



Speaking Learning Based on Local Cultural Wisdom

Novita Nurdiana^(✉), Dian Shafwati, and Heriyanto

English Education, Lampung University, Bandar Lampung, Lampung, Indonesia
{novita.nurdiana,dianshafwati}@fkip.unila.ac.id,
yantoh2879@gmail.com

Abstract. This study was conducted to examine how the process of applying local cultural wisdom-based speaking learning takes place and to identify the values of local cultural wisdom that appear in learning. This type of research is called descriptive qualitative research. In collecting the qualitative data, the researcher carried out an observation, interviews, and documentation. 24 undergraduate students of English education department participated in this research. The students were taking advanced speaking courses. The results showed that the learning process implemented based on local wisdom was carried out by incorporating elements of local wisdom into the learning material, in this case, in the form of a fairy tale about the origin of the city of Lampung.

Keywords: Speaking · Local Wisdom · Lampung

1 Introduction

Indonesia is a country with thousand kind of culture. Each region in Indonesia has its own unique characteristics and is different from one another, not least in the Lampung area. The location of the Lampung area, which is not too far from Java, is one of the reasons for the large number of Javanese in Lampung. In fact, even a third of Lampung's population comes from the island of Java. The openness of the native Lampung community to accept the arrival of other tribes made the indigenous Lampung community have a high tolerance attitude. In addition, the people of Lampung have a philosophy of life that serves as a guide in establishing life in the future. This philosophy has become a custom of the native and immigrant Lampung people that must be adhered to so that there are not many problems in social life.

In this global era, learning English as our second language is an absolute must. The ability to communicate using English as a foreign language is a requirement that must be met. Of course, we cannot avoid cultural influences from outside by learning a foreign language. In order not to erode local and national culture, we must continue to strive to instill and incorporate cultural elements into learning, including learning English as a foreign language, so that the existing cultural diversity does not just disappear. Therefore, learning English based on local cultural wisdom is important and must be applied.

There are several studies that discuss English learning based on local wisdom in general. The research that has been done related to learning that involves local wisdom is focused on learning English as a whole and not specifically focused on one particular skill, such as speaking ability. In addition, there are still very few studies that specifically address English learning as it relates to Lampung culture. Related to this, the researcher wants to carry out research with the theme of learning speaking based on local cultural wisdom in the Lampung area.

2 Literature Review

2.1 Theory in Speaking

Several experts have defined various definitions of speaking. Theorized that speaking involves pronunciation, listening, and grammar skills which means that it is a complex skill. Meanwhile, Hornby (1995: 826) proposed that speaking functions as an oral expression of ideas, feelings, thoughts, and needs.

Five stages in speaking skills, namely imitation, intensive, responsive, interactive, and extensive. The imitation stage is where the learning process begins by listening to and imitating the teacher first. Furthermore, in the intensive stage, the teacher emphasizes short sentences that are no more than one sentence. The responsive stage is when students can respond and interact in short conversations. The interactive stage means that students are able to interact in a complex manner in their conversations. Finally, the extensive stage is where students can reach the speaking activity broadly and can interpret it. Students can be said to be able to speak well if they can pass the five stages. However, in passing the five stages, students often get into difficulties.

2.2 Local Culture

According to Sartini [1], there are several functions of local wisdom, as follows: a) form in preserving natural resources; b) driving force in developing human resources; c) building and growing culture and science; d) guidelines, advice, beliefs, prohibitions, arts, and literature; e) giving social, ethical, and moral meanings, such as communal/relative integration ceremonies and agricultural cycle ceremonies; f) giving political meanings, such as languishing languid ceremonies and the power of patron clients.

In addition to function, local wisdom also has several characteristics, they are: a) ordinary in appearance but complicated in function; b) diverse; c) capable of adapting to culture and the surrounding environment; and d) capable of moving actively and experiencing significant development and according to needs. e) relate to the quality and quantity of available resources; and f) maintain a sense of equilibrium in the face of change.

As human growth and development progresses slowly, more and more changes occur, both positive and negative. These negative changes can cause problems for the quality and quantity of life, cultural development, and socio-religion. Therefore, an alternative that can simplify the problem in various ways is needed. But, unfortunately, not all of the methods offered are in accordance with the norms and noble culture that lead to the emergence of deviant behavior that occurs in society. In this case, local wisdom can act as a filter or guard from the bad effects of globalization.

2.3 Implementation of Local Wisdom Based Learning

Goldberg M (2000) classifies three types of culture-based learning as follows:

1) Learning about culture (culture as one of the fields in science).

Culture is not integrated with the other subjects, meaning that it has its own particular subject.

2) Learning with culture.

Learning with culture means that the culture is presented to students as an instructional method of a subject.

3) Learning through culture

Learning through culture means that the students' accomplishment and comprehension on a certain subject can be demonstrated through various culture manifestation.

2.4 Previous Research

Aco, Nasir & Andriani [2] conducted research based on various sources on integrating local wisdom into courses as an effort to preserve various local wisdoms that are currently in danger of being displaced by foreign cultures. The main aim of this research is to reveal the effect of the integration of Mandar tribe's local wisdom on English language learning for students. The results showed that integrating local wisdom into English language learning had a statistically positive impact on students' skills in using English as a communication tool in everyday life compared to those taught using conventional strategies.

Iip Muhamad Anwarul Kholiq & Septi Gumiandari [3] conducted a study entitled The Application of Local Wisdom-Based English Learning at MA Miftahuttolibin Kuningan. This research started by conducting observations and interviews with principals, teachers, employees, staff, students, and parents of children. Observation, interviews, and documentation were used to collect data in this study. The results of the first study, namely learning English based on local wisdom at MA Miftahuttolibin Kuningan, are very important and should be applied. The two ways of implementing local wisdom-based English learning are with a three-pattern approach which includes habituation patterns, sample patterns, and implementation and evaluation patterns. All of the three teachers did not give a judgement to the product of learning process but they assessed that the process of learning itself took place and collaborated with each other starting from the family, school and community environment. The obstacle to learn English based on local wisdom is the lack of learning resources, namely concrete media and books.

3 Research Method

This study was conducted to examine how the process of applying local cultural wisdom-based speaking learning takes place and to identify the values of local cultural wisdom that appear in learning. This type of research is called descriptive qualitative research. Qualitative research is a type of research that involves scientific evidence in resolving

problems or phenomena that arise. This research design is carried out by involving existing methods. In this regard, observation, interviews, and documentation will be used to collect the data. This study was conducted to examine how the process of applying local cultural wisdom-based speaking learning takes place and to identify the values of local cultural wisdom that appear in learning.

Keep your text and graphic files separate until after the text has been formatted and styled. Do not use hard tabs, and limit use of hard returns to only one return at the end of a paragraph. Do not add any kind of pagination anywhere in the paper. Do not number text heads-the template will do that for you.

3.1 Population and Sample

This study took place in FKIP University of Lampung. 24 undergraduate students of the English Education Study Program were involved as the sample of this study. The students were taking advanced speaking course.

3.2 Research Instruments

1) Observation sheet

Observation is done to observe and record the phenomena being investigated in a systematic way, conducted to discover data or information from problems or phenomena from the objective of the research in a systematic way.

In this case, an observation sheet was prepared to record the local wisdom-based speaking learning process that took place in the classroom.

2) Interview

Interviews were conducted to find out what local cultural values emerged during the learning process of speaking based on local cultural wisdom.

3) Documentation

Documentation was carried out to determine the process of learning speaking based on local cultural wisdom.

3.3 Data Analysis Procedure

According to Miles and Huberman, data analysis has three steps, it is:

1) Data reduction

2) Data display

Data display is a technique carried out by researchers so that large amounts of data obtained can be mastered after which the data is presented which allows drawing conclusions and taking action. We must aware of the meanings of the homophones “affect” and “effect”, “complement” and “compliment”, “discreet” and “discrete”, “principal” and “principle” that have a different meaning between each other.

3) Verify

Related to this research, in analyzing the research study data there are several stages carried out, it is:

- 1) The results of observations to find out the process of learning speaking based on local wisdom
- 2) The results of the interviews were analyzed by describing the answers from each student regarding the local cultural values that appeared in speaking learning based on local wisdom.
- 3) The results of the documentation to complete the data about the process of learning speaking based on local wisdom.

4 Results and Discussion

This local wisdom-based speaking practice was applied to the advanced speaking class, which was attended by 27 students. They get speaking teaching materials based on local wisdom. The learning process took place in class C1 building C of FKIP University of Lampung. There are several stages that are passed in the process of learning to speak based on local wisdom.

4.1 First Stage (Pre-activity)

In this first stage, the teacher asks questions about what students have learned in the previous meeting. This is a form of review of the previous material. Then they were given a video of a short animated story in English to study for 5 min. This is part of brainstorming, which aims to activate and prepare students to focus on the material to be delivered.

4.2 Second Stage (While Activity)

In this second stage, students are given an explanation of how to tell fairy tales in English well. Some tips and examples are given in detail. Then they were given material in the form of a fairy tale about "The Origin of Lampung Province." They were given 20 min to translate the fairy tale into English and then study the tale well. After that, they were given the opportunity to tell the story in front of the class. Most of them can tell the tale well and smoothly. But some of them have difficulty choosing vocabulary and fluency in language. Then they were divided into several groups to discuss things related to the fairy tales they had learned. Then they discussed it in their respective groups. Then several representatives from the group were selected to present in front of the class the results of their discussion.

4.3 Third Stage (Post-activity)

In this third stage, the teacher provides feedback on the Lampung cultural values contained in the fairy tales that have been discussed. These values are also linked in the context of everyday life.

After the local wisdom-based learning process was carried out, the researchers conducted interviews to find out what local cultural values were found and contained in the fairy tales about “The Origin of Lampung Province” that they had learned. From the results of the interview, it was found that some local Lampung cultural values were contained in the material that had been delivered in the learning process.

4.4 Local Cultural Values Contained in the Fairy Tales the Origin of Lampung Province

There are several local cultural values contained in local wisdom-based materials in the form of fairy tales given to students as objects in this study. The values of local wisdom are:

1) Piil Pesenggiri is the life philosophy of the Lampung people since the formation of the indigenous people, it is Piil Pasenggiri. Piil (fiil = Arabic means behavior, and pasenggiri has a high moral meaning, knows oneself, knows rights and obligations, and has a big heart. Piil Pasenggiri is a regional socio-cultural potential that can be a source of motivation so that everyone is dynamic in fighting for an honorable life, positive values, and appreciation in the midst of people’s lives.

In summary, Piil Pasenggiri can be interpreted as the principle of living to fight for self-respect, namely by trying hard to maintain the honor of the family and clan so that it becomes honorable.

2) Sakai Sambayan is a Lampung cultural value which is interpreted as an attitude of helping and mutual cooperation in togetherness. Sakai sambayan essentially shows a high sense of participation and solidarity towards various personal and social activities.

Value is basically a collective idea about things that are considered good, desirable, considered good, worthwhile, worthwhile and important. At the same time, attitudes that are considered undesirable, inappropriate, and not important in terms of culture. Values refer to things that are important in human life, both as individuals and as members of society.

Sakai means giving something to someone or a group of people. It can be in the form of objects or services that have economic value, which in practice tends to expect reciprocity. While Sambayan has the meaning of giving something to someone for the public interest in the form of goods or services without wanting anything in return,

The value of sakai sambayan in the fairy tale “The Origin of Lampung City” is found in the part where the four brothers in the fairy tale give each other something in the form of help and assistance when they get into trouble. In addition, the value of Sakai sambayan is also found in the section where Ompung Silamponga, one of the characters in the fairy tale from the origin of the city of Lampung, found a village and decided to settle in the area, and the people in the area were kind enough to help him build a house.

From the results of the study, it was found that the application of local wisdom-based speaking learning can be done by incorporating elements of local wisdom into learning materials such as fairy tales that contain strong local wisdom values, who distinguishes culture-based learning into three kinds. And what has been implemented in this research is included in the category of learning with culture, namely learning with culture occurs when culture is introduced to students as a way or method to learn a certain subject.

5 Conclusion

Learning based on local wisdom is considered important to be implemented to preserve local culture from foreign cultural threats, especially in learning English. The application of local wisdom-based speaking learning can be done by incorporating elements of local wisdom into learning materials such as fairy tales that contain strong local wisdom values.

References

1. Sartini. (2006). Menggali Kearifan Lokal Nusantara: Sebuah Kajian Filsafati. *Jurnal Filsafat*. <https://doi.org/10.22146/jf.33910>
2. Nasir, A., & Andriani. (2020). Kearifan Lokal dalam Pembelajaran Bahasa Inggris: Sarana Meningkatkan Keterampilan Pelajar Bahasa Inggris Dewasa. *PepatuZdu*, 16(2), 133–141. <https://doi.org/10.35329/fkip.v16i2.1769>
3. Kholiq, L. P. M., Gumiandari, S. (2020). Penerapan Pembelajaran Bahasa Inggris Berbasis Kearifan Lokal di MA Miftahuttholibin Kuningan. *Jurnal Manajemen Pendidikan Islam*. Vol. 4 No. 2

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

