

## CHILDREN-FRIENDLY ENGLISH LEARNING DESIGN BASED ON FOLKLORES

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### Abstract

This paper aims at designing English Learning Design for elementary school based on the local folklores. Why folklores? Because English for elementary school in Indonesia is categorized as a local content and the local content should include the value of the local knowledge of their respective regions. The local value can be adapted from the local wisdom and folklores can be said as one of the local values. By integrating folklores in the English for elementary schools, the students learn two things simultaneously. First, they learn friendly English story based, and second, they learn their own culture. It is said friendly English since story is one of teaching media that is closed to children. This way of learning design covers four skills of learning language, that is, Listening, Speaking, Reading, and Writing.

**Key words:** local content, folklores, friendly-English

### INTRODUCTION

The policy to include English as one of the subjects in elementary school (SD) in accordance with the policy of the Ministry of Education and Culture of the Republic of Indonesia (RI Department of Education) No. 0487/1992, Chapter VIII that states SD can add subjects in the curriculum, provided that the lesson was not contrary to the national education goals. In this case, the school has the authority to enter English subjects under consideration and the needs of the situation. In Curriculum Education Unit in 2006 stated that, the English language is a tool to communicate orally and in writing. Communicating is to understand and express information, thoughts, feelings and develop science, technology and culture. The ability to communicate in full understanding is the ability of discourse, namely the ability to understand or produce spoken or written text that is realized in the four language skills, ie listening, speaking, reading, and writing. The fourth skill is used to respond to or create a discourse in public life. Therefore an English course aimed to develop these skills so that graduates are able to communicate and discourse in English at a certain level of literacy (KTSP, 2006: 3).

Based on Permendiknas No. 22 of 2006

on the Content Standards and Permendiknas No. 23 of 2006 on Graduates Competency Standards, the English language is one of the local content required for all elementary school students from class I to class VI. Allocation of time available is 2 hour lesson. Local content is curricular activities to develop competencies that are tailored to the characteristics and potential of the region, including areas of excellence and the material can not be grouped into the existing subjects. The substance of local content is determined by the school. Thus, local content contains learning that includes aspects of attitude, knowledge and skills and to acquire knowledge about the local values. From the above statement, we can conclude that English is not a compulsory subject for elementary school and is positioned as local content and extracurricular.

Discussing about English in primary schools, we need to take a look into the curriculum of 2013. In Permendikbud No. 67 on 2013 curriculum on pages 9-10, it is written that Subjects SD / MI is composed of two groups, Group A and Group B. Group A consists of 1. Religious Education and Character., 2. Civics Education., 3. Indonesian., 4. Math., 5. Natural Sciences., 6. Social Sciences. These subjects are

developed by the central government. Group B consists of 1. Arts And Crafts., 2. Physical Education, Sports, and Health. These subjects are developed by the central government and equipped with local content which is developed by local government. In addition there are also extra-curricular activities such as Scouts (Obligation), the school health program, and the Red Cross Youth. Extra-curricular activities such as Scouts (especially), the School Health Unit, Red Cross Youth, and the other is to support the establishment of social attitudes competence of learners. Besides, it can also be used as a forum in strengthening observation based learning as well as in efforts to strengthen the competency skills in a real way. Thus the extra-curricular activities can be designed to support curricular activities. Local Language as local content can be taught in an integrated manner with the Cultural Arts and crafts and is taught separately or if the area feels the need to separate them. Education units can add hours of instruction per week in accordance with the needs of the educational unit. (Permendikbud No. 67 Th 2013 Curriculum SD page 135).

Table 1. Structure of the curriculum for primary schools in 2013 are as follows:

N o	Component	I	II	III	IV	V	VI
<b>Group A</b>							
1	Religious Education and Character	4	4	4	4	4	4
2	Civics Education	5	5	6	5	5	5
3	Indonesian	8	9	10	7	7	7
4	Math	5	6	6	6	6	6
5	Science				3	3	3
6	Social Science				3	3	3
<b>Group B</b>							

7	Art and Craft (including local content)	4	4	4	4	4	4
8	Physics Education, Sport, and Arts (including local content)	4	4	4	4	4	4
Total		30	32	34	36	36	36

Discussing on Permendikbud No. 67 Th 2013 about elementary school curriculum, English is not found there.

Although the English subjects in the 2013 curriculum has not been touched, Some elementary schools using 2013 curriculum still applying English. The problem is here, do they integrate the local content in their english?

Based on these problems, this paper aims at giving suggestion on the integration of local values into the local content especially English. One of the local values that can be integrated is folklores. Why folklores? Folklores is a story and story is one of the teaching media that is closed to children. By doing this, children will learn friendly english joyfully.

## LITERATURE REVIEW

### Local Content

Local content is curricular activities to develop competencies that is suited to the characteristics and potential of the region, including areas of excellence and the material can not be grouped into the existing subjects. The substance of local content is determined by the school. Thus, local content contains learning that includes aspects of attitude, knowledge and skills and the need to acquire knowledge about the local values. The local values are expected to educate students to respect, maintain and preserve the existing local values and foster a sense of nationalism

and patriotism.

### **Folklore**

Oral literature is a form of literature that contains the values, beliefs, and customs and traditions, which are passed down through oral speech from generation to generation. Referring to the Dictionary of Indonesian, oral literature is literature that passed down orally, such as rhymes, folk songs and folklore

(<http://www.kamusbesar.com/57248/sastra-lisan>). Folklore is a narrative story, which can be categorized as an oral tradition. Folklore has a storyline that is clear and direct, namely: the first part includes characterizations and background, content area developed problems and continues to climax, and the final section contains troubleshooting. Folklore is generally formed by a sequence of episodes that do not vary but each has a unique character that is magical in very deep at every event. Characters in the story usually have dichotomous traits, good and bad. The characters in folklore have a relatively fixed figure, the general nature of the good or bad which is rarely changed during the story. The properties of good and bad, for example, wisdom, virtue, ignorance, featured in the story through the character in ways that can be predicted. Theme of the story is shown quite clearly though not stated explicitly, expressing the values of society and reflect the philosophy of the author their lives. Folklore presents a view of life based on those beliefs.

Virtues upheld by the people featured in the story, for example, virtue, modesty, honesty, courage, patience, perseverance, and morality. The common themes in folklore are such as "the truth will prevail, the baddies will always be defeated". The language used in the story is straightforward, using the dialect (the local language) which is clear, and not be distracted by the construction of rigid and complicated language. English-language conversation in the story has a sense of the language, which reflects the legacy of oral stories told from generation to generation for centuries. With a distinctive dialect and certain societies, folklore has its own charm. Folklore has a background story that

geographically there is no clear boundary that gives the impression of a complete world in the story. Similarly, events in the story are not limited by time and place. <http://utsurabaya.files.wordpress.com/2013/01/barokah.pdf> events.

### **Media**

The word comes from the Latin *media medius*, which literally means 'middle', 'intermediate' or 'introductory'. In Arabic, the *media* is an intermediary or an introductory message from the sender to the recipient of the message. Gerlach and Ely (in Arsyad, 2011: 3) broadly says that the *media* is human, material, or events that establish the conditions that enable the pupils to acquire the knowledge, skills, or attitudes. In this sense, teachers, textbooks, and school environment is a medium. More specifically, the notion of *media* in teaching and learning tends to be interpreted as graphics tools, photographic, or electronic to capture, process and reconstruct the visual or verbal information.

Beside as the system transmitter or introduction, the *media* are often replaced with the word mediator according to Fleming (in Azhar, 2011: 3) is the cause or instrument intervene and reconcile the two parties. By the term mediator *media* show its function or role, namely to arrange effective relationship between the two main parties in the learning process of students and the material. In addition, the mediator may also reflect the notion that any learning system that performs the role of mediation, ranging from teachers to advanced equipment can be called *media*. Summarily *media* is a tool that conveys or deliver messages of learning.

Leshin, Pollock and Reigeluth (in Arsyad, 2011: 36) classifies *media* into five groups, namely:

1. Human-based *media* (teachers, instructors, tutors, role playing, group activities, field-trip)
2. Printed-based *media* (guide books, exercise books (workbooks), work tool, and loose sheets)

3. Visual-based media (books, job aids, charts, graphs, maps, pictures, transparencies, slides)
4. Audio-visual based media (video, film, slide-tape programs, television),
5. Computer-based media (computer-aided instruction, interactive video, hypertext)

### **Folklore's Media**

In this study, the writer chooses to use folklore in the form of print-based and audio-visual media. Reasons for the selection of the folklores are:

1. The story is part of a child's life
2. The story is the media in language learning for children
3. By applying the children story the language learning process can be more fun for children
4. Learning a foreign language will be more interesting for children

### **English for Young Learners**

According to Joko Nurkamto (2008), *Teaching English for Young Learner (TEYL)* should pay attention to some points:

1. In Teaching English to Young Learners, the media must be provided to support the situation (*printed, recorded, audio visual dan realia*).
2. Applying story, song playing, motion, and context which s familiar for them.
3. Teacher should engage the students in creating the teaching media
4. The process of teaching to young learners should be done in a thematic way.
5. Always do routine activities in English.

Furthermore, we have to be able to choose the teaching material which is appropriate with their ages, abilities, and backgrounds. In line with this statement, it would be good if the teaching material for play group students is different with elementary students. Finally, there are some assessment we can apply for these activities namely test: yes/no question, true/false, matching, completion, essay and non-test technique/on going assessment

namely individual work, group work, oral interview, story or text telling, writing sample, recorded, performance, project, exhibitions, group discussion, teacher observation, rubric and portfolio.

### **RESULT AND DISCUSSION**

The process of integration of folklores in teaching at the elementary school can be done for all subjects, included English. In integrating these local values at the elementary school, teachers must consider many things, such as the subjects or material and the learning method. Besides, teacher must adjust to the level of development of elementary school children. These must be fitted to the level of the development of the students. That integration can concretely be in the forms of:

1. The material.

By applying one of the Indonesian folklores in the English material given, it is expected that the Indonesian young learners of English will be familiar and know well about their own local values. They not only understand well about the foreign folklores (which is more commonly much written and sold in the bookstore rather than local folklores) but also they will have more knowledge about their own values.

2. The learning method and model.

To be able to get the objectives of the study in this case, teachers must be able to apply the learning method and model which is appropriate for young learners. The teachers must be able to apply the enjoyable, fun, and interactive learning model for young learners. The appropriate media must also be considered when teacher will deliver the learning material. The multimedia tool to deliver the story about folklore such as the animation video will be beneficial for young learners since these media is fun and enjoyable for children.

3. Besides, the teachers must consider about the student cognitive development level when delivering

the material. The material for beginner, intermediate and advanced students must be different. These materials must have different level of difficulties and this can make the learning process more challenging and enjoyable.

Through the integration of the local values in the English Language Teaching, it is expected that the student will be familiar with their own values and culture. By doing this way, English as a local content will be in line with the objective of education. Meanwhile, one of the approaches that can be used, such as what is written by Sudartini in <http://staff.uny.ac.id/sites/default/files/132309073> "The insertion of local culture in the practice of teaching English Language can be in the forms of selecting materials containing the local culture and norms values and also giving additional explanation on any foreign cultural norms found in the process of teaching and learning English."

This design of friendly English is also in line with what has been stated by Fauziati (2010: 9): Teaching English to Young Learners involves more than merely teaching the language. Both social and cognitive development of learners as well as the linguistic need to be taken into account when planning for and working with the five to twelve age group. From experience, the best way to teach children English is to not only get them physically involved within the lesson, but also to create the illusion that they are simply playing games. From the statement above, it can be explained that games is also enjoyable for children. Games is something closed to children. Not only games, but also story since story is also something closed and enjoyable to children, that's why friendly-English which is story based must be considered here.

## CONCLUSION AND SUGGESTION

English for elementary school in Indonesia is categorized as a local content and the local content should include the value of the local knowledge of their respective regions. The local value can be adapted from

the local wisdom and folklores can be said as one of the local values. By integrating folklores in the English for elementary schools, the students learn two things simultaneously. First, they learn friendly English story based, and second, they learn their own culture. It is said friendly English since story is one of teaching media that is closed to children.

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