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editor@asian-efl-journal.com

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A Comparison of the Accuracy of Mean & Mean and Mean & Sigma Methods to Estimate the Development of the Student Cognitive Abilities

Anak Agung PurwaAntara¹, Made Kerta Adhi²

^{1,2}Institute of Teacher Training and Education Saraswati, Indonesia

Email: purwa.antara@gmail.com; kadhi358@gmail.com

Abstract. This study aims to determine (1) differences in the accuracy of the *Mean & Mean* and *Mean & Sigma* methods in estimating the development of students' cognitive abilities; (2) the development of grade 4, 5, and 6 elementary school students' ability in mathematics, and (3); characteristics of learning achievement test of grade 4, 5, and 6 elementary school which was used in this study. This study is empirical research using vertical equating methods conducted in elementary school grade 4, 5, and 6 in the district of Tabanan Bali with a sample of 777 students consisted of 257 students grade 4, 260 students grade 5, and 260 students grade 6. The instrument of research applied in this study was mathematics learning achievement mixed-model test that was analyzed using the classical and item response theory (IRT) approach with the Parscale program from Muraki and Bock (1997). The results of the study show that (1) the method of Mean & Sigma is slightly more accurate than the Mean & Mean method in estimating the development of students' cognitive abilities. The RMSD value that produced by the Mean & Sigma method is smaller than the Mean & Mean method; (2) the cognitive abilities of students in mathematics increased along with the increase in class rank; (3) the mathematic learning achievement test for grade 4, 5, and 6, of elementary schools have qualified as good tests after going through both qualitative and quantitative analysis. All three test packages have a good location value, respectively, or have a different power or slope, and have good items fit statistics.

Keywords: achievement test, cognitive abilities, equating methods

1 INTRODUCTION

In the era of education that is influenced by the industrial revolution 4.0, the challenges facing the world of education were improving the quality of graduates produced by educational institutions including at the level of primary and secondary education. Education in the era 4.0 was an education characterized by the use of digital technology in the learning process or known as the cyber system. This system is able to make the learning process can take place continuously without space and time limits. Therefore, adjustments to the education system in educational institutions must be made, including adjustments to the education curriculum. The education curriculum contains at least four elements, namely the competencies students must have after participating in the learning process, the subject matter that must be taught so that students have these competencies, the learning methods or strategies used so that students can properly absorb the

subject matter provided, and how conduct an assessment to know with certainty that the desired competency is truly owned by the student.

Learning and assessment activities are two things that are interrelated in an educational process. A good learning program will provide good learning outcomes and a good learning program must be supported by a good assessment model as well. The assessment conducted by the teacher includes all the ways used to assess the achievement of student learning outcomes. Good assessment requires correct data so it needs to be supported by a quality measurement process (Mardapi, 2008). Schools can implement measurement programs at the classroom level or at the school level in the form of both formative and summative tests. All of the measurement results must be able to provide accurate information about the quality of learning outcomes both at the class level, school level and national level so that it can be used as study material in efforts to improve the quality of education. Inaccurate information about the results of learning from improper assessment will have an impact on making the wrong policy so that educational goals are not achieved.

In mathematics, the measuring instrument used by teachers to obtain information about student learning outcomes to reveal student abilities, especially the development of cognitive abilities has its own structure. The material that is used as the basis in the preparation of measuring devices (tests) at a certain level (class) is always related to the material at the previous level because mathematical material is hierarchical. This means that students' mastery of subject matter in a particular class will be related to the mastery of the material in the previous class. So to uncover the development of students' cognitive abilities in mathematics required the ability to compile tests that can link student abilities to all class grades. The teacher should be able to choose the appropriate form or model of the test, be able to arrange a good test and how to use the test to connect the learning outcomes achieved by students at different class ranks so that information on the development of student abilities can be known in full.

The implementation of a quality measurement program will motivate all components involved in the learning process, especially teachers and students to make efforts in achieving the quality of learning outcomes in accordance with the expected goals. Teachers as the foremost component in the world of education must upgrade their knowledge and abilities because the students faced today are millennial who are familiar with the digital world. Teachers must be able to make learning innovations and be able to arrange quality measuring instruments (tests) to be used to measure the achievement of learning programs that they have done. Through quality tests, quality assessment results will be obtained. Quality assessment is an assessment that can provide complete and accurate information about the development of the ability of students at every level of education. Both the development of cognitive abilities, affective, and psychomotor.

The development of students' abilities in the same class and the same age is not absolutely the same. Differences in extreme abilities of students in one class will make it difficult for teachers to make assessments. Smart students may be able to correctly answer all the questions given, while students who are slow are not able to answer all the questions given, so the teacher does not get information about the development of the student's abilities. Problems faced by these teachers

according to Naga (1992), can be solved by giving tests at the level above for students who are smart and tests at the level below for students who are slow, then through equalization of the scale, the scores they get are converted back to their original position so that it can be compared. According to Kolen and Brennan (2004), scores of two different tests from two or more groups can be compared if the problem items are equal and have the same scale. Equivalence between scores can be done statistically. The statistical process used to produce a single scale from the scores of the two different tests is called equating (Kolen and Brennan, 2004). Equivalence that is carried out on test scores that have the same level of difficulty at the same grade level is called horizontal equalization, whereas equalization is carried out on tests that have different levels of difficulty but measure the same trait, at different grade levels called vertical equating (Algina & Croker, 1986; Hambleton & Swaminathan, 1985). Thus the vertical equating can be used by the teacher to reveal the development of students' abilities, even though these students have different levels of ability and are at different grade levels as long as the tests used measure the same trait. The implementation of vertical equating in a learning program requires theoretical requirements regarding the design and equating methods. The design and the method used is very dependent on the group of participants who take the test and the form of the test being tested. Kolen and Brennan (2004), classify the equating design into three groups, random groups, single groups with counterbalancing and common-item nonequivalent groups designs. These equating designs can be applied to both the Classical and IRT approaches. In the vertical equating the tests used have different levels of difficulty and are used at different levels. Therefore, tests that are used at these different levels need to be linked by a group of common items. Thus the design that is suitable for use in vertical equating is common-item nonequivalent groups or often called anchor test designs. In addition to an appropriate equating design, the selection of the equating method also needs attention, the selection of the equating method can also be done with the Classical approach or the IRT approach. Vertical equating with the Classical approach can be done with linear, equipercentile, and regression methods (Hambleton & Swaminathan, 1985), while the IRT approach can be done with the mean & mean, mean & sigma, and characteristic curve methods (Hambleton & Swaminathan, 1985). The use of different design and methods will give different results of equating, so to get more accurate equating results, it is necessary to choose the right equating design and method.

Some relevant studies provide information that there is no accurate equating method for all conditions, therefore it is necessary to research which method is accurate for existing conditions. The teacher needs to obtain information, which method provides a more accurate equating result in the existing conditions, so that the information obtained in estimating the development of students' abilities approaches the truth.

This study aims to determine: (1) differences in the accuracy of the mean & mean and mean & sigma methods in estimating the development of cognitive abilities of students, (2) the development of student's cognitive abilities of grade 4, 5, and 6 elementary school in mathematics, and (3) the characteristics of learning achievement tests for grades 4, 5, and 6 Elementary Schools that used in this study.

Theoretically, this research is expected to contribute to the development of measurements in mathematics education, including: (1) providing information about the accuracy of the vertical equalization method with the IRT approach with mixed model test instruments, which are further developed for secondary school levels; (2) providing information about the development of student abilities in elementary school level mathematics lessons at different grade levels so that they can be used as a reference for evaluating mathematics learning in the classroom; and (3) developing similar research in other fields of study.

Practically the results of this study can be utilized in: (1) tracking the growth of students' cognitive abilities in a learning program according to class rankings periodically; (2) comparing the difficulty level of questions especially mathematics according to the assessment period and class ranking, so that it is possible to shift learning material; (3) majors through selection of students' cognitive abilities; and (4) provide instructions for teachers so that they are able to carry out learning more professionally and responsibly.

2 METHOD

This research is an empirical study of vertical equating that generally uses a quantitative approach, and in its implementation consists of several interrelated parts of research namely the development of research instruments, analysis of the characteristics of instruments developed, comparison of the accuracy of the mean & mean and mean & sigma methods in vertical equalization, and research on development of student abilities.

The research instruments developed in this study were three packages of mathematics achievement tests mixed models of the dichotomous and the polytomous Generalized Partial Credit Model (GPCM) for grade 4, 5, and 6 Elementary Schools tested at the end of the semester arranged based on the subject matter numbers, geometry and measurements. The three test packages contain joint items (anchor items) as much as 20% both for the dichotomous model (multiple choices) and the GPCM model (description). The test and writing grid of the questions was carried out jointly by two senior elementary school mathematics teachers. The content validity test and the question readability test involved two experts in the field of mathematics education and measurement, and the question readability test involved 2 teachers and 10 grade 6 elementary school students. The improved instruments (tests) were tested in ten elementary schools. The trial data were analyzed using the Classical approach and IRT using the Parscale program (Muraki & Bock, 1993) with estimated Marginal Maximum Likelihood (MML).

The research data were collected by stratified random sampling technique with a total sample of 777 students consisting of 257 students in class 4, 260 students in class 5, and 260 students in class 6. The application of random is done at the school level, while the determination of school strata by taking into account the location of the school and school categories.

Testing the unidimensi assumptions and construct validity of the three developed test packages is carried out by confirmatory factor analysis. The number of dimensions measured from the three tests, seen from the scree plot Eigen values. This is consistent with the opinion of Demars (DeMars, 2002) that the eigenvalue of the inter-item correlation matrix is one of the simple methods for

dimensionality testing. Testing the suitability of the hypothetical model of measurement against empirical data using confirmatory factor analysis conducted according to class rankings on groups of items contained in the test. The program used is Lisrel 8.54 with indicators of goodness of fit (Joreskog & Sorbom, 1996).

The accuracy of the mean & mean and mean & sigma methods was tested with Root Mean Square Different (RMSD) students' abilities (θ) before and after equalization (Kim & Cohen, 2002), while estimates of the development of students' cognitive abilities in mathematics can be obtained from the results of equalizing scores and scales of students' ability in the three classes involved.

3 RESULTS

3.1 Analysis of research data

The research data in the form of student scores on the mixed model mathematics achievement test at the end of semester 4, 5, and 6 elementary school examinations were corrected by two raters to get a good score. To ensure the consistency of the assessment, the scores of the two rater were tested for reliability by using the inter rater reliability test using the Hoyt approach (Mardapi, 2012) as shown in table 1, table 2 and table 3.

In Table 1, Table 2, and Table 3 it appears that, the reliability coefficient (r_{11}) inter-rater scores of class 4, 5, and 6 tests are all above 0.700 (the criteria used if $r_{11} > 0.7$ is a reliable test). This means that the two rater gave consistent assessments. Thus the scores given by the two rater can be used randomly. It also means that the subjectivity element of each rater (assessor) has no effect on the grading of the four tests, so the scores given can be used as research data.

Table 1. Summary of Hoyt Reliability for Tests Class 4

Source of Variation	<i>sum of squares</i>	<i>df</i>	<i>Average sum of squares</i>	r_{11}
Inter-assessor	0.229	1	0.229	0.823
Inter-item	898976.486	34	26440.485	
Interaction	158759.057	34	4669.384	
Total	1057735.771			

Table 2. Summary of Hoyt Reliability for Tests Class 5

Source of Variation	<i>sum of squares</i>	<i>df</i>	<i>Average sum of squares</i>	r_{11}
Inter-assessor	5924.800	1	5924.800	0.923
Inter-item	919591.343	34	27046.804	
Interaction	70445.629	34	2071.930	
Total	995961.771			

Table 3. Summary of Hoyt Reliability for Tests Class 6

Source of Variation	<i>sum of squares</i>	<i>df</i>	<i>Average sum of squares</i>	r_{11}

Inter-assessor	11366.629	1	11366.629	0.926
Inter-item	841523.800	34	24750.700	
Interaction	62649.343	34	1842.628	
Total	915539.771			

Chi-Square value on the Bartlet test class 4, 5, and 6 were 1300,659, 1733,177, and 1746,443 with 595 degrees of freedom and p-value less than 0.01, respectively. These results indicate that the sample size used in this study is sufficient. Scree plots of Eigen values for tests class 4, 5, and 6 are only one dominant and the Eigen value starts to slope at the second factor. This means that tests class 4, 5, and 6 only measure one dimension or meet unidimensi assumptions.

The results of running lisrel on tests class 4 showed that the chi-square value was 94.58 with df = 74 and p = 0.05369, Root Mean Square Error Approximation (RMSEA) = 0.053, Non-Normed Fit Index (NNFI) = 0.953, Comparative Fit Index (NMS) CFI) = 0.962 and / df = 94.58 / 74 = 1.28 < 3; the value of chi-square test for tests class 5 is 93.24 with df = 74 and p = 0.06474, Root Mean Square Error Approximation (RMSEA) = 0.053, Non-Normed Fit Index (NNFI) = 0.951, Comparative Fit Index (CFI) = 0.960 and / df = 93.24 / 74 = 1.26 < 3; and chi-square value for tests class 6 tests of 122.07 with df= 100 and p = 0.06613, Root Mean Square Error Approximation (RMSEA) = 0.045, Non-Normed Fit Index (NNFI) = 0.963, Comparative Fit Index (CFI) = 0.969 and / df = 122.07 / 100 = 1.22 < 3. This also means the tests for classes 4, 5, and 6 developed in this study are compatible with the data.

3.2 Test Item Analysis.

3.2.1 Analysis with the classical approach

The Parscale program provides a classical estimate of the parameters of the test items developed through the PH1 output. Estimated parameters include Pearson correlation and Polyserial correlation which are different items. Other quantities are calculated using the Excel program. The summary of the results of the analysis of the three test packages presented in Table 4.

Table 4. Summary of the Results Item Analysis with Classical Approach Tests Class 4, 5 and 6

No	Component	Class 4	Class 5	Class 6
1	Length of Test	35	35	35
2	Number of participants	257	260	260
3	Mean score	26.770	27.25	27.660
4	Variance	31.146	46.127	46.822
5	Standard Deviation	5.581	6.792	6.843
6	Skewness	0.285	-0.001	-0.090
7	Kurtosis	-0.086	-0.585	-0.614
8	Minimum Score	13	10	10
9	Maximum Score	45	42	42
10	Median	26	27	28

11	Mean of Pearson Correlation (rp)	0.317	0.369	0.373
12	Mean of Polyserial Correlation (rps)	0.391	0.455	0.460

Table 4 shows that the mean scores of the tests class 4, 5, and 6 were 26,770, 27.25 and 27,660, respectively, which is slightly above the ideal mean (24.50). The variance of the three test scores is quite large, this means that the distribution of scores is quite large. This is also shown by the wide range of scores. Tests class 4 have a range of scores between 13 and 45, class 5 tests have a range of scores between 10 and 42, and class 6 tests also have a range of scores between 10 and 42. Distribution of scores students for test class 4, and 5 form a slightly squinted curve to the right, this can be seen from the mean value slightly larger than the median. Whereas the distribution of scores for tests class 6 formed a slightly squinted curve to the left, because the mean value was lower than the median. The left-hand squint shows that most students get high scores, while the right-hand side curve. The mean value of the Pearson correlation coefficient and the average Polyserial correlation coefficient of the three tests are above 0.2 which means that the three tests in general have a good difference in power.

3.2.2 Analysis with the IRT approach

Analysis of the test items using the IRT approach is given by the Parscale PH2 program output which includes the slope, location, and probability parameters. The following are the mean values, standard deviations, variances, minimum values, maximum values, median, skewness, and kurtosis of these parameters.

Table 5. Results of Analysis Test for Tests Class 4, 5, and 6 with IRT

Component	Class 4			Class 5			Class 6		
	<i>Slope</i>	<i>Loc.</i>	<i>Prob.</i>	<i>Slope</i>	<i>Loc.</i>	<i>Prob.</i>	<i>Slope</i>	<i>Loc.</i>	<i>Prob.</i>
Mean	0.558	-0.228	0.513	0.639	-0.324	0.417	0.644	-0.430	0.590
St Dev	0.250	0.380	0.277	0.310	0.310	0.229	0.317	0.309	0.218
Variants	0.062	0.145	0.077	0.096	0.096	0.053	0.100	0.095	0.047
Min	0.295	-1.333	0.052	0.252	-1.189	0.055	0.255	-1.243	0.198
Max	1.360	0.536	0.956	1.447	0.081	0.841	1.502	0.029	0.962
<i>Skewness</i>	1.480	-0.880	-0.188	1.375	-0.786	0.068	1.364	-0.881	-
<i>Kurtosis</i>	1.956	1.532	-1.092	1.216	0.146	-1.147	1.242	0.575	0.893
Median	0.475	-0.183	0.498	0.539	-0.237	0.421	0.533	-0.351	0.586
Test length	35			35			35		
Examinee	257			260			260		

The probability values of all items on the tests class 4, 5, and 6 shown in Table 5 have a value greater than 0.05 which means that all items on the three tests are fit the model. It can be seen from the minimum probability value of three tests consecutive of 0.052, 0.55 and 0.198 all greater than 0.05.

The mean values of the slope parameters of tests class 4, 5, and 6 are 0.558, 0.639 and 0.644, respectively, greater than 0.2. This means that all three tests have good grain difference. Likewise, the location values of the three tests in a row are -0.228, -0.324 and -0.430, all of which are around the zero point, meaning that all of tests have a moderate level of difficulty.

3.3 Equating Results

3.3.1 Mean & mean methods

Equating with the *mean & mean* method involves two items parameters, namely the difference in power parameters and the difficulty level of items. Constanta equating α and β are calculated based on the mean different item power and item difficulty level. The results of calculating the constant equating from class 4 to class 5, class 4 to class 6 and class 5 to class 6 presented in Table 6.

Table 6. Constanta Equating *Mean & Mean* Method

Equating	Constanta (α)	Constanta (β)
Equating from class 4 to class 5	0.474	-0.099
Equating from class 4 to class 6	0.698	-0.257
Equating from class 5 to class 6	0.950	-0.277

The mean slope and standard deviation of class 4, class 5 and class 6 before and after equating presented in Table 7. While the mean value of location parameters and standard deviation before and after equating presented in Table 8. The mean slope of the three test packages was on the scale above 0.2 This means that all three tests have good slopes both before and after the equating.

The location values of the three tests shown in Table 8 are located at intervals of -2.0 to +2.0 with the average value around zero, which means that all three tests have moderate difficulty. The level of difficulty of the test if converted to a class above is lower. This means that grade 4 students will be more difficult if they take classes 5 and 6. Class 5 students will find it easier to do class 4 tests compared to class 6 tests.

Table 7. Mean Slope and Standard Deviation Resulting of Equating Tests Class 4, 5 and 6 *Mean & Mean* Methods

Equating	Average Slope	St Dev
Slope class 4	0.558	0.250
Conversion Slope (4 to 5)	0.753	0.367
Conversion Slope (4 to 6)	0.799	0.365
Slope class 5	0.639	0.310
Conversion Slope (5 to 6)	0.672	0.326

Slope Class 6	0.644	0.316
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Table 8. Average Location and Standard Deviation Equating Results Tests Class 4, 5, and 6 for *Mean & Mean Method*

Equating	Mean of <i>location</i>	St. Dev
Loc. Class 4	-0.228	0.380
Conversion Loc. (4 to 5)	-0.207	0.180
Conversion Loc. (4 to 6)	-0.416	0.254
Loc. Class 5	-0.324	0.310
Conversion Loc. (5 to 6)	-0.585	0.296
Loc. Class 6	-0.430	0.305

Based on the equating values of α and β in table 6, the equivalency conversion equation can be arranged as presented in Table 9. Based on the equations in Table 9, we can compare the mean ability of students and their standard deviations after conversion of the scale to their abilities. Comparison of average ability and standard deviation after equating presented in Table 10. Conversion results show that the average ability of students in a class will decrease if it is converted to a class ability scale above and vice versa. This can be interpreted that class 4 students will be more difficult if working on class 5 problems and even more difficult if working on class 6 problems. It is possible for Grade 4 students to be unable to do test items class 5 or grade 6 test items. Likewise, for class 5, there is a possibility of not being able to work test items on class 6

Table 9. Equation of Conversion Ability for *Mean & Mean Method*

Equating	Equation Conversion
Conversion class 4 to class 5	$\theta^* = 0.474 \theta - 0.099$
Conversion class 4 to class 6	$\theta^* = 0.698\theta - 0.257$
Conversion class 5 to class 6	$\theta^* = 0.950 \theta - 0.277$

Table 10. Mean Ability (θ) and Standard Deviation of Equating Results *Mean & Mean Method*

Equating	Mean θ	St. Dev.
Theta class 4	-1.17E-06	1.002
Conversion θ (4 - 5)	-0.099	0.475
Conversion θ (4 - 6)	-0.257	0.699
Theta class 5	-1.20E-17	1.002
Conversion θ (5 - 6)	-0.277	0.952

Accuracy of equating determined based on the *Root Mean Square Difference (RMSD)*, which is the root of the mean difference in the squares of students' abilities before and after equating. The summary of the results calculation RMSD was presented in Table 11. Based on Table 11, the RMSD values of equating by the mean & mean method of 0.404.

Table 11. Summary of Calculation Results RMSD for Mean & Mean Method

Equating	<i>RMSD</i>
Class 4 to 5	0.535
Class 4 to 6	0.397
Class 5 to 6	0.281
Mean <i>RMSD</i>	0.404

3.3.2 Mean & Sigma method

Calculation of constanta equating α and β in the *mean & sigma* method involves the mean and standard deviation of the location parameter (level of difficulty of items). A summary of the results calculations presented in Table 12.

Table 12. Constanta Equating for Mean & Sigma Method

Equating	α	β
Class 4 to 5	0.797	-0.026
Class 4 to 6	0.707	-0.257
Class 5 to 6	1.037	-0.259

Based on constanta α and β values that contained in Table 12, it can be made equal to the slope parameters (different power) and item difficulty level (location) of tests class 4, 5, and 6 that presented in Table 13 and Table 14.

Table 13. Mean Slope and Standard Deviation Equating Results of Mean & Sigma Method

Equating	Mean <i>Slope (a)</i>	St. Dev
Slope class 4	0.558	0.250
Conv. Slope (4 - 5)	0.738	0.307
Conv. Slope (4 - 6)	0.791	0.361
Slope class 5	0.639	0.310
Conv. Slope (5 - 6)	0.622	0.298
Slope class 6	0.638	0.317

Table 14. Mean Location and St. Dev Equating Results Tests Class 4, 5, and 6 for the Mean & Sigma Method

Equating	Mean <i>Location (b)</i>	St. Dev
Location class 4	-0.207	0.294
Conversion <i>Location</i> (4 - 5)	-0.228	0.380
Conversion <i>Location</i> (4 - 6)	-0.390	0.297
<i>Location</i> class 5	-0.324	0.310
Conversion <i>Location</i> (5- 6)	-0.595	0.321

Location class 6	-0.430	0.308
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The slope values in Table 13 show the three tests that developed had a different power of above 0.2, which means that all three tests had a good power index difference. Likewise, from the location values as shown in Table 14 it is known that all three tests have a moderate average item difficulty level. The difficulty level of item test class 4 and class 5 seems to decrease if it converted to the difficulty level scale in the above class. This means that tests grade 4 become easier if done by students grade 5 and grade 6, and tests grade 5 become easier if done by students grade 6. Information on the cognitive abilities of students in the mean & sigma method, calculated based on the equating values of α and β in Table 12 and the conversion equation was obtained as presented in Table 15. Based on the results of these calculations can be compared the average ability of students in a class with other classes. The results of a calculation of the average abilities of students and their standard deviations presented in Table 16. The ability of students Grade 4 is lower than the ability of students Grade 5 and 6, and the ability students of Grade 5 is lower than the ability of students Grade 6.

Table 15. Equation Conversion Equating of Capabilities for Mean & Sigma Method

Equating	Equation Conversion
Class 4 to class 5	$\theta^* = 0.797 \theta - 0.026$
Class 4 to class 6	$\theta^* = 0.707 \theta - 0.257$
Class 5 to class 6	$\theta^* = 1.037 \theta - 0.259$

Table 16. Mean θ and Standard Deviation of Equating Results Mean & Sigma Method

Equating	Mean of Ability (θ)	St. Dev
Theta class 4	-1.2E-06	1.002
Conversion θ (class 4 to 5)	-0.026	0.798
Conversion θ (class 4 to 6)	-0.257	0.708
Theta class 5	-1.2E-17	1.002
Conversion θ (class 5 to 6)	-0.259	1.039

The accuracy of equating mean & sigma methods was also determined by comparing the Root Mean Square Difference (RMSD) of the students' abilities before and after the equating. The summary of the results calculation of the RMSD was presented in Table 17. Based on Table 17, the RMSD equating value that obtained by the mean & sigma method of 0.286

Table 17. Summary of Calculation Results RMSD Mean & Sigma Method

Equating	RMSD
Class 4 to class 5	0.205
Class 4 to class 6	0.390
Class 5 to class 6	0.262

Mean of <i>RMSD</i>	0.286
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4 CONCLUSIONS AND SUGGESTIONS

The value of Root Mean Square Different (RMSD) ability (θ) on the vertical equating with the mean & sigma method was 0.286 and the RMSD value on the vertical equating with the mean & mean method was 0.404. The RMSD value that is produced by the mean & sigma method smaller than the mean & mean method which means the mean & sigma method provides more accurate information in estimating students' cognitive development compared to mean & mean methods.

The results of equating with mean & mean method, and the mean & sigma method show that the average ability of students has increased along with the increase in class rank.

This study produced three mathematics achievement test packages for grade 4, grade 5, and grade 6 of elementary schools that have qualified as good tests after going through both qualitative and quantitative analysis. All three test packages have a good location value, respectively, or have a different power or slope, and have good items fit statistics

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The Effect of Role Play Model based on Performance Assessment on English Learning Competency and Motivation of Hotel Hospitality Students in Dalung Area

Ni Putu Dianita Safitri¹, Laras Oktaviani²

¹Akademi Komunitas Manajemen Perhotelan Indonesia, Dalung, Badung, Bali, Indonesia

²Universitas Triatma Mulya, Dalung, Badung, Bali, Indonesia

Email: tri18_nata@yahoo.com; larasoktaviani999@gmail.com

Abstract. This research was conducted after finding out the English competency of the hotel hospitality students was still low; in addition, the teaching model and assessment used by the teacher was conventional. The problem faced by the hotel hospitality students need to be solved. Therefore, this experimental research aims at discovering the effect of role play model based on performance assessment on English learning competency and motivation of hotel hospitality students in Dalung area. This research applies posttest only control group design. To do this research 64 students were selected as sample through cluster random sampling. Data of english competency were collected by using performance test; meanwhile data of motivation were collected by questionnaire with Likert scale. The collected data were analyzed by using MANOVA at the significance level of 5%. This research discovers that separately and simultaneously, role play model based on performance assessment has significant effect on english learning competency and motivation of hotel hospitality students in dalung area. This research recommends that the implementation of role play model based on performance assessment in English should be done well based on the context of situation or based on the need of hotel industry operational standard.

Keywords: Role play model, Performance assessment, English competency, Motivation

1. INTRODUCTION

The low English competency still becomes the problem encountered by the hotel hospitality students until now. It emerges based on the interview with Human Resources Department (HRD) managers in which the students did job training. English competency is absolutely needed by the hotelier in Bali because the tourists coming to Bali are mostly overseas tourists. They use English

for communication. From this situation, the English instructors or lecturers should be creative and innovative in creating ideal learning situation to improve students' English competency.

Based on the observation and review of syllabus in Akademi Komunitas Manajemen Perhotelan Indonesia Dalung, teaching model and assessment used was still conventional. The instructors still dominantly gave conversation model and assigned the students to memorize. As the result, the learning was mechanic and the students became confused when the guests spoke out of the utterances in conversation. In addition, the applied assessment system was not creative. It was only done at the end of learning and the students did not know the standard for their assessment. As the result, the students were less motivated to study.

The problems need to be search for solution in order to improve the students' english competency and motivation. Here, Role Play based on performance assessment is experimented to prove emperically its effect. There are four reasons for doing it. First, this teaching model is suitable for practical English instruction. Second, by using role play, the students can creatively develop their English competency through the various problems. Third, by using performnace assessment, the students can know the criteria for their performance. Fourth, learning is more fun because it is dominated by creativity process not memorization.

Holt dan Kysilka (2006) state that learning by applying role play, the students will have clear understanding on reaction, feeling, values and action of the roled people. Next, the students can make creative conversation based on the given problem. It directs the students to create good communication as the goal of language learning (Thornbury, 2006). In the context of English as Foreign Language Instruction, the activity can improve learning interaction and interest (Rahimy dan Safarpour, 2012).

Besides learning model, the role of assessment is important in determining the students' competency and motivation in learning (Baniabdelrahman, 2010). Nowadays, the use of performance assessment is pushed as the way to improve the weaknesses of conventional assessment in giving holistic information about the students' competency especially in English language learning (Brown and Abeywickrama, 2010; Dharma dan Adiwijaya, 2018). In the implementation of performance assessment, the learning problem should be authentic, producing creative solution and continously (Gorp and Deygers, 2014; Coombe, Purmensky dan Davidson, 2012; VanTassel-Baska, 2013).

Based on the explanation of Role Play and performance assessment so both of them having the same character i.e students centered learning and authentic problem. Therefore, both can complete each other to create interesting learning instruction. Theoretically, the combination can create positive effect on the competency and motivation of the hospitality students.

2. METHODS

This experimental research applied posttest only control group design. Four classes of hotel hospitality students in Akademi Komunitas Manajemen Perhotelan Indonesia were selected to be sample by using cluster random sampling technique. By using lottery technique, food and beverage service class 1 and 4 to be experimental group treated by using role play model based on performance assessment and food and beverage service class 2 and 3 to be control group treated by using conventional model. Totally, experimental class consists of 32 students; control group consists of 32 students. Then, they were given treatment for 8 times meeting. At the end, the students were given posttest to collect the data of students' English competency and motivation. English competency data were collected by using performance test; meanwhile, students' motivation were collected by using questionnaire with Likert scale. The obtained data were analyzed by using MANOVA formula, preceded with two prerequisite tests, normality and homogeneity of variace.

3. FINDING AND DISCUSSION

Finding of this research is started by presenting the result of descriptif analysis including mean and standard deviation for all groups. The result of calculation by using SPSS can be presented in Tabel 1.

Tabel 1 The Result of Descriptive Analysis

Descriptive Analysis	A1		A2	
	A1Y1	A1Y2	A2Y1	A2Y2
Mean	30.91	127.53	25.34	122
Std Deviation	3.568	7.162	2.659	7.548

Note : A1 = role play model based on performance assessment, A2 = konvensional model, Y1 = English competency, Y2 = Motivation

Based on Tabel 1, it was known that mean of English competency and motivation treated by using role play based on performance assessment (30.91, 127.53) is higher than those treated by using konvensional model (25.34, 122). Meanwhile, the standard deviation of English competency treated by using role play based on performance assessment (3.568) is higher than those treated by using konvensional model (2.659). It means that students' English competency treated by using role play based on performance assessment is more heterogenous than those treated by using konvensional model. However, the motivation of the students treated by using konvensional model (7.548) is more heterogenous than those treated by using role play based on performance assessment (7.162). Those results can not be used to determine the better group.

To do it, Manova formula should be used. The calculation is done at 5% significant level by using SPSS and the result can be presented in the Table 2.

Table 2 The Result of Hypothesis Testing

Source of Variance	Probability	Conclusion
[A1Y1,A1Y2] vs [A2Y1,A2Y2]	0.000	Significant
A1Y1 vs A2Y1	0.000	Significant
A1Y2 vs A2Y2	0.004	Significant

The data in the Table 2 show that a) simultaneously, there is a significant difference in English competency and motivation between the students treated by using role play based on performance assessment and those treated by using conventional model with probability of 0.000, b) separately, there is a significant difference in English competency between the students treated by using role play based on performance assessment and those treated by using conventional model with probability of 0.000, and c) separately, there is a significant difference in motivation between the students treated by using role play based on performance assessment and those treated by using conventional model with probability of 0.004. if the result of MANOVA is combined with mean value, it can be concluded that separately and simultaneously, role play model based on performance assessment has significant effect on English learning competency and motivation of hotel hospitality students in Dalung area.

During the implementation of Role Play based on performance assessment, positive learning conditions are created, such as: active learning, problem solving, cooperation, and fun learning. Role Play is started by posing the problems or situation to the students. Then, they are instructed to make conversation based on the situation given. The problems are usually in the area of tourism problems. Here, they should be active in understanding the problem and finding the solution. Before giving the situations, students learned some expressions used in their role play. They learned those expressions with their partners by playing BINGO game and doing interview. The situations given were about asking and telling time; asking and giving information about restaurant, coffee shop, cafe, and bakery, asking and telling price, and taking order. BINGO game was played to facilitate the students to ask and tell the time. Moreover, students were also interviewing their friends based on questions provided to help them understand how to make yes/no questions and WH questions. Knowing how to ask questions and how to give appropriate answers made them easier in speaking out their ideas.

The process of solving problems is done in group. They have to do discussion. All group members should participate. Here, the tight control is done to ensure all students' participation.

Furthermore, they formulate conversation by dividing roles based on the situation. Each student should understand their roles and act based on the roles established. Understanding on the problem, roles, and creativity is really needed. It directs them to the thinking of authentic learning.

Besides that, learning condition is fun for the students. Learning is more on developing the students understanding and creativity. In addition, learning is authentic which is like the real living in working field. There is no memorization which make the students to be bored and under pressure. Here, learning is fun the students which can motivate them to study hard.

By the use of performance assessment, learning becomes more powerful. The assessment is open and clear. It means that the criteria of English competency, especially speaking is socialized firstly for the students. From here, the students can have picture on what they have to do in learning. From this phase, the students can think “I have to do it, to get high score”. It makes the students to be focus in achieving the English competency. From the observation during experiment, it discovers that the students are very happy when the criteria of English competency are socialized.

From 6 indicators of students’ English competency, fluency is the highest indicator showing English competency. It is followed by content, vocabulary, body language, and pronunciation. In role play, the students have ample time to practice and practice. Besides that, they are trained to understand the topic, they also should produce conversation based on the situation. Those two things are predicted to be main factors causing fluency and content get the highest improvement.

For English learning motivation, interesting learning condition is the highest indicators. It is followed by conducive learning, future hope, admiration, need for learning, and need for success. As being mentioned previously, Role Play based on performance assessment create fun learning with strict control during the process. It arises the students motivation to study. They are not memorizing materials, rather they create something which make them happy to study.

Role play is the most suitable model for teaching English especially speaking. Through role play, the students learn to speak and to interact with real life setting. The students can feel real life conversation which make they can understand the importance of their learning. In addition, role play can encourage students to practice their English.

4. CONCLUSION

Based on the hypothesis testing by MANOVA, it can be concluded that separately and simultaneously, role play based on performance assessment affects significantly on English learning competency and motivation of hotel hospitality students in Dalung area. It can be proven from the mean value of English learning competency and motivation and probability value which is lower than 0.05. The model is effective learning condition, such as: open ended learning, students centered learning, and problem solving.

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Gauging The Values of Support System Towards the Post School Transition Programs: A Special School Experience

Gunarhadi¹, Munawir Yusuf², Subagya³, Joko Yuwono⁴

^{1,2,3,4}. Sebelas Maret University, Surakarta

Email: gunarhadi@fkip.uns.ac.id

Abstract. To make the post school transition a successful program, it is believed that support system in the respect of participation by external agents gives meaningful contribution. This research aims at: 1) identifying the kinds of support needed in post school transition program, 2) describe the contribution of the supporting agents to the success of post school transition program. This study is an explorative survey on the special school policy on post school transition program by involving 16 special schools in Central Java as the respondents taken through purposive sampling. The research data was taken from a questionnaire and open-ended questions for the head masters and senior teachers dealing with schools' external collaboration. The questionnaire was used to get the data on the number of special schools sharing in collaboration with the external agents, while, the aspects of collaboration were taken from the open-ended questions. The results of the research show that: 1) post school transition program needs collaboration with some agents related to the future of the graduates of the special schools, 2) the contribution of the external agents varies from the aspects of academic and vocational purposes. The research concludes support system gives meaningful contribution to the success of post school transition program for students with disabilities in special schools.

Keywords: Post school transition, gauging, support system, external agents

1 Introduction

Persons with disabilities are those with physical, intellectual, mental and sensory limitations over a long period of time which increase the difficulties and difficulties (Law No. 8 of 2016). Individuals with disabilities certainly have very complex problems (Hallahan, & Kauffman, 2011). Therefore, individuals with disabilities need a different education service strategy. Based on the education data, the number of children with disabilities attending school in 2,232 Special Schools in Indonesia is 13.4045 (Directorate of Special Education Development, 2019). The data mentioned above consists of various types of obstacles. Types of student barriers include visual impairments, hearing, intellectual, movement barriers (Salim, Gunarhadi, & Anwar, 2015). Moreover, it is predicted that students with disabilities in 80% Special Schools are accompanied by intellectual disabilities. *Students with disabilities, therefore, need proper education support so they can develop their potential, intelligence, skills, and competencies according to their abilities. To fulfill this demand, the education for children with disabilities should enhance to both academic and vocational opportunities (Shaleh, 2018).*

Post school transition for students with disabilities in Indonesia face several challenges. The problems include the quality of instructional services, support system, and additional enrichment program. In the respect of instructional services, special schools have provided curriculum which is oriented on both functional skills and academic loads. At the senior high level of Special School, the ratio of skills and functional academics falls 70% : 30%. At this level, additionally, students are expected to follow only one type of work skills based on the results of the assessment. Schools also implement an internship program for their students. The bigger portion of functional skills is expected that the students have life skill competence for independent living in the society. The composition of the curriculum, however, results in the impact beyond the expectation. It is indicated by the fact that many students with disabilities find difficulties to get the right job. One of the reasons is the lack of adequate competence. Such problems are mostly caused by the insufficient internal capability that is not competitive for the job market as well as for the college admission. In short, it is noteworthy that only few of the graduates from special schools are accepted in the world of work particularly those with visual and hearing problems. Data on the workforce of people with disabilities show that the types of less competitive jobs for children with disabilities such as agriculture, mining, services, transportation, telecommunications, industry, hospitality electricity and finance, and insurance (Ministry of Manpower and Transmigration, 2013). In addition, a research by Marjuki's (2010), Workforce analysis of Disability in Indonesia by Irwanto, et al. Puska Disability UI & AusAid, November (2010) found that the work participation of persons with disabilities in Indonesia was only 25.4%. The rest, 74.6% of adults with disabilities are unemployed. This data is also supported by the preliminary study in a number of special schools in Surakarta which found that there were still many graduates with disabilities could not be independent in their lives. Some parents even return the children to school because parents do not know what to do with their children. The facts above indicate the need of increasing work competency for children with disabilities through external assistance from related parties regarding transition program for students with disabilities.

In addition to curriculum, post school transition program is challenged by the lack of support system. To provide skills for people with disabilities, there must be adequate support. There must be several aspects of running a good transition program. Curriculum policies, for example, must be established first by providing related activities to support certain transition programs (Ornstein, & Hunkins, 2013). However, some schools may be constrained by adequate facilities to support the planned transition program. In fact, special schools must provide more academic activities for students with better academic potential to continue to university (Cawthon, & Cole, 2010). On the other hand, students with severe problems are projected to learn more skills than academic activities. Yet, internal limitation among the graduate with disabilities become the critical issues of post school transition programs in special schools (Gibson, & Hasbrouck, 2008). If the conditions continue, the problems related to the independence of persons with disabilities continue to become an increasingly complex problem. Strategic efforts and systematic programs are needed so that the potential, interests, talents, and competencies of persons with disabilities can be developed so that employment opportunities can be expected.

The research is mainly intended to identify the kinds and the roles of stake holders to support the students with disabilities graduating from high special schools. Additionally, this research is to explore the school extra-activities to support the graduates for both vocational and academic readiness upon leaving high schools.

2 Method

This research was a survey carried out in 39 Special Schools in Central Java. Each school was represented by two personnel; the head master and one senior teacher assigned as the respondents through a purposive sampling. To collect the data, a four scaled and open ended questionnaire by Likert was employed. The questionnaire contained items to explore the availability of support system and facilities in the post school transition program in each of the special schools respectively. It was a self-reported questionnaire where the content was scored by experts in special education through interrater validation. The data on the four scaled questions was analyzed by descriptive quantitative calculated in percentage. Meanwhile, the answers of open-ended questions were analyzed qualitatively and was used to support the quantitative data.

3 Results

Special School Challenges in Implementing Post-School Transition Program

The implementation of the post-school transition program in special school has very varied challenges. The following data are the results of research related to the challenges held by special school.

Table 0.1. Challenges / Constraints experienced by the school

Obstacles encountered	Total
Limited infrastructure	10
Limitations of competent human resource	17
Limited parent / school committee support	9
The limited ability of children	24
Financing limitations	15
Limited information from universities	11
Others	1

Based on the above table, the biggest obstacle faced by special schools in implementing post-school transition programs is the limited ability of children (24 schools), then the limitations of competent human resources (17 schools), limited funding (15 schools), limited information from universities (11 schools), limited facilities and infrastructure (10 schools), limited parent / school committee support (9 schools), and other limitations (1 school).

The Role of Stakeholders in the Implementation of the Post-School Transition Program

The results of the post-school transition program research based on the role of schools are explained in two parts, namely the role of stakeholders and the challenges faced by schools. The results of research into the implementation of the post-school transition program based on the role of schools related to stakeholders include the role of principals, teachers, parents, school committees, the business world, local governments, and universities can be seen in the table below.

Table 02. The role of stakeholders in the implementation of the post-school transition program

Role	Head Master	Teacher	Parents	School Committee	business and industrial world	Local Government	College
Very adequate	0	0	0	1	3	1	3
adequate	2	3	14	13	18	16	17
inadequate	24	27	15	17	9	14	10
very inadequate	6	4	4	3	4	2	1
No Answer	7	5	6	5	5	6	8

In this study, the role of stakeholders related to the implementation of the post-school transition program is divided into two groups. Those two groups consist of an internal group and external group. The internal group includes headmasters, teachers, parents, and committees. While the external groups are business and industry, local government and universities.

Based on the above table results of research on internal groups shows that the role of the principal in the implementation of the post-school transition program is considered adequate (2/5%), inadequate (24/62%), very inadequate (6/15%), and not answer (7/18%). While the role of teachers in special schools obtained data that is the role of teachers in the implementation of the post-school transition program is considered adequate (3/7%), inadequate (27/69%), very inadequate (4/10%), and does not answer (5 / 12%). Furthermore, the role of parents obtained data that the role of parents in the implementation of the post-school transition program is considered adequate (14/35%), inadequate (15/69%), very inadequate (4/10%), and not answering (6 / 15%). Finally, the role of the school committee in implementing the post-school transition program was considered to be very adequate (1/2%) adequate (13/33%), inadequate (17/43%), very inadequate (3/7%), and did not answer (5/12%).

Furthermore, the results of research from external groups which include business and industry, local government and universities are presented. The role of the business community and industry in implementing the post-school transition program is considered to be very adequate 3 (7%), adequate (18/46%), inadequate (9/23%), very inadequate (4/10%), and does not answer (5/12%). While the role of the local government in implementing the post-school transition program is considered to be very adequate 1 (2%), adequate (16/41%), inadequate (14/35%), very inadequate (2/5%), and not answering (6/12%). Finally, the role of universities in implementing post-school transition programs is considered to be very adequate 3 (2%), adequate (17/41%), inadequate (10/35%), very inadequate (1/5%), and does not answer (8/12%).

4 Discussion

Persons with disabilities are all people who experience physical, intellectual, mental and or sensory limitations in the long term that in interacting with the environment can experience obstacles and difficulties to participate fully and effectively with other citizens based on the equal right. Law No. 8 of 2016 states that every citizen has the equal right to education and job opportunity (Shaleh, 2018). In

such conditions, individuals with disabilities have major challenges related to the independence of children where one indicator is that persons with disabilities can work in their daily lives.

Persons with disabilities have the same rights and obligations in the country's development process. Persons with disabilities can participate in contributing to the progress of their own capabilities (Gibson, & Hasbrouck, 2008). In practice, therefore, curriculum and instructional strategies have been arranged in such a way to allow the students to get the opportunity at the best to prepare their future (Gary, & Vaughan, 2004). Persons with disabilities *have been allowed to learn skills, have somewhat degree of competence in both vocational and academic skills during their study in special schools. In spite of having adequate knowledge and skills, the demand of competitive job market seems to higher that the competence they own. There are two points to learn from this market demand. First is the internal limitation the students in the face of social perception* (Gunarhadi, Mustapa, & Abdull Sukor, 2014). Because of their disabilities, such students remain behind the other competitors of job seekers. It means, they need legal advocacy for the job privilege (Shaleh, 2018).

The program for preparing graduates of a special school both at the tertiary level or in the vocational must be prepared by the school. Various sections of stakeholders from schools must make a meaningful contribution. Internally, principals and teachers make very important contributions. The results of 39 special schools show that the role of the principal in relation *to the implementation of the post-school transition program is inadequate (24/62%). The principal should be able to play an active role in developing skills programs for students. The principal can collaborate with other institutions such as the surrounding industrial world. This cooperation can take the form of developing the competencies of persons with disabilities through developing curriculum content/competencies, internships, channeling workforce and even mentoring programs.*

From the aspect of teaching staff/teachers in special schools, special education teachers related to the implementation of the post-school transition program are considered inadequate (27/69%). Teachers in special schools are teachers who have a background in undergraduate education/bachelor of special education. Special education graduates who are in special schools can become class teachers or subject teachers. Class teachers teach all subjects except certain subjects. Skills programs are subjects that are still widely taught by graduates of special education programs. To improve teacher competency in the field of skills, the teacher is given training related to the types of skills that will be taught to students. In some special schools, skills teachers come from undergraduate backgrounds that are suitable for certain types of skills such as bachelor of catering, cosmetology, agriculture, workshop and so on (Ratnengsih, 2017).

Teachers who teach skills subjects should have autodidactic competence and competencies in certain types of skills. Special education graduate teachers do not have competency in certain skill areas unless they receive additional training in this regard. Whereas teachers with bachelor background skills are very competent in the field of skills, but some teachers do not have adequate knowledge about children with disabilities (Fullarton, & Duquette, 2016). Skill teachers are expected to have a combination of orthodontics and certain types of skills.

The results related to the role of parents show that the role of parents in the implementation of the post-school transition program is considered adequate (14/35%), Supporting the role of parents in improving children's skills is very important. Most studies report that families provide good variables for the success of children with disabilities. Parents are people who are considered to know the most about their children, interests, talents, provide

motivation, facilitate, even encourage courage and look for job opportunities for their children to be independent in their lives (Salim, Gunarhadi, & Anwar, 2015). But in contrast, if parents do not recognize their children, do not care or even tend to be protective and give wrong affection, then children with disabilities will find it difficult to be independent.

The school committee organization is very important in implementing the post-school transition program. The involvement of the school committee in this program is that together with the school principal and teacher plan, initiate, encourage, implement and evaluate school skills programs. Committee support for schools is needed.

The role of local government and the industrial business sector is very strategic in creating jobs for people with disabilities. Local governments have the opportunity to move the business world and industry to be able to involve people with disabilities to be part of the business process according to the competencies needed (Hallahan, & Kauffman, 2011). The school prepares student competencies by adjusting the needs of the working world. The research results found were the role of business and industry (18/46%), and the role of local government (16/41%) was sufficient.

The role of tertiary institutions in supporting post-school programs for people with disabilities graduates from special school and inclusive schools is to build cooperation in improving teacher quality, internships for people with disabilities, mentoring programs to research and development of skills programs (Cawthon, & Cole, 2010). Universities in implementing post-school transition programs are considered adequate (17/41%).

Evidently, the collaboration with some university would enhance better opportunities for internships for persons with disabilities to prepare for their careers to become better. Kiriko Takahashi (2018) explained the benefits of internship program of the Pacific Alliance project at the Center on Disability Studies at the University of Hawaii at Manoa. Internship program for students with disabilities in science, technology, machinery, and mathematics. (p. 1) The Government of Indonesia, through the Ministry of Information and Technology in collaboration with the University of Sebelas Maret University Surakarta in the Digital Talent project for 50 persons with visual impairment. Digital talent program participants learn about computer programs that are in accordance with their needs. As for children with hearing impairments, training is conducted at Brawijaya University, Malang, East Java.

Of all the stakeholders in most of the special schools, both school principals, teachers, parents, school committees, the business world, and surrounding industries, local governments and universities have a strategic role in their respective fields. This stakeholder element has an interrelated role in providing support so that children achieve post-school success. In short, it is believed that better collaboration with appropriate stakeholders will bring up with future assurance among adults with disabilities.

5 Conclusion

1. In general, post-school transition program for students with special needs is confronted by several problems such such as lack of facilities. Personal limitation among the individuals with special needs, however, becomes the critical issues of post-school transition programs.

2. To make the post- school transition programs are successful, participation among the stakes holders plays the important roles in assisting students with special needs in coping their problems in terms of both vocational and academic choices of careers.
3. It is recommended that special schools provide adequate facilities and build the collaboration with external organizations to get the graduates ready to live independently in the society

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Is Balinese Language Truly at the Edge? An Exploration of Students' Self-Efficacy Level Difference while Learning Balinese Language and English

Kadek Wiramarta¹, Komang Puteri Yadnya Diari²

¹Hindu Cultural Tourism Department, Mpu Kuturan Singaraja State Institute of Hindu,
Singaraja, Bali, Indonesia.

²Religious Literature and Balinese Language Education Department, Mpu Kuturan State Institute of Hindu,
Singaraja, Bali, Indonesia.

Email: wiramartakadek@gmail.com; putridiari@stahnmpukuturan.ac.id

Abstract. With the emergence of Bali as International Tourism Object, Local culture has faced some challenging issues. One of which is the endangered Balinese language for the youth as an effect of demand for international tourism. This study was employed to 34 high school students in Kuta where this place becomes the center of the Balinese tourism. This study focused on the differences of self-efficacy level of high school students while they were learning Balinese and English language. By using quantitative method through questionnaire further insight on how confident students in using both languages were examined. After the data were examined, it was proven that there was no significant difference of students' self-efficacy level between when students were learning English and Balinese language. In some language skills such as reading, speaking and listening, students' self-efficacy were better when they were learning Balinese. Meanwhile, in writing competency, students' self-efficacy were better when students were learning in English. This study is assumed will give clearer drawing on how students perceive both languages in educational framework.

Keywords: Self Efficacy, Balinese Language, English

1 INTRODUCTION

It has been a well-known fact that Bali becomes one of the most favorite tourism destinations in the world. In 2019, Trip Advisor ranked Bali in the fifth position from the top 25 tourism destinations in the world. Furthermore, in 2018, based on Indonesian Central Bureau of Statistics, there were 6.070.473 tourists visiting Bali which further verify Bali's status as one of the most favorite tourism destinations in the world. With its popularity, it is normal that most Balinese people work in the tourism sector.

During these years, besides beach and sea, Balinese Tourism has used the tagline of Cultural Tourism as their brand and image. The existence of this cultural tourism is not baseless. Based on The Twenty-second session of the UNWTO General Assembly in Chengdu, China (2017) Cultural Tourism can be defined as a tourism sector which emphasize on the importance of local attraction and product as their main attraction for the tourism object. These include the

*distinctive material, intellectual, spiritual and emotional features of a society which can be seen through its arts and architecture, culture, history literature, music and even include the lifestyles, value systems, belief and tradition of local people. The target of cultural tourism itself is tourists, who are interested to learn, discover and experience the cultural attraction of a tourism destination. Further, Indonesia released a Law Number 10 of 2009 about Tourism which emphasizes on the development of tourism in Indonesia should never neglect the cultural arts, natural resources, and local wisdom. In line with the regulations above, local government of Bali has strengthened Balinese tourism image by making Local Regulation no 2 year 2012 which stated that Balinese culture is the main foundation of Balinese Tourism development. Regarding to the regulation, Balinese Tourism should be based on Balinese Culture inspired by teaching Hinduism and Local Wisdom which is *Tri Hita Karana*. This development is expected to synergize the development of both culture and tourism to be harmonious and sustainable. In the end, it will be significantly beneficial for the welfare of local community. From these theories, it can be drawn that tourism and culture should walk hand in hand and never be separated from each other.*

Along with that Balinese tourism decision, Tourism and culture has always been interconnected to each other and it impacts both positively and negatively on the culture itself. As what have been explained above, culture can be a unique commodity as a local identity of certain tourism destination. Additionally, strengthen the value of tourism (OECD, 2009; Ateljeciv, 2003; Pratiwi, 2017) which leads to some efforts of cultural preservation. On the other hand, the existence of culture can be threatened by the development of tourism as it can endanger the culture to lose its authenticity or even lost completely (Theobald, 2005). Therefore, community needs to be careful in preserving all Balinese culture from extinction. This also happens in Bali. In the beginning of Balinese tourism development, Picard (1996) argued that Bali has worked really well in balancing between the culture and tourism. Bali has taken the advantage of their unique traditional culture to appeal to foreign visitor while maintaining its value but still profitable for the local people. However, recently, these findings need to be tested more for further insight of Balinese Culture.

In order to explore this issue, one point of view is taken which is about how youth perceive their culture. Youth is one of the indicators to see whether or not the issue of cultural extinction is really happening. Youth is seen as someone who should continue to preserve the culture. The more youth who are understands and practice their own culture indicate a positive development of the culture itself. Reversely, the lesser youth practiced their own culture indicates less attention from youth to their own culture. If this is not followed up with correct action, it is assumed that the culture itself will be extinct.

From various types of cultures, language is part of the culture where human can put their thought into an uttered words and communicate pieces of information and human feeling. In this context, Balinese language has become the local language for Balinese people. Practically, Balinese language has been used by Balinese people in daily communication as a part of their culture. However, there were two questions appear. First, how comfortable young generation use

this language, and second, how far this local language has maintained its existence compared with international language which is English.

There were several indicators of language learning that must be considered to see how a person perceives a language. One of them is self-efficacy. The term self-efficacy was firstly published by Albert Bandura. He stated that self-efficacy is a personal judgment of how well one can execute courses or actions required to deal with prospective situation. In addition, self-efficacy reflects someone self-judgment about personal capabilities (Bandura, 1977). The concept of self-efficacy is useful in explaining why correct knowledge does not necessarily predict efficient action. In example, when doing a laboratory research, two people with the same knowledge might not end with the same result, as one person is brave to execute all the steps while the other are doubtful and worried all the time. Thus, the result that they got will be different from each other. Thus, knowing students' self efficacy in advance can help students in improving their ability (Sembiring, et.al., 2018).

There are four main factors that can influence the self-efficacy itself (Bandura, 1977 & Gredler, 2009). Those are performance accomplishment, vicarious experience, verbal persuasion and emotional arousal. First of all is performance accomplishment. Past performance on similar task is the most important factor influencing self- efficacy. A history of success of that person will increase that person's self-efficacy. If they are able to meet the capabilities required to succeed, they are able to increase their self-efficacy to do same type of assignment. The second one is modeling or vicarious experience. Observing a good model which has good capabilities in doing assigned task will increase self-efficacy of a person by raising expectation and providing information about how skill should be performed. This factor is particularly influential when people have had little or no direct experiences in such situation. The third one is verbal persuasion. Teacher comments give influence on students' self – efficacy. Motivating words from teacher can be a self-efficacy booster for students. Final factor is emotional arousal. Some negative psychological factors such as hunger, fatigue, and anxiety can reduce self-efficacy. Psychological condition will fill human's working memory with thoughts of failure. Therefore, negative psychological factors and emotional state should be reduced before and during the learning process

Self-efficacy has so many benefits in various aspects of human life such as increasing human performance while doing a task, educational achievement, effort in doing work, ability in solving their own problem and their motivation in doing something. (Bandura, et.al., 1977; Ewart, 1995; Maddux, 1995; and Stajkovic and Luthans, 1998 in Wade, *et al.*, 2007). In addition, human with self-efficacy usually can adapt well with the problems they face and will not be panic or anxious because of their own problems (Wade, *et al.* 2007). They tend to stay calm and compose while thinking about their problems. Therefore, self-efficacy for certain subject is important to be noted and encouraged by using varieties of teaching procedures which promote students' opportunities in communicative practice, verbal communication and experiences (Tan, et.al, 2020).

Based on the consideration above, it was assumed that there will be some differences that happen between students' self-efficacy while they were learning English and Balinese language.

These differences were used to identify whether the youth generation still maintain their local language, or it has been defeated by the foreign language.

2 METHODS

This study is a quantitative study which uses comparative study as its design. Fraenkel, *et al* (2012) states that comparative research focused more to find out whether there are any differences between the two groups and identify its cause and effect from these differences. Further, it was explained that this type of study used existing condition as the object of the study. Hence, it is also called as ex-post facto study.

The population of this study was senior high school students in Kuta, Bali. This specific place was chosen because Kuta is one of the main attractions of Balinese tourism. Consequently, youth in that place are more exposed with foreign culture. Then, random sampling was used to find the sample of the study. After conducting the sampling technique, there were 76 students were ready to answer the questionnaire.

There were two variables used in this study. The first one is students' self-efficacy while they were learning English and the second one is students' self-efficacy while they were learning Balinese language. These data were collected by using a validated questionnaire. The self-efficacy questionnaire covers the 4 skills of language: reading, writing, listening, and speaking. From those 4 skills, 32 items were used as instrument of this study. Five-likert scale was applied to the student where students can answer based on the existing numbers, 1-5. 1 represents strongly disagree, 2 means disagree, 3 means doubting their answer, 4 means agree and 5 means entirely and strongly agree.

After the data were collected, it was analyzed descriptively and inferentially by using SPSS 23.0. This includes the t-test result from all aspects. In this study, the differences were not only analyzed as a whole, but all skills in language learning were analyzed. Thus, not only the total score of self-efficacy, but also each score from each skill such as reading, writing, listening and speaking were measured.

Besides, to clarify the finding of this study, a focus group discussion was held. This group discussion was done for both teachers of Balinese and English language. Additionally, students were also asked about how they felt about both languages. By that way, further insight about the cause of the findings was obtained.

3 FINDINGS AND DISCUSSION

This research focused on the self-efficacy differences of students while they were taught Balinese and English language. The differences were not only from the total score but also from score of specific skills such as score of reading, listening, writing and reading. As mentioned earlier, the data were analyzed in both descriptively and inferentially. The result of descriptive analysis can be seen as below.

Table 1. Result of Descriptive Analysis

N	Minimum	Maximum	Mean	Std. Deviation
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X1Y1	34	16.00	35.00	26.3824	4.91759
X2Y1	34	16.00	38.00	25.0294	4.71930
X1Y2	34	16.00	34.00	26.2059	4.80391
X2Y2	34	17.00	38.00	26.3235	4.64315
X1Y3	34	17.00	37.00	28.2059	4.53123
X2Y3	34	15.00	34.00	23.8529	4.95515
X1Y4	34	17.00	38.00	26.9118	5.10120
X2Y4	34	15.00	40.00	26.5000	4.84455
X1Y5	34	68.00	142.00	107.7059	17.45215
X2Y5	34	64.00	149.00	101.7059	17.72095

Note

- X1 : Students when they were taught Balinese Language
- X2 : Students when they were taught English
- Y1 : Self-efficacy of reading competency
- Y2 : Self-efficacy of writing competency
- Y3 : Self-efficacy of listening competency
- Y4 : Self-efficacy of speaking competency
- Y5 : Total Scores of self-efficacy

From the table above, it can be seen that the score of self-efficacy when students were taught Balinese language was slightly better than when they were taught English in almost all of competency except writing. From four skills of language being tested, only one skill which is listening that had striking differences between Balinese and English language. The other two skills which show that there is not much difference between students were taught English language and Balinese language. Meanwhile, a surprising fact has been shown that students were more comfortable when they were taught writing in English than Balinese language. Although there is not high difference, the fact that foreign language can prompt higher self-efficacy than their mother language is quite astounding. These descriptive findings have shown a quite irregular pattern of students' self-efficacy. However, it still reflects students' certainty in facing educational experience in both languages.

There is one thing that interesting to be analyzed. Total score of students' self-efficacy is only 107.71 from 160 for Balinese language and 101.71 for English language. It means that if it is converted to percentage score, Students only scored 67.32% for Balinese language and 63.57% for English. It reflects that students' self-efficacy for both language is relatively not too high. It raises some concern regarding students' level of uncertainty and unsure in handling the challenges in both languages

After being descriptively explained, the data were inferentially analyzed by using SPSS. For this study, t-test was used. The significance level used .05. For 34 students, based on the t-table and after calculating its degree of freedom, the t_{cv} is 2.036 to be called as significant; the t_{obs} should be more than t_{cv} .

However, before using t-test, the data should be normal and homogeneous. These 2 calculations were also done by using SPSS. After the calculation by using SPSS, it was found that the data were all normal and homogenous and met with the requirement of t-test.

First, for reading competency, it has been mentioned descriptively that students reading efficacy level while they were learning Balinese language is 26.38. Meanwhile, students' reading efficacy level while they were learning English is 25.03. Thus, the students reading efficacy level while they were learning English is slightly better by 1.35 point. In order to further clarify whether the difference is significant, the t-test was administered. The t-test calculation result through SPSS can be seen as follows.

Table 2. Result of Inferential Analysis of Reading Self-Efficacy Level

		Levene's Test		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Reading Efficacy Level	Equal variances assumed	.130	.720	1.157	66	.251
	Equal variances not assumed			1.157	65.889	.251

From the table above, it can be seen that the t_{obs} is 1.157 and the t_{cv} is 2.036. The difference can be called as significant when the t_{obs} is more than t_{cv} . Since the t_{obs} is lower than t_{cv} , it can be concluded that there is no significant difference between students' reading efficacy level while they were learning Balinese and English language.

For writing efficacy level, it has been descriptively mentioned above that students' self-efficacy level for English is slightly better by 0.12 point than Balinese. To deepen the insight, a t-test was also administered to the data and the result can be seen as follows.

Table 3. Result of Inferential Analysis of Writing Self-Efficacy Level

		Levene's Test		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Writing Efficacy Level	Equal variances assumed	.012	.912	-.103	66	.919
	Equal variances not assumed			-.103	65.924	.919

From the table, it can be seen that the t_{obs} is -1.103 . Meanwhile, the t_{cv} is -2.036 . In this case, the t_{cv} is lower than the t_{obs} . Thus, it can be concluded that, students' writing competency, which were taught in English, is insignificantly better than students who were taught in Balinese language.

The third competency that will be tested is listening competency. As mentioned above, students who were taught in Balinese has strikingly higher score than students who were taught in English. It can be seen that there is difference of self-efficacy score by 4.35 points. The t-test had been administered to the data and the result can be seen below.

Table 4. Result of Inferential Analysis of Listening Self-Efficacy Level

		Levene's Test		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Listening Efficacy Level	Equal variances assumed	.135	.715	3.780	66	.000
	Equal variances not assumed			3.780	65.479	.000

From the table, it can be seen that the t_{obs} is 3.780. It is higher than t_{cv} which is 2.036. Therefore, it can be stated that in term of listening competency, the self-efficacy level while learning Balinese language is significantly higher than English language.

The fourth competency is speaking competency. In this aspect, students' self-efficacy level while learning Balinese language is 26.91. Meanwhile, the self-efficacy level when learning English is 26.5. It means that learning to speak Balinese language prompting higher self-efficacy level by 0.41 point than learning to speak in English. Inferentially, the result of SPSS can be seen below.

Table 5. Result of Inferential Analysis of Speaking Self-Efficacy Level

		Levene's Test		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Speaking Efficacy Level	Equal variances assumed	.468	.496	.341	66	.734
	Equal variances not assumed			.341	65.825	.734

From the table above, it can be seen that the t_{obs} is 0.341. Meanwhile, the t_{cv} is 2.036. Since the t_{obs} is lower than t_{cv} , it can be stated that the difference between self-efficacy levels is not significant when they are learning to listen between English and Balinese Language.

As in total score of self-efficacy level, the students who are learning in Balinese language have higher self-efficacy score by 6 points compared with they learn English. Inferentially, to see whether the difference is significant, the last t-test was administered. The result can be seen as follows.

Table 6. Result of Inferential Analysis of General Self-Efficacy Level

		Levene's Test		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
General	Equal variances assumed	.013	.910	1.407	66	.164
Efficacy	Equal variances not			1.407	65.985	.164
Level	assumed					

From the table above, it can be seen that score of t_{obs} is 1.407. It is obviously lower than the t_{cv} which is 2.036. Thus, it can be said that the difference of self-efficacy while learning Balinese language is insignificantly better than while learning in English

Self-efficacy is an important matter. It has so many benefits in various aspects of human life such as increasing human performance while doing a task, improving educational achievement, fostering effort in doing work, improving ability in solving their own problem and their motivation in doing something. In addition, human with high level self-efficacy usually can adapt well with the problems they face and will not be panic or anxious because of their own problems. Moreover, these affective states generate persistence from students to do the task (Bandura, 1977; Wade, et al., 2007). They tend to stay calm and compose while thinking about their problems. Therefore, promoting high self-efficacy should be an important goal for teacher.

In this case, students have conflicting opinion about whether English or Balinese language can foster their self-efficacy to be better. However, this study has proven that although Balinese language serves as mother language and English as foreign language. Meanwhile, the difference of self-efficacy between both languages is insignificant except for listening skill. Moreover, in writing competency, students' self-efficacy when they were learning English is insignificantly better than when students learning in their own mother language. It proves that in academic context, both languages have fostered nearly similar self-efficacy to one another.

In reading competency, students' self-efficacy while learning Balinese language is better than English but it is still insignificant. Judging from students' self-accomplishments, while learning reading in Balinese language, students often become successful in comprehending the meaning of the text. This is because they often hear the languages both in their daily life and academic context. Hence, they can answer the questions really well. However, there are some constraints on why students' self-efficacy while they were reading in Balinese language is not significantly better than while they were learning English. First of all, students' perception when they were told to read in Balinese is reading in traditional Balinese alphabet (henceforth: "*Aksara Bali*"). *Aksara Bali* has different writing style than normal Latin alphabet. *Aksara Bali* has a very complex writing system

compared with normal Latin writing. Additionally, this style has not been integrated in many aspects of daily life unlike the normal Latin writing. Thus, it is harder for students to read in Balinese language. Meanwhile, for English, although students may have found difficulties in finding the meaning on reading text, the writing styles being used is familiar. Another reason comes from the availability of media to help them learning the languages. While English has many available media like dictionary or online video, Balinese language media is still really limited. Thus, when students find difficulties in their reading text, it is harder for them to solve it.

For speaking competency, it was found that learning in Balinese language prompted higher self-efficacy than English although it is not significant. Again, for students, the familiarity of the Balinese language has been an aspect that help them learning. They were confident to speak Balinese because they hear it very often. However, the Balinese language has a level system depends on how polite the speaker wants to be. This politeness level system has different word for different level which makes students confused on which word should be used. This politeness system is quite strict in Bali which also generates students' anxiety while they are speaking. Meanwhile, for English language itself, although they may not be too familiar with the term of English, but students have many experience and practices while they were learning. Additionally, some students have already practiced their English in internship program. Thus, not only being able to use their English contextually, they also got to see many examples or models that have been successfully carrying out English conversation. These are the reasons why students speaking efficacy level difference between both languages are not significantly different from each other.

In listening skill, it was found that students have significantly higher self-efficacy score while they are learning Balinese language than English. This is because of several reasons. First, Balinese language is a mother language where students hear it very often everywhere around them since they were kids. This familiarity of the language helps them better to comprehend the meaning of the speech. Students are already accustomed with the pronunciation of Balinese language and its meaning. Even when they are talking to other students, some students use Balinese language. Thus, students understand the speech better when they are uttered in Balinese language. In other words, their past performance on real context has helped them. Additionally, listening is a passive skill when students are not required to produce something but only receive the message through the speech. With the help of the language familiarity, they feel more comfortable when they were learning Balinese language. Different from that, when students are learning English, the language itself has different pronunciation which made them harder to understand. Sometimes, they also do not know the meaning of the words being uttered which add another problem to the case. In other words, their experience in English is lesser than in Balinese language. Additionally, listening competency needs to focus since students can only hear the speech once and there is no turning back. Therefore, when they are lost in some parts, the speech cannot be repeated and even for some people feel lost while listening. It has added another stress to them. Thus, it is scarier for students when they need to listen in English than in Balinese Language.

As for writing, it was found that student's self-efficacy is insignificantly better when they were learning English language than in Balinese. There are several reasons why English prompting

higher self-efficacy than Balinese language. Balinese lesson in general focused more on learning to write on *Aksara Bali* rather than creative writing. Thus, students have less practice to transform their ideas into complete Balinese writing. Different from that, English focused more on writing ideas creatively into a complete text. Thus, students are already accustomed to share their ideas in written form. In other words, students have more chance to practice and by that their chance to be successful in writing will be higher. In term of vicarious experience, students have more examples of how English writing should be than Balinese writing. There are thousand videos which show the example of English successful writer. In other way, Balinese language also has some famous writer. But the lack of publicity has made the students clueless about the existence of successful Balinese writer. In other words, students find more model of successful writer in English rather than in Balinese language. In the emotional state, students feel more pressure while they were writing in Balinese language. With different alphabetical system and rule of politeness language, students feel more worried about the writing. It is different from English language which uses Latin writing and no caste system in politeness language. However, since writing in English has also some constraint especially in the lack of vocabulary and sentence pattern, the difference is not that significant.

From all those findings above, it has been proven that self-efficacy level of young generation in both languages is nearly similar. It means that, the certainty of students while they were learning Balinese language, a language that has been heard and practiced by them since early childhood is nearly similar with language that they have only learned since they were entering primary school. Alarmingly, these self-efficacy levels in both languages are not similar in high level but in average level which should raise some concern for teachers.

With this fact, some actions need to be taken especially while they are learning English and Balinese. First of all, students need to be encourage more to practice their language as much as possible. Although theory itself is important, the absence of practice in classroom can affect their self-efficacy negatively. With practices, students learn from their mistakes and finally can successfully use their language in academic context. Surely, some failures will be met in the learning process and that is where teacher needs to step up and encourage and motivate students to be better. Repeated failure can lower students' self-efficacy, however, if it is handled correctly by the teacher, it could transform into persistence which help the students to grow their self-efficacy.

Teacher could also promote the self-efficacy through the success of other people. Students need to be exposed more on the example on successful people due to high mastery of both languages. By that way, they will realize the importance of learning both languages. Additionally, people can learn on the example of learners who have good abilities in the language learning. With this students will get the confidence to go through their language learning and inspired to have those capabilities.

Finally, it is worth to be noted that both languages are important. One language serves as local language which should be maintained as a form of cultural identity. The other language is

international language that is important for all people to communicate internationally. Thus, well-balanced languages learning should be more encouraged.

4 CONCLUSION AND SUGGESTION

From the findings above, it can be concluded that there is no significant difference of students' self-efficacy level between when students were learning English and Balinese language. In some language skills such as reading, speaking and listening, students' self-efficacy were better when they were learning in Balinese. Meanwhile, in writing competency, students' self-efficacy was better when students were learning in English. However, it is categorized; both languages competencies are in the average level. These prove were conflicting perception of students about English and Balinese in academic context.

As what have been mentioned above, Bali as the tourism destination is really at risk in losing its identity. As one area that are exposed with culture from other nation, realizing or not, Balinese tend to accustom themselves to fit the standard of international tourism. One of them is learning English. Although it is not wrong, slowly forgetting the local language is also a mistake. With the development of Bali nowadays, it is not impossible that people will know English better than their own mother language in the future.

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Model of Development of the Early Childhood Education based on Habituation of Hindu Religion Practice in Mataram City

*Widana, I Nyoman Murba*¹

¹Skolah Tinggi Agama Hindu negeri Gde Pudja Mataram

Abstract. This study aims to describe the development of habituation-based early childhood education models of Hindu teachings in Mataram city. This phenomenon is related to efforts to instill religious values among students who are conducting pre-school education as preparation for entering formal education at a later stage. This research was designed in a type of qualitative research using case studies on a number of early childhood education institutions with Hindu nuances in accordance with those stipulated in the determination of research objects. The educational model developed is an educational model that can enculturate Hindu values through habituation of students in the traditional game. This study found that the model of developing habituation-based early childhood education in Hinduism in Mataram city used a learning model by establishing the habit of practicing Hinduism in the traditional game. The habituation model through games prioritizes the character values of students through strengthening the introduction of the implementation of Hinduism through simulation. Those who were educated at the preschool level were more enculturated in relation to Hindu teaching values through gradations of mental attitude development in accordance with the teachings of Hinduism. The model of education provided in early childhood education institutions is further strengthened by the involvement of parents who are the spearhead of the success of education instilled at an early age. Three important aspects that are used as media for the development of this model are introduction through images, reinforcement through examples, and habituation through action. The three models of education development have a great opportunity in realizing the success of educated students in early childhood education institutions.

Keywords: Development, Model, Education, Early Age, Habituation, Hindu

1 INTRODUCTION

Early childhood has a very important role in order to continue the development of the Indonesian nation. Intelligence that can be built since early childhood has a huge opportunity in developing ideas, attitudes, and behaviors that can later be used to continue the development of

*murbawidana01@gmail.com

Indonesian society in the future. It is realized that to create a brilliant young generation requires a continuous effort in order to shape the character of the younger generation that can later be used to continue development. In order to form an excellent character, education is very important to be given as a foundation to develop cognitive, affective, and conative aspects among the next generation. This is especially given to children from an early age. With regard to efforts to achieve the foregoing currently being carried out incessantly revamping the early childhood education system in Indonesia, both relating to improving the learning system, infrastructure, educators, as well as those who have a direct bearing on the learning of students early age. Improvement in the field of learning systems in this regard concerns aspects of the vision of learning, such as the curriculum that is crucial for success in the learning process. Although, the learning process carried out in early childhood education is more weighted in aspects of playing, but it is also necessary to design learning models that can accommodate the needs of children in order to develop themselves in the future. The development of students' self-potential is very much determined by the learning tool as a vehicle for pouring out the mandated components in the curriculum.

The implementation of education among early childhood as a form of accommodation of the learning model above today is tried to be implemented in a learning system organized by early educational institutions of Hindu nuanced in Mataram city. The learning model that is applied as a form of adaptation to develop the potential of students in order to build a noble character is the application of the habituation of the values of Hindu teachings. The learning development model that represents the habituation of Hindu teaching values is packaged properly through learning tools so that it is easier to apply in learning practices. In this regard, the values of Hindu teachings as the essence in the content of learning are applied in practice so that students experience internalization of learning material presented in the form of playing. The pattern of learning development with the habituation model is applied through playing that can condition the atmosphere of joy among students when they do the learning process. With regard to this phenomenon in providing learning to students it is necessary to prepare learning tools that can support the smooth learning process. In this regard, Patmonodewo (2003) revealed that in designing a curriculum it is necessary to pay attention to its objectives so that they are clear. These objectives must illustrate the purpose of the curriculum. It is related to the target areas of social skills, physical skills, and problem solving skills. In connection with the formulation of learning objectives it should not be too broad and not too narrow. Educators choose the objectives of the

program, so they must be able to determine and organize their contents. In conveying the content of learning must be done clearly so that it can easily provide an overview to educators.

The material is given as a load of Hinduism through playing, such as being taught to hit *gambelan* (traditional Balinese instruments), learning to sing religious songs, wearing traditional clothes to pray, and others. Students who take part in learning using traditional games find it enjoyable because it touches their emotions. It is also a form of habituation so that cultural values adhered to by the Balinese can be enculturated to the next generation. This is in line with inculturation, as formulated by Herkovits (in Bakker, 1984) that Enculturation is basically a conscious or unconscious conditioning process, carried out within limits approved by certain *adat* bodies.

The learning model that emphasizes the habituation of the values of Hindu teachings through *playing* is associated with the Theory of enculturation is a form of enculturation of Hindu religious values through the process of learning and playing conducted by early age learners. The application of this learning model is relatively effective in instilling religious values and making it a habit to practice cultural systems in the daily lives of students. The application of this learning model has the opportunity to be applied as one of the learning models among early age students in similar institutions, in early childhood educational institutions nuanced Hinduism to build a noble character based on Hindu religious teachings.

2 METHOD

This research was designed in a qualitative descriptive form using the anthropological approach to religion which was implemented in the learning of students at Hindu-age Early Childhood Education institutions. Related to that, Sugiyono (2007) revealed that the data presented were mostly qualitative data in the form of narrative technology, words, expressions, opinions, ideas obtained from data sources in accordance with data collection techniques, then grouped according to the needs of analysts. The purpose of this data grouping is to systemize and simplify the varied data into units according to the level of analysis. The type of research that researchers use is case studies. Case study refers to Sugiyono (2007) is a type of in-depth research on an aspect of the social environment including humans in it. Case studies can be carried out on individuals (for example family), a group of people (teachers, employees, and students), human environment

(villages, schools, etc.). Case study material can be obtained from sources such as observation reports, personal notes from people who know a lot about it.

This research was conducted at a number of early childhood education institutions in the city of Mataram, West Nusa Tenggara Province. The selection of this research location is based on the consideration that the Hindu-nuanced Early Childhood Education Institution that develops a habituation model of Hindu religious values and Balinese culture takes place at this location. Another consideration is also because the Early Childhood Education institutions in the Hindu city of Mataram can develop well even though they are a minority group in the Muslim community as a majority population.

Types of data in this study are uses two types of data namely primary data and secondary data. Primary data obtained directly from the field, namely early childhood education institutions. The type of primary data is based on observation and interview data collection techniques. Secondary data is obtained indirectly from the main source, but comes from the second source. Secondary data were obtained from documentary sources which included: archives relevant to the research.

Data collection techniques in this study were collected by (1) observation, (2) interviews, and (3) document studies. Observation technique is done by directly observing the phenomena related to the focus of research. According to Sutrisno Hadi (in Sugiyono, 2008), observation is a complex process, a process composed of various biological and psychological processes. Therefore, this observation technique can be used if research is concerned with human behavior, work processes, natural phenomena and if the observed respondents are not too large.

Interview techniques, according to Koentjaraningrat (1983) in community research there are two types of interviews which are basically different in nature, namely (1) Interviews to obtain information and data from certain individuals for information purposes. (2) Interview to obtain information about the person, position or views of the interviewed individual for comparative purposes. This study uses unstructured interview techniques in accordance with those recommended by Fontana and Frey (2009) that unstructured interviews provide wider opportunities compared to other interviews. In an effort to explore the data in this study, unstructured interview techniques are very effective in digging in-depth data because they are based on reasons that the relationship with the informant can be maintained.

Data collection using the documentation method is carried out by researchers to obtain data about the state of the research object. Documentation is the method used to record events that have

already passed. Documents can take in the form of writings, drawings, and monumental works from someone (Sugiyono, 2007). In collecting data through the method of documentation, researchers use relevant documents that can be analyzed to obtain secondary data.

In this study most of the data collected was supported by interview guidelines. Based on this technique the main instrument in this study is the researcher using interview guidelines that contain a number of open-ended questions. The researcher himself took to the field in digging the data and at the same time the researcher conducted the processing, which included data reduction, data classification, and data interpretation.

Researchers used descriptive qualitative and interpretive analysis in analyzing research data. The process of data analysis is done by organizing and sorting data into patterns, categories and units so that it is easy to draw conclusions. The process of descriptive data analysis in this study was carried out with three stages namely classification, reduction and interpretation of data. Data classification is a grouping of data obtained in the research process. Data reduction is done by selecting the main things that fit the focus of the study. Data reduction is a form of analysis that classifies, directs, discards unnecessary and organizes the reduced data giving a sharper picture of the results of observations and makes it easier for researchers to look for it whenever needed. Data interpretation is the process of interpreting the data carried out during the study. The data validity checking technique in this research was carried out by triangulation technique. There are three triangulation techniques chosen, namely data source triangulation, method triangulation, and theory triangulation.

3 RESULTS AND DISCUSSION

3.1 Curriculum Design in Adopting the Values of Religiosity

The curriculum is the most central part in formulating the planning, implementation, and evaluation of the learning process. Related to that, in the implementation of early childhood education the curriculum also has a very strategic role in realizing learning outcomes. In the implementation of early childhood education, even though the learning process is non-formal, learning tools need to be made so as to facilitate the implementation of the learning process. In this case the curriculum can be used as a guide in organizing the learning process so that it can run effectively and efficiently.

The curriculum, according to Patmonodewo (2003) is a written learning experience planning. The curriculum will produce a process that will occur entirely in the place of implementation of learning. The design will be a syllabus in the form of a list of subject titles and the sequence will be arranged sequentially so that it is a program. Regarding in planning a curriculum for children, educators must choose goals, organize curriculum content, choose the form of learning experiences for children, how the sequence of learning is given and then determine the assessment of children's learning outcomes as well as the program itself.

In the learning process at the Early Childhood Education institutions in the city of Mataram use the curriculum as a tool that is guided by educators so that in the process of preparing the learning device can be optimized. In the learning process the curriculum used is the 2013 Curriculum which is better known as the K-13. The use of the K-13 curriculum at Hindu-nuanced Early Childhood Education institutions in Mataram City is also not entirely because there are some who have not been able to implement it. K-13 is implemented in order to identify the needs of students to the fulfillment of aspects needed by students. The implementation of the K-13 curriculum makes it easier to apply the habituation model of the values of Hindu teachings among students.

An important point in learning using K-13 is to emphasize six important aspects that are necessary to build the character of students. First, there is instilling religious / moral / spiritual values. Second, instill social values. Third, there is inculcation of language values. Fourth, learning that provides cognitive aspects to students. Fifth, learning that develops motor aspects. Sixth, learning related to the inculcation of cultural arts values.

The application of the learning model in Hindu Early Childhood Education institutions in Mataram City generally uses two learning models. First, the center model is used in learning. This model is done with a model that is centered on a circle. One learning space in the learning process uses one theme, but there are many play activities. In one study room there are various kinds of centers. Second, there is the group model, which is a learning model that applies the same activity for all children. In the group model there is no choice for students to choose the activities they like. The group model in student learning is divided into groups which are conditioned by the number of students.

The model used in the learning process in Early Childhood Education nuanced Hinduism in the city of Mataram that uses the Center model in order to provide opportunities for students to choose

centers that match their interests and talents. Learning that applies the center model is actualized by forming centers that can be selected according to the needs of students. Students choose learning centers, such as preparation centers, beam centers, centers of devotional service, natural centers, and role centers. The learning system that applies the center model helps in building the independence of students because in it there are choices given to students to be followed in turn. In this connection, children are given the freedom to choose the center they like. This is a form of democratization of the learning model that uses the center model because children are encouraged to foster independence in determining their choices.

Based on the results of observations in the field of learning tools used by educators there is a learning plan in the form of a written document that is used as a guide in the learning process. One thing that is very important in preparing the learning plan is to integrate Hindu teaching values with practice so that it is easier to make habituation to students. The most important dimension in the preparation of the learning plan is the strategy to make the students feel happy when given learning through traditional games. Teachers who educate prepare their learning tools, such as the Daily Learning Preparation Plan (RPPH) and the Weekly Learning Implementation Plan (RPPM). In the learning process in addition to the two plans the teacher also prepares a Semester Program (Promes) and Annual Program (Prota).

The above phenomenon implies that the preparation of learning tools is very important in order to carry out the learning process properly as planned. All processes that will be carried out during the learning process to students are well prepared so that the learning process can run effectively and efficiently. This relates to the objectives to be achieved in the learning process. Referring to Rooijakker (1991) who revealed that in learning there are three types of goals that must be loaded, namely cognitive goals, affective goals, and psychomotor goals. Cognitive goals are goals concerned with aspects of knowledge and understanding. Affective goals relate to efforts to change interests, attitudes, values, and reasons. Psychomotor goals relate to skills using the hands, eyes, ears, and other sense organs.

3.2 Implementation of Habituation Based Learning in Hindu Religious Teachings

Implementation of learning by applying the model of habituation of the values of Hinduism to students is an activity that aims to provide a stimulus to arouse a mood of excitement. In this regard, learning material is packaged in the form of games that create the joy of all students. As a

form of learning to instill aesthetic values in the implementation of Hinduism, it is hitting the traditional Balinese *gambelan* (Balinese traditional musical instruments). Traditional Balinese *gambelan* that are used as accompaniment of Hindu religious ceremonies in Mataram city in the form of *gongs* (traditional instrument) in order to habituate students to enjoy Balinese traditional music which is used as a complement to Hindu religious ceremonies in the city of Mataram in the form of a *gong* in order to habituate students to like traditional Balinese musical instruments, students are invited to learn *dungding*. *Dungding* is a traditional Balinese musical pitch produced from beating *gongs*. Students are introduced to the *gong* and then taught to hit the traditional music. Students feel happy to be invited to hit traditional music because it is part of playing. Students can express their pleasure in hitting traditional music, although at first they hit with a rhythm that is not in accordance with the *dungding* taught by educators.

Recognition of the *dungding* is carried out on a regular basis as scheduled. In the reflective process the students can slowly follow the rhythm of the lessons taught. The process of accumulation can create habituation among students and can be expected to be the basis for the development of creativity in the next phase. The habituation model like this then has a huge opportunity to create creativity in producing aesthetic works in the future.

The learning pattern applied above is basically a process of provoking students to develop their own creativity. Institutions in early childhood education that already have complete facilities and infrastructure that are used as a medium for performing art practices conduct practice activities on Friday every week. They are gradually trained to hit the Balinese musical traditional even though it is still in the introduction stage. The process of introduction in educational institutions will then be strengthened again when students are invited by their parents to carry out worship activities at the temple. In religious activities carried out by the Hindu community in Mataram city, as in the implementation of *pujawali* (Hindu ritual) in temples generally accompanied by traditional *gambelan* instruments, in the form of *gongs*. Early childhood learners when invited by their parents to participate in religious ritual activities in a temple will witness firsthand the performance of traditional *gambelan* art which is beaten by the performer. The event also reminded students of the learning material provided at educational institutions. This will strengthen students' memories of the tone taught in learning in school.

Implementation of religious learning is also given in the form of *tembang* (religious sound art). In connection with this learning the teacher teaches hymns used to accompany Hindu rituals. The

initial learning phase in relation to this hymn, in the form of *wargasari* (a kind of Hindu religious song) who sing traditional songs as a form of worship before God, namely *Ida Sang Hyang Widhi Wasa* through singing. Although the learning process has not been perfectly implemented by students, it will be strengthened by seeing firsthand when there are Hindu rituals that sing the hymns.

The learning model that is carried out by introducing material related to Hindu religious activities as above is an aspect related to the development of play activities for students. The basic notes called *dungding* are actually part of the development of students' play activities using traditional instruments used to accompany Hindu ritual activities. Development of play activities, according to Patmonodewo (2003) that almost all preschool education activity programs organize play activities in a large portion of their students. In this regard, educators should plan carefully the play activities with the support of the school environment and play material is considered very important. Play activities given to students can be done in the classroom or outside the classroom. In general, some activities outside the classroom and inside the class are equally important but have different advantages.

3.3 Parental Involvement in Strengthening Habituation of Religiosity Values

The delivery of education among early childhood is inseparable from the role of parents in helping the process of habituation of religious values in their children. Parents in accompanying their children in the learning process have a relatively long duration of time. This can be seen from the results of observations when their children are educated at an early childhood education institution, parents accompany their children. In the process of mentoring the parents can simultaneously see the learning process carried out by their children.

The parents accompany their children in longer duration of time when at home. In assisting parents at home they can do repetition of learning activities carried out by their children in the household environment. Parents who accompany their children at home and carry out learning analogous to what their educators teach at school, so the habituation process can be strengthened in their children. The pattern of assistance in that way can improve children's memory of the learning practices provided to them. Conversely, if the parents do not do the repetition as above, the power of habituation will weaken. It is realized that the ability of educators in fostering school students is relatively limited. This time limitation can be complemented by the participation of

parents in accompanying their children at home who also do repetition of learning materials provided at school.

Referring to Patmonodewo (2003) it reveals that parents are the first teachers for their children. If the child has entered school, the parent is the main partner for the child's teacher. As parents they have a variety of chosen roles, namely parents as students, parents as volunteers, parents as decision makers, parents as members of the teacher-parent collaboration team. In carrying out these roles, parents may help improve the development and growth of their children.

The pattern applied to strengthen the habituation of religious values to students through the involvement of parents is to train students in materials related to Hindu practices that are applied in the family environment. Starting from the morning wake of the students reminded to say prayers in front of Ida Sang Hyang Widhi Wasa (God Almighty) in order to obtain guidance that leads to goodness. Next, parents also play a role in delivering *panganjali* greetings to their children so that children will be habituated to strengthen the values of religiosity. When taking students to school parents remind their children to say *panganjali*. Arriving at school, parents also take the child to the gate and say *panganjali* to the child. This is as a form of habituation of parents to strengthen the habituation of the values of religiosity in their children.

Parents also communicate with teachers who educate their children. Even in a number of educational institutions, teachers have a communication media in the form of Whatsapp (WA) with the parents of the students. They communicate with the intent to provide information related to student development. Teachers and parents of students in communicating as well as a place to do repetition of learning materials received at school. This repetition aims to strengthen the memory of students in the material provided at school. Parents often express things taught by the teacher to students. In this connection, parents have the awareness to see the development of their children in understanding the learning materials provided at school. In this case communication is very important in instilling cultural values to students through communication. Regarding communication in instilling cultural values, Mulyana in Weda and Atmowardoyo (2018) argues that each communication practice essentially represents culture.

Referring to Patmonodewo (2003) revealed that parents have the right to know the progress of their children's education. Teachers should always respond to parents' curiosity of children's achievements. In this regard, it is better for teachers and parents to have reciprocal communication.

Effective communication requires both parties, both parents and teachers to send and receive children's information.

Education provided to students in relation to this context is more positioned to build the character of students. These characters are related to the culture implemented in daily life. The education model applied in the habituation of cultural values and Hindu religious values would be more likely to develop the mentality of students in dealing with their social environment. In connection with that, referring to Tantra (2015) that according to Behaviorism Theory, education is formulated as a process of changing behavior. This formulation severely limits the nature of education itself. Behavior change is only based on simple analysis. Today more and more people use cultural approaches and analysis. According to Anthony Giddens (in Tantra, 2015) that cultural analysis will bring education closer to the human environment itself. In this case it means that education will be brought closer not to its existence but to its conscience.

4 CONCLUSION

Based on the results of data analysis relating to the development of habituation-based models of Hindu nuance early childhood education in Mataram City, it can be concluded that several important findings. *First*, the development model based on the habituation of Hindu religious teachings at the Early Childhood Education Institute in Mataram City involves learning tools designed to be able to acculturate Hindu religious values to students. *Second*, the model of development of early childhood education based on the habituation of Hindu teachings in the city of Mataram uses a learning model by building a habit of practicing Hinduism in playing.

Third, the habituation model through playing prioritizes the character values of students through strengthening the introduction of Hinduism through simulation. Those who are educated at the preschool level can be more acculturated with regard to the values of Hinduism through gradations in the development of mental attitudes in accordance with the teachings of Hinduism. *Fourth*, the model of education provided at early childhood education institutions is further strengthened by the involvement of parents who are at the forefront of the success of education instilled at an early age. Three important aspects used as media for the development of this model are recognition through images, reinforcement through examples, and habituation through action. The three models of educational development have great opportunities in realizing the success of students who are educated at early childhood education institutions.

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The Implementation of *Dolanan Lengkak Talik* to Build The Students Discipline And Honest Character

Ilham Syahrul Jiwandono

Elementary School Teacher Education, Faculty of Teacher Training and Education, University of Mataram,
Selaparang, 83115, West Nusa Tenggara, Indonesia
Email: ilham_jiwandono@unram.ac.id

Abstract. Learning in the 21st century requires teachers to be creative in the learning process. Learning not only focuses in improving students' cognitive abilities, but also shapes students' characters. Character building is important because recently the character of children in Indonesia is decreased. The use of *Lengkak Talik* game as one of the Sasak tribe games in learning activities is one of the choices in helping teachers shape students' characters, especially the characters of discipline and honesty. This research aims to describe the use of *Lengkak Talik* game in an effort to shape student discipline and honesty. The research approach uses a qualitative-descriptive approach. Data collection uses documentation, observation and interview. Research location at the University of Mataram, Elementary School Teacher Education Study Program. Data analysis techniques are using data reduction, data presentation, and drawing conclusions. The stages of the research; 1) Preparation, 2) Field work, 3) Data analysis. The results showed: 1) Nowadays, modern games are more widely used compared to traditional games. 2) *Lengkak Lalik* game as one of the traditional games of the Sasak tribe has succeeded in becoming one of the media to form disciplined and honest character of students.

Keywords: lengkak talik, character, discipline, honest

1 INTRODUCTION

Technological developments have shifted traditional games to modern games, one of which is developing now is E-sports. However, traditional games should not simply be abandoned because they contain a lot of activities and values contained in them. The values contained include sportsmanship, creativity and philosophical values.

This values are suitable for instilling character in students. Generally, traditional games have a unique region that is not owned by modern games. Traditional game actually has many benefits for children's moral development. We can develop discipline and honest character through the game of *Lengkak Talik*. The Jakarta Post media once wrote based on data from the Hong Community, a traditional game preservation community in Indonesia located in Ciburial, Cimenyan, Bandung, West Java, it is estimated that there are 1,000 more traditional games from Sabang to Merauke, but fewer have been recorded. Of that amount, only 20 percent still exist and continue to be played by the public, especially in rural areas.

Aristoteles (in Tedjasaputra, 2007: 2) said that play can be used as a medium to improve certain skills and abilities children. There are several abilities that can be developed through play activities. In addition to cognitive abilities, affective abilities that can be related to character can also be developed. Akbar's (2013: 107) explains that there are three elements developed simultaneously in traditional games, namely *Ngerti* (understanding), *Ngroso* (feeling) and *Nglakoni* (doing). These three elements can be developed through play activities. More priority in character development is moral growth so that he can grow into a morally responsible citizen in his relations among fellow citizens. Indonesia is a large country consisting of thousands of islands and hundreds of tribes. Each tribe has a variety of traditional games that are different from other tribes. Kurniati (2011: 13) explains that traditional games can stimulate children to develop cooperation, help children adjust, interact positively with each other, can condition children in self-control, develop empathy for friends, obey the rules and respect others.

Cahyono (2015) explains that one of the advantages of traditional games is having a moral message, including togetherness, discipline and responsibility (Cahyono, 2015: 91). One of the games is *Lengak Talik* which is owned by the Sasak tribe in Lombok. The game is suitable for growing student character because it has a lot of character values that can be developed, which are honest and disciplined. The writer's opinion is in line with Nurlan Kusmaedi in Achroni (2012: 37) which said that traditional games are types of activities that contain special rules that are a reflection of character and originate or are rooted in or are rooted in the original culture of Indonesian society.

This is students need now if it is associated with character building. However, this problem certainly faces serious challenges from the many modern games that are currently played by students. Musa Asy'arie (2017) said that today the world is no longer round, but has become a box, due to digital technology that processes information presented on a screen box, either in a narrow box that can be pocketed or even in a large screen box that cannot be pocketed.

2 METHOD

This research uses descriptive qualitative research methods, the data collected in the form of words, pictures, not numbers (Danim, 2002: 51). Meanwhile, according to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior (Moleong, 2000: 3). The research is located in Elementary School Teacher Education Study Program, University of Mataram. Data collection techniques using interviews, observation and documentation. Data analysis techniques using data analysis techniques version of Miles and Huberman, that there are three activities, namely data reduction, data presentation, and drawing conclusions or verification (Usman, 2009: 85-89). The stages of the research are broadly divided into three parts, namely; 1) Preparation / pre-field, 2) Field work, and 3) Data analysis.

3 RESULT AND DISCUSSION

3.1 Modern Games vs Traditional Games in Character Building

Great nation has strong character side by side with high competence, which grows and develops from a pleasant education and an environment that applies good values in all aspects of life as a nation and state. Only with strong character and high competence will national identity become stronger, collaboration and national competitiveness increase so that it can answer the challenges of the 21st Century. For this reason, national education must focus on strengthening character in addition to building competencies. The last decade of the modern game has eroded many traditional games that have existed in Indonesia. Based on the results of interviews with students at the research location, the following data were obtained:

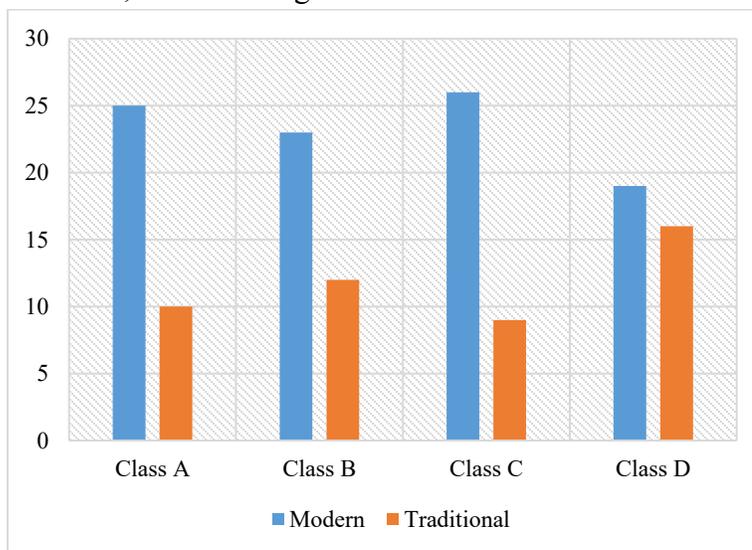


Fig 1. Total of students playing modern and traditional games

Based on the data above, it can be seen that at this time many students prefer playing modern games compared to traditional games. Of the four classes, the majority of respondents more often played modern games than traditional games. This is similar with the opinion of Oliver Ye, Marketing Director of SEA PUBG Mobile who explained that Indonesia is a very potential market for his company. He said that Indonesia was one of the countries that had a growing number of active players in mobile gaming in the world (Annur, 2019). This is directly proportional to what Deputy II of the Sports Culture Ministry of Youth and Sports (Kemenpora) Raden Isnanta said in Jambi at the opening of the XI National Traditional Sports Festival (FOTTN). He said that traditional sports or what is commonly called folk games are being abandoned by the current generation. He added that it was due to the influence of information technology that was so fast it made many choices of sports from foreign countries so that the impact on traditional sports became less popular among the people.

Based on interviews with informants at the research location, obtained data about the types of modern and traditional games that are often played and the characters contained therein. Following are the findings of researchers about the character values contained in modern and traditional games:

Table 1. Types of games and characters that appear

No	Focus	Modern Games	Traditional Games
1	Type of Games	Play Station, PUBG, Dota, Mobile Legend	Engklek, Lompat Tali, Umpet, Engkrang
2	Character	Discipline, creative	Tolerance, discipline, responsibility, honesty, Appreciate achievement, hard work, creative, communicative, cooperation.

Based on the above findings it can be concluded that traditional games contain more character values compared to modern games. This is similar to the opinion of Misbach (2006) which says that traditional games for children can establish relationships, work together, train social maturity with peers and lay the foundation to practice socialization skills by practicing roles with older people and society.

The Ministry of Education and Culture (2017: 7) explains that there are five main values developed in schools, namely religious, independent, mutual cooperation, nationalism and integrity. According to the Ministry of Education and Culture, there are several indicators of success from various characters above as explained in the table:

Table 2. Five values of national character

	Character				
	religious	independent	cooperation	nationalism	integrity
Indicators	faith, ...	hard work	cooperation ratio	love the	honest

cat	piet	,	n,	coun	y,
or	y,	creat	solid	try,	exe
	cle	ive,	arity,	love	mp
	an,	disci	mutu	natio	lar
	tole	pline	al	nalit	y,
	ran	d,	assist	y,	pol
	ce,	brav	ance,	respe	ite
	lov	e,	kinsh	ct	nes
	e	learn	ip	diver	s,
	the	er		sity	lov
	env				e
	iro				for
	nm				trut
	ent				h

Based on interviews with respondents, the majority of traditional games contain the five characters above. Respondents gave examples of jumping rope games, in the game contained religious values in the form of tolerance between players, being independent in the form of hard work, courage and discipline, mutual cooperation in the form of cooperation and solidarity, nationalism in the form of respecting diversity, integrity in the form of honesty. Various characters above are not owned by modern games. The same thing was expressed by Purwaningsih (2006) who explained that one of the values contained in traditional games is the value of togetherness and mutual assistance. In a group game, the value of togetherness and mutual assistance is very apparent. The group will cooperate with each other and help each other to win.

Respondents added, in modern games, such as Playstation, there is no family value because in the game tends to be individualistic. Other respondents explained that modern games tend to be individualistic which eliminates interaction between players. This is clearly different from traditional games which require that players must interact with each other.

3.2 The Implementation Of *Dolanan Lengkak Talik* To Build The Students Discipline And Honest Character

Jumping rope game or in Sasak language means *Lengkak Talik* is a traditional game from the Sasak tribe, Lombok which means jumping rope. This game teaches how we can play honestly and with discipline. Why be honest and disciplined? Based on data released by the Komisi Pemberantasan Korupsi (KPK), the level of honesty in Indonesia is still relatively low. The indicator is the number of corruption cases in Indonesia. The following is data on corruption in Indonesia between 2004-2018:

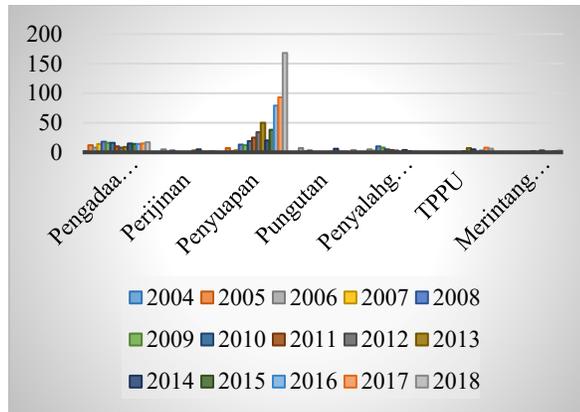


Fig 2. Type of corruption in Indonesia

Based on the data above, it can be seen that the level of honesty in Indonesia is relatively low. One example is the large number of bribery cases committed by various parties. Turning to the level of discipline, based on Saragih data (2019), the level of discipline of civil servants is low, one example is in Jakarta where 4,494 DKI Jakarta civil servants skipped on the first day of work after Christmas and the new year 2019. Required various efforts, especially in basic education levels to improve it, one of them through traditional games. The game of *Tengkek Talik*, in a small scope, is seen to be able to fix the two problems above. This is important considering to fix the problems above starting from the basic education level which is certainly very identical to a variety of traditional games. This game is a favorite students in the afternoon and can be followed by female and male students. The equipment used in this game is elongated woven rubber bands. The way to weave is by connecting two rubbers to the other two rubbers to elongate with a size of about 3-4 meters (Achroni, 2012: 44). Here is an illustration of the game *Lengkek Talik*:

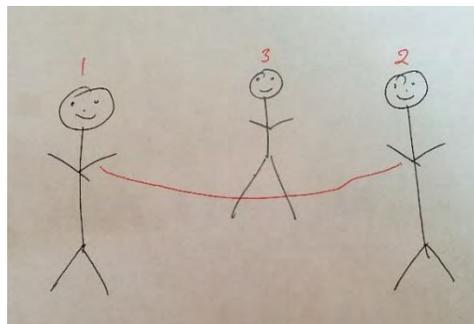


Fig 3. Illustration of game *Lengkek Talik*

There are at least three people who must be in the game. There are two people who hold the rope shown by players number 1 and 2. While one other person is jumping on the rope indicated by player number 3. In the rope jumping game, there are some height heights that are swung. This is in line with the opinion of Mulyani (2016: 73), who said that there are several limits on the height of the rope, including: 1) The rope is at the knee limit of the strap holder, 2) The rope is at the waist, 3) The position of the rope is at the chest strap holder, 4) Position of the ear-limited

strap, 5) Position of the head-limited strap, 6) Position of the rope one inch from the head, 7) Position the rope two-inch from the head, 8) Position of the rope as closely as a rope holder.

The steps to play jump rope are as follows 1) Draw to determine the two children who hold the rope. 2) Hold the knee-high strap. 3) Children who do not hold the rope must jump over the rope without touching the rope (indicated by player numbered 3). If it touches the rope, the gentian holds the rope. 4) If the knee stage can be passed, continued at the level as high as the stage, after the stage of the knee the child may touch the rope. 5) Play this game until the hand-high rope holds the rope pointing to the air.

The game will end if player number 3 touches the ropes that are moved by players numbered 1 and 2. Observations on the field show that when playing jump rope, students tend to feel happy and excited which can spur to be disciplined and honest. Of course this will affect the growth and development of students. This is same with the opinion of Husdarta and Yudha (2000: 15) which says that the feeling of pleasure and joy will affect the growth and development of students. Growth is related to physical changes, while development is related to physical-psychological quality, which will reduce bad habits.

This opinion is also reinforced by the opinion of Sujiono (2009: 144) who said that playing is one of the main tools that become exercises for its growth. The question? Where is the value of disciplined and honest character in the game of Lengkak Talik? Based on the results of interviews, observations and documentation at the research location obtained information that this jump rope game can be a media for children to obey the rules, because this game is bound by the rules that must be obeyed by the players. This is in line with the opinion of Achroni (2012: 73) who said that in the jump rope game will help children learn to obey the rules in a game because one indicator of discipline is to obey the rules. The same thing was also expressed by Syamsidah (2015: 11) who said that one of the benefits of the Lengkak Talik game is to train the moral development of children, how the child obeys the rules that were agreed upon in advance. While the location of honesty in this game can be seen from the level of sportsmanship where the loser wants to acknowledge the losing party. This is in line with the opinion of Achroni (2012: 73) who said that one of the benefits of the Lengkak Talik game is to increase children's sportsmanship. The same opinion was expressed by Aisyah (2014: 19) who said that the social development of children, especially about honesty, will develop if children can socialize with other people, one of them through games. The following are indicators of the success of a disciplined and honest character.

Table 3. Indicator of discipline and honest character

Indicator	Character	
	Discipline	Honest
	Obey the rules, take responsibility for yourself,	Express feelings as they are, admit mistakes, be

practice existing regulations.	open, consistent, trustworthy.
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From the above table, obtained the information that there are several indicators of discipline and honest character that are used as guidelines in shaping student character. Playing Lenggak Talik can also train students not to cheat because not cheating is one indicator that children are able to be honest. This is reinforced by the opinion of Samani and Hariyanto (2012: 51) that one proof of the success of honesty is not playing cheats.

4 CONCLUSION

The conclusions of this research:

- 4.1 The development of technology has made the shift of traditional games to modern games which resulted in the decreased of the character of the younger generation. There are several values contained in traditional games that are not owned by modern games.
- 4.2 One game that is suitable for growing characters, especially honest and disciplined characters, is the Lenggak Talik game that comes from the Sasak tribe, Lombok. Lenggak Talik game is played by several children who can foster cooperation. This is different from modern games that are more individualistic.
- 4.3 Honesty in the game Lenggak Talik can be seen from the level of sportsmanship where the losing party wants to recognize the winning party. Whereas the discipline is seen when the players obey the rules, because this game is bound by the rules that must be obeyed by the players.

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The Indigenous Balinese Wisdom “Tri Hita Karana” Approach in Teaching English as a Foreign Language for Autistic Students

Ni Putu Dian Utami Dewi¹, Made Novita Dwi Lestari²

^{1,2}STAHN Mpu Kuturan Singaraja, Indonesia

Email: niputudianutami@gmail.com, novitadwilestari1186@gmail.com

Abstract. The principals and the teachers at inclusive schools in Bali observed that Autism Spectrum Disorder (ADS) students increased each year (Padmadewi et al, 2017). It was a belief in our society that the autistic students have problems in learning language as they were suffered impairment in social interactions. The implementation of *Tri Hita Karana* (THK) has strategic values in education development in Bali (Sudira, 2014). THK approaches are three harmonious relationships, namely: (1) harmonious relations between humans and God (Parhyangan); (2) harmonious relations between humans (Pawongan); (3) the relationship of harmony between humans and nature (Palemahan). The aim of this research was to know how the concept of *Tri Hita Karana* may develop the English ability of the 3 autistic students of preschool. This research was in the form of descriptive qualitative research conducted in Sekolah Girikarnika Montessori Singaraja. The data were collected through observations and interviews. The findings show that the autistic students learned English as a foreign language through Tri Hita Karana approaches by daily praying and meditation to increase their focus before learning (Parhyangan), having good cooperation and English communication with friends (Pawongan) and taking good care of the school environment as well as learning the vocabularies of their surroundings (Palemahan).

Keywords: Tri Hita Karana, Autistic Students, Teaching English

1 INTRODUCTION

In general, education is a process of learning in which the knowledge and skills of someone are transferred to other people through teaching, guiding, training, or research (Agbamuche, 2015). Some people take education autodidactic by reading and experiencing, others take it under the guidance of others, in this case teacher, lecturer, coach, tutor, or facilitator. It places very important parts in every persons' life as it may give a better life for themselves, the family and the nation. Therefore, every Indonesian child has a right to have a good education as stated in the Indonesian constitution (1945) where article 31 (1) says every citizen has a right to education. In line with this, as stated in the Indonesian constitution of national education system (2003), the aim of education is to develop every student's potential to be devoted to God, noble, be healthy, knowledgeable, competent, creative, independent and become a democratic and responsible citizen. It is stated that the aim of education is for all the Indonesian children as well as for diffable and special needs students.

According to Geniofam (2010), special needs children are children who have specific characteristics which makes them different with others, those characteristics are not always showed by mental, emotional or physical retardation, as children with very high intelligence may also be included as special needs students because they need special treatment in their growth. In this case, every child with their specific demand need to be helped with special treatment can be categorized as special needs students. There are some forms of developmental deviations in children with special needs such as blind, mentally retarded, deaf, slow learning, talented, ADHD (Attention Deficit Hyperactivity Disorder) and autistic (Daroni, 2018).

Autism spectrum disorders (ASD) which commonly known as autistic are the condition that the children have hypo- or hyper-sensory sensitivities and also an impairment in neurodevelopmental conditions along their life, the special characteristic is lacking in social communication and interaction, and having a high focus on routines (Posar & Visconti, 2018). It was a belief in our society that the autistic students have problem in learning language as they were completed with an impairment in social interaction. English psychiatrist Lorna Wing categorizes autistic people as four different types: Aloof, passive, active-but-odd and stilted type (Wing, 1979). The aloof type is often illustrated as the child who loves to be alone and separated from their friends. The passive type initially to stay outside social interaction, they prefer to observe others without personally taking the initiative to join in, e.g. with a game. The odd type is the child who loves to ask the same questions to everyone they meet without focusing on the answer, e.g. “What do you like to eat?” or “What is your name?”. The stilted type is very rigid and inflexible. In playing with other children, the children with this type of autism will be very controlling, breaking rules and only implementing his/her own way in playing.

People with autism disorder have problems in terms of communication, social interaction and limited attention in an activity, as well as repetitive or preventive (Khoirunnisyak, et al, 2017). One of the learning barriers experienced by autistic children is cognitive barriers. In this case autistic children, when it is difficult to communicate verbally and non-verbally, lack concentration and difficulty understanding coordination (Ballerina, 2016). These learning barriers occur in all subjects studied by autistic children, one of which is in English subjects. English focus on communication as the children are taught not only reading and writing but also listening and speaking, here in learning English the autistic children will learn how to communicate with others. The established set of measure of proficiency of learners to communicate across all macro-skills-listening, speaking, reading, writing, viewing – is founded from adequate or substantial knowledge of the language areas (Malana, 2018).. Learners learn language through time language learning is to be defined as the process which the language capability develops in an individual (Hashim, 2018). The process also happens in autistic learners as they need time in learning English as their foreign language.

Autism and English Ability

The children with autism not only need a high effort in showing his emotions through the facial expression but they also had a problem in understanding the others’ emotional states (Cummings, 2014). In order to suit the needs of autistic students to communicate and interact

with others in a society, inclusion schools prefer to be implemented as the autistic students will be taught English as one of the subject in inclusive school which they will not receive in segregation school which conducted by the government. The priority in inclusion education is the development of character values like caring, tolerance, sharing, empathy, and helpfulness which they never experienced in the segregation education.

In teaching English the use of visual media may accommodate the need of the autism students to improve their communication ability. The visual media not only in the form of pictures, real things or movie but also computer technology applications and multimedia applications English for Children with Autism Level Interactive Kindergarten Based Interactive Multimedia (Widyastuti, 2014). In line with Widyastuti, Padmadewi (2017) also accommodated the decision of using visual media as the main media of instructions for autistic students as a visual learner (Padmadewi, 2017). This is in line with McCorkle (2012) who states “because many students with ASD are described as visual learners, they tend to show improved response to information presented visually. The use of visual methods in teaching and learning can create longer lasting experiences and connect it to other sensory experiences (Wamalwa et al, 2014).

Autism and THK

The principals and the teachers at inclusive schools in Bali observed that Autism Spectrum Disorder (ADS) students increased each year (Padmadewi et al, 2017). In this case, as Balinese has their own wisdom “Tri Hita Karana” which has proven can help students in learning subjects in many level from preschool to university. The implementation of *Tri Hita Karana (THK)* has strategic values in education development in Bali (Sudira, 2014). The application of the Tri Hita Karana teachings from an early age is done because at this time the child's brain is experiencing the fastest development. Brain will maintain every experience or information that is most frequently repeated and discard that takes place only once and without a high emotional context (Petersen and Wittmer, 2015). In this case, brain is the main key to form the intelligence of every child.

THK approaches are three harmonious relationships, namely: (1) harmonious relations between humans and God (Parhyangan); (2) harmonious relations between humans (Pawongan); (3) the relationship of harmony between humans and nature (Palemahan) (Sudira, 2014). Nowadays, the study of THK in education from early childhood until senior high school were very interested as many researchers found that THK may develop good character of the children not only in Bali but in many places in Indonesia such as Lombok and Java. The implementation of Tri Hita Karana in early childhood is to improve the children character (Paramandhita, 2017). Another way in developing children character was through religious songs entitled Tri Hita Karana as it was very effective as a media in delivering character values to students. This is because the songs are so simple, the lyrics are easy to remember. It is in line with the holistic education and parenting based of Tri Hita Karana Philosophy may develop good character of Hindus family children in Mataram City, where the children have a harmonious relationship with humans and nature through social interaction and preservation of nature (Rasmini, 2018).

The aim of this research was to know how the teaching of English for the 3 autistic preschool students of Sekolah Girikarnika Montessori Singaraja through Balinese wisdom *Tri Hita Karana*.

2 METHODS

According to Bogdan and Tylor (Moleong, 2005), qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words from people and observable behaviour. The qualitative approach of this type of case study research is aimed at observing symptoms that are phenomena, conditions or relationships that exist, opinions that develop, processes that are being take place, the effects or effects that occur about the ongoing trend. The research setting as a place to carry out research is carried out at Girikarnika Montessori Singaraja School, because it is an Inclusion School. This research was done in June 2019. Taking the subject of this study in accordance with the criteria of the subject that is autistic children. The researchers choose students at Girikarnika Montessori School because of the school is one of those schools organizing inclusion education. The subject that was in focus this research were 3 kindergarten children, among 4-5 years old.

Several kinds of techniques will certainly support so that data can be collected completely, precisely and validly. The data collection techniques used in this study include:

1. Observation

Observation used in the form of direct observation. Observation data in the form of factual data, accurate and detailed regarding field conditions, human activities and social situations, as well as the context in which the circumstances of the activity occur, data is obtained because of direct field research. This observation was carried out to observe the communication skills of autistic children in social interaction at the Girikarnika Montessori school then record matters relating to the symptoms investigated. In this case just making observations not jumping directly to the field in ongoing activities.

2. Interview

Interviews were conducted with special assistant teachers, principals, by giving questions relating to matters of research. In this study the interviews used were face-to-face interviews with the teachers, and through written form by WhatsApp to the school principal as to obtain information directly from the closest subject. In this interview method the author can obtain data, both verbally and in writing about communication in children with autism in social interaction at Girikarnika Montessori.

3. Documentation

This documentation method is a secondary or supporting source in the process of preparing this research. The technique of this documentation method begins with gathering, picking and picking categorize documents according to the purpose of the study, then begin to explain, record and interpret, as well as connect with other phenomena with the aim of strengthening the status of data

Data Analysis Techniques

Descriptive research generally aims to describe systematically the facts and characteristics of the subjects being studied appropriately. The process of data analysis tends to the qualitative data analysis model from Milles and Huberman (in Moleong, 2005). This analysis goes as follows:

1. Data reduction

Data reduction is the selection of relevant data aimed at presenting key or core data, then focus the data that leads to problem solving and choose data that is able to answer research problems

2. Data display

Data display is the presentation of data that has been reduced to a systematic report so that it is easy to read and understand both as a whole and each of its parts.

3. Drawing conclusions

The drawing conclusions in this research is done by searching, patterns, themes, relationships or the similarities of things that often arise which are illustrated in the presentation of data.

3 FINDINGS

In order to implement Tri Hita Karana value, Girikarnika Montessori school has developed educational programs which empowering the full potential of the school and the community to provide educational and learning experiences to autistic students that enable them to participate actively and develop the elements of Balinese local culture in a balance way, without abandoning commitment in developing national and global cultures characterized by science and technology mastery. Some of the strategies were developed are as follows. First, school created an educational environment in schools based on the THK wisdom, by organizing the school's physical environment using '*tri mandala*' concepts, namely the '*utama mandala*' environment for the benefit of devotional activities (*parahyangan*) in '*padmasana*', the activity such as the students and teacher managed to pray every full moon (*pujama*) and no moon (*tilem*). The '*madya mandala*' environment for the benefit of '*pawongan*', can be implemented through studying together at classroom, reading together at library, and eating together at dining room. The '*nista mandala*' environment for the benefit of '*palemahan*', the activities included watering plants, fertilize plants, eating together at school yard once a week and planting.

There are three autistic students in Girikarnika Montessori Singaraja School which are integrated in an inclusion education and a bilingual classroom. The initial name of those three students are N, A and D. They have a different type of autism. Here is the brief explanation about the daily behaviour of those three students.

Negative social interaction that is done by N underlies a desire to be understood, as when N repeatedly calls the name of her teacher but there is no response from N and she is just stay quiet but then call the name again, it shows one of N's willingness to interact but the N does not have the ability to start communication and social interaction. The results showed that N was included in the classification of autistic children as passive groups because it is a type of autistic children who do not interact spontaneously, but do not reject attempts of interaction from other parties

(Wing, 1979). Then the results of the study found that N shows more verbal communication through touch and body movements. Verbal communication is limited to answering and calling names for things that are more difficult and still require guidance. Before starting to learn in the classroom, the teacher will applying the *Parhyangan* concept of *THK* approach by praying and meditation to increase the children' focus. In this part N getting more interested to join the meditation from day to day. At her first day school, she seemed to deny the activity as she could not stay for a while in a silent sit. It makes her improvement in following the teacher's instruction seemed better each day. While following the teacher's instruction in Bahasa and English, N is trying to understand the language and how to improve her social interaction. In the *Pawongan* concept the school has some programs such as, learning people' expression in the classroom by using visual media like video and picture, in another way the students learn people' expression through observing the facial expression of the people surrounding includes teacher and students. English communication by only saying a word such as number with friends, teacher and all the people in school support system, such as Cleaning service, gardener and also the security will help N to practice her language ability. *THK* approach in *Palemahan* also helping them to learn English, when learning 'colour' the teacher brought the children to the garden and directly pointed to some different leaves to show the green colour, some yellow colour, such as young coconut and yellow old leaves which could be found in their surroundings. N was very interested to join in exploring the garden which made her lose her focus in learning the language as she kept playing in the playground.

The second student is A, A can be categorized as the stilted type of autism as he used to ask his mother to keep sitting inside the classroom and when the mother left the class he would be tantrum then he would be patient when he saw his mother again. In the morning when he entered the school gate, he could put his own bag to its place, he has a good improvement to follow the teacher's instruction. Sometimes, A also did not want to go to class like his friends, he only paid attention from outside the class and his mother's lap. When take a rest to have snack, A wanted to queue to wash her hands even though they have to wait and be directed by her mother. The proses of meditation before learning in the *Parhyangan* concept, made A become more interested on the proses of the teacher gave the instruction to the students. A had a good focus in following the movement however sometimes he got mad when the things was not in his way. When following the *Purnama* and *Tilem* ceremony, A had a good cooperation even with the mother beside him. He could join his friends to pray in the Padmasana under supervision of the teacher. A communicated with friends using English even with very minimum vocabularies in Pawongan concept. A's mother used to stay with him inside and outside the classroom, as A will get tantrum if the mother could not be seen by him. A had a good effort in learning the facial expression by touching the teacher's face. In *Pawongan*, A could follow the proses of planting, watering and fertilizing the plants in the school garden. He repeated some vocabularies related to plants, such as leaf, flower, coconut, grass, etc.

For D, although D has the characteristics of an autistic child, but after D went to school, he has experienced changes for the better. D can communicate and answer if asked by others, he

already follow the teacher's directions and interact with friends. When they start activities, students usually hold silent games by sitting neatly, quietly while listening to the Gayatri Mantram. At that time, D was able to sit neatly, and when the lesson starts namely differentiate sound from “sound box”, D cannot distinguish the sounds from the sound box but when he asked to do that, he willing to do and also can fold the sitting mat after use during lessons without the help of the teacher. D can also wash and wipe their own hands.

4 CONCLUSION

The findings show that the autistic students have a high motivation in English learning as a foreign language as they adopted Tri Hita Karana approaches through daily praying and meditation to increase their focus before learning (Parhyangan), keep having a good cooperation, learning people' expression and English communication with friends (Pawongan) and taking a good care of school environment as well as learning the vocabularies of their surrounding (Palemahan).

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Representation of Socio-Cultural Education in *Memarek* Tradition as a Framework for Building Social Harmony

Wirawan, I Wayan Ardhi²

¹ Sekolah Tinggi Agama Hindu Negeri Gde Pudja Mataram

Abstract.

This study aims to describe the socio-cultural education representation in *memarek* tradition as a framework for building social harmony among Muslims, Hindus and Buddhists. The *memarek* tradition as a ritual activity carried out by three different religions follower in Bebekek, North Lombok Regency represents a cognitive dimension that has the opportunity to build consciousness to accept and respect social differences. This research was designed in interpretive qualitative research in order to find the dimensions of cognitive rationality which underlies reciprocal communication among participants who play an active role in the tradition of making marches through interpretations of social actions that are actualized by participants involving social plurality summarized in one noble tradition activity. This study found that the *memarek* tradition carried out by three of different religions follower, namely Muslims, Hindus and Buddhists in the Bebekek region represented the awakening of consciousness of mutual recognition and acceptance of the differences between them in carrying out the tradition of ancestral heritage. This consciousness as a representation of socio-cultural education actualized by three of different religions follower is the basis for building social harmony. The *memarek* tradition as part of the preservation of the belief system inherited by the ancestors of the participants transcendental is a model of appreciation of the supernatural powers in realizing an increase in their quality of life, in the immanent dimension of realizing social consciousness to realize harmony of life. Social consciousness is the realm of humanities social education that has been practiced since the historical time.

Keywords: representation, socio-cultural education, *memarek* tradition, social harmony

1 INTRODUCTION

Local wisdom owned by the archipelago community is relatively many in number. Local wisdom is used as a vehicle to overcome life's problems, both in an individual and collective perspective. Local wisdom, which until now has been implemented in the life of the Indonesian

*ardhiwirawan@stahn-gdepudja.ac.id

archipelago, is one of them in the form of tradition of *memarek*. This tradition is inherited from the ancestors of the people of Selelos Village, Gangga District, north Lombok Regency. The implementation of *memarek* tradition which has so far been preserved is carried out by performing rituals in the Bebekek forest area. The Bebekek forest area is believed to be a sacred area by the participants in *memarek* activities. The belief of the people implementing the tradition of *memarek* as a sacred area based on the narrative of Sudirman (personal communication, September, 19, 2018) stated that as a traditional leader and at the same time a person who is purified as a ritual leader in the tradition of *memarek*. He is a descendant of the saint who led the implementation of the tradition of *memarek* since the historical period.

The tradition of *Memarek* as a form of local wisdom of the people in Bebekek being part of social life has an important meaning as a vehicle to overcome the problems faced by the supporting communities, both individually and collectively. The tradition of *Memarek* empowers the potentials of the supporting community to represent an effort to overcome the life problems faced by the community. According to Suja (2010) local wisdom not only implies that the wisdom grows from solving local problems, but its validity is also limited to the environment in which it grows and develops. That condition is different from scientific science, especially adherents of the positivism paradigm that emphasizes universal truth. As a cultural property that grows and develops in the community, local wisdom also plays an important role in enhancing social cohesion among concerned citizens.

Local wisdom that grows and is maintained in a number of regions of Indonesia in several dimensions is still needed in order to realize a higher quality community life. Entering the era of modernization / globalization of people in a number of regions of the earth has accepted the ideology of modernization / globalization as a truth that is universal and often never questioned the origin of these truths. Modernization / globalization has made a relatively large contribution to efforts to increase the tendency to build a life that has a materialistic character and on the other hand tends to deny the communal bonds that have been built since the historical period. At the same time communal ties have been adopted by the strengthening of materialistic individualism.

The above conditions have fade communal-style civilization inherited by the ancestors of the Indonesian people in a number of regions. The emergence of a tendency towards reducing communal ties has the opportunity to establish boundaries of difference between one party and another, both individually and collectively. Synergizing with the emergence of social disharmony

in the form of conflict and communal violence cannot be separated from the influence caused by the breakdown of communal ties between them. Regarding efforts to build social harmony, local wisdom that has begun to be abandoned can be empowered again to build emotional bonds, especially in the midst of a plurality of social life.

Based on the phenomena above, presumably the local wisdom that develops in the lives of Sasak-Muslim, Balinese-Hindu, and Sasak-Buddhist societies can be used as a model to build awareness of mutual recognition and accepting differences within the togetherness frame. One of the local wisdoms that can be focused is the tradition of *memarek* which is carried out by two different ethnic communities and at the same time embraces different beliefs. The tradition of *memarek* is actualized through the implementation of rituals that involve people from three different religions. The implementation of the tradition of *memarek* is full of symbols that contain meaning, both transcendent and immanent. According to Abdullah (2006) from the cultural space that influenced the formation of symbols and meanings that were transmitted historically. Various forms of cultural expression in this context are in a cultural area whose boundaries undergo a dynamic shift.

The meaning that is built in the tradition of *memarek* in a transcendent dimension is linked to the belief system of the community that in the implementation of the tradition involves the metaphysical aspects that have an influence on life in this world. This belief is an embodiment of ritual communication carried out by the participants of the tradition of *memarek* in the presence of the Supernatural forces residing in Bebekek. Such beliefs are part of religious emotions which are manifested in the form of rituality. According to Koentjaraningrat (2002) religious emotion that arises requires an object of purpose, namely the presence of pressure in the form of general assumptions in society, for example because one incident happened to be experienced by many people. Objects that are the purpose of religious emotions can also be sacred that have religious values

The immanent dimension that is built up in the meaning of the tradition of *memarek* relates to the lives of fellow human beings, especially those who carry out ritual activities related to the tradition of *memarek* which are held every year. Those who participate in the tradition communicate with each other relating to aspects in the implementation of *memarek* tradition. The most important meaning in the implementation of *memarek* tradition is to build awareness to recognize the differences that exist between them and at the same time accept the differences as

part of a shared life. This phenomenon is an expression of the building of a multicultural civilization in the midst of a plurality of social life. The multiculturalism values that are implied behind the implementation of the tradition of *memarek* have a positive impact on efforts to build social harmony.

The above phenomenon is associated with socio-cultural education identified as involving the inculcation of character values, specifically the application of cognitive, affective, and conative aspects. The implementation of rituals involving the participation of groups of different religions becomes a place in self-introduction. In this context cognitive aspects are represented by the introduction of self-identity, especially those related to cultural identity through symbols used in ritual implementation. The application of education to the affective aspects is related to the appreciation of socio-cultural values displayed through rhythmic in togetherness. The application of conative aspects of education is related to the practice of socio-cultural values that are used as a medium for ritual communication by each religious group that plays an active role in the tradition of *memarek*. The values of socio-cultural education have to do with character development. The formulation of these values is synergized with Tantra (2015) who reveals that character is self-competence which includes cognitive self-recognition, affective appreciation of values, and the practice of conative values.

Based on the identification of the values of socio-cultural education above, in this study the study focused on three aspects of education involved in carrying out joint rituals of three different religious groups in the tradition of *memarek*. *First*, the implementation of the cognitive aspects contained in the implementation of the rituality of each group of different religions in the tradition of *memarek*. *Second*, the implementation of the affective aspects contained in the implementation of the rituality of each group of different religions in the tradition of *memarek*. *Third*, the implementation of the conative aspects contained in the implementation of the rituality of each different faith in the tradition of *memarek*. The focus of the study is closely related to efforts to build noble characters that are used as a vehicle to create a better civilization in the midst of a plurality of social life.

2 METHOD

This research was designed in a qualitative interpretative type using a case study model. In this regard, researchers in conducting research go directly to the field to obtain data which is then

interpreted to obtain answers from the research focus set. The type of data needed in this study is in the form of qualitative data presented in narrative texts. Research data sources consist of two, namely primary and secondary data sources. Primary data were obtained directly through field observations and interviews with a number of informants determined based on purposive techniques. The data obtained from the results of the interview are very important, especially the data that are not observed by the researchers. Based on that, this research is a case study. According to Yin (2004) case studies provide opportunities for researchers to maintain the holistic and meaningful characteristics of real life events.

This study requires qualitative data in order to find answers to the focus of research problems, especially those relating to the representation of socio-cultural education among participants in the tradition of *memarek*. Qualitative data were obtained from field data sources, both obtained from research subjects and from research objects. Qualitative data sources according to Suprayogo and Tobroni (2001), place the data source as a subject that has an important position. Consequently, the accuracy of choosing and determining the source of data will determine the wealth of data obtained.

The qualitative data needed in this study is in the form of words, sentences, expressions, opinions, in the form of narrative texts obtained from data sources. The qualitative data is then analyzed descriptively interpretatively to find answers to the formulation of the proposed problem. There are two types of qualitative data needed in this study, namely primary data and secondary data. Primary data obtained from two ways, namely through observation in the field and the results of interviews. Observations were carried out directly by researchers using voice recording instruments, image recorders, and writing instruments for observing results. The results of observations are recorded continuously while doing research in the field.

Interviews were conducted with a number of informants who were determined using a purposive technique. Data from interviews were obtained from a number of informants, especially data that escaped the observers' observations. Interviews were conducted with unstructured models, such as referring to Fontana and Frey (2009) that unstructured interviews (unstructured interviews) provide more space compared to other types of interviews. Related to that, Fontana and Frey cited Malinowski who suggested that unstructured interviews were used to understand the complexity of the behavior of community members without a priori categories that could limit the wealth of data that could be obtained.

This study obtained secondary data through analysis of documentation sources that are closely related to the tradition of *memarek*. Secondary data sources were obtained from a number of sources, such as manuscripts, monographs, village statistics, and reference sources relating to the focus of the study. Sources of data in the form of manuscripts in the form of inscriptions are kept by traditional community leaders who are used as guidelines in the implementation of the tradition of *memarek*. A number of manuscripts as documents that form the basis of the implementation of the tradition of *memarek* are historical sources that can be a clue in finding data that has escaped the observations of researchers.

Data analysis techniques are carried out through three stages, namely data grouping, data reduction, and data interpretation. Data grouping is done to categorize the data obtained in the field to make it easier to conduct further analysis. Data reduction is done by sorting, selecting, and concentrating data related to the research focus. The data obtained in the field is very diverse so it is necessary to reduce it to better represent the focus of analysis in this study. Data interpretation is the process of interpreting the data obtained in the field so that important elements are found behind the text. Data interpretation includes aspects related to the meaning implied behind events carried out in the tradition of *memarek*. The interpretation of the data in this study refers to Geertz (1992) that the view of how theory functions in an interpretive science suggests that the distinction, which is relative in any case, appears in experimental or observational sciences, between description and explanation here appears as a distinction, which is even more relative between writing and specification, that is, between writing the meaning of specific social actions for the actors whose actions are written, and stated, as explicitly as can be attempted, what the knowledge then shows about the society in which it is found, and more than that about social life as it is.

The data validity checking technique in this study was conducted by triangulating data sources and triangulation methods. Triangulation of data sources is done by cross checking data validity through different data sources used in this study. Triangulation of the method is done by cross checking the methods used in this study so that the validity of the data can be justified. The two techniques for checking the validity of the data are intended to better guarantee the validity of the data obtained during the research.

3 FINDINGS AND DISCUSSION

3.1 Implementation of the Cognitive Aspects in the Tradition of *Memarek*

The tradition of *Memarek* carried out by the Sasak-Muslim, Balinese-Hindu, and Sasak Buddhist communities in Bebekek, Seelos Village represents the multicultural attitudes that have been built since historical times. These multicultural attitudes are indicated by the recognition and acceptance of differences that exist between groups of different religions. The differences that exist between them are not an obstacle in realizing social ties, instead it is assumed as an addition to the vibrant frame of togetherness. This phenomenon is indicated by the results of field observations when the implementation of the tradition of *memarek* them together carries out according to their respective beliefs. The tradition of *memarek*, which is believed to have an influence on life, was attended by Sasak, who embraced Islam, Balinese Hindus, and there were also Buddhists who actively participated in carrying out the tradition of *memarek*. They solemnly carry out rituals in accordance with the growing confidence in themselves without questioning the differences that exist between them. The divisions of difference that exist are as if they have melted and united them in togetherness. In this regard, differences do not become obstacles in realizing life together in a frame of social harmony. Related to that, the expression of Weda and Atmowardoyo (2018) which states that cross cultural understanding become interesting and vital in everyday conservation among people from different ethnic groups in multicultural society.

The implementation of rituals in this tradition of *memarek* is used to create togetherness, especially the participants, who involve the participation of three religious adherents when the concepts of harmony can be interpreted appropriately. This phenomenon was conveyed by Suryatna (personal communication, October, 3, 2018) stated that as a leader of the North Lombok community who in essence stated that to create a harmonious life in practice does require effort. If you take one of the worldwide works in the form of the book "*Negara Kerta Gama*" there is already a meaning that the country can participate if we can change. In this case, it can be interpreted as an awareness of three different religions in relation to the implementation of the *memarek* ritual, namely Muslims, Hinduism, and Buddhism for mutual living together. However, if it is only a discourse it will not give much meaning, but the most important thing is how that awareness can be applied in life. The implementation of the ritual by the participants consisting of three groups of different religions has a belief in the existence of a sacred aspect that can provide guidance towards a better life. According to Agus (2005) the sacred aspect is related to the worship

of God in an effort to obtain fortitude, guidance and blessing in living the ocean of life that is full of waves and storms.

The narration above implies that the implementation of rituals in relation to the tradition of *memarek* has created an awareness of mutual harmony. The teachings handed down by the ancestors of the Indonesian archipelago in the form of the book "*Negera Kerta Gama*" conveyed above became an inspiration to build social harmony in life colored by a number of differences. Interpretation of the phrase "*Negara Kerta Gama*" which is interpreted as an effort to build a peaceful life through peaceful awareness to emulate each other emotionally has the truth because the foundation that is used as the basis for realizing peace one of them is awareness for mutual harmony. This awareness is not only sufficiently discussed, but requires follow-up in the form of attitudes and actions that are actualized in everyday life.

Togetherness in carrying out ritual activities in the tradition of *memarek* becomes an indicator that a number of differences that become a barrier which exist between those who carry out these activities have experienced disbursement. The recent ethnic differences that have been the driving force behind the emergence of conflicts and communal violence in a number of regions on the surface of the world do not apply to the lives of the Selelos villagers. On the contrary, differences of ethnic and religion followed do not become obstacles in realizing togetherness in carrying out the annual tradition. Ethnic identity freely displayed by the participants in the tradition of *memarek*. According to Kymlicka (2002) ethnic identity like religion is something that a person can freely express in his personal life.

Analogous to that, religious differences which often cause conflicts and communal violence in a number of places, also do not apply to the Selelos Village area and its surroundings. Although there are religious differences held by the people who practice the tradition of *memarek*, such religious differences are not an obstacle in carrying out annual ritual activities in Bebekek area. Togetherness is actualized by the people who participate in the tradition of *memarek* accompanied by interaction and communication so that it indicates social harmony. Communication that occurs among participants is more dominant interpersonal communication. Interpersonal communication is continuous as a characteristic of communication that occurs in village communities. According to Nurudin (2010) in the village of interpersonal communication is commonly called *gethok tular*. That is, communication is done verbally about a message from one person to another.

The seeds of the construction of multicultural civilization are actualized by different ethnic groups and also different in religion, which embraces a series of annual activities in the tradition of *memarek* are cultivated through togetherness in the succession of preservation of ancestral heritage. In this regard, Sudirman (personal communication, September, 19, 2018) stated that in the implementation of the tradition of *memarek*, there were several processes that were passed. One day before the implementation of the *memarek* the ceremonial facilities will be used as a *memarek*. Those who make these facilities are people from Muslim groups. If there are Hindus who want to help them usually provide assistance in the form of materials that will be used to make the means of the ceremony. They did not participate in making facilities only for Muslims who did it. The making of this facility was carried out the day before the implementation of *memarek* mainly carried out by mothers or women.

The narrative above implies the implementation of multicultural civilization which is actualized by two ethnic groups of different religions in preparing ritual suggestions that will be used as a complement to the tradition of *memarek*. The making of ritual facilities which become a vehicle for conducting ritual communication with the Supernatural power which is believed to reside in Bebekek area has traditionally been done by Sasak people. This tradition has been going on for generations since the historical period. The Balinese who assist in making the ritual facilities are not permitted, but they can help in giving a helping hand in the form of donations of materials that will be used to make these facilities. This action indicates that in providing assistance in order to ease the burden on their brothers through the provision of materials that will be used sincerely as a form of togetherness in the successful implementation of the annual tradition.

Based on the description above, the ritual implementation in the tradition of *Memarek* is a representation of the identity of each participant, both among Sasak-Muslims, Balinese-Hindu, and Sasak-Buddhist groups. The identity is an entity that is attached to each group displayed in the ritual implementation. Togetherness that occurs in carrying out the rituals of each group through the representation of identity implies the existence of a process of recognition of cultural identity that is actualized by each group participating in the ritual activity. Identity recognition is likely related to cognitive aspects in relation to socio-cultural education. Synergy with it, according to Tantra (2015) cognitive self-recognition is part of self-competence.

3.2 Implementation of Affective Aspects in the Tradition of *Memarek*

The togetherness shown by the adherents of different religions in the implementation of the tradition of *memarek* is colored by the awareness to give each other opportunities, such as in carrying out rituals in the Bebekek. Muslims are the first who do the tradition, and then followed by Hindus and Buddhists. This awareness is part of a longstanding tradition, as expressed by Sudirman (personal communication, September, 19, 2018) stated that those who participated in the *memarek* were from Muslims, Hindus and Buddhists. Muslims and Buddhists depart together from the house of *Amaq Mangku* (ritual leader) while their Hindus wait in several places which then join departing together after being preceded by *Amaq Mangku* who is leading the way. Arriving at the Bebekek who carried out the ceremony beforehand were Muslims. Hindus and Buddhists wait until the ceremonies at the tomb are finished by Muslims. After the *memarek* tradition event has been completed by the new Muslims then Hindus and Buddhists conduct ceremonies in accordance with their respective beliefs.

The narrative above implies that three different religious groups, namely Islam, Hinduism, and Buddhism, began their journey to Bebekek through different routes. The Muslims and Buddhist groups began the journey from the house of Amaq Mangku Sudirman, which is at the place of making ritual facilities in general. Together they went to Bebekek to accompany Amaq Mangku Sudirman as the group leader and at the same time who would pave the way ritually to a number of places before entering Bebekek. Groups of Hindus who will participate in carrying out ritual activities are waiting in several places, especially near each *banjar* (Balinese group community). After the main group led by Amaq Mangku Sudirman passed, then the Hindus followed from behind.

The above expression also shows that in carrying out rituals in Bebekek it is not carried out simultaneously by three adherents of different religions, but alternately. The Muslim group performed the ritual for the first time in the tomb area. Based on observations in the field, in the implementation of the ritual Amaq Mangku Sudirman is also the leader of the ceremony with prayers delivered according to their belief system. Groups of Hindus and Buddhists while waiting for the completion of the ritual carried out in the area of the tomb by a group of Muslims. Both groups of adherents of different religions carry out rituals in accordance with their respective beliefs after Muslims finish performing the rituals. Multicultural attitudes can be seen from awareness of giving each other opportunity, to adherents of different religions to perform rituals in this context. They agreed on this procedure from historical times and preserved until now. One

entity that is very important in building multicultural awareness of each different faith group is communication.

The communication that starts from the beginning of planning the implementation time to the end of *Memarek* tradition implies a close relationship between different religious groups in building social harmony. The tradition of *memarek* becomes a cultural tradition that is used as a medium to build social cohesiveness among those who have a number of differences. This phenomenon is correlated with Habermas' view (2007) that from an internal world-life perspective, society is represented as a network of cooperation mediated by communication with strategic relationships and collapse tucked into it. However, what ties together individuals who have socialized with each other and who have preserved community integration is a network of communicative actions that are able to survive based on cultural traditions rather than systemic mechanisms that are outside the reach of the intuitive knowledge of their members. The life-world built by its members through the same cultural traditions coexists with the community.

The implementation of *memarek* tradition which is actualized through the implementation of rituals by three different religious groups in the Bebekek region indicates that there is an awareness to live the noble values inherited by past civilizations. According to Rahayu (personal communication, September, 19, 2018) stated that the meaning that was built in the implementation of the tradition of *memarek* as a legacy from the ancestors since the past is togetherness in carrying out rituals to invoke supernatural powers in accordance with their respective intentions. This togetherness is very important to realize social unity.

Relating to the implementation of the ritual carried out by each ethnic group communally is the implementation of ritual communication. This tradition has been going on for hundreds of years. The ritual communication carried out by the participants has a positive meaning to improve the quality of life. According to Mulyana (2002) ritual communication is sometimes mystical, and may be difficult for people outside the community to understand. Until whenever ritual seems to be still a human need, even though its form changes, for the sake of fulfilling its identity as an individual, as a member of a social community and as one of the elements of the universe

The implementation of rituals carried out in the tradition of *memarek* has a good atmosphere for the participants. This appreciation builds the atmosphere of togetherness among the participants, even though they have a number of differences. Togetherness builds an atmosphere of health in realizing a belief system in accordance with the way each group of followers of

different religions. This phenomenon is associated with socio-cultural education representing an appreciation of social and cultural values as a vehicle for realizing social harmony. Synergize with that Tantra (2015) revealed that the appreciation of values is part of the affective aspect.

3.3 Implementation of the Conative Aspects in the *Memarek* Tradition

Cultural traditions that are actualized in the implementation of *memarek* tradition as a cultural heritage of the past imply the awakening of a social awareness whose position is to dilute the barriers of differences that exist among its participants. According to Pica (personal communication, October, 3, 2018) stated that each religious group performs rituals in their own way. The ritual participants in the tradition of *memarek* mutual respect so that social relations occur. This fostered togetherness among the participants who participated in carrying out the ritual and this togetherness continued until the next day. The social awareness is associated with the concept of capital proposed by Bourdieu (1990) as a form of social capital.

This social capital as energy can realize social ties among the participants of *memarek* tradition which in its accumulation can build social harmony. The differences that exist as social reality in the context of *memarek* tradition are accepted as part of togetherness. The phenomenon is as an implementation of multicultural life patterns because the differences that underlie shared life do not become obstacles in creating togetherness. In synergy with that, each ethnic group has a cultural system as part of improving the quality of life among the internal group and the cultural system expressed by each ethnic group does not cause problems that disturb interethnic relations.

According to observation in Bebekek area, the atmosphere that was built in carrying out of *memarek* tradition was colored by interaction and communication filled with intimacy. In the middle of the ritual they performed, there was a warm discussion. Based on data from observations made during the implementation of *memarek* tradition, the participants who came to Bebekek as the venue for the annual ritual were very enthusiastic about attending the event. Although the atmosphere at night with relatively cold air, but those with real intentions came to attend the ritual implementation by bringing the tools needed for ceremonial purposes. According to Yama (personal communication, September, 19, 2018) stated that togetherness in carrying out rituals led to harmony among the people of Seelos Village even though there were a number of differences. The participants interact and communicate with each other while carrying out rituals.

Interaction and communication that occur during the implementation of *memarek* tradition becomes a model model for building social harmony in the midst of the plurality in Selelos Village. Praise aimed at realizing social harmony is recognized by Amaq Mangku Sudirman, as the leader of *memarek* ritual in Bebekik which basically states that the *memarek* activity in Bebekik is indeed praised by outsiders because it can carry out joint activities involving three religions, namely Muslims, Hinduism and Buddhist. Bebekik is a place that can unite them in ceremonial activities of three different religions. This can create harmony that can be used as an example that we can be friendly. Events that can build social bonds are associated with Varshney (2002) as quotidian ties or daily ties. This informal unofficial ties are very strong in maintaining social harmony in the countryside.

The narration above implies that the ritual activities inherited by the ancestors of the Selelos Village community since the historical period contain positive values in order to build a multicultural civilization. The ability to build social awareness of each group of different religions in the implementation of *memarek* tradition indicates that the seeds of attitudes of mutual respect for each other have been built to be the basis in realizing harmony in the midst of a plurality of social life. The presence of regional leaders, namely the Regent of North Lombok Regency at the nursery of multicultural civilization is an indicator that the uniqueness expressed by the Selelos Village community which consists of a number of differences can realize social bonds based on the implementation of a belief system that grows within each individual. An important entity of carrying out these rituals in an effort to realize social harmony is the awareness to mutually accept and acknowledge the differences that exist in their midst.

The above phenomenon implies that the implementation of multicultural civilization in the implementation of *memarek* tradition carried out by three adherents of different religions is actualized in establishing togetherness to carry out rituals in Bebekik area which is based on attitudes that acknowledge and accept the differences between them. The differences do not become obstacles in building social unity in realizing the belief system of each religion. The differences in the actualized procedures of each religion in living up to their religious teachings related to the implementation of *memarek* tradition have never caused problems because of the operation of social awareness to respect each other and respect each other's actions in implementing the belief system of each religious adherent. This phenomenon is correlated with

the theory of multiculturalism proving the existence of a variety of cultures that can realize social harmony on the basis of attitudes that can mutually accept and acknowledge differences.

Multicultural awareness which is indicated by the attitudes that mutually recognize and accept each other's differences as part of the actual shared life in the tradition of *memarek* associated with socio-cultural education is a representation of shared values. This phenomenon is a manifestation of the practice of the noble values of their ancestors inherited from the current generation. This has become an important position to create a better civilization. Awareness of the practice of tolerance values as a manifestation of a character that is character is part of self-competence, as stated by Tantra (2015) that character is self-competence. Self-competence in the practice of values is a conative domain.

4 CONCLUSION

The tradition of *memarek* carried out by three groups of different religions, namely Muslims, Hindus, Buddhists, is a local wisdom that has been preserved since the historical period until now. The tradition of ancestral heritage which continues its implementation in the socio-cultural dimension has two meanings, namely social meaning and cultural meaning. Social meaning is related to efforts to establish social bonds among participants who are active in ritual activities that are implemented in the tradition of *memarek*. Social ties that are built up in knitting togetherness when implementing the tradition of *memarek* have the opportunity to build social harmony. The cultural meaning implicit in the ritual implementation of a series of traditions of *memarek* is linked to ritual communication in a vertical dimension as a vehicle to build a harmonious relationship with the Supernatural forces believed to be in Bebekek area. Rituality carried out by three adherents of different religions has one goal which is to ask for spiritual guidance in order to obtain an increase in quality of life, both individually and collectively. Bebekek as one of the sacred places is believed to have positive energy emitted by the power of Supernatural which can provide guidance to realize a better life.

The implementation of the tradition of *memarek* in the dimensions of socio-cultural education is part of the formation of noble character which is implemented in ritual practices in accordance with the belief system of each participant of the activity. Three adherents of different religions carry out rituals using facilities in accordance with the beliefs of their respective faiths. In this regard, character education in the implementation of ritual traditions involving the participation of

people who have differences that can create togetherness is part of cognitive self-recognition, affective appreciation of values, and the practice of values in a conative manner. Rituality carried out by each group of different religions relates to socio-cultural values associated with daily life. Togetherness in carrying out ritual activities in the tradition of *memarek* binoculars from value education has implemented a cognitive level through the introduction of self-identity, affective through internalization of values, and conative through real practice of noble values in the plurality of social life.

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The Integration of Balinese Culture in Students' Storybook

Luh Sri Damayanti¹, Putu Kerti Nitiasih², Made Hery Santosa³

¹Politeknik Internasional Bali, Indonesia

^{2,3}Universitas Pendidikan Ganesha Singaraja, Bali, Indonesia

Email: LSDamayanti@yahoo.com

Abstract. Literacy program has been encouraged lately in Indonesia to build students' reading habit. But it is not supported by the wide range of reading materials. Based on the results of prior observation, most of school libraries in Buleleng did not have any English storybook. This research aimed at developing and providing the English storybook for junior high school students. The research was designed as a research and development following Hannafin and Peck Model including need analysis, designing, and developing. Students and teachers needed an English storybook that (1) is culture and character-based, (2) can be used to learn English, and (3) consists of interesting illustrations. The developed storybook consists of 12 short stories with illustrations in each story. The Balinese culture was inserted in the form of Balinese names, dishes, clothes, and the concept of Tri Hita Karana. Character education was inserted through the characteristics of each character. The evaluation of the storybook involved 2 experts on education, 2 English teachers, and 35 students. The data were analyzed using Nurkencana and Sunartana's formula. The results considered the storybook as a good book with a mean score of 70.8. The product can be used for self-reading and as English learning material.

Keywords: local culture, storybook, character education, EFL learning

1 INTRODUCTION

Reading opens up to the new world of ideas, information, stories, and opportunities (Lawton & Warren, 2015). People may know what is happening in the other side of the world through reading. It may inspire them to do the same thing. Reading also provides the opportunities for us to meet new people, ideas, and other better opportunities to live their lives. The importance of reading is also emphasized by Harmer (Royani, 2013). Students may improve their writing skill through reading since reading serves them opportunities to meet many kinds of writing. They may compare the writing styles they find through reading and find the best one for themselves. Reading also provides them opportunities to learn new language. They may learn new vocabulary, grammar, how a sentence, a paragraph, and a text should be constructed. This relates to students' writing skill and other skills. Mastering rich of vocabulary helps them to express their thoughts, opinions, and ideas in form of a writing or orally. They will get involved in a communication easily.

A contrast phenomenon happened in Indonesia. Indonesian students' reading habit is considered as low. It is shown by some assessment and research investigating Indonesian students'

reading habit. One of them is PISA. The Program for International Students Assessment (PISA) is a program that is conducted by OECD (Organization for Economic Co-operation Development). This program assesses students' competency in science, reading, and mathematics. This program is done once in three years and the result of PISA is used as the primary measurement to evaluate the equality, equity, and efficiency of the school system. The latest PISA was done in 2015 and involved 72 countries and economics. Indonesia has been one among 72 countries involved in PISA. The result of the latest PISA shows that Indonesia is below the OECD average in science, reading, and mathematics. In terms of literacy or reading, Indonesia is placed in the 61st position among 72 countries according to the study done by Central Connecticut State University (2016). The result of PISA 2012 placed Indonesia in 64th among 65 countries that were involved in the assessment. PISA is not the only program that shows the competency of students, especially in reading. The most recent research on the rate of literacy has been conducted by Miller (2011). It was aimed to analyze large-scale trends in literate behavior and literacy in 61 countries. The result shows the position of Indonesia as the 60th among 61 countries. Those assessments and researches reveal that competency of students in Indonesia in literacy is considered as low. Reading is seen as a difficult process because it is considered a passive class compared to other skills; speaking, listening, and writing. In addition, students perceive that reading is monotonous, difficult, and uninteresting (Royani, 2013). Besides those problems, there are some other reading problems faced by students in Indonesia. They are related to reading comprehension, reading strategies, vocabulary mastery, bad habits in reading, regressing to read, reducing the speed reading when the sentence they read is the main idea of a text, accelerating the reading speed when they read the supporting sentences of a text, and searching for key words and main idea (Soemantri, 2011).

Those facts revealed how reading is seen in Indonesia. It has not been a priority yet for Indonesian citizens, especially student. This is what is wanted to be solved by Indonesian government through the educational system. Government wants to improve students' reading skill as well as to build their reading habit. But the success of reading is not merely the responsibility of the government. Everyone and every institution have this responsibility, helping Indonesian students to improve their reading skill. Grabe (2010) mentions 2 main factors affecting students' success in reading; intrinsic and extrinsic factor. Intrinsic factor comes within student themselves. It can be manifested through students' motivation and interest in reading. Extrinsic factor or social factor is factor coming from surrounding. It can be from home or family, peers, students-teacher interaction, school, and other institution. Regarding to the role of school in reading, providing a lot of reading material to motivate and encourage students to read, the research did an interview with 5 librarians in 5 junior high schools in Tejakula Sub-district. This was done to find out the reading materials provided at those school libraries. The results of the interview revealed the book collection of those libraries. The book collection of all those 5 libraries is dominated by the textbook used by students in learning process. The second book collection is kind of manual books in which students can get information how to do thing, such as how to plant a seed, how to breed a pet, how to make a simple furniture, and so on. But those school libraries are lacking of storybook whereas students visiting library to read story. The librarians admitted that most of students love

to read storybook. The only storybooks they have are in form of folklore presented in Indonesian Language. In term of English, the school libraries do not have any English book, except dictionaries and English textbook.

The lack of storybook written in English in all those 5 school libraries was the reason why this study was conducted. The development of English storybook was needed by both students and teachers. Students needed an English storybook to help them improve their reading habit as well as to help them learning English. This study was aimed at the development English storybook to enrich students' choice in selecting a book or reading material. This study was also expected to be able to support the program of *Gerakan Literasi Sekolah* or school based literacy program as well as being able to be an alternative for character building and English learning. Based on the background of the study, 3 research questions were formulated. They were (1) what kind of a suitable culture based storybook needed to be developed for junior high school students in Buleleng? (2) how to develop a suitable culture based storybook for junior high school students in Buleleng?, and (3) how was the quality of the culture based storybook produced in the study? Regarding to those research questions, the research was aimed at (1) the analysis of suitable culture based storybook for junior high school students in Buleleng, (2) the development culture based storybook for junior high school students in Buleleng, and (3) the analysis of quality of the storybook produced through the research.

2 LITERATURE REVIEW

The development of the culture based storybook underlined by some theories and previous studies related to storybook, culture, and character education. Some theories were cited from the experts' works concerning on character education, culture, and student storybook. Meanwhile the previous researches done by other researchers became the references for this study.

2.1 The Nature of Story and the Use of Story in Learning

Story in English language teaching had been used long time ago when grammar translation method was being the major method in English language teaching. Story in grammar translation method was used as source of translation. Students were given a story and then they had to translate the story. After grammar translation method, story was not used any longer. Nowadays story is coming to back in English language learning. It is used as a media of learning. Even Yeung, Ng, and King (2016) believe that one of the traditional ways to improve children's language skill is storybook reading activity. It shows that story and storybook had been used for long time since everyone is familiar with story and everyone tells and listens to story every day. A story is defined as something that everybody familiar with and everyone loves to listen to stories (Žigárdyová, 2006). Stories have been parts of people's daily life. Stories are used for many reasons and purposes. It makes them have special places in people's life. Stories consist of many things involving feelings and emotions. People can find and bring their emotions when they read a story.

Story is a series of events. A story consists of several events that build story as whole part (Miller, 2011). Some events of life are engaged one another and it gives the story emotions and feelings.

Rossiter defined story as educational material providing effective learning since it is related students' real life and entertaining (Karabacak & Erdem, 2015). Story creates fun learning atmosphere that can makes students learn happily. In addition, Georgiou and Verdugo mentions that story that is implemented in learning provides the development of conscious, communication and culture (Karabacak & Erdem, 2015). Through story, students are able to develop their consciousness, communication and culture awareness. Littlewood stated that using story as context in English language teaching enables students to have better language understanding since story provides real world experiences, relationship between society and people where the target language is spoken (Handayani, 2013). Real world experiences help students to comprehend of understand the language better. By reading a story, students see how the target language is used in a real context. Littlewood's thought is supported by Yeung, Ng, & King (2016) saying that storybook reading activity Some argued that story in English language teaching provides four benefits (Pardede, 2011). They are providing authentic learning material, enriching students' cultural understanding, advancing students' language, and improving students' personality. But teachers need to consider on 5 things in selecting a good storybook for students. Smallwood as cited in Mart, (2012) mentioned 5 criteria of selecting a good storybook for students. Those are (1) a storybook should be relevant with the curriculum, (2) a storybook should be relevant with students' age and learning level, (3) a storybook should use language that is slightly or above students' language mastery, (4) a storybook should provide chance for students to learn language, and (5) a storybook should contain appropriate and attractive pictures or illustrations.

The latest study on the effectiveness of storybook in EFL learning had been done A research was done to investigate the effect of short story on students' creative writing ability (Beyhaghi, Zolfagharkhani, & Zareian, 2016). Sixty-eight junior students (58 females and 10 males) of literature at a university in Khorasan Razavi, Iran were involved as participants of the research. The research was designed as mixed methods research. The participants were given a pretest of creative writing task. Pretest was done to find out students' creative writing ability before they were given a treatment. Then they were treated by using short stories in teaching creative writing. It was given for 12 sessions during 4 months. After being treated by using short story, there were given a posttest to find out whether their creative writing ability increased or not. The result of qualitative method revealed that using short stories has significant effect on their creative writing ability, especially in the use of language and language devices. Meanwhile as a qualitative research, the researchers conducted an interview with the students to find out their views toward the use of short stories in creative writing learning. The result shows that the use of short story helped students to enjoy the class. This study described the effectiveness of using short story in learning process. The use of short story in the learning builds an enjoyable and fun learning atmosphere. It helps students to feel comfortable in learning. Later it will affect their ability in create writing.

2.1 The Nature of Culture

Since story can help students to enrich their cultural understanding, culture can be inserted in a story. Tylor defines culture as complex thing which covers science, belief, art, values, law, custom, and other abilities and habits that people get as part of society. In accordance to the definition of culture that is defined by Tylor, culture covers everything that people get as part of society. It indicates that people cannot live without other people and there is interaction among people in society. Since culture covers many aspects of people's lives, it should be simplified by categorizing it into several aspects (Adaskou, Britten, & Fahsi, 1990). Culture is distinguished into 4 senses. Those senses are aesthetic sense, sociological sense, semantic sense, and the pragmatic sense. The first sense of Adaskou's concept about culture is aesthetic sense. This sense refers to the art and literature existing in a certain culture. It covers to the cinemas or movies, music, painting, as well as literature created by native people. In Bali, this sense can be obviously seen in people's daily life since Bali is known by its arts. The aesthetic sense in the product is inserted through the Balinese music instruments (*gamelan*), Balinese song, Balinese traditional scarecrow (*lelakut*), and Balinese dances. The sociological sense according to Adaskou is about the way how native people live their lives. This covers the organization of family, home life, interpersonal relations, work and leisure, as well as custom and tradition that people believe. The sociological sense of Balinese culture is represented by the traditional irrigation system in Bali or *Subak*, the neighborhood system or *Banjar*, the way people in Bali work together that is known as *menyama beraya*. The semantic sense of a culture covers the foods, beverages, and clothes. Regarding to the Balinese culture, it refers to the Balinese traditional foods and beverages, such as *godoh*, *rujak*, and so on. In term of clothes, Balinese people wear the traditional clothes to go to temples and for special occasion. Balinese men wear a headpiece called *udeng*, a cloth called *kamen*. Meanwhile Balinese women wear traditional shirt called *kebaya*, a cloth called *kamen*. The pragmatic sense is about people's background knowledge, social skills, and paralinguistic skill. It refers to the communication among people including the language they use to speak to others as well as the politeness they apply in the communication. In the developed product, the pragmatic sense can be seen in the introduction. In the introduction, the researcher introduces the language used by Balinese people.

Besides inserting the 4 aspects of culture, the concept of *Tri Hita Karana* is also inserted in the storybook. The insertion of *Tri Hita Karana* is based on the latest regulation of character education in Indonesia. In the previous page, it is mentioned 5 character values that should be built. One of them is religious. The implementation of religious value is seen by 3 dimensions. They are the relationship between humans and the God, the relationship among humans, and the relationship between humans and their environment. This is in line with the concept of *Tri Hita Karana* that is believed by Balinese people as the way of life. Mudana (2011) states that *Tri Hita Karana* is a concept of having harmonic relationship bringing happiness in life. There are 3 points of this concept. They are (1) *Parahyangan* which refers to the relationship between humans and God, (2) *Pawongan* that is about the harmonic relationship among humans, and (3) *Palemahan* or the harmonic relationship between humans and nature. The insertion of local culture in the storybook

followed the melting pot paradigm (Padmadewi, Nitiasih, & Artini, 2009), the process of blending the cultural aspect in the product so it cannot be seen as separated part.

The integration of culture in English learning had been researched by some researchers. A research was done to investigate the effectiveness of inserting local culture in English learning (Nurlia & Arini, 2017). This quasi experimental research was done to find out the effectiveness of insertion local culture on students' writing achievement. It involved 48 students of English Department of College Teacher Training and Education in Blitar. The students were divided into two groups; experimental group consisting of 23 students and control group consisting of 25 students. The experimental group was exposed to the local culture, while the control group was not exposed to the local culture. The results revealed that the experimental group's writing skill was improved. It can be concluded that inserting local culture in EFL learning brought positive effect to the students' writing skill.

Another research was conducted by Tafaraji & Raeesi (2015) to investigate the integration of culture in EFL learning. The research was done based on the fact happening in most EFL learning in Iran in which they underestimated the existence of culture in EFL learning. Their research was aimed to find out the place of cultural aspect in EFL learning. To answer this, the researcher involved 291 English teachers in Western Iran. They were asked to tell their perspective toward the incorporation of culture in EFL learning. It was found that the English teachers participated in the research showed positive attitudes toward the integration of culture in EFL learning. The second aim of the research was finding out the way how English teaching built cultural awareness on their students. The commonest way they implemented to build cultural awareness was by comparing between the target culture and the students' own culture. By comparing them, the students found the differences between them as well as found the uniqueness of their own culture. It was the way to build their cultural awareness. But the teachers only had limited of time to do that. That was considered as the problem to integrate culture in EFL learning.

2.3 The Nature of Character Education

Building characters is not an instant process, it is about long and continuous process. This is what is Aristotle believed that characters help people to see a person's past actions and could predict future behavior (Sarros, Cooper, & Santora, 2006). What is believed by Aristotle shows how character is build and how it will be going in the future. People's characters are shaped by the experiences they have experienced in their past. As what is believed by Aristotle that character helps people to see others' past experiences and may predict how they behave in the future, Character can be defined as a series of attitude, behaviors, motivations, and skills. Attitude, behaviors, motivation, and skills are influenced by the process of life that people pass (Zubaedy, 2011). This also relates to the learning process people have been through during the life time. Each person had different past experiences and for sure the ways they behave and think are different one another. Character education can be integrated in all subjects at schools. Direktorat Jenderal Manajemen Pendidikan Dasar dan Menengah (2010) mentions that the implementation of character education at schools does not only involve students, but it also involves all teachers,

school staffs, as well as principles. Kementerian Pendidikan dan Kebudayaan Republik Indonesia (2017) mentions 5 main characters in the character education in Indonesia, namely (1) religious, (2) nationalism, (3) independence, (4) communal work, and (5) integrity.

The first character that students should develop is religious. Religious is about our relationship with our creator. This relationship is manifested through our behaviors and attitudes. There are 3 dimensions in this character. They are the relationship between humans and God, the relationship among humans, as well as the relationship between humans and their environment. They show how people should act in their daily life. The relationship between humans and Gods can be seen from their behaviors; how they implement the values of their religion and beliefs. Respecting other people and maintaining a harmony living with other are the implementation of the second dimension which is the relationship among humans. Besides, people should take care of their environment as the implementation of the third dimension. Since religious consists of those 3 dimensions, it covers several values. They are love of peace, respecting others, having strong determination, being confident, working together with other, not bullying others, friendship, being wholehearted, love the environment, and protecting others who need help.

Nationalism is about the way we think, behave, and act that show our faith, care, and high appreciation to our nation including language, culture, geographic, politics, and economic. Nationalists put their nation's importance as priority in their life. It covers the appreciation to our own culture, maintaining and conserving the culture, willing to sacrifice for the nation, being excellent, loving the nation, caring to the environment, being discipline, obeying the rules and law, respecting the diversity of cultures, religions and beliefs, and races. Independence is an attitude of being dependent and putting great efforts to achieve dreams and goals in life. It is about hard working, being strong, being persistent, being professional, creative, and being lifelong learner. Communal work shows the behavior of appreciating the spirit of working together to solve a problem or to do a work, being communicative, and helping others who need help. Communal work is about appreciation of working together, inclusivism, commitment of the communal decision and agreement, solidarity, empathy, anti-discrimination, anti-violence, and being a volunteer. Integrity is a basic value to make ourselves as a trusted being by being committed to the humanity and moral. Integrity includes the responsibility as a good citizen, being active in a social life, being consistent on our behaviors, thoughts, and talks based on the truth. Honesty, faith, commitment, responsibility are covered by this character.

Short stories can be used in many different fields of education. The researches presented earlier showed how short stories were used in EFL learning and proved the effectiveness to help students in learning. Short stories can be a medium of character education. The first research investigated the correlation between literature and character education (Widyahening & Wardhani, 2016). This was designed as qualitative research in form of content analysis. The researchers analyzed the documents about literary works. The purposes of the research were (1) explaining and describing the position of character education in literary appreciation and (2) explaining and describing literary works containing the elements of character education. Data triangulation was used to analyze the data gained. The results indicate that literary works can be a medium for

character education. The character education was presented through the events and how the characters in the stories lived their life. Then the researchers described that the literary works can be in form of folklore, short stories, as well as novels. Since literary works can be a source of character education, the researchers suggested introducing students to literary works in their early age to build the characters.

Another research done by Turan & Ulutas (2016) explored the use of storybook in character education. Their investigation was to find out teachers' attitudes toward the use of short stories in character education. In exploring the roles of storybook in character education, they used descriptive review method and it was supported by two study groups; the descriptive study group and the focus interview group. There were 245 teachers involved in the descriptive study group, while there were only 24 teachers participated in the focus group. All participants agreed that character education was important for teachers and students. They also believed that using picture storybook was a helpful medium for character education. But they realized that they were not competent enough to deliver character education through picture storybook. Even though they realized that picture storybook could be used in character education, they still emphasized on the importance of role models for students in character education. They thought that teachers have essential role in character education since they are models for their students.

3 METHOD

This research was designed as a research and development following Hannafin and Peck Model. This model consists of 3 steps. They are analyzing the needs, designing the product, and developing the product. There is an evaluation at the end of each step before going further to the next step. The detail information of how this current research was conducted is presented and explained below.

3.1 Respondents

The subjects of this research were junior high school students and English teachers. There were 148 junior high school students and 7 English teachers in 5 junior high schools in Tejakula Sub-district, Bali involved in the need analysis process. Meanwhile there were 35 junior high school students, 2 English teachers, and 2 experts in education participated in the evaluation of the storybook.

3.2 Instruments

The data used in this research were gained using several instruments. The first instrument used was human instrument which was the researcher herself determining whether the research was good enough to go further to the next step or not. Another research instrument used was interview guideline in which it was used as a guidance to conduct the interviews with 5 librarians. The third research instrument was documents which were in the form of English syllabi used in 7th, 8th, and 9th graders. Questionnaires were another research instrument used in this research. It was used in the need analysis process and the evaluation of the product. Besides, the researcher also used field note for taking a note on the interesting things found during the research. The last

research instrument was expert judgment form used to judge the questionnaires used in the research.

3.4 Procedures

This research followed Hannafin and Peck model of research and development. This was through 3 steps; analyzing the needs, designing the product, and developing the product. The first step was conducting a need analysis to find out students and teachers' needs toward the development of the storybook. After doing need analysis, the research evaluated the results of need analysis to get the most important needs of students and teachers. The second step was designing the product which was based on the results of need analysis. In the designing step, the research drafted the product involving creating the storyboard, finding the suitable Balinese culture and character values for each story. The last step was developing the product. The draft created in the designing process was developing in to the real product. This step involved developing 12 short stories, finding and creating the illustrations, lay outing process, evaluating, and revising the product.

3.5 Data analysis

Data of this research were analyzed both quantitatively and qualitatively. Data of need analysis were analyzed quantitatively by finding the percentage of each need. The content validity of the questionnaires used to gain the data of need analysis was found out using expert judgment form in which it involved 2 experts. The results of experts' judge were analyzed using Gregory Formula to find out the validity. Expert judgment forms were also used to validate the questionnaires used to evaluate the developed storybook. Data of the evaluation of the product were analyzed quantitatively using formula proposed by Nurkencana and Sunartana ⁽²⁴⁾. Those were the data analyzed quantitatively. Data gained through the interviews were analyzed qualitatively by describing the results in detail. Besides, the results of syllabi analysis and other data during the process of developing the product were also analyzed qualitatively.

4 FINDINGS

There are 3 interesting findings relating to the 3 research questions arose in this research. They are related to the suitable storybook to be developed for junior high school students, the development of storybook, and the quality of the storybook developed in the research. Each will be explained in detail as follows.

4.1 The suitable storybook for junior high school students need to be developed

The first objective of the research was finding out the suitable culture based storybook for junior high school students. Need analysis was done to find out the students and teachers' needs toward a culture based storybook. A suitable culture based storybook should meet the needs of the subjects of the research since it will be beneficial and meaningful for both students and teachers. The needs of students and teachers toward reading materials were identified using questionnaires and doing interview. The interview was done between the researcher and 5 librarians in 5 school

libraries in Tejakula Sub-district. It was done to find out the book collection in each school library. Based on the results of the interview, the book collection of all those 5 libraries is dominated by the textbook used by students in learning process. The second book collection is kind of manual books in which students can get information how to do thing, such as how to plant a seed, how to breed a pet, how to make a simple furniture, and so on. But those school libraries are lacking of storybook whereas students visiting library to read story. The librarians admitted that most of students love to read storybook. The only storybooks they have are in form of folklore presented in Indonesian Language. In term of English, the school libraries do not have any English book, except dictionaries and English textbook. To find out students and teachers' needs toward the development of an English storybook, the researcher distributed questionnaires to 148 junior high school students and 7 English teachers. The results of need analysis revealed that students and teachers needed an English storybook in which (1) it is integrated with character building, (2) it consists of Balinese cultural aspects as students and teachers' local culture, (3) it can be used in English learning, and (4) there are some illustrations to make it more interesting and to help students understand the stories easily.

Based on the results of need analysis, the suitable culture based storybook for junior high school students can be described as follows.

4.1.1 A storybook which is relevant with the curriculum/ syllabus

A storybook which is relevant with the curriculum/ syllabus is the suitable storybook for junior high school students since their need of an English storybook that they can use to learn English. To accommodate the need of a storybook that they can use to learn English, the researcher analyzed the syllabi used in 7th, 8th, and 9th grades to find out the learning topics as well as the language focus.

4.1.2 A storybook which contains character education

Another aspect that needs to be inserted is character education. The research was based on the latest regulation of character education in Indonesia which is known as *Program Penguatan Pendidikan Karakter* (PPK). According to the module of PPK, there are 5 characters that should be built in students themselves. They are (1) religious relating to students' attitudes and behavior which are based on the values of their religion, (2) nationalism which is about the way we think, behave, and act that show our faith, care, and high appreciation to our nation including language, culture, geographic, politics, and economic, (3) independence, an attitude of being dependent and putting great efforts to achieve dreams and goals in life, (4) communal work showing the behavior of appreciating the spirit of working together to solve a problem or to do a work, being communicative, and helping others who need help, and (5) integrity or the basic value to make ourselves as a trusted being by being committed to the humanity and morality.

4.1.3 A storybook which introduces Balinese culture

The insertion of Balinese local culture in the product based followed the melting pot paradigm through each story to make them blend together perfectly. The determination of local

culture was based on 4 aspects of culture according to Adaskou, namely aesthetic sense, semantic sense, sociological sense, and pragmatic sense. The aesthetic sense in the product is inserted through the Balinese music instruments (*gamelan*), Balinese song, Balinese traditional scarecrow (*lelakut*), and Balinese dances. The sociological sense of Balinese culture is represented by the traditional irrigation system in Bali or *Subak*, the neighborhood system or *Banjar*, the way people in Bali work together that is known as *menyama beraya*. The semantic sense is inserted through the Balinese dishes, *rujak* and *godoh*. Meanwhile the pragmatic sense is inserted in the introduction by mentioning the language used by Balinese people. Besides those 4 aspects, the concept of Balinese people to live their lives, *Tri Hita Karana* was also inserted in the product. That was based on the module of PPK mentioning 3 dimensions of religious character; the relationship between humans and the creator, the relationship among humans, and the relationship between humans and their environment. They are in line with 3 matters of the concept of *Tri Hita Karana*, namely (1) *Parahyangan*, the harmonic relationship between humans and God, (2) *Pawongan*, the harmonic relationship between humans, and (3) *Palemahan*, the harmonic relationship between humans and the environment.

4.1.4 A storybook with interesting and colorful illustrations

The illustrations in a storybook are essential to help students understand the story better. Illustrations in a storybook are also useful to attract students' attention to read.

4.2 The development of suitable storybook for junior high school students

The development of the culture based storybook for junior high school students in this study followed the Hannafin and Peck model of research and development. In this stage, some processes were done by the researcher; analyzing the needs, analyzing the syllabus, drafting the product, and developing the product. The results of the development process were 12 short stories in which it can be found Balinese cultural aspects and character education in each story. Each of those stories is presented below.

4.2.1 The very forgetful old man

The first story is The Very Forgetful Old Man. It is a story about an old man who only remembers his name and his son. Actually his son had passed away years ago. He is a very hardworking farmer. He works at the field every day. As his routine, he buys his breakfast at a food stall near his house. Each day when he buys breakfast, he introduces his name and his son. He forgets that the seller is his neighbor. He loses his ability to remember because he was depressed after his son passed away. Even though he does not remember anything, people around him still love him and help him at the harvest time. It is because he was a very kind man who helped everyone when they needed his help.

This story contains some character values; independence, nationalism, integrity, and communal work. The value of independence is represented by the old man himself who lived alone and he was able to work independently. The discipline of the old man is a description of

nationalism value. Besides, he was also a hardworking man. People around him showed the integrity value in which they still helped the old man even though he did not remember their help. At the harvest time, people helped him to harvest his rice. It shows the spirit of working together.

This story describes the *pawongan* value which is the importance of having good relationship with other humans. The story describes how people in that village live. They love helping each other meaning that they have good relationships with other humans. That is how the Balinese local value is integrated in the story. Other Balinese culture are integrated by using Balinese names; Wayan Bakta and Luh Kerti, Balinese traditional dish; urab, Balinese traditional bell; kulkul, Balinese traditional song; kekawin, Balinese term; pekak, places in Bali; Sudaji village, and characteristic of Balinese people; living and working together.

4.2.2 *My first scarecrow*

My First Scarecrow is the second story in the storybook telling about how the scarecrow is created by a little boy. The little boy is a very creative and diligent boy. He loves helping his father who is a farmer to keep away the bird. One day, he wants to make a toy for his twin sisters. He uses the dried bamboo sticks, a dried coconut, rope, a used straw hat, and used clothes. The toy looks like a human. He does not realize that it makes the birds keep away from his field. His father is aware of this. Since that, they put the scarecrow in the field and it help them to keep away the bird. It was the scarecrow made in that village.

This covers the value of independence. The boy shows how independent he was in creating the scarecrow. Another aspect carried out through this story is Balinese values which is *pawongan* and *palemahan*. *Pawongan* or the value of having a harmonic relationship with other humans is presented by the characteristic of the character who loves to help his parents. There is a good relationship among them. Meanwhile *palemahan* that is the value of having the relationship with nature is presented by the way they keep away the birds. They do not use any chemical drugs, but they use the scarecrow that is the sustainable means to keep away the bird. Balinese names and Balinese traditional scarecrow, *lelakut* are introduced through the story. Those are the ways how to integrate English learning topics, character values, Balinese traditional values, and Balinese culture in this story.

4.2.3 *A story of a small kingdom*

Balinese traditional irrigation system, *subak*, is introduced in this story. It is told that there was a small kingdom in Bali. This was a wealth and peaceful kingdom and it was ruled by a wise and fair queen. Most of the people there were farmers. They produced much rice and they exported. That made it the rich kingdom. One day, there were two men fought each other because one of them stole the water for irrigation. Then the queen decided to create an irrigation system in which all the people have their turn to get water for irrigation. That is the story all about.

There are some character values that are inserted in the story which are nationalism, communal work, and integrity. Those character values are presented by the characteristics of the queen. The queen is described as a leader who is very fair and wise. Meanwhile there is only the

value of *pawongan* integrated in the story. It is described by the way how the queen ruled the kingdom. She tried to make their people happy. Balinese traditional irrigation system is the Balinese culture that is integrated in the story.

4.2.4 *A big question*

A curious girl is the main character of the story of A Big Question. The girl had never seen beach. Once she saw a picture of white sandy beach in the magazine. She wondered how it felt to be on the beach. On holiday, she went to the beach alone. But she was very upset because she found black sandy beach. She asked everyone she met there and they said that it was a beach. She asked her teacher this and she said there are white, black, and even pink sandy beach. Then a big question came up in her mind, why there are black, white, pink sandy beach.

The character of the story, the girl represents an independent girl who was very brave. The story is integrated with the values of *pawongan* and *palemahan* in which they can be seen from the friendliness of the people around the girl who are very helpful and the care of the girl to her environment. The Balinese culture that are inserted in this story are Balinese names, places in Bali, and Balinese traditional police. That is how the English learning topics, character values, Balinese values, and Balinese culture are integrated in the story.

4.2.5 *A tree is a life*

A Tree is A Life is a story of a little boy and his younger sister who live at Kintamani. They love their forest very much and they do not want it disappear one day. They realize that their forest is getting worse and worse day by day. They then plant some seeds in their backyard. They take care of them and they do not tell their plan to anyone. Their parents are curious about what their children are going to do with the seeds. Every day, they go to forest near their orange field and plant the baby trees. One day, people wonder what they do in the forest. They decide to go where the children go every day. There they find many trees grow up. They are amazed what the children have done and they thank them for saving their forest. What the children have done inspire people around them to plant many trees.

The characters of the story are the representation of some character values. Those are integrity, independence, and communal work. The obvious value that can be seen in the story is environmental care. This is shown by the efforts that they make to save their forest because they realize that the forest is getting worse. It is because they understand that saving the forest is their responsibility as the young generation. In executing their plan to plant many trees, they do it independently, no one help them. They are described as hard workers and creative. They work hard to plant the seeds and take care of the baby trees. They are creative children because they are able to think of the way to save the forest. They are also the symbol of patriotism doing such a hero deed for their environment. In the story, when they go to the forest to plant the baby trees, they always greet everyone they meet. It shows their friendliness. Those are the character values inserted in the story of A Tree is A Life. It shows their integrity as parts of the world.

Two Balinese traditional values are also integrated in the story. They are *pawongan* and *palemahan*. *Pawongan* is a value of having a harmonic relationship with other humans. In the story, people in that village live peacefully. They greet each other and they appreciate what the children have done. Another local value is *Palemahan* that is a value of having a harmonic relationship with the nature. In the story, the children implement this value. They save their forest by planting many trees. It shows their love and care to their environment. Meanwhile the Balinese culture is described through the place in Bali and also Balinese names.

4.2.6 *My dreamy days*

This story tells about a little boy who wanted to be a maestro of Balinese dance. His grandfather taught him Balinese dances. One day, he went to Ubud to perform Baris dance in front of many visitors who were mostly foreigners. All the visitors enjoyed his performance a lot. Then he went to another place to dance another Balinese dance. The visitors were also foreigners. They applauded him because he danced nicely and elegantly. After performing in front of many visitors, they taught his friends Balinese dance. He led them to dance together. He was very excited yet tired. While he was teaching his friends, he heard the music changed. It was not the music; it was a sound of Balinese traditional dance. He then woke up. Those were just a dream. From that on, he decided to learn Balinese dance seriously in order to be a maestro of Balinese dance.

It is told in the story that the Balinese dances are not just for Balinese people. Many visitors coming to Bali enjoy the Balinese dance performances. It is also told that the children learning Balinese dances are not only Balinese children who are Hindu, but also children who are Muslim and Christians. It shows the tolerance existing among them. It shows the spirit of living and working together in harmony. Besides, a Balinese local value, *pawongan* is also interested in the story. *Pawongan* is a value of having a good relationship with other humans. The harmonic relationship among people in the story is shown when the character practices Balinese dance together with his friends. Balinese culture is described through the Balinese names, places in Bali, Balinese traditional dances, and Balinese traditional bell.

4.2.7 *A letter to everyone*

Another story that can be found in the storybook is A Letter for Everyone. This is a story of special birds of Bali, Jalak Bali who are almost extinct because of illegal hunt. A deer living together with the birds sees three hunters one day. They want to hunt the Jalak Bali and they will sell it. The deer tells them. They cry and cry because they are so sad. They live in fear and sadness. They lose their beloved family. Then they write a letter to everyone to stop hunting them.

The character value that can be found obviously in the story is integrity. This is everyone's responsibility to protect the extinct animals such as Jalak Bali. The story also shows people's care to their environment. *Palemahan* is the most suitable Balinese local value for this story. This value is about having a harmonic relationship with the nature. This story expects humans to care to their nature and environment because that is their responsibility. Jalak Bali, the special bird of Bali is the way to insert Balinese characteristic.

4.2. 8 *The secret recipes*

The Secret Recipes explores two Balinese traditional dishes that are *rujak*, Balinese fruit salad and *godoh*, fried bananas. It is told that there is an old woman selling those two traditional dishes. Her foods are the most delicious foods in that village. Many people come to her stall to buy her foods. Some of them even ask the old woman the recipes. She tells them the recipes, but they are not able to cook the tasty foods as she does. The old woman get older and she wants to retired. She gives the stall to her granddaughter. She tells her the secret recipes to make the tasty food. Actually, she does not have any secret recipes. She follows the common recipes. Then the secret is in adding love in every food she makes. She cooks with love and it makes her food delicious.

The old woman is described as an independent and hardworking woman. Since the characteristic of the old woman is friendly, the old woman builds a harmonic relationship with other people. It is the implementation of a Balinese local value of a harmonic relationship among humans, *pawongan*. Through Balinese names and Balinese traditional dishes, the Balinese culture is inserted in this story.

4.2.9 *I will do this and that*

The next story is a story of a little girl who is very curious about what people do. On the way home from her school, she meets many people and she asks them what they do. First, she meets a brother and a sister cleaning environment around their house. She asks them what they do and why they do it. They tell her that they clean the yard to avoid the mosquitos. It is a rainy season and the mosquitos love watery. They clean everything and ensure that there is no such a comfortable place for the mosquitos to live in. Then she meets her friend leading his ducks. She asks him why he does it. He tells her that his father is sick and he has to help him to lead the ducks. After meeting the boy, she meets a group of women in the Balinese traditional clothes carrying high offerings on their head. She asks them where they will go. They will go to the temple near the beach because it is a special day for Hindu people. At the hall, she meets a group of men who played Balinese traditional music instrumentals. She asks them why they did it. They say that they love playing it and they want to make other people happy by playing the instrumentals. She goes home with excitement. She is amazed with those people and commits to do what the people did. She tells it to her mother. Her mother is happy knowing that her daughter will do many things. She leaves her alone at home because she has to go outside. But, when she arrives home, she finds that her house is still messy and her daughter sleep with her uniform.

The character values that may be found in this story are religious and independence. The independence is represented by the boy leading his ducks. He did it to help his father. The group of women carrying offerings on their heads is a picture of religious people. The brother and sister cleaning their house are the representation of children who care to their environment and other people. Those are the character values that are described through the characters in the story.

This story does not only carry the character values, but it also carries two of Balinese local values, *pawongan* and *palemahan*. *Pawongan*, a value of harmonic relationship among humans is described by the characteristics of the main character that are friendly. It is also described by the

group of men playing music instrumentals. They play it to make other people happy. *Palemahan*, a value of harmonic relationship between humans and environment is pictures by the sister and brother who clean their environment around their house. Besides, there are some Balinese cultures inserted in this story. They are Balinese names, habits of Balinese people, and Balinese traditional music instrumentals.

4.2. 10 *She steals my heart*

This story is begun with a man who recalls his memory when he met his wife for the first time. It was happening when they were young. He was a Balinese dancer and his wife was also a Balinese dancer. One day, they were invited to an event to perform Balinese dances. He met his wife there and he fell in love with her. It was because she was a very beautiful and charismatic Balinese girl. He fell in love at the first sight. He thought that he had to tell her what he felt. He wrote a memo to her. The memo said that he wanted to meet her by the river. The girl was happy to receive the memo. She actually felt the same as he did. She felt in love with him. She came to the river where he wanted her to come. There he told her his feelings. He was surprised to know that she loved him. They committed to marry. They have been a happy couple since that time.

Integrity is the character value inserted in this story. It is described by the man and the woman. They committed to love each other and to live together without hurting one another. It is also a representation of *pawongan*, Balinese local value of having harmonic relationship with other humans. Balinese names and Balinese dances are the way to insert the Balinese culture.

4.2. 11 *The paradise on earth*

This is about a foreigner who had a journey to Bali. He read an advertisement that there is a paradise on earth that is Bali. Some of his friends also told him that Bali is a beautiful and amazing island. He was wondering what they said that. Then he decided to have a journey to Bali. During his journey in Bali, he visited some popular places, such Buleleng, Ubud, and Kintamani. Seeing the beauty of Bali makes he believed that Bali is a paradise on earth. He also promises himself to come back to Bali.

The main character of the story is a figure of an independent man. He came to Bali alone. Some places in Bali are also mentioned in the story. That is the way to insert Balinese culture. Meanwhile the Balinese local value that is integrated in the story is *pawongan* that is the value of having a good relationship with other humans. It is described by the friendliness of Balinese people.

4.2. 12 *Bringing back the water*

The story of Bringing Back the Water describes how painful it is if there is no water. It is told that the rain did not fall for a year. Many villagers moved to other places since there was no more water in their village. There was only an old woman remaining there. She prayed to her God every night. She wished for the rain to fall. One night, a woman came into her dream. The woman

in her dream told her to go to the forest. There she saw many trees were cut by humans. There was no place for animals to live in. The woman in her dream appeared and told her to apologize and plant many trees. She thanked the trees for giving everything people needed in their life. But she also apologized for harming them. She promised to plant many trees and take care of them sincerely. A miracle happened. The rain fell down and everything was getting better. She made offerings for the trees and her God every harvest time.

There are 3 character values that are carried out in this story. They are religious, integrity, and independence. The religious value is represented by the old woman who always thanked her God for the miracle she got. Integrity value is described by the commitment of the old woman to plant more other trees to save her village. Meanwhile independence is also pictured by the old woman living alone in the village because she believed that her God would help her. At the end of the story, the woman made offering to express her gratitude to her God and the nature. It is a way of Balinese people to thank their God and their nature. The story also presents two values of *Tri Hita Karana*. They are *parahyangan*, the relationship between humans and God and *palemahan*, the relationship between humans and nature.

4.3 The quality of the storybook developed in the research

The quality of the developed storybook was found out through the evaluation done by students, teachers, and experts on education. There were 35 junior high school students in Tejakula Sub-district involved in the evaluation of the storybook. Their evaluation was necessary since the product will be their reading material. Besides, the developed storybook was also evaluated by 2 English teachers and 2 experts on education. The evaluation was done by using questionnaires. To consider whether the products can be categorized as good or poor products, the researcher used the formula proposed by Nurkencana and Sunartana. There are 5 categories of reading material; excellent, good, average, below average, and poor.

Based on the mean scores given by 35 students, the storybook is considered as good storybook since the mean of students' scores is 68.8. Besides being judged by students, the storybook was also evaluated by 2 English teachers. The mean of the scores given by those teachers is 82.5. Then the product is categorized as good quality storybook. Meanwhile the mean of the experts' scores is 93 in which it is considered as excellent product. The mean score of students, teachers, and experts is 70.8. Based on the mean score, the storybook is considered as a good storybook.

5 DISCUSSIONS

As what was found in the preliminary research or the observation that all libraries in 5 junior high schools in Tejakula Sub-district do not have any English storybook. Dictionaries and English learning materials were the only books written in English. The students could not access storybook written in English easily. Then based on the results of need analysis, both students and teachers needed an English storybook. They love listening and reading a story. A story is something that everybody familiar with and everyone loves to listen to stories (Žigárdyová, 2006).

In Indonesia, especially in Bali storytelling has been a part of culture. It is known as bed time story and it is called as *mesatua*. Since that everyone loves reading and listening to a story, the research decided to develop a storybook. When people love listening and reading stories, they will enjoy their time to read and listen to stories. Stories bring fun a joy atmosphere. People, in this case students will feel more comfortable to read.

Both teachers and students also needed an English storybook in which they can build and develop their character. This is suitable with the general objective of *Gerakan Literasi Sekolah*. The students are expected to build and develop their characters through reading a lot (Direktorat Jenderal Manajemen Pendidikan Dasar dan Menengah, 2010). It can be said that reading habit helps them to build and develop their character. Regarding to the students and teachers' need as well as the objective of the literacy program, the researcher decided to develop an English storybook containing character values. Stories help people to improve their personality (Beyhaghi, et.al., 2016). People find many characters in a story and they even find much more characters if they read more stories. Each character they find a story has different personalities. Those can be models for readers to build their characteristics as well as improving their personalities. The use of stories as media to build character (Turan & Ulutas, 2016). Teachers perceived that storybook is a useful and beneficial tool for character education. They found themselves were competent in delivering character education by using picture storybook.

Besides being a character based English storybook, the storybook developed in this research was designed as a culture based storybook. Culture in this study is defined as local culture, Balinese local culture. This is suitable with the definition of local culture that local culture or source culture refers to students' own culture (Hermawan & Noerkhasanah, 2012). The researcher integrated some Balinese local culture in the storybook. It is expected that the storybook is a medium of introducing and conservation their local culture (Pardede, 2011). Story is a useful tool to introduce culture understanding (Erkaya, 1992). Stories provide chances for students to meet new culture. When they meet new culture, it will help them be more aware on the existence of cultures in the world, including their own local culture. They may find new things of their own local culture in the stories they read. This storybook is expected to be a medium for Balinese students to know and understand more their own local culture since they start to ignore their own local culture. In the storybook, the researcher inserted some Balinese culture. They were in form of Balinese traditional scarecrow or *lelakut*, Balinese traditional dances, and Balinese traditional music instrumentals or *gamelan*. Those represented art and literature which are being part of a culture. Art and literature as an aspect of culture in which it is called as aesthetic sense (Adaskou, Britten, & Fahsi, 1990). Balinese traditional names, characteristics and habits of Balinese people, such as *Subak* (Balinese traditional irrigation system), *pecalang* (Balinese traditional police), and *menyama braya* (working together) also can be found in the storybook. According to Adaskou, this is called sociological sense. It refers to the way how people live in a society including the tradition and custom, interpersonal relation, characteristics of people, as well as work and leisure. The sociological sense of Balinese culture in the storybook was also inserted in the form of concept of *Tri Hita Karana*.

The development of the storybook in this research was aimed at providing a chance for both students and teachers to explore the storybook in English language learning. This was also needed by both teachers and students according to need analysis. The results of need analysis revealed that English teachers and all junior high school students in Tejakula Sub-district needed an English storybook that they can use in learning process. Story is an educational material providing effective learning since it is related students' real life and entertaining (Karabacak & Erdem, 2015). The effectiveness of using story in learning had been investigated and it was found that the use of stories in the learning could bring fun and enjoyable classroom atmosphere (Beyhaghi, Zolfagharkhani, & Zareian, 2016). It helped the student to feel enjoy and happy in learning. It affected their creative writing skill. Their creative writing skill increased after they were treated by using stories. This is also stated by Erkaya (1992) that reading short story reinforces students to develop their four language skills; reading, writing, listening, and speaking.

Furthermore, students learn to understand a language by reading a lot of stories. It will help them to improve their language understanding. This was being the third consideration why the researcher developed a storybook. The students are expected to understand a language better by reading a lot of stories without realizing that they learn how a language is used in communication. It is stated that using story as context in English language teaching enables students to have better language understanding since story provides real world experiences, relationship between society and people where the target language is spoken (Handayani, 2013). There are 4 effectiveness of using story in learning (Pardede, 2011). One of them is short story advances students' language understanding. It is because students are exposed to a language while reading a story. They specifically learn new vocabulary by reading a lot of stories. They do not realize that they learn new vocabulary since they enjoy their time of reading a story. The use of story in English language learning was perceived as a positive way in learning.

In the storybook, there are 12 short stories that students may choose themselves which story they want to read. They have 12 choices of stories in the storybook and the stories were written as short and simple stories. Since there are 12 stories with different topics, the students are free to choose the story by themselves. Each student may read different short story provided in the storybook. They are all written in English. The students are exposed to English as the language they learn through reading the storybook. They may find new English vocabulary in the stories and they also may learn the English grammar; they see how a sentence, paragraph, and texts should be constructed. Even though it was written in English, the researcher used simple English considering the students' English proficiency. The researcher analyzed the syllabi used in the learning process to find out their English level as well as the learning objectives. The researcher's considerations in writing the storybook meet the criteria of selecting good storybook for students according to Smallwood in which he mentioned that a storybook should meet curriculum objectives, should appropriate with students' learning level, and the language used should be at or slightly above students' language proficiency. In term of language used, the researcher used repetition in the story as stated by Smallwood in the criteria of selecting good storybook for

students. Reading helps students to learn a new language and helps them to improve their writing skill (Royani, 2013).

The storybook was also provided with some pictures. The pictures in the storybook were aimed to help students to understand the stories better. Smallwood mentioned the existence of pictures in a storybook as consideration to select a good storybook for students. A good storybook should provide pictures to help readers understand the story. According to Malu (2013), pictures and texts in a storybook tell the story together. Pictures in a storybook help students or readers to transform their imagery world to the concrete world (Nurkancana & Sunartana, 1992).

The English storybook developed in the study was evaluated by teachers and students as the users of the products and the experts in education. Students, teachers, as well as the experts gave positive responses toward the English storybook. The evaluation was done by using questionnaires in which it involved 35 junior high school students, 2 English teachers, and 2 experts on education. The mean score of the evaluation was 70.8. According to the criteria of the development of reading material proposed by Nurkancana and Sunartana, the developed storybook was considered as good book. The mean score was between 66.5 and 85.5.

6 CONCLUSION

The research was done to investigate 3 main points as what are stated in the research problems. Then it can be concluded that (1) both teacher and students needed an English storybook containing character education and Balinese local culture and can be used to learn English, (2) there are 12 stories in the storybook in which each story contain character values and Balinese local culture, (3) there are 5 character values that were inserted in the storybook, they are religious, nationalism, independence, communal work, and integrity, (4) the Balinese culture was inserted in the storybook through the names of the characters, traditional dishes, traditional clothes, as well as the Balinese people's concept of life, *Tri Hita Karana*, (5) to cover the need of an English storybook that can be used in learning process, it was developed based on the syllabus used in junior high school, and (6) the quality of the storybook is considered as good.

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Difficulties of Nursing Students in Learning English for Nurses (EFN) II at Institute of Technology and Health Bali

Putu Rusanti¹, Ni Kadek Ary Susandi²

¹Institut Teknologi dan Kesehatan Bali, Indonesia

²Institut Teknologi dan Kesehatan Bali, Indonesia

Email: rus.anthiek@gmail.com

Abstract. English for Nurses (EFN) is one of the subjects which should be learnt by nursing students. The aim of learning EFN are the students will be able to communicate in English especially in nursing. However, most of the students find some difficulties in learning EFN since they do not have background knowledge related to nursing terminologies. The purpose of this study was to describe the difficulties encountered by nursing students in learning English for Nurses (EFN) II and to identify the reasons of students' difficulties in learning English for Nurses (EFN) II. This study employed qualitative design. There were 135 nursing students who are in fourth semester recruited as the sample of research. The data were collected by using questionnaire, test, and interview. The data were analyzed descriptively. The result of this research showed that (1) students' difficulties in learning English for Nurses II is on reading skill. The difficulties in reading skill are unfamiliar words, lack of background knowledge, and complex syntax. (2) Those difficulties happened to the students because of lack of motivation in learning English and lack of innovative teaching strategies given by the lecturer. It is expected that the lecturer give motivation and apply various teaching method so the students can be motivated in learning English for Nurses.

Keywords: Students difficulties, learning, English for Nurses

1 INTRODUCTION

Nowadays, global competition in all aspects requires people to improve their abilities. One of the abilities that is very important is able to communicate in English since it becomes an international language. English has a great role in many aspect of life. It becomes the best instrument to access new information for global communication and also having good English will open up for getting job easier. Globalization trends make people interact with others who have different languages and cultures.

To achieve global competition, the people should be able to communicate English well. It can be done if they can acquire four language skills such as listening, speaking, reading and writing. Those skills were taught in the teaching and learning process. The goal of teaching English is to develop students' communicative competences both oral and written. It means that the students are expected to acquire both in speaking and in writing. The productive skills belong to speaking and writing. Meanwhile receptive skills are reading and writing. Winch (2006) stated

that reading is the process of constructing meaning from the text whether written, graphic, or digital. By reading a lot, the students can learn how to create sentences until they can produce language through speaking and writing.

English for Specific Purpose (ESP) is a lesson used by non-English major students. Hutchinson and Waters (1994) said that ESP is an English teaching approach where the topics taught and the teaching methods are based on the reasons why the learning wants to learn English. English for Specific Purposes (ESP) has different approach and assumptions with General English (GE). The purpose of ESP is the students are able to master English in the field of what they are learning. For example engineering students will learn about English related to engineer. It also happens to nursing students will learn English related to nursing activity.

For nursing students, English for Specific Purpose is outlined in the form of EFN (English for Nurses) subject. Based on KKNi (Blueprint of Nasional Qualification), the aim of EFN subject is the students are able to communicate English in the nursing context which can applied in hospital or clinic internationally. Looking at the purpose of the subject, English for Nursing (EFN) emphasizes on students' productive skills such as speaking (Medlin, 2009). Students are expected to be able to communicate in nursing English when they are in the workplace. A nurse is also required to be able to communicate with patients smoothly. Mastering English is necessary since the patients can come from all over the world who have different languages.

In teaching and learning process, the students found some difficulties since English is not their first language. Some students were hard to comprehend some new nursing terminologies. English for Nurses combining general English and nursing materials. The students were giving less response in the teaching and learning process. It is caused by they do not understand the meaning of new vocabularies. Besides that, the students also mispronounce some words because they never heard the words before. It is influenced by most of the students are from high school students rather than vocational high school of nursing. So, they have less of background knowledge related to the medical term.

Some empirical studies have been done. Li and Ruan (2013) conducted research entitled Language Difficulties of EAP Learners at English-medium Contexts: A Case Study of Chinese Tertiary Students at XJTU in Mainland China. This research concerned on difficulties of EAP learners in English medium instruction (EMI) setting in non-English speaking country. The result showed that EAP learners' difficulties were on communicating with others, reading and writing for both general and academic purposes, and understanding lectures delivered by teachers with various accents. This empirical study is suitable since it has the same topic in finding difficulties.

Another studies investigated on the communication skill of nursing students. Taupan (2018) stated that communication is an important part nurses' care. When the nurses did not speak the same language with their patients, it can be a significant obstacle for nurses and can lead to an insufficient exchange information and poor quality nursing care. The result of the study showed that nursing students are aware of the importance of acquiring good communication skills and interpersonal relationship.

From those empirical studies, the urgency of this study knows the problems faced by nursing students in learning English for Nurses II. After getting the information, the lecturer will know the method used in teaching and learning process. The lecturer is expected to implement innovative and creative teaching activities to make the students feel happy in learning language. This study aims to identify the difficulties faced by nursing students in learning EFN II and to identify the reasons of students' difficulties. This research is considered necessary to be done as information material which can later be used to improve the concept of effective English learning for students who are not from the English department (ESP learners).

2 METHOD

This research employed qualitative design. Qualitative design is a method of choice when a direct description of the desired phenomenon is explained (Sandelowski, 2000, p.339). Moleong (2014) argued that descriptive research is a method of research with trying to picture out and interprets the object as in the fact. So, this descriptive research has purpose to describe systematically about the fact and the characteristics of difficulties faced by nursing students in learning English for Nurses. The subjects of the research were 135 nursing students in the fourth semester.

The data were collected by using questionnaire, test and interview. The questionnaires were given to the students to identify students' difficulties. The questionnaire used close ended questions and open ended questions. Open ended question is used to find out more about what is difficult for the respondent so that he gets an unexpected answer. Close ended question is used to get a short answer. After that, they were given reading test to know which questions they did not understand. The interview was given to the students and lecturer to get more details.

The data were analyzed descriptively based on Miles and Huberman. Miles and Huberman (1994) stated that there are three activities on data analysis such as data reducing, data displayed, and conclusion. First, the data were categorized based on the difficulties in learning English for Nurses. After reducing the data, then it was displayed. The data were displayed in the form of table. In presenting data, the researcher describes the data in the form of description. The last step was conclusion drawing. This conclusion was taken from the result of data displayed.

3 FINDINGS AND DISCUSSION

3.1 Difficulties Faced by Nursing Students

In learning English for Nurses, fourth semester students found some difficulties. The students were given questionnaires to know their problem. The result of the questionnaire can be seen on table 1.

Table 1. Students Perception on difficulties in language skills

Language Skill	Percentage
Speaking	20.7%
Listening	11.9%

Reading	39.3%
Writing	28.1%

Table 1 showed that 39.3% of respondents stated that the most difficult skill to understand was reading. The students were difficult in understanding the text. They also stated that they did not understand new vocabulary. Meanwhile 11.9% of respondents stated listening become the easiest one. Listening become the easiest skill that they learn since they can get entertainment when doing listening such as listening to music or watching movie.

After giving questionnaire, the students must have answered reading test. The purpose was to find out part of reading comprehension which they did not understand. The result showed that there are three types of students' difficulties such as unfamiliar words, lack of background knowledge, and complex syntax.

1 Unfamiliar Words

It was clear that vocabulary is perceived as the greatest difficulty. It was caused by the students were unfamiliar with nursing terminologies. Even though the students were introduced the word when teaching and learning process, they still cannot answer the questions because the words were rarely used in their daily conversation. It made them did not remember the meaning of the words in their first language. According to Nurjanah (2018) foreign language learner are limited by their knowledge of the grammar, vocabulary of the target language and must struggle to understand the content. It means vocabularies become the main important when the students learn a new language. One of the example that examine their understanding of new vocabulary is as follows:

1. I would like to check your..... Please read the letters on the Snellen Chart as I point it.
 - A. Extra ocular movement
 - B. Visual fields
 - C. Visual acuity
 - D. Visual disturbance

ANSWER: C

2 Background Knowledge

The students' background knowledge influences their reading comprehension. In reading, the prior knowledge can be about the topic of the text, the structure of the language used, and vocabulary. For example, the teacher gives a text about football game. The students who like football very much will be easier to understand the text. They have carried out the schema about football. Besides that, they also understand the technical vocabulary about football such as striker, midfielder, free kick, diving, etc. However, the students who do not have background knowledge about football will feel difficult to understand the text. They do not have any idea about the technical vocabulary because they have limited prior knowledge about football.

In this case, nursing students did not only come from vocational school of health but also senior high school students. It means that they did not get some information about nursing terminologies. Therefore, when answering the questions, they felt difficulties. Zhao and Zhu (2012) argued that background knowledge can facilitate or enhance transfer of learning. It showed that having background knowledge such as structure or vocabularies influences students to acquire language. Therefore, the lecturer should use reading material which is contextual and close to students' daily life. The example of asking their background knowledge is as follows:

1. Do you take any...recently, for instance antibiotics or large dosage of aspirin?
 - A. Improvement
 - B. Instruction
 - C. Medication
 - D. equipment

ANSWER: C

3 Complex Syntax

Students have difficulty in understanding complex sentence structures. Although students may be skilled enough reading simple texts, they often have problem with the complex sentence structure. Souriyavongsa (2013) considered that the surface level features such as syntactic or lexical elements are important that affect reading ability. It means that the structure of the sentence will affect the students' ability in understanding the meaning of the sentence. In general, long sentences will make the students less interest to read the text. The example of complex syntax can be seen as follows:

1. The examination techniques that enable the nurse to collect a broad range of physical data about patients are ...(except)
 - A. Auscultation
 - B. Percussion
 - C. Permission
 - D. Inspection

ANSWER: C

3.2 The Reasons of Students' Difficulties

The reasons why the students found difficulties were taken by giving questionnaire and interview the students. There were 107 students said that they were lack of interest in learning English. Since English is a foreign language, they thought learning English is difficult. If the students felt lack of interest, it would affect to their motivation. Most of the students did not want to learn English because they thought that they would work in the government hospital which is less of using English. The lack of motivation makes the students cannot understand the content of

the material or the sentence. They need more time to find the meaning of the word and the correct answer. Sahril and Weda (2018) stated that Indonesian classroom face a large number of students. As the result, the motivation and willingness to study English becomes low.

Besides that, the students stated that they need some innovative teaching strategies as well as a good classroom interaction. For the foreign language learners, classroom is the main place where they are frequently exposed to the target language. A good situation can be built by doing interaction between teacher and students. Classroom interactions can help the learners to learn their target language easily and quickly since the teacher always use target language in their practice. This interaction also affects the students' understanding in receiving the material in classroom. It would make them feeling happy and enthusiastic in learning English. They wanted learning new language can be done in various teaching technique such as games, or working in-group.

4 CONCLUSION

Nursing students get English for Nurses as their subject study. This research concluded that (1) students' difficulties in learning English for Nurses II is on reading skill. The difficulties in reading skill are unfamiliar words, lack of background knowledge, and complex syntax. (2) Those difficulties happened to the students because of lack of motivation in learning English and lack of innovative teaching strategies given by the lecturer.

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