CHAPTER I INTRODUCTION

On this chapter, the researcher elaborates several important points covering (1) Background of the study, (2) Research questions, (3) Objectives of the study, (4) Significance of the study, (5) Scope and limitation, and (6)Definitions of the key terms.

A. Background of the Study

As a second big city in Indonesia, Surabaya held on the setter of economic rapid. The main demands for society are having more potentiality, creativity, and competitiveness than society in other city. Considering the coming of ASEAN Economic Community (AEC) era, Indonesians confronted with heterogeneous society from other countries and compete with them in many aspects of life, not only economic aspect, but also social, cultural, political, educational, and communication.

AEC, which did in December 2015, purposed to advance the economic and social progression and also cultural development around member of ASEAN countries, as Hadi Soesastro (2003) bravely said that AEC is the way to get stabilization, prosperity, and high competitiveness of economic integration in ASEAN domain.¹

Agree with it, Wuthiya Saraithong (2013) written in her research journal, The economic perspective of labor's English language proficiency in the AEC era, that an

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¹ Hadi. Soesastro, "An ASEAN Economic Community and ASEAN + 3: How Do They Fit Together?", *Australia-Japan Research Centre* (2003), p. 338.

adjustment was being a necessity for workers to stay competitive under this globalizing trend is the enhancement of labor's (society) English proficiency.² However, not only being creative and be able to communicate in international language to build a good communication, but also maintaining national identity were become a must for people, because in this era human lifestyle getting changes then what they are really need is personality identity.³ Thus, the job opportunities in some aspects will wide open for someone who has a good communication and good attitude; it actually will show national identity while build up the communication.

To cope with it, Surabaya people as part of Indonesian need to improve communication skills while maintaining national identity. Here, Surabaya government tried to give the resident a facility, *Rumah Bahasa*. The presence of *Rumah Bahasa* becomes a solution answering those challenges. Besides, Mrs. Tri Rismaharini also recommends for all of Surabaya society to be able to speak and understand English and some other languages in the world, it was because five years later after era AEC Indonesia will entering World Free Trade era.⁴

On the other hand, nowadays Indonesian confronted with multiculturalism of ASEAN which consists of many different countries, nations, and languages. Thus, the development of communication skill (language) and strengthen national identity

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² Wuthiya Saraithong, "The Economic Perspective of Labor's English Language Proficiency in the AEC Era", *WEI International Academic Conference Proceedings* (2013), p. 139, http://www.westeastinstitute.com/wp-content/uploads/2013/02/ANT13-335-Wuthiya-SARAITHONG-Full-Paper.pdf, accessed 29 Apr 2016.

³ Moh. Turmudi, *Pendidikan Keindonesiaan Dalam Pengembangan Pendidikan Islam Berbasis Budaya Lokal*, vol. 26, no. 1 (2015), p. 6, accessed 2 Jul 2017.

⁴ Soesastro, "An ASEAN Economic Community and ASEAN + 3", p. 139.

should be balance in every personal, we cannot only prepare our unifier international language (English), but also improving the awareness of proprietary rights for Indonesian customs and cultures, while still open mind of other countries' culture.

Factually, the practice of English learning often accompanied western cultural values which were not always in lined with Indonesian cultural values.⁵ Related to the important of national identity in this heterogeneous society, the most possible way to overcome that necessity is by integrating the local cultural values in English learning and teaching practice. Absolutely, it purposed to strengthening, encouraging, improving, and maintaining our Indonesian identity in heterogeneous society with the spirit of nationalism for the next cultured generation.

The liberty of interaction and social intercourse in heterogeneous society in AEC era will influence our own character. Indeed, a complete package person is someone who has creativity, good communication, and strong national identity. Thus, we have to strengthen our identity as Indonesian to being cultured personality and build the nation character from the basic aspect, our own personality.

By those explanations, we know that *Rumah Bahasa* needs to have a suitable treatment for the participants, it is not only comprehending the language but also strengthen the national identity. The suitable treatment to build language learning properly based on *Rumah Bahasa*'s vision, *Meningkatkan kompetensi masyarakat Surabaya dalam berbagai bahasa yang nantinya di butuhkan pada saat pelaksanaan*

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⁵ Siti Sudartini, "Inserting Local Culture in English Language Teaching to Promote Charecter Education", *Jurnal Pendidikan Karakter, LPPM Universitas Yogyakarta* (2012), p. 1.

MEA, is inserting local cultural values in melting pot paradigm. In the future people will need a best solution to answer all challenge faced, thus treatment in learning will strongly reliable to prepare the nation in facing the next era, agree with it Anies Baswedan also said that a good education is an education that can be answer the human challenges in the future. This opinion also appropriate with Slamet's (1988) opinion at her book "Pancasila Kebudayaan dan Kebangsaan" that as one of components of culture, education is also an effort to develop the culture itself to bring dynamic of human life, thus showed that there was strong relation both education and culture in the human life. Then in this study researcher focused to analyze the local cultural values inserted in English learning process in melting pot paradigm, and the process on it.

B. Research Questions

- 1. How is process of inserting local cultural values in melting pot paradigm in learning activities at *Rumah Bahasa*?
- 2. What are the local cultural values integrated in the English learning process at *Rumah Bahasa*?

C. Objective of the Study

1. To know the process of inserting local cultural values in melting pot paradigm in learning activities at *Rumah Bahasa*.

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⁶ Anies Baswedan, *Pidato Menteri Pendidikan dan Kebudayaan Republik Indonesia Pada Hari Pendidikan Nasional, 2 Mei 2016* (Menteri Pendidikan dan Kebudayaan Republik Indonesia, 2016), p. 2. www.kemendikbud.go.id/files/download.

⁷ Slamet Sutrisno, *Pancasila Kebudayaan dan Kebangsaan*, 1st edition (Yogyakarta: Liberty, 1988), p. 102.

2. To know the local cultural values integrated in the English learning process at *Rumah Bahasa*.

D. Scope and Limitation of the Study

Based on the problems stated above, this study focused to analyze the integration of local cultural values in Melting Pot Paradigm as reflected learning activities at *Rumah Bahasa*. It covered the process of inserting local cultural values in melting pot paradigm and the local cultural values which integrated in the learning activity. Local cultural values here refer to Indonesian cultural values which were referred to *Pancasila* or daily life values. Basically there are three substances of culture (1) in the form of ideas, concepts, and values (2) in the form of hereditary society activities (3) in the form of human physical creation, but here the researcher only focused on the first and second substance which used by society that marked as good in the daily life, that inserted in melting pot paradigm at the Wonderful Weekend club and Ms. M class at *Rumah Bahasa*. Furthermore, researcher limited the finding of study based on research did on those classes on June until August 2016, caused *Rumah Bahasa* will always develop in any aspect of management education in several times later. It does not cover more than things above.

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⁸ Subandi Al Marsudi, *Pancasila Dan UUD 45 Dalam Paradigma Reformasi*, 1st edition (Jakarta: PT Raja Grafindo Persada, 2001), p. 5.

⁹ Slamet Sutrisno, *Pancasila Kebudayaan dan Kebangsaan*, p. 98.

¹⁰ Franz Magnis Suseno, *Etika Jawa: Sebuah Analisa Falsafi Tentang Kebijaksanaan Hidup Jawa* (Jakarta: PT Gramedia Pustaka Utama, 1984), p. 6,

http://catalog.uinsby.ac.id/index.php?p=show_detail&id=17434&keywords=Etika+Jawa%3A+Sebuah +Analisa+Falsafi+tentang+Kebijaksanaan+Hidup.

E. Significance of the Study

Below are the advantages of conducting this study:

- Theoretically, this study result hopes to develop teaching and learning process especially in integrating national culture in language learning, English for Specific Purpose, and TEFL (Teaching English as Foreign Language).
- 2. Practically, the advantages of this study result hopes to be contribution:
 - a) For the students: they enjoy the process of English learning activity while increasing national values awareness by using Melting Pot paradigm, and have a better skill in criticizing some issues to maintain the own personal customs, norms and values which were held.
 - b) For the teachers: they aware to begin teaching with inserting local cultural values in melting pot paradigm to increase the students' nationalism and strengthen the customs, norms and local cultural awareness in this heterogeneous society. And also for candidate of teachers, they should be aware of students' need on their era, thus the teacher will teach students with materials to answer the problem on the next era that will be faced.
 - c) For the reader: they get information about application of inserting local cultural values in Melting Pot Paradigm reflected in language learning. And give opinion about the important of mastering English while strengthen national identity in the heterogeneous society in globalization era.

F. Definition of Key Terms

a. Local cultural value, culture is the realization of logical (thought), ethics (will), and aesthetics (feeling) to achieve the development of human character. According to J.W. Ajawaila, local culture is specific characteristic of culture from a group of local society, 2 or paradigm of life developed in a social community which limited by geography and unique historical experiences. Thus, local cultural value is the result from societies cultivation in a territory, which created and acquired from generation to generation naturally.

To classify the local cultural values, researcher guided by *Pancasila* values which were actually the source of national values, it was because national cultural values forming from some local cultures. Practically, there were many national cultural values (such as tolerance, mutual assistance, respect diversity, appreciating each other, integrity, honesty, justice, empathy, mercy, decorous, etc.) reflected in the local cultural values, thus the "local cultural values was being intended in this study as refractions from national culture. As an example many Indonesian practically speak national language (Indonesia) with the systematic, paradigm, and taste of localism, as a result there were a behavior to speak national language with the local taste. Indeed, the character of local values was being an important part to

¹¹ Slamet Sutrisno, Pancasila Kebudayaan dan Kebangsaan, p. 101.

¹² Siany L and Atiek Catur B, *Khasanah Antropologi dan Pengajaran* (Jakarta: PT. Penerbit Wangsa Jatra Lestari, 2009), p. 3.

¹³ A. Fauzie Nurdin, "Integralisme Islam dan Nilai-nilai Filosofis Budaya Lokal pada Pembangunan Propinsi Lampung", *UNISIA*, vol. 32, no. 71 (2009), p. 90, accessed 2 Jul 2017.

strengthen national values.¹⁴ From the explanation above, to analyze the local cultural values definitely researcher engaged the national cultural values.

- **b. Melting Pot Paradigm** in education term is integrating local cultural values in the main topic (material) implicitly, so that both of main topic and local cultural values are a unity and impartially.¹⁵
- c. Learning activity is an interaction process between students, educator, and source of study in a learning environment (classroom) to creating formulation: active students in the class; find and put forward the argumentations each other. Furthermore, Moh. Uzer Usman argues that five types of learning activity, they are: (1) Visual activity, (2) oral activity, (3) listening activity, (4) moving activity, (5) writing activity.¹⁶
- **d. Teaching English**, teaching is sharing knowledge and experience.¹⁷ Therefore, teaching English is sharing knowledge and experience between educator, students, and source of study in a learning area about English, in order that the students got some additional knowledge, become more expert, build the attitude,¹⁸ and increase their confidence.¹⁹ Indeed, teaching process help students to learn well.

¹⁴ A. Safril Mubah, *Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi*, vol. 24, no. 4 (2011), p. 1, accessed 2 Jul 2017.

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¹⁵ Ni Nyoman Padmawati, Putu Kerti Nitiasih, and Luh Putu Artini, "Model Konseptual Pembelajaran Bahasa Inggris Berbasis Budaya Untuk Sekolah Dasar di Bali", *JPP Undiksha*, vol. 42, no. 3 Okt (2009), p. 173, http://ejournal.undiksha.ac.id/index.php/JPP/article/view/1758, accessed 29 Apr 2016.
¹⁶ Moh Uzer Usman, *Menjadi guru profesional* (Bandung: Remaja Rosdakarya, 2005), p. 22.

¹⁷ Amy Gratch, "The Culture of Teaching and Beginning Teacher Development", *Teacher Education Quarterly*, vol. 28, no. 4 (2001), p. 125, accessed 29 Apr 2016.

¹⁸ Kevin Ryan, James M. Cooper, and Susan Tauer, *Teaching for Student Learning: Becoming a Master Teacher* (Cengage Learning, 2012), p. 77.

¹⁹ *Ibid.*, p. 76.