on the topic (Pets) since the topic of pets only appears in three activities (Activities 9, 10, 11). In the modified unit, the whole activities or tasks focus on domestic animals and a Javanese song (Menthog-Menthog) which was integrated at the beginning of the unit.

Prior to the try-out, the modified teaching materials were internally reviewed in terms of language, organization, and content. Then the schedule for the try-out was arranged by the three schools. The teaching materials consists of two parts: Teacher Manual accompanied with a key answer and a Student Worksheet. During the try-out the team took pictures, observed, recorded the class and made field notes where necessary. After the try-out, the teachers and the students were provided with the questionnaire concerning their response and impression on the material.

3.3 Teacher Response

The questionnaire contains 10 questions based on the Likert model with the score range from 1 to 5 (strongly disagree – strongly agree) and the research subjects filled in the questionnaire. In general, they gave a positive response toward the try-out of teaching materials integrated with aspects of local wisdom. Particularly, all of the subjects (100%) agreed that the use of local wisdom in the form of a Javanese song ‘Menthog-menthog’ could help the teacher enliven the class atmosphere (Statement 1).

The positive class atmosphere can be seen from the two schools (SMPN 34 and SMP-Al-Kautzar) where the teachers played the song with video and the students sang together and several students came forward to dance accompanying the song. It was quite hilarious but the students were more excited to join the English class due to the aided IT.

In addition, all respondents (100%) agreed that local wisdom could help the teacher motivate the students to be keen on English (Statement 2) and ease the students to understand English vocabularies (Statement 3). Another benefit of integrating local wisdom in ELT materials was to help the teacher teach about manners (Statement 4).

Statements from 6 to 10 which negate aspects of local wisdom such as “wasting time so that the learning process is not effective” (no 6), “not helping enliven the classroom atmosphere” (no 7), “not helping the students understand English vocabulary” (no 9), not helping the teacher motivate the students to work harder” (no 10) need further observation despite the respondents’ disagreement (100%). The respondents also made some additional notes, among other things, “the portion of local wisdom should be increased, not just for opening session”, “the use of local wisdom in English learning may enliven the classroom atmosphere, and “there should be a Javanese song in several topics, if need be, a modern Javanese song”.

3.4 Student Response

The questionnaire consists of 10 statements based on Likert scale with the score range from 1-5 (strongly disagree – strongly agree). From the questionnaire, most of the respondents (80%) agreed that aspects of local wisdom (Menthog-Menthog) could enliven the classroom atmosphere (Statement 1), and more than half of the respondents (60%) stated that local wisdom helped them understand English vocabulary more easily (Statement 2). In addition, majority of the respondents agreed that local wisdom also enriched their knowledge about local cultures (Statement 3), helped the respondents understand character education or human behavior (Statement 4), and made the English lesson more interesting as well as improve the students’ motivation (Statement 5).

On the other hand, in general the respondents did not agree with the statements (from 6 to 10) which negate the use of local wisdom in ELT materials. For instance, more than half of respondents (69%) did not agree that the use of local wisdom in ELT was time-consuming so that the learning process was not effective. In addition, most of the respondents (85%) did not agree that local wisdom in ELT did not enliven the classroom atmosphere.

4. Conclusions

The exploration phase consisted of two parts, namely book review and needs analysis in which the data were gained using questionnaire and interview. The results of book review show that the three books do not include aspects of local wisdom. The needs analysis shows that integrating aspects of local wisdom into ELT materials is required as it has the following benefits: (1) supporting the learning process, (2) helping the students understand the materials related to local cultures, and (3) enhancing the knowledge of local culture and character education as well as maintaining the exposure of local language (Javanese).

Based on the team’s observation and the respondent perception after the try-out of the materials, it can be concluded that integrating aspects of local wisdom in ELT materials may have some benefits as follows: (1) enlivening the classroom atmosphere since the opening session is accompanied with the song (video), (2) the local wisdom would enrich the students’ understanding about local cultures, and (3) the integration of local wisdom would help the students understand the English texts more easily.

Based on the teachers’ perception, the most possible obstacles encountered by them are materials selection of local wisdom, arranging the forms of exercises, and difficulty in understanding concepts of local wisdom.

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