

Investigating the Local Folktales in the English Language Teaching Textbooks: A Case from Central Sulawesi

Hastini, Desrin Lebagi*, Siska Bochrari, Mukrim and Wahyudin

**Faculty of Teacher Training and Education, Tadulako University,
Central Sulawesi 94118, Indonesia**

***Corresponding author's e-mail: desrinlebagi@yahoo.co.id**

Received: November 4, 2022 Revised: May 15, 2023 Accepted: September 20, 2023

Abstract

As a culturally diverse country, every region in Indonesia has local wisdom that must be passed down from generation to generation. Folktale is a type of local wisdom shared by every Indonesian tribe. Pamona tribe has potential folktales that could be incorporated into English learning materials. This integration will not only benefit ELT, but will also help to preserve the local heritage. This descriptive study attempted to investigate the inclusion of local folktales in English teaching materials in the South Pamona Sub-district, Central Sulawesi. The researchers used interviews, observation, and document analysis to collect data. An English teacher and some high school students from the South Pamona Sub-district served as informants. The documents were EFL teachers' English textbooks. The data were examined using an interactive model. The findings revealed that all the folktales found in English textbooks originated outside Sulawesi. As a result, this study suggests that it is critical to document the existing folktales in South Pamona so that EFL teachers can use them in English teaching materials to preserve and appreciate local wisdom among Indonesian learners.

Keywords: Local wisdom, Folktales, ELT materials

Introduction

According to the 2013 curriculum, the ability to identify the type of reading text and understand the text's function and generic structure of the text is one of the competencies of knowledge of English subjects in Junior High School. The narrative text is a type is taught in junior high school English class IX. According to (Anderson & Anderson, 2003), a narrative text tells a series of events that are chronologically connected and intended to entertain the reader. Thus, a narrative is a type of text that tells a series of past events in chronological order, to entertain the reader. In addition, the narrative text implies moral values represented by each shop/character in the story.

Generally, several folktale texts are embedded as examples to achieve basic competence in narrative texts. As a multicultural country, every region in Indonesia undoubtedly has folk tales that have been passed down from generation to generation, and the existence of these folktales can be echoed through internalization in learning at all levels of education. Folktale is an integral part of Indonesia's cultural and historical heritage. Folktale, generally tells the story of an incident in a location or the origin of a location. Folktale is an important part of Indonesia's cultural and historical heritage. Folktale, in general, tells of a legend or the origin of a place that is generally passed down orally from generation to generation. Folktale not only entertains listeners and readers, but also serves various purposes. Folktale, according to (Kanzunnudin, 2017). It serves as a means of education, media to collectively legitimize social institutions that all members of society must obey, media to disseminate good and religious values, and as a means of criticism or social protest.

Local wisdom in Indonesia, which varies by region, must be taught to children. As a result, the Indonesian government tries to introduce students to the culture of their surroundings. One approach is to incorporate local wisdom as supplementary material to learning. Internalization of local wisdom in learning seeks to shape students' character through its exemplary values. Furthermore, according to (Raodah et al., 2022), teaching students local wisdom values is a means of developing student character. Students who value local wisdom can build a fortress against foreign cultural influences very different from our culture. Furthermore, the age of students is vulnerable to being influenced by the times.

The Pamona tribe is an Indonesian ethnic group in the Poso regency, Central Sulawesi. As with other tribes, the Pamona also possesses folktales such as Ngkai Tabuyanggi, Lasaeo, Tando Duwangko, etc. Historically, these stories were frequently passed down orally from elders to children. However, folktale narratives are becoming increasingly rare today. If not addressed quickly, this situation erodes children's knowledge of local wisdom. Teaching materials have much potential to introduce folktales to the younger generation. In response to this situation, this study aims to look into the internalization of Pamona's folktale in English learning, specifically in class IX teaching materials that include teaching narrative texts.

Literature review

A narrative is a description that tells something or a series of events, actions, or circumstances sequentially from beginning to end in order to show a series of relationships with one another. The language is an exposition written in a narrative style. Biographies, stories, romances, novels, and short stories are examples of this type of essay. (Hs, 2007) Furthermore, narrative is a type of discourse that attempts to narrate an event as if the reader witnessed or experienced it firsthand. As a result, the most important element in a narrative is the element of action. What happened was simply the result of people's actions over time. The narrative is more about a dynamic life unfolding over

time. (Keraf, 2004) Furthermore, a narrative is a story told through a series of events or events. (Marahimin, 2010)

Cultural heritage in Indonesia, a multicultural country with 1,331 ethnic groups, includes customs/traditions, regional dances, folk songs, regional languages, folktale, and other cultural heritages.

Folktale is an essential component of Indonesia's cultural and historical heritage. Folktale, in general, tells the story of an event that occurred in a location or the origin of a location. Characters in folktales are typically depicted as animals, humans, or gods. According to (Gusnetti et al., 2015), Folktale is part of the Indonesian nation's cultural and historical wealth. In general, folktale tells the story of an event that occurred in a location or the origin of a location. Folktale characters are typically represented as animals, humans, or gods.

Local wisdom is a language in literary works, both spoken and written. Local wisdom can be found in folktales, songs, proverbs, advice, slogans, and ancient books embedded in everyday behavior. This local wisdom will manifest as a traditional culture, be reflected in the values that apply to specific community groups. Local wisdom is expressed through words of wisdom (philosophy) in the form of advice, proverbs, rhymes, poetry, folktale (oral stories), And so on; social and moral rules, principles, norms, and rules that comprise a social system; rites, ceremonial or traditional ceremonies, and rituals; and habits that are observed in daily social interactions. Folktales convey to future generations values that must be emulated in social interactions. (Haryanto, 2013)

Several researchers have researched the internalization of local wisdom in learning, specifically language teaching. Local wisdom and its implications for learning have been studied by (Nasir & Andriani, 2020; Ningsih & Kara, 2021; Raodah et al., 2022; Suwarti et al., 2020). The findings of this study show that every ethnic group has local wisdom that can be internalized in learning. Local wisdom is effective in increasing students' enthusiasm and motivation incorporating for learning, which has an impact on increasing learning and character building. It can also be used to preserve cultural heritage.

Following that, the current study investigated the incorporation of local wisdom in English language teaching. However, it was more concerned with internalizing Pamona folktale into ELT. Because research on the use of the Pamona ethnic folktale in English learning has never been done before, the findings of this study will be useful in developing future teaching materials.

Research methodology

In this study, the researcher used qualitative research. Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions and uses descriptive analysis. (Sugiyono, 2008) This research used descriptive analysis.

It is a set of scientific procedures used to describe a real-world phenomenon. (Sutedi, 2009) This analysis is well-suited to investigating and describing the existence of folktales possessed by the Pamona tribe in teaching English, particularly in the narrative. The relevant data in qualitative research are derived from four field-based activities: interviewing, observing, collecting and examining (materials), and feeling. (Yin, 2014) Therefore, this research collected through observation, interview, and document analysis. Moreover, source data triangulation was conducted to do the validation. The document was an English textbook used to teach Ninth grade students at SMPN 3, South Pamona, and the informants included an English teacher and some students. Furthermore, the collected data were analyzed using an interactive model proposed by Miles and Huberman: data collection, data reduction, data display, and drawing conclusions, and verification. (Miles & A. Huberman, 1994)

Finding and discussion

The findings are presented based on the objective of this study which was to investigate the inclusion of local folktales possessed by the Pamona Tribe in English Language Teaching in a Junior High School.

Following a review of the syllabus, it was discovered that one of the basic competencies that students must achieve is the ability to understand the social function, text structure, and linguistic elements of narrative texts in the form of folktales, depending on the context in which they are used. In addition, in order to achieve this basic competence, the teacher employed an English textbook for class IX titled think globally act locally, as shown in figure 1.

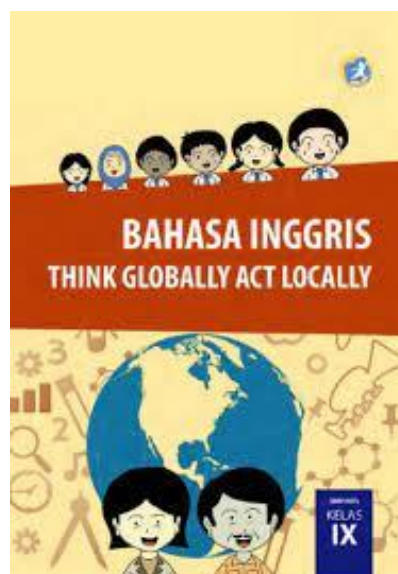


Figure 1 English textbook

The government prepared this student book to impliment 2013 Curriculum. By using English as a means of communicating, thinking, and processing feeling, the presentation of this book employs a text-based learning approach, both spoken and written. Understanding text types, rules, and context is emphasized to assist students in grasping the meaning contained in a text and presenting information, ideas, thoughts, and feelings. This book contains a variety of text types. One of these is narrative text. In this English textbook, folktales are included to teach narrative text. A Folktale is a story that originated in a community and evolved in society in the past, and it is the hallmark of each nation’s culture and history. Myths, legends, and fairy tales are the three types of folktales. (Danandjaja, 1991) Sangkuriang and The Golden Star-fruit Tree are two folkloric narrative texts used by the teacher. The first one is Sangkuriang, as shown in figure 2 below.

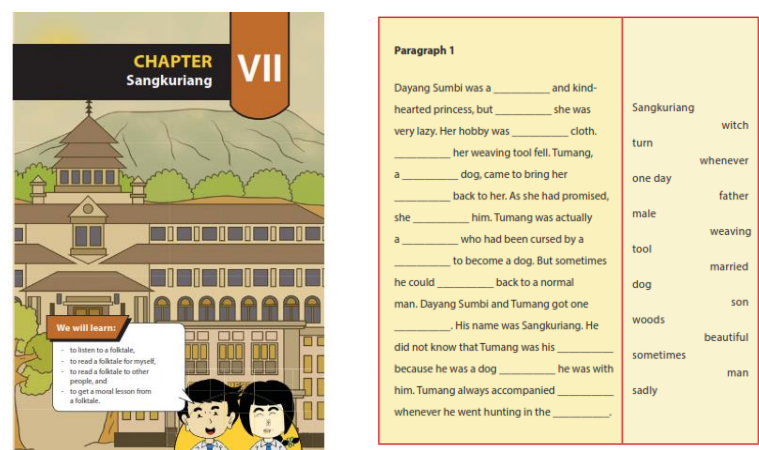


Figure 2 Sangkuriang text

Sangkuriang is a well-known legend from West Java. This legend tells the story of the creation of Mount Tangkuban Perahu, which is now one of Bandung’s most popular tourist attractions. In addition to Sangkuriang’s text, this book contains a folktale from Vietnam entitled “The Golden Star-Fruit Tree.” It is shown in the following figure 3.

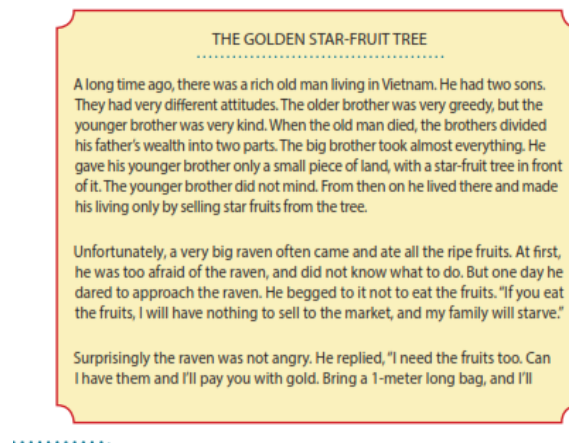


Figure 3 The golden star fruit text

The two folktales mentioned above are from outside of Sulawesi and unfamiliar to the students. On the other hand, the school where the research took place is located in South Pamona, where most of the residents are Pamona Tribe members. The Pamona tribe, like other ethnic groups, has folk stories such as, Ngkai Tabuyanggi, Tando Bancea, Lasaeo, etc. These stories are ideal for use as supplementary material when teaching narrative topics to students. Using those local folktales in narrative text learning not only strengthens the character through implicit and explicit messages; but also increases students' familiarity with their home culture. This is in line with research findings that reveal folktale can help shape children's character because it contains many moral and noble values. (Juwairiah, 2017). Additionally, local wisdom incorporated into English Statistically, learning positively impacts students' abilities to use English as a Communication Tool in everyday life compared to those taught using traditional strategies. (Nasir & Andriani, 2020)

In response to a question about incorporating Pamona tribe local stories into English learning, the teacher, as an informant, stated that, in practice, existing local stories have not been integrated into English learning. In teaching narrative texts to her students, she only uses books provided by the government as the primary learning resource. The statement was confirmed as accurate by responses from several students who stated that they learned no additional material or stories while studying the topic of narrative text.

Furthermore, the teacher mentioned the absence of local folktales in English learning because these stories were generally passed down orally, and there needed to be written documentation containing existing local stories. She also stated that incorporating local stories into learning is extremely beneficial in preserving and sustaining local wisdom. Ideally, a teacher must be creative and capable of incorporating local culture into the learning process at school to provide enthusiasm and motivation for students in class. Teaching materials are a learning tool that requires teachers' creativity or ability to innovate. (Ningsih & Kara, 2021)

Currently, information and technology are evolving at a breakneck pace. The presence of Internet facilities can impact the erosion of students' interest and knowledge of their local wisdom. They are more concerned with video games and social media. They also only have a little time to listen to the folktales legacy. This was proven when student informants were asked questions about local folktale's they were familiar with. Some of them mentioned folktales from Sumatra, specifically Malin Kundang. Only two students mentioned Ngkai Tabuyanggi. They also admitted to rarely hearing folk tales from older people.

Conclusion

To summarize, the Pamona tribe's local stories have not been integrated into English learning due to the absence of written documentation of the Pamona's folktales that might be supplementary material in teaching narrative for Ninth-grade students. The result of this study will provide beneficial information for the local educational board to better integrate local wisdom into teaching and learning. Additionally, as a response to this discovery, future studies could look into the existing Pamona's folktales and document them in writing or even create an English textbook that integrates local wisdom on it.

Acknowledgement

We want to thank the Faculty of Teacher Training and Education, Tadulako University, for the unending support through the DIPA fund.

References

- Anderson, M., & Anderson, K. (2003). *Text types in English 1-2*. South Yarra, Australia: Macmillan Education.
- Danandjaja, J. (1991). *Folktale Indonesia: Imu gosip, dongeng dan lain-lain*. Jakarta, Indonesia: Pustaka Utama Grafiti.
- Gusnetti, Syofiani, & Isnanda, R. (2015). Struktur Dan Nilai-Nilai Pendidikan Dalam Cerita Rakyat Kabupaten Tanah Datar Provinsi Sumatera Barat. *Jurnal Gramatika*, 1(2), 183-192.
- Haryanto, J. T. (2013). Kontribusi Ungkapan Tradisional dalam Membangun Kerukunan Beragama. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 21(2). 365-392.
- Hs, W. (2007). *Bahasa Indonesia: Mata kuliah pengembangan kepribadian di Perguruan Tinggi*. Jakarta, Indonesia: Gramedia Widia Sarana Indonesia.
- Juwairiah. (2017). Membentuk Karakter Anak Usia Dini dengan Mengenalkan Cerita Rakyat Dari Aceh. *Bunayya: Jurnal Pendidikan Anak*, 3(1), 1-18.
- Kanzunnudin, M. (2017). Menggali Nilai dan Fungsi Cerita Rakyat Sultan Hadirin dan Masjid Wali At-Taqwa Loram Kulon Kudus. *Jurnal Kredo*, 1(1), 1-16.
- Keraf, G. (2004). *Argumentasi dan Narasi*. Jakarta, Indonesia: Gramedia Pustaka Utama.
- Marahimin, I. (2010). *Menulis Secara Populer*. Jakarta, Indonesia: Dunia Pustaka Jaya.
-

- Miles, M. B., & A. Huberman, M. (1994). *Qualitative Data Analisis*. London, UK: Sage Publications
- Nasir, A., & Andriani, A. (2020). Kearifan Lokal dalam Pembelajaran Bahasa Inggris: Sarana Meningkatkan Keterampilan Pelajar Bahasa Inggris Dewasa. *Pepatudzu : Media Pendidikan Dan Sosial Kemasyarakatan*, 16(2), 133.
- Ningsih, N., & Kara, Y. M. D. (2021). Pengembangan Bahan Bacaan Bahasa Inggris Berbasis Budaya Lokal Ende-Lio untuk Siswa Sekolah Menengah Pertama. *Edukatif : Jurnal Ilmu Pendidikan*, 4(1), 289-297.
- Raodah, I., Maryatin, & Ratnawati, I. I. (2022). Kearifan Lokal Masyarakat Dayak Benuaq dalam Cerita Rakyat Kabupaten Kutai Barat dan Internalisasinya dalam Pembelajaran Drama Kelas VIII di SMP Darun Najah Balikpapan. *Jurnal Basataka (JBT)*, 5(2), 368-380.
- Sugiyono. (2008). *Metode penelitian pendidikan : (pendekatan kuantitatif, kualitatif dan R & D)*. Bandung, Indonesia: Alfabeta.
- Sutedi, D. (2009). *Penelitian Pendidikan Bahasa Jepang*. Bandung, Indonesia: UPI Press.
- Suwarti, S., Laila, A., & Permana, E. P. (2020). Pengembangan Media Komik Berbasis Kearifan Lokal untuk Menentukan Pesan dalam Dongeng pada Siswa Sekolah Dasar. *Profesi Pendidikan Dasar*, 7(2), 140-151.
- Yin, R. K. (2014). *Case study research: Design and methods (5th eds.)*. Thousand Oaks, CA: SAGE Publications.