

Context and Patterns of Interaction in Literature Learning at Primary School: An Ethnographic Study in Javanese Cultural Perspectives

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Abstract—The present study aims to reveal the role of Javanese culture in literary learning based on two aspects: (1) the context of teacher and student interaction in the classroom and (2) the interaction patterns of teachers and students in Javanese cultural views. The study was carried out in class V of Surakarta Primary School from July to December 2015. The data source was the phenomenon of classroom literary learning. The data were taken from events, informants, and documents through some instruments namely observation, interviews, and document analysis. The data validity checking of the data was done thorough extension of participation techniques, persistence of observation, triangulation, and checking key informants. The data were then analysed through domain, taxonomy, and themes analysis that are used simultaneously to find cultural symbols and relationships between cultural symbols. The results indicate that: (1) the context of teacher and student interaction in literary learning serves as triggering changes in the atmosphere of the classroom. Such changes in the atmosphere can affect the development of students' learning behavior, and (2) the interaction of teachers and students in the classroom relies on the cultural value system of the community which can serve as a guide for students' behavior in learning. Javanese culture is a means of feeling and inner attitude for teachers and students to achieve a life that is calm, peaceful, and full of happiness. Life is centered on character education rather than at the peak of achievement.

Keywords—literary learning, learning interaction, social context, Javanese culture, interaction patterns

I. INTRODUCTION

The purpose of literary learning in elementary schools based on 1994 curriculum (supplement to 1999 curriculum) is to improve students' ability to appreciate literary works (Depdikbud, 1999, p. 7) and these goals have not changed significantly until the changes of 2004 curriculum (KBK) to 2013 curriculum. To appreciate means the students can respect, love, enjoy, and feel the various values contained in literary works. The purpose can be obtained through listening, reading, discussing and writing literary works (Depdiknas, 2006, p. 8).

Appreciating literary works also can sharpen feelings, reasoning and imagination skill, as well as students' sensitivity to society, culture and the environment. Therefore, learning to appreciate literature becomes important. The reason is that the message conveyed in the literary work has more values compared to the message in non-literary work which is delivered literally. That extra value can be instilled through intensive training in reading selected literary works fully, not just reading literary quotations.

Such learning process suggests that the role of the teacher is emphasized to manage and dynamize students' learning. The process of learning stimulates students to carry out meaningful activities so that their learning experience can shape them to become independent learners. Teachers who are effective in classroom management will appear to be able to provide opportunities for students to gradually reduce their dependence on teachers so that they are able to guide their own activities

(Usman, 2001, p. 10). The teacher should also create an atmosphere of learning that can gradually develop students' self-reflection and independence.

This statement may sound extreme. Based on data from the Program for International Student Assessment (PISA) in 2005, it was stated that elementary students' literacy achievement in Indonesia ranked 48th out of 50 countries in the world (Jalal, 2005). Ten years later, the Ministry of Education and Culture's *Balitbang* (Research and Development Agency) in 2015 reported that elementary school students' reading competence had not yet shown a significant increase; Indonesia ranked 64 out of 71 participating countries. This complaint can be understood because 61.90% of elementary school teachers have relatively mediocre teaching competence on the subject, including Indonesian language (Ditikik Depdiknas, 2004). In addition, the results of the teacher competency test (UKG) in the national pedagogic and professional fields show the achievement of an average score of 53.02 from the average value of 55 targeted minimum competency standards (SKM) (Kemendikbud, 2015).

On the other hand, curriculum changes are said to offer a hope of improving the quality of education. Nevertheless, various cases and experiences in the field have provided feedback for managers and policy makers to refine the weaknesses and shortcomings that arise in schools. The steps include preparation of facilities, principles of management of teaching and learning activities, and carrying capacity of human resources. This indicates that literary learning based on the 1999 Supplementary Curriculum needs to be studied. Moreover, the implementation had not been completed and was then followed by the implementation of the 2004 Curriculum, 2006 Curriculum, and the 2013 Curriculum. Besides, 2013 Curriculum has not been applied thoroughly in all education units and it raises a number of challenges too.

The selection of primary school as the research setting is based on several reasons. First, primary school is the level of basic education for students to continue to higher education. This level is the most appropriate stage as a foundation for improving learning problems. Second, there is an opportunity to take advantage of students' sensitive learning period. Psychologically, primary school students have sensitivity and openness in learning something new (Halim, 1983, p. 2), although the reality is not always the case. Third, primary school is an educational institution that is prone to problems, both in terms of teachers and students. Teachers tend to convey material rather than teaching so that students' actualization needs are ignored. From the aspect of students, motivation and interest in achievement are still relatively low. It is reasonable if Goble mentions only 10% of all potential students who can develop (1992). Therefore, the needs of primary school students should be well considered and understood in an effort to realize learning that leads to the achievement of optimal student development.

The present study focuses on one main issue, namely whether literary learning in primary school is quite effective in achieving its goals. The aspects considered in the implementation are students' development, teacher's readiness, and the creation of a learning climate. Based on the research subject, the writer intends to observe the implementation of the literary learning process in Surakarta Public Elementary School from the point of view of Javanese culture. Through this observation, the writer describes various activities of teachers and students in the process of teaching and learning literature in the classroom. Furthermore, the results of this description reveal the practice of literature learning in Surakarta Public Elementary School.

The criteria for the effectiveness of literary learning to achieve the objectives are based on the planning to consider the students' characteristics. The selected literary works should be real, close to the student's experience. The theme is able to unite the material presented, and the learning is able to stimulate students to use literary works as means for increasing knowledge, broadening the horizons of life, and getting ability to speak in an active and fun learning atmosphere. Those can be obtained by students through the learning process independently collaboratively with their teachers or fellow friends. Benchmarks are based on the postulate that literary learning provides opportunities for students to develop three realms of education simultaneously (knowledge, skills, and attitudes; students build synergies in the ability to achieve the integrity of educational goals; it encourages varied abilities to students; and they can learn more meaningfully the concepts to be taught).

The research problem was formulated "What is the role of Javanese culture in the interaction of literary learning in Surakarta Public Elementary School?" Student learning activities in class are assessed through their behavior when the teacher presents the lessons. Students' behavior is observed in order to find out the reasons why they perform certain acts, viewed from Javanese culture that underlies their daily lives.

II. LITERATURE REVIEW

The impact of literary learning is to shape the nature of verbalism in students, but that does not mean understanding the intrinsic structure of literature is ignored. Affective and cognitive aspects of students remain fostered and developed in a balanced manner. Mastery of cognitive aspects is an effort so that students can explore literature well. Therefore, the most important thing in literary learning is to develop students' interest in reading literature so that they are happy and able to appreciate as well as love literary works.

Literary learning in schools does not aim to build the students into potential writers, but rather for appreciation education. Instilling the willingness to appreciate literary works is emphasized on the enjoyment of them. Therefore, literary learning if given appropriately will be able to provide students with inner enrichment of the values of beauty.

If the majority of a nation is indifferent to the literary works of its nation, literature will not be felt as an important nation's property, and thus does not contribute to national identity (Sedyawati, 2000, p. 190). This means, if literary learning is handled wisely it will be able to bring students in contact with various thoughts, imaginations, and typical values of their nation which are reflected in selected literary works.

Huck, Hepler, & Hickman suggest that literature (literary works) for children can foster both individual and educational values (1987, pp. 6-15). Individual values of literary works include providing enjoyment, increasing reasoning in speaking, developing imagination, providing experiences of others, developing insight into human behavior, and demonstrating universal experience. The educational value of literary works for children is to develop aspects of language skills, especially reading and writing. For reading to be perfectly understood, Burns, Roo, & Roos suggest that readers must use all information to make conclusions and read critically and creatively an allegory, explore the author's intent, evaluate the ideas presented, and apply these ideas in real situations (1984). The meaning can be found when reading is done seriously, that is, the reader is active-critical and able to apply the relevant knowledge.

According to Bloom, the ability to understand a passage (literary work) includes the literal, inferential, and critical stages (Flood & Salus, 1984, pp. 248-249). The literal stage is the stage of reading comprehension which involves knowledge of linguistic elements and recognition and memory of explicit meaning and understanding of explicit information interpretation of reading. Inferential stage is the stage of reading comprehension that involves the application of the reader experience, reading exposure and making conclusions, analysis of predicting output, and synthesis of intrinsic elements of divergent and convergent reading. The critical stage is the stage of reading comprehension that involves evaluation aspects in the form of giving values and responses in reading and outside reading.

Reading literature must be done in depth. Students' opinion on literary works must be accompanied with strong reasons. Activities like this can train students to think reflectively and be broad-minded with a power that is not superficial. That is because literary work is an offer of imagination of the author who is rich in choices of images about various lives in the universe. Affirmed by Huck, Hepler, & Hickman, a student who does not have a fantasy background will not be able to understand the complexities contained in literary works (intrinsic elements of literary works eg themes), to tolerate logically and illogically, or to interact with literary works and gain literary experience (1987, p. 4).

A person who has the ability to appreciate literary creativity is usually easy to get touched, attracted to, or captivated by literary creativity with critical thoughts and good feelings (Effendi, 2002, p. 6). Not too grandiose if literary appreciation activities will be able to raise students to real values related to the life problems they face every day even though the results are very subjective. Their appreciation and enjoyment must be encouraged towards the realization of their own experiences and feelings in the form of the right language, for example through story telling, composing summaries, playing drama, or composing. In addition, to attract students' interest in reading, various learning resources such as newspapers, magazines, pictures, library books, electronic media, the environment, and experts are worth using.

Literary lesson material for elementary school students is still relatively simple. They usually come in the form of fairy tales, folklore, short stories, poetry, drama, and children's story books. They can support the students to understand and appreciate human character, community values, various examples that can be imitated; or vice versa, things that must be shunned or not done. For example, material can be taken from stories that have a close nuance to the student's living environment such as legend, folklore, myth, saga, and epics. Such literary works can lead the students to the awareness of nation's cultural heritage..

III. METHOD

This study employs a micro ethnographic approach. Ethnography is used to examine human behavior in a natural specific environment (Frey, Botan, Friedman, & Kreps, 1992, p. 7). Splinder explains that the ethnography of education is the study of several parts or all processes of education both related to school and outside school (Johnson, 1992, p. 133), with a focus on cultural interpretation of human behavior. Human behavior in question is literary learning activities conducted by teachers and students; while the natural environment is a condition that occurs inside and outside the classroom where learning takes place. According to Watson-Gegeo, what is no less important is the use of ethnographic methods is to reveal the role of culture both inside and outside the classroom, especially related to the behavior of teachers, students, and the relationship between the two in the teaching and learning process (1995, pp. 46-49)

This study was carried out in a single social institution, namely in Surakarta Public Elementary School. The writer involved more than one schools, but they are considered as a single social institution because these schools have not much different qualifications, such as: school status, school environment situation, condition of facilities and infrastructure, level of education and teacher experience, input and student achievement. The schools in question are SD Cemara 2, SD Negeri Kleco 1, and SD Negeri Kemasari 1.

The research base is the fifth graders. The activities began in July to December 2015, along with the new school year. Observations of literary learning events in each school were held ten times. Observations at each meeting are in line with the material presented and the lesson schedule that runs in school.

The data source was the interaction between the teacher and students in the class which was built by expressing words and actions. The data were gained through events, informants and documents. The document focuses on written material made by students, teachers and government agencies. The written documents from students were obtained through assignments. The written data from the teacher were obtained through unit lessons, evaluation tools, evaluation results, and daily notes about students, while the written data from the government were in the form of curriculum, syllabus, material, learning guidelines, and teacher's competency improvement activities.

The data collection techniques were observation, interview, and document analysis. Observations were carried out by participating passively. Ethnographic interviews are as special speech events (Hymes, 1974) and have cultural rules, namely researchers conduct a series of speech conversations to informants who slowly incorporate new elements to help informants provide answers. These elements are explicit goals, explanations, and ethnographic questions (Spradley, 1997, p. 76). Information depth is based on the informant's answers (Goetz & LeCompte, 1984, p. 119). The official and personal documents were reviewed using content review techniques (Guba & Lincoln (1981, p. 240), which aims to draw conclusions objectively and systematically. It is to generalize findings in order to play something relevant and theoretical.

The data validity checking was carried out with the extension of participation technique, persistence of observation, triangulation, and key informant checking (Moleong, 1995, pp. 175-178). Extension of participation was shown by the presence of researchers observing the learning process of literature in class for six months and ten scheduled interviews with experts. Foresight and sensitivity to get an in-depth understanding of the problem depends very much on the persistence of observation. This is clarified from the field notes that describe the objective conditions of the phenomena found by the writer and reflection on the conditions in the field. The data validity checking was done using data sources and data collection methods. In triangulating data sources, the writer cross-checked the truth of information obtained from key informants. Checking key informants aims to confirm all the things that have been obtained from key informants to reduce the gap between researchers' understanding with informants. Checking key informants is done through unscheduled interviews that aim to check and evaluate the overall adequacy of data with data from itself and provide a record of reasons for approval or rejection of data found.

The employed data analysis techniques were domain, taxonomy, components, and themes analyses (Spradley, 1997, p. 120). Domain analysis is looking for cultural symbols in a larger domain based on their similarity. Taxonomic analysis is to organize cultural elements that have similarities in a domain. Component analysis is a way to find various attributes related to the cultural domain to find various contrasts between members of a category. Theme analysis is a way to find meaning built on inter-domain relationships and draw conclusions about the meaning in the focus of the problem under study. However, this component analysis is not used because the cultural background attributes of this study are well known by the writer. Therefore, to find contrast between categories of cultural domains is done without giving attributes to the meaning of a term. These three data analysis techniques were used simultaneously in the data collection process. The process of data collection, data analysis, data recording, writing research findings, and submitting research questions form patterns of interaction.

IV. RESULT AND DISCUSSION

A. *Social Context of Teacher and Student Interaction in the Classroom*

Literature learning classrooms have different characteristics when compared to other classrooms. The former offers variety of activities which reflect the creation of relationships between teachers and students. The relationship moves over time, from formal to informal, from warm to cold, from pleasant to unpleasant, and from individual contacts to group contacts or all students. Warm environment and encouragement as well as encouragement to students contribute positively to the learning. This is in line with the opinion of Muijs & Reynolds that underlies the teachers who can understand, become helpful, friendly and not rigid are able to improve the achievement and affective results of students. On the other hand, teachers who are perceived to exhibit uncertainty, dissatisfaction with their students, and rebuke lead to lower cognitive and affective outcomes (2008, p. 169).

There have been relatively limited Ethnographic studies on Indonesian language learning, especially literature at primary level. This is supported by the results of Kristiantari's work which reveals that teachers' concern for improving students' reading skills begins with verbal actions in the form of explanations and warnings about good reading techniques without giving examples. Many students kept listening to the teacher's explanation and none of the students asked. Next, the teacher assigned those students to read alternately. Students who did not receive the assignment were asked to listen if at any time they were appointed to continue reading. In addition, the teacher also carried out non-verbal acts in the form of head movements (nodding) to show agreement, cheerful facial expressions, smiling, body positions always dealing with students both when standing and sitting. Not all students were fluent in reading or could apply reading techniques well. The correction of the student's mistakes was not accompanied by examples of reading with good techniques. When the teacher's activities focused on giving repeated explanations about punctuation, volume, and tone, it indicated that the discussion of the subject of reading had not yet arrived at understanding the content of the reading. Such indication is based on one of the goals of Indonesian language learning stated in 1994 curriculum, which underlies that students are able to read smoothly and can retell in their own words (2007, pp. 171-174). This is not much different from the conditions in Surakarta elementary school, where many of the teachers are less serious and eager to give a model how to read literary works in appropriate, technical way of reading so that the classroom atmosphere becomes more enjoyable for students.

In the observed learning process, the students were less engaged; they tended to give response only when commanded or asked. This is due to the low learning ethos of the students. They quite frequently ignored the teacher's talks, gave little attention, disturbed their friends, and wandered around the class. These misbehaviors were not resulted only from the students' side. The problems are also on the teacher. The teacher failed to create meaningful learning process due to the poor techniques and methods.

The relationship between teacher and students in learning literary reading skills is one aspect of the social contexts that occurs in the classroom. According to DePorter, Reardon, & Singer-Nourie, the social context in which such learning is built is based on aspects of atmosphere, foundation, environment, design (2003, p. 14). The classroom atmosphere includes the language used by the teacher in teaching, the way the teacher establishes sympathy with students, the teacher's attitude towards school, and the teacher's attitude towards students' learning. A pleasant classroom atmosphere will also be carried out in their student learning activities. The foundation is a framework that can provide guidance for teachers and students in teaching and learning activities to achieve goals, growth of beliefs, agreements, policies, procedures, and regulations that must be adhered to together. Environment is the way teachers organize various things in the classroom to support the learning process, such as: lighting, color, table and chair arrangement, and decoration. The design is a purposeful creation of various important elements that can foster students' interest, deepen the meaning, and improve the process of exchanging information.

Ornstein & Levine suggest that other aspects of the social context in the classroom include routine classroom activities, regularity of students' behavior, patterns of interaction between teacher and student, students' involvement in teaching and learning activities, students' relations, content learning, etc. (1985, pp. 340-341). According to Holliday (in Nurkamto), aspects of the social context above are categorized into the micro social context, namely the social context that occurs in the classroom (2000, p. 136). Coleman emphasizes that these aspects of the micro social context contribute to the formation of what is called classroom behavior (2000, p. 136), which Ornstein & Levine call a classroom culture (1985, p. 340). Class behavior like this can be a place to increase awareness, hearing power, participation, feedback, and student growth in learning literary works through intrinsic and extrinsic elements presented by utilizing listening, speaking, reading, writing, and appreciation.

In learning practice, classroom behavior as a form of micro social context is influenced by the macro-social context, such as institutional and social aspects. This is confirmed by Holliday's opinion that in reality the classrooms are in educational institutions (schools or universities), and these educational institutions are in the community (Nurkamto, 2000, p. 136). Various parties related to the interests of educational activities are parents/guardians of students, school committees, community leaders, and owners of educational foundations. They should be sensitive to what happens in the classroom. They have concern or are part of their authority in managing educational activities; often their opinions or decisions affect what is and will happen in the classroom.

Whether realized or not realized, the behavior or culture of the community colors the classroom activities. In the classroom, some of the behavioral or cultural characteristics of the community are reflected. What happens in the classroom reflects what is happening in the community. Khleif describes the school as a miniature of society (1971, p. 144). This opinion implies that a person will be able to comprehend various events in the classroom comprehensively when he is able to see the relationship between aspects of the micro social context with aspects of the social macro context that influence it.

B. Patterns of Teacher and Student Interaction in Javanese Cultural Views

Culture is a life view of a group of people in the form of behaviors, beliefs, values, and symbols - which they receive unconsciously - all of which are inherited through the process of communication and imitation from one generation to the next (Liliweri, 2003, p. 8). Culture as a part of life can interpret, be remembered, and have meaning for a group of people. It is not just in the form of words and behaviors that are acquired and socially transmitted through learning.

Culture is shaped by human behavior as a result of their perception of the world. The behavior is patterned because it is consistently done repeatedly so that it is accepted as a cultural pattern. Thus, the concept of Javanese cultural views is built on the theoretical structure faced by members of Javanese society in determining their attitudes and behavior.

In the pattern of socialization of Javanese society according to Geertz, there are two very decisive rules. First, in every situation the people should avoid the occurrence of conflict, which is known as the principle of promoting harmony. Second, the way they speak and bring themselves always shows respect for others according to their degree and position, which is called the principle of applying the principle of respect (in Magnis-Suseno, 1984, p. 38). Both principles are normative frameworks that determine the concrete form of all interactions. Teachers and students as Javanese realize that they expect their behavior to be in accordance with these two principles.

Magnis-Suseno distinguishes two fundamental aspects in the reality of the Javanese world based on aspects of birth and inner aspects (1984, pp. 117-118). Both aspects are integrated in a person. A person can first be seen from the aspect of birth and behind the aspect of birth is covered with inner aspects. According to Handayani & Novianto, the dimension of human birth consists of actions, movements, speech, lust, and so on. Meanwhile, the inner dimension expresses itself in the life of subjective consciousness in which true truth and wisdom are found (2004, p. 51). This perspective is different from the Western way that truth and wisdom are actually found in the outside, not in the inner world.

A measure of the meaning of world view for the Javanese is its pragmatic value in achieving certain psychological conditions, namely calmness, tranquility, and equanimity. The consequences of the teacher's inner attitude in interacting with students in the classroom to fulfill their desires tend not to be addressed directly. Therefore, the teachers are required to have sensitivity and sharpness in interpreting and capturing the various things behind symbolic verbal expressions, such as through the use of subtle speech, eye gaze, smiles, limb movements, even through natural phenomena. On the basis of this cause the people who do not understand Javanese culture may have negative perceptions. Javanese are seen as people who are not straightforward, have inconsistency in words and actions, full of ado, convoluted, soft, even hypocritical. Meanwhile, those who have positive perceptions will usually view Javanese as people who are friendly, warm, tolerant, patient, and calm.

Actually, positive and negative perceptions are the same opinion on attitude of the Javanese (Handayani & Novianto, 2004, p. 2). In their nature, Javanese people have the basic principles of the right inner attitude, namely: patient, gentle, tolerant, calm, good-tempered, honest, simple, unselfish, and directive. While in terms of communicating and bringing themselves, the Javanese people have the principle of taking an attitude according to their respective degrees, using an indirect, accommodative approach, and preventing the emergence of expressions of conflict triggering. So, what is meant by teacher and student interaction patterns in the view of Javanese culture is the way of understanding the activities of teachers and students in the classroom in interacting which is based on the system of cultural values prevailing in them.

The basic principle of teacher and student interaction is based on the feeling management that is supported by the right inner attitude. Through such management and attitude, it is expected that the interaction between the teacher and students can lead to a classy atmosphere of peace, which means learning can be calm, peaceful, and fun. The atmosphere of teacher and student interaction is centered on character education, namely soft actions and utterances, polite acts, patience, respect for others, and accept what they are. Meanwhile, intelligence and other achievements reach second place (Bratawijaya, 1997, p. 76).

The peak of the highest progress in teacher and student interaction activities in the classroom is the implementation of the principles of harmony, mutual respect and tolerance. These three principles can create a harmonious atmosphere of literary learning and avoid conflicts. The principle of harmony is intended so that all students can receive various opinions or ideas they have received from the teacher or from other students to achieve social harmony. Teacher and student interaction with Javanese cultural background, according to Magnis-Suseno - this principle of harmony provides the possibility for them to show a social attitude without having to give up personal interests in the heart (1984, p. 58). The harmonious state is described in the expression of Saiyeg Saeka Praya, which means that in an effort to realize shared prosperity, all parties must be willing to cooperate in a state of peace and not forced, mutual acceptance, calmness, and agreement.

The word *rukun* refers to the way of acting (Mulder, 1978, p. 39), which contains continuous efforts by all individuals to be calm with one another and to get rid of elements that might cause discord and anxiety (Wilner, 1970, p. 258). The term getting rid of disputes and restlessness is an attempt to maintain harmony and the calmness of the interaction of learning in the classroom when the teacher assigns tasks to students that they must work together. In Javanese society, the expression *rukun agawe santosa crah agawe bubrah* is known, which means harmony will strengthen brotherhood so that it can counteract the coming of disturbance; whereas the fight will destroy the brotherhood so that it is easily attacked by enemies (Magnis-Suseno, 1984. pp. 38-39). *Rukun agawe santosa* reflects the students' desire to complete a strong and peaceful task when based on harmony between people. The expression *crah agawe bubrah* is meaningful as a warning that disputes, hostilities, and conflicts between people can cause destruction which will ultimately undermine harmony.

The harmonious attitude in the interaction of teacher and students in this classroom is realized by the willingness to let go of personal interests, prevent the emergence of emotions that can lead to conflict, say things that are not pleasant indirectly, do not show true feelings, acknowledge other students as friends, like sharing food with friends, and doing tasks together. By Koentjaraningrat, the form of harmonious attitudes and behavior is concluded as a way of thinking that Javanese society is based on the feeling that someone does not live alone in the world. He certainly needs the help of others, and instead he also expects the same from them. Therefore, he is obliged to maintain good relations with others and try to put themselves in their situation in a balanced manner (1974, p. 440).

The next is the principle of respect as a form of Javanese personality in placing themselves appropriately in a social position. It is described by Wilner that if two Javanese meet, their language, their disposition, and attitude must express recognition of their respective position and degree in a pleasant way. Javanese feel it is very important to follow appropriate rules of etiquette, by taking proper respect or fatherhood (1970, pp. 242-306). Teacher and student interactions in the observed classroom are clearly visible when they communicate. Students know how to speak and bring themselves when conveying their thoughts and ideas to a teacher who they must give respect to. The teacher shows an attitude of a parent who is given the responsibility to educate. Basically, the position of the teacher and students in interacting in the classroom has been carried out according to their respective duties and roles.

Through education in the family, students have also been introduced to situations that demand respect by using *wedi* or *isin* (fear) feelings, and are reluctant. *Wedi* means fear, both as a reaction to physical threats and as a result of unpleasant actions. Students first learn to feel feared to people who must be respected. Therefore, a student will be praised if he has such attitude towards older people or foreigners, including teachers. Furthermore, students learn a feeling of *isin* or shy and guilty. Students are

said to have a matured personality if they already understand *isin* (shyness) and having shyness. Therefore, in interaction in the classroom the student will feel satisfied if he or she can show respect to the teacher as a parent who deserves respect.

V. CONCLUSION

The results of this study on literary learning viewed from a cultural perspective can be summarized as follows. First, the context of teacher and student interaction in the classroom is constructed by aspects of atmosphere, foundation, environment, and design. The classroom atmosphere includes the language used by the teacher in teaching, the way the teacher establishes sympathy with students, the teacher's attitude towards school and students' learning. A pleasant classroom atmosphere will also carry on student learning activities. The foundation is a framework as a guideline for teachers and students in teaching and learning activities to achieve goals, growth of beliefs, agreements, policies, procedures and regulations that must be adhered to together. Environment is the way the teacher arranges things in the classroom to support the learning process, such as: lighting, color, table and chair arrangement as well as decoration. The design is the creation of various important elements to foster students' interest, deepen the meaning, and improve the process of exchanging information.

The social context in literary learning at schools can be influenced by both micro and macro-social contexts. Micro social context occurs in classrooms which include class activities routines, regularities of students' behavior, patterns of interaction between teachers and students, students' involvement in teaching and learning activities, relationships between students, content, and others. These aspects of the micro social context influence the formation of class behavior or culture. This class behavior or culture can be a place to increase awareness, hearing power, participation, feedback, and students' growth in learning literary works through intrinsic and extrinsic elements presented by utilizing skills of listening, speaking, reading, writing, and appreciation. In practice, behavior or class culture as a form of micro social context is influenced by the macro-social context, such as institutions and societies. Therefore, parents/guardians of students, school committees, community leaders, and foundation owners play an important role to care about schools of their responsibilities. Often, their opinions or decisions affect what is and will happen in the classroom.

Second, culture is shaped by human behavior as a result of perception of the world. This behavior will become a cultural pattern if the behavior is carried out consistently and repeatedly. In the pattern of interaction between teachers and students in the classroom there is a rule that in every situation both parties should prioritize the principles of harmony and the way they speak and bring themselves should show the principle of respect for others according to their degree and position. The interaction between the teacher and students in the classroom, they as Javanese realize and hope their behavior is in accordance with these two principles.

This principle of harmony provides the possibility for teachers and students to interact in literary learning by showing a social attitude without having to give up personal interests in the heart. In the view of Javanese culture, the principle of harmony is illustrated in expressions such as *Saiyeg Saeka Praya* and *Rukun Agawe Santosa Crah Agawe Bubrah*. On the other hand, the principle of respect is a form of Javanese personality in appropriately placing oneself in a social position. In the view of Javanese culture, the principle of respect can be described when two people meet, their language and attitude must refer to the rules of etiquette, feeling of *wedi* or feared to people who must be respected and *isin* or shy when getting a guilty conscience.

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The preferred spelling of the word "acknowledgment" in America is without an "e" after the "g." Avoid the stilted expression "one of us (R. B. G.) thanks ...". Instead, try "R. B. G. thanks...". Put sponsor acknowledgments in the unnumbered footnote on the first page.

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