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Initial Need Assessment on English Teaching Based on Riau Malay Folklore: Digital Innovation in Preserving Culture

Sri Yuliani¹

¹Universitas Islam Riau, Indonesia. Email: sriyuliani@edu.uir.ac.id

Abstract

Riau Province is a province where the majority of the people are Malay. Malays in Riau province have a variety of cultural arts so that the effort to preserve Malay culture can be done in a variety of ways to be sustainable (Culture Sustainable Development) to the children and grandchildren. In this research, short-term research, researchers will observe, analyze, collect data on various Malay folklore that exist in Riau that will be developed next in the form of digital innovation for preserving Riau Malay folklore. Then, the researcher will develop into teaching English and then the end of the product of this study is textbook material containing Malay folklore that will be developed into English in the next following research. This initial research design used by the researcher is qualitative descriptive with the population of Islamic junior high school students in Pekanbaru Riau. The findings of this study showed that folklores gave valuable pedagogical perspectives to be shared to the young generation as a heritage which should be kept and treated as a wealth while from the teachers' perspectives also given positive and negative responses thus most of the teacher participants agreed to provide learning materials in form technology advancement. The result product at this initial research is the questionnaires and interview result which will be the former analyzed to continue the next product of digital and next textbook will follow the standards of the National Education Standards Agency (BSNP) which consists of the Standard Content for Primary and Secondary Education which then consists of Core Competency and Competency Levels according to certain levels and types of education and Core Competencies include spiritual attitudes, social attitudes, knowledge and skills, so that textbooks containing Malay folklore can be maintained and preserved in order to be contained in the book and useful in the development of learning. The initial background (preliminary study) for this research is the phenomenon of teaching English which does not involve elements of local culture in learning English.

Keywords: Digital Learning English, Malay Folklore, Cultural Preservation, Culture, Sustainable Development

1. Introduction

This study focuses on the students' pedagogical perspective on Riau Malay folklores in teaching English. Riau Malay folklore is a set of values and customs that have grown and developed long ago along with the growth and development of society lived and practiced by the community members of the village concerned repeatedly continuously and hereditary throughout history. Riau Malay folklore that grew and developed throughout the ages has given a characteristic to a village given identity to the nation and the Unitary State of the Republic of

Indonesia. The course of history has proven that Riau Malay folklore which grew and developed throughout the ages turned out to be able to contribute significantly to survival social, national and state both in the struggle for independence and in maintaining and filling independence.

Contrary to this reality, the customs that have given character to an area and can become one of the cornerstones of national and state life need to be fostered, nurtured and preserved as an effort to enrich the national cultural treasures, strengthen national cultural resilience as a pillar of national and to support the continuation of Indonesia development, especially development in Riau Province.

The efforts to preserve and to develop folklore in the area are part from the steps of the local government to maintain national cultural. Article 22 letter J and letter M of Law No: 32 of 2004 concerning Regional Government and Regulation of the Minister of Home Affairs No: 39 of 2007 concerning Guidelines for Facilitation of Social Organizations in Culture, *Keraton*, and Customary Institutions in the Preservation and Development of Regional Culture and Letter of the Minister of Home Affairs dated August 31, 2007 No. 188.32 / 1497.DV to the Governor and Regents / Mayors throughout Indonesia as a guideline for conducting development is associated with the preservation of regional customs and culture in a synergistic, planned and sustainable manner. For this reason, it is necessary to establish a Provincial Regulation concerning the Riau Malay Customary Institution as a legal party for its existence. It is expected that a strong legal basis can be obtained for the Provincial, Regency / City Governments in providing assistance as well as facilities to encourage, advance and develop and preserve the tradition of Malay.

The government plays an important role in preserving local folklore, the changing of curriculum 2013 which stated that local wisdom may be inserted as a part of the teaching and learning process. Currently, folklores are ignored and it seems uninteresting story compare to android and handphones. It clearly receives a prominent position in the world of famous equipment in Indonesia, especially for youngsters. In the last few years, folklore has been neglected and it seems to need to be reserved soon (ANTARA News, 10/10/2018).

Preserving Riau Malay Culture, the action which may be taken should rely on the important implementation to save them. Folklore has an important role for the community such as being ideas, thoughts, words and events experienced containing messages that are useful and cause fun so they can be a character education source of teaching (Sayekti and Jaruki, 2010: iii). According to Prof. Dr. Ayu Sutarto (2009), cultural observer and folklorist, folklore build and instills human noble character. According to UU Hamidy (2008), folklore is a suitable way to convey the message that will be conveyed to the next generation and is a means to convey cultural values.

Although the role of folklore is very important, there are still many young people who are less familiar with folklore (Danandjaja, 2011), moreover, Agus Bambang Hermanto, the Balai Bahasa researcher, hundreds of folklore are increasingly forgotten due to films and fairy tales from outside which can be accessed through television. Just like the Indonesian language, folklore is one of the national identities because it is generally lifted from the noble culture of the nation itself. But as culture shifts, folklore slowly begins endangered (Media Team Indonesia, 2009). Knowing the issues above, the researcher would like to find out the students' pedagogical perspective on folklore focus in teaching English.

Folklore is meant a group of people who have cultural identification characteristics that distinguish them from other groups, in the form of hereditary inheritance in the form of speech, through examples that are accompanied by deeds. Folklore is a group of stories that live and develop for generations from one generation to another the next generation is said to be a folklore because the story lives and develops among the people and all walks of life (Setiawan 2013: 8). Folklore is a story that originates from the community and developed in the community in the past which is the hallmark of every nation that has the cultural and historical culture of each nation. Story people, in general, tell about an event in the past in a place or the origin of a place. The characters that appear in folklore generally, namely in the form of animals, humans and gods.

Cultural Analysis, year 1 number 1 (Ministry of Education and Culture 1991: 221) states that Folklore is a story

that is basically conveyed by one person to another person. Characters and events in the story are considered to have happened in the past or are the result of fiction solely because they are compelled to convey a message or mandate through the story.

The Team of the Directorate of Traditional History and Values at the Directorate General of Culture the Indonesian Ministry of Education and Culture (Ministry of Education and Culture 1991: 221) states "(a) Folklore is a story that is considered to have happened in the past that is delivered to others, (b) the contents of the story are messages or mandate, and (c) each story has a character, the characters in the folklore are human beings, which occur in the world that we know." "The presence of folklore as a traditional means for each tribe, therefore we can know the joint life more deeply towards a group of people. The position of folklore in the midst of society can be useful as a means of knowing the origins of ancestors, as a service or role model of the lives of the predecessors, as a kinship, and as a means of knowledge of the origin of places, customs and history of heirlooms.

Dimiyati and Mudjiono (2013) stated that learning is a teacher's activity programmed in design instructional, to make students active learning, which emphasizes the provision of learning resources. Learning in a complex meaning is the conscious effort of a teacher to teach students (direct student interaction with other learning resources) in order to achieve the expected goals.

Agreeing with the statement above, Sudjana (2011) describes learning as a systematic and deliberate attempt to create educational interaction activities between the two parties, namely between students (learning citizens) and educators (learning resources) who carry out learning activities. Based on the two opinions above, it can be concluded that learning is a learning process that is carried out programmatically in instructional designs involving teachers and students. Lazar (2011) states that literature has a function, (1) as a tool to stimulate students in describing their experiences, feelings, and opinions; (2) as a tool to help students describe their intellectual and emotional abilities in learning languages; and (3) as a tool to provide deep stimulus gain language skills. Literary teaching also has a function as, (1) motivating students to absorb language expression; (2) tools simulative in language acquisition, (3) media in understanding culture.

Siregar (2013) suggested that adjusting cultural content can be incorporated into English learning texts so that they become more reflective and in accordance with local culture. Pennycook (2010) suggested that local culture can bring limited and not sophisticated aspects, but the use of language does not only occur somewhere, but also needs to be related to speakers of language, history, culture, place, and ideology. This means that the use of language seems to appreciate the locality of using language which shows different contexts for local practice.

Emphasis on the socio-cultural context of textbook users, especially children, helps their intercultural learning process demonstrated by their ability to respond to material in English by listening, reading or viewing (Moloney & Harbon, 2010, p. 286) such as EFL textbooks they. The similarity of intercultural learning is seen through their intercultural behavior when they have 'the ability to negotiate meaning across cultural boundaries and to establish their own identity as users of other languages' (Moloney & Harbon, 2010, p. 285).

2. Method

This research employed a qualitative approach for the data source, data, and data analysis. A content analysis was conducted to examine the content of questionnaire. This research used 15 questions that were chosen by 30 students from Islamic Junior High Schools in Riau.

The research procedures were conducted in two general steps. First, designing the pedagogical perspective items were to be used inside the questionnaires. They contain items of the questionnaire focused on the feasibility study which had been carried out before executing the research by observing some handbooks used by teachers in teaching English.

The second stage, choices and references were performed to interpret the students' answers in the observed data. A choice analysis was needed to learn the scope of this study focused on the pedagogical aspect. Each answer presented the psychological influences in choosing the options answers. All analyzed data were identified for the parts of the students' pedagogical perspective in Malay Folklore for teaching English in a positive and negative point of view.

3. Results

The findings of this research were taken from questionnaires and interviews as an initial research. The questionnaires consisted of 15 questions which divided into three parts, first part was the general identification, second was the needs of folklores in teaching English and last the contribution of folklore in language learning, while the interview was done during the process of collecting the data. 30 students from Islamic Junior High Schools in Riau got the questionnaires and requested to fill the option. The result of questionnaires was shown in the following table:

Table 1. The Result Findings in Questionnaires.

No.	Statement	Percentage	Remarks
1.	Malay folklore will help me get better understand the Malay heritage	Agree = 88% Disagree = 12%	Agree
2.	It will help me understand the types of Folklore in Malay heritage.	Agree = 42% Disagree = 58%	Disagree
3	It makes me understand that Malay heritage should be retained.	Agree = 88.7% Disagree = 11.3%	Agree
4	It motivates me to explore more Malay Folklores which have not known before.	Agree = 78.7% Disagree = 21.3%	Agree
5	It motivates me to search for more Malay Folklores around Riau.	Agree = 77.3% Disagree = 22.7%	Agree
6	It will enrich my Malay Folklores in general.	Agree = 84% Disagree = 16%	Agree
7	It will improve my compilation Malay Folklores for future prospects term.	Agree = 78.7% Disagree = 21.3%	Agree
8	It hopes to give solution to keep Malay Folklores from vanished in the future time.	Agree = 77.3% Disagree = 22.7%	Agree
9	It will increase youngsters to explore more Malay Folklore for future needs.	Agree = 85.3% Disagree = 14.7%	Agree
10	This will support the development of Malay culture in Indonesia.	Agree = 40% Disagree = 60%	Disagree
11	Malay Folklores are local wisdoms that are useful for country unity.	Agree = 39.3% Disagree = 60.7%	Disagree
12	This will contribute the intangible heritage assets of a country.	Agree = 72.7% Disagree = 27.3%	Agree
13	Malay Folklores can build character and moral values in teaching English.	Agree = 78.7% Disagree = 21.3%	Agree
14	It will become a cultural heritage in language teaching.	Agree = 79.3% Disagree = 20.7%	Agree
15	Malay Folklores are cultural heritage which can be a source in language learning	Agree = 88% Disagree = 12%	Agree

The results of the questionnaire above at table 1 shown that each question was responded by two options chosen, first was categorized in agree and other was in contrast answer was disagree. Questions 2, 10 and 11 were answered by students in terms of disagree with total score was 58%, 60% and 60,7% disagree. These negative points of view of the result finding seemed that the young generations were not sure with the continuance of

Malay Culture for future. They seemed pessimistic for maintaining it. They also did not realize that Malay Folklore might have a contribution to the national unity. These negative points of view of students lead us to the sustainability of folklore may disturb with the unawareness of the importance folklore as one important heritage that must be persevered for the future.

4. Discussion

The researcher also interviewed sample students about these matters, the responses of these students were quite surprised, thus the responses stated that they did not know much about Malay Culture. Getting the negative point of response, the researcher digs more into the existence of folklore which students had been heard and known before when they were childhood, however, the students' commented that they forgot.

The researcher noticed that the ignorance of old people and the government in socializing Malay Culture led the young generation did not realize that they had a huge wealth in Riau (Gobin, 1977). The students' pedagogical perspectives on folklores in teaching English based on the findings in the questionnaire showed that students from these schools agreed that folklores gave contribution in the field of education but in other matters they did not see any action towards the reserving folklore. These result findings accumulated from questionnaires number 13, 14 and 15 showed that students agreed that folklore accommodated some moral values that might be inserted inside handbooks (*Kemendiknas*, 2011). Nowadays, old people who are storytellers are rarely to be found, while the folklore slowly erased by other modern stories which the students get from the internet and from unknown book. The curiosity of the researcher arisen, the researcher mentioned to some students about a famous folklore in Riau "*Dongeng Ikan Patin Dayang Kumunah*" to some students informally. Surprisingly, all of them answered that they never heard this *dongeng* or folklore. The questionnaire result showed that they agreed that folklore gave them motivation to get to know more about folklore. It was a good sign (Ryan, 2009).

The positive points that the researcher got from the students' pedagogical perspective that the students were eager to collect Malay Riau folklore. The result from the questionnaire showed a positive response stated in statements 6, 7, 8 and 9 with the percentage of score was 84%, 78,7%, 77.3%, and 85.3%. The result showed that the students realized that folklore should be conserved for future tradition.

5. Conclusion

In summary, our findings conclude that students' pedagogical perspectives are indicated explicitly in the choices of questionnaire options. Positive and negative points of view from students were exposed to find out their pedagogical perspective in folklore for studying English. Both options whether positive and negative options, however, the students do not have any ideas on how to explore the Malay folklore. Based on these research findings, the researcher suggests for the next researcher to elaborate on the strategies for maintaining folklores in the education field.

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