CHAPTER II REVIEW OF RELATED LITERATURE

This review of the related literature is intended to provide a conceptual framework and description about teaching English based on local cultural values and learning activity in melting pot paradigm. The principal aspects covered on this chapter are teaching English based on local cultural values, melting pot paradigm, and learning activities, and also previous study.

A. Review of Related Literature

1. Teaching English-based on Local Cultural Values

Mastering English, as international language, was necessary for every global people; on the other hand, the investment of cultural values in this globalization era has become human attention. Underlined, the attitude which showed when someone having interaction with other people reflect their nation character. Thus, the challenge of global human is maintaining the nationalism; on the other hand the investment of cultural values could be doing in the process of learning.

Mentioned in the language learning principle which was showed by Brown H. Douglas that

Successful mastery of the second language will be due to a large extent to a learner's own personal "investment" of time, effort, and attention to the second language in the form of an

individualized battery of strategies for comprehending and producing the language 1

That principle showed mastering foreign language or second language needs a different strategy than comprehending other knowledge; it also needs the personal desire to success it, because language is not only knowledge but also skills such as the way to produce the language including the producing of expressions or sentences based on the culture of that language. Actually the way to teach language material to students have a strategic position to build students moral;² thus language teaching absolutely accompanied with the moral within the language which learned, but the teacher also need to consider inserting the morality where the language learned (national morality), so that the students will proud of their own nationality even they be able to master some other language. Moreover, English is western language so the morals within the language were also western moral values; there were difference moralities between Indonesia morality and western morality.³

The teacher could be benefitted cultural values as source or approach in teaching learning; as Daoed Joesoef, cited by Slamet Sutrisno (1988) in his book "Pancasila Kebudayaan dan Kebangsaan", explicitly said that education

.

accessed 29 Apr 2016.

¹ D.A.N. Douglas and Stefan Frazier, "Teaching by Principles: An Interactive Approach to Language Pedagogy.: H. Douglas Brown", *TESOL Quarterly*, vol. 35, no. 2 (2001), p. 60, accessed 29 Apr 2016. ² I. Made Sukamerta, "Implementasi Kebijakan Pembelajaran Bahasa Inggris Pada Sekolah Dasar di Kota Denpasar", Desertasi (Bali: Udayana, 2011), p. 32, http://www.pps.unud.ac.id/disertasi/detail-27-implementasi-kebijakan-pembelajaran-bahasa-inggris-pada-sekolah-dasar-di-kota-denpasar.html,

³ Z. S. Nainggolan, *Pandangan Cendikiawan Muslimtentang Moral Pancasila*, *Moral Barat dan Moral Islam*, 1st edition (Jakarta: Kalam Mulia, 1997), p. 164.

(teaching and learning process) was being used for continuing, maintaining, and processing cultural values as well as become the soul of education itself, ⁴ in other word it was a strategic effort to maintain human culture.⁵ Because basically education was fortifying the cultural values,⁶ here seems the concrete direct relation between education and culture, so that those two aspects will run perfectly when the teacher can be conducting them in the suitable way in teaching learning process.

Definitely, those explanations showed that national education system handled a prior role to implement the development of national culture. If the system runs well, as result the students will be not only mastering the knowledge learned but also increasing their nationalism sense even though they will live in the heterogeneous and global society. Because the real difference between Indonesian and other nation is that truly Indonesian are people who always apply *Pancasila* (national) values in daily life. Underlined, nationalism values actually is an abstract learning, sometimes it was not written values but only reputed as good values when someone doing something good based on the society's customs. Thus, it was actually not really difficult for Indonesian to

-

⁴ Slamet Sutrisno, *Pancasila Kebudayaan dan Kebangsaan*, 1st edition (Yogyakarta: Liberty, 1988), p. 97.

⁵ *Ibid.*, p. 86.

⁶ *Ibid.*, p. 99.

⁷ *Ibid.*, p. 92.

⁸ H.A.W. Widjaja, *Penerapan Nilai-Nilai Pancasila Dan HAM Di Indonesia*, 1st edition (Jakarta: PT. Rineke Cipta, 2000), p. 2.

⁹ Dewi Murni, Riau Wati, *Pembelajaran Bahasa Inggris Berbasis Kearifan Lokal* (2013), p. 25, http://riset.umrah.ac.id/wp-content/uploads/2014/04/PEMBELAJARAN-BAHASA-INGGRIS-BERBASIS-KEARIFAN-LOKAL.pdf, accessed 29 Apr 2016.

apply national values, all Indonesian already have a sense to difference between good thing and bad thing to do, and it is because since in the child age Indonesian already accustomed to difference it from their environment. Sometimes Indonesian were not aware when doing something marked as a good attitude which mentioned in *Pancasila* values, It just because our *Pancasila* only said five aspects in general, nevertheless actually values within *Pancasila* is unlimited, ¹⁰ but it had explained by 45 cells of *Pancasila*. Indeed, it showed that *Pancasila* became a life guide for Indonesian in daily life, ¹¹ it seems like *Pancasila* already flow in Indonesian blood, and in other word *Pancasila* called by character of Indonesian cultural values. ¹²

Indonesian cultural values should be appropriate with *Pancasila*, because *Pancasila* was being the root of culture, ¹³ and also a soul of Indonesian culture development. ¹⁴ Talk about the development of culture, the advancement of technology, art, social relation business design, etc., also kind of culture development. Here Albert Hirschman, cited from Slamet Sutrisno's (1988) book, explicitly said that culture also becomes a factor which determines aspects of life change. ¹⁵ Indeed, culture handled the all aspects of life.

.

¹⁵ *Ibid.*, p. 173.

¹⁰ H.A.W. Widjaja, *Penerapan Nilai-Nilai Pancasila Dan HAM Di Indonesia*, p. 10.

¹¹ Subandi Al Marsudi, *Pancasila Dan UUD 45 Dalam Paradigma Reformasi*, 1st edition (Jakarta: PT Raja Grafindo Persada, 2001), p. 5.

¹² Burhanuddin Salam, *Filsafat Pancasilaisme*, kedua edition (Jakarta: Bina Aksara, 1988), p. 43.

¹³ H.A.W. Widjaja, Penerapan Nilai-Nilai Pancasila Dan HAM Di Indonesia, p. 26.

¹⁴ Slamet Sutrisno, *Pancasila Kebudayaan dan Kebangsaan*, p. 114.

Appropriate with it, Mr. Anies Baswedan also said, his speech at Indonesia national education day 2016, that one of skills needed Indonesian in 21 century is a character, there are two kinds of character, one of them is morality character, and morality character is *Pancasila* values. Besides Ridwan (2007) also argues, as our society claims usually values which hold by group of society was becoming attitude and daily behavior. Indeed here *Pancasila* claimed as guideline of daily life, it used for every aspect of live because it was containing of life, religion, low, and attitude norms.

Besides Slamet Sutrisno (1988) said that *Pancasila* was becoming a source of values, normative systems that directing human to the right way, ¹⁹ other source from book "*Undang-Undang Dasar Pedoman, Penghayatan dan Pengamalan Pancasila, Garis-Garis Besar Haluan Negara*" said that life values and morals within culture which showed of how are Indonesian personalities is *Pancasila*. ²⁰ Based on explanation above, teacher should be able to teach language while deliver the message of nation character into a complete package in a teaching learning process. Teaching English with benefiting local cultural values will be reliable to strengthen national character.

.

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.

¹⁷ Murni and Wati, Pembelajaran Bahasa Inggris Berbasis Kearifan Lokal, p. 27.

¹⁸ Subandi Al Marsudi, *Pancasila Dan UUD 45 Dalam Paradigma Reformasi*, p. 5.

¹⁹ Slamet Sutrisno, Pancasila Kebudayaan dan Kebangsaan, p. 87.

²⁰ Ketetapan Majelis Permusyawaratan Rakyat No. II/MPR/1975 and Ketetapan MPR No. II/MPR/1983, *Undang - Undang Dasar, Pedoman Penghayatan Dan Pengamalan Pancasila, Garis-Garis besar Haluan Negara* (Sekretariat Negara Republik Indonesia), p. 56.

Thus, here researcher standardizes the cultural values that used for analyzing data were based on local values within *Pancasila* and daily life. The values will be mentioned below.

Language learning cannot be separated from teaching accompanied culture. Considering the need to maintain the nation identity, it will much beneficial to integrate the local cultural values and norms in the practice of English teaching.²¹ Moreover, Slamet Sutrisno also argues that education has become strategic way to maintain the human culture, even though from the other side education is part of that culture itself.²² Those explanation point out that it was really suitable to conduct teaching learning while maintain the culture.

Therefore, integrating cultural values in learning (language) can be a way to strengthen students' nationalism and cultural identity in this global heterogeneous society.²³ Furthermore, they will be a society that really aware of their own identity and have a strong nationalism, because the sense of national cultural awareness is actually one of the character education goals.²⁴

_

²¹ Siti Sudartini, "Inserting Local Culture in English Language Teaching to Promote Charecter Education", *Jurnal Pendidikan Karakter, LPPM Universitas Yogyakarta* (2012), p. 17.

²² Slamet Sutrisno, *Pancasila Kebudayaan dan Kebangsaan*, p. 86.

²³ Murni and Wati, *Pembelajaran Bahasa Inggris Berbasis Kearifan Lokal*, p. 25.

²⁴ Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum, Pengembangan Pendidikan Budaya dan Karakter Bangsa Pedoman Sekolah (Jakarta, 2010), p. 7, http://gurupembaharu.com/home/wp-content/uploads/downloads/2011/11/Panduan-Penerapan-Pendidikan-Karakter-Bangsa.pdf, accessed 11 May 2016.

Table 2.1 Table of Local Culture Values

No.	Aspect	Values
1.	The values consist	Conviction of the Almighty God presence with
	in Pancasila	His the most perfect characteristic ²⁵
2.		God-fearing towards God Almighty, by doing all
		of His commandments, and also stay away from
		all His prohibitions ²⁶
3.		Respect and tolerance among followers in a
		religion or different religions ²⁷
4.		Liberty to worship based on the religion or
		belief ²⁸
5.		Recognition of human prestige and dignity ²⁹
6.		Recognition of the human existence as the most
		glorious creature created by God ³⁰
7.		Upholding the humanity values and having to
		receive fair treatment as human beings ³¹
8.		Love to the homeland and the nation ³²
9.		Recognition the diversity of tribes and culture
		and simultaneously develop the national unity,
		because Indonesian is the unity of tribes that
		populate in a region, Indonesia ³³
10.		State sovereignty is on hand of societies ³⁴
11.		Indonesian as societies and citizens have the
		same status, rights and obligations ³⁵
12.		Always discussing to reach an agreement by
		brotherhood spirit ³⁶

²⁵ Burhanuddin Salam, Filsafat Pancasilaisme, p. 37.
26 Ibid.
27 Ibid.
28 "Nilai Nilai yang Terkandung dalam Sila Pancasila pada Kehidupan Sehari hari", Sekolah Online.
29 Burhanuddin Salam, Filsafat Pancasilaisme, p. 37.

³⁰ *Ibid.*, p. 38.

³¹ *Ibid.*, p. 37.

³² Nur Sahed, "Wacana Islam Keindonesiaan Sebagai Asas Dalam Pengembangan Kurikulum Pendidikan Agama Islam di IAIN Salatiga" (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2016), p. 152.
33 Burhanuddin Salam, *Filsafat Pancasilaisme*, p. 38.
34 *Ibid*.

³⁵ *Ibid*. 36 *Ibid*.

- 10		
13.		Giving priority to the state and society
		importance rather than personal or group
		importance. ³⁷
14.		Creating the justice in the society and state,
		especially in the fields of ideological, political,
		economic, social, cultural, and national
		defense. ³⁸
15.		The balance between rights and obligations as
		well as respect the others' rights ³⁹
16.		Be fair and help others ⁴⁰
17.		Do the economic activity with kinship ⁴¹
18.		Love both metarial and anisitival of the nation's
10.		Love both material and spiritual of the nation's
		progress and development ⁴²
19.	Daily Life	Togetherness ⁴³
20.		Kinship ⁴⁴
21.		Sungkem (show respect by kneeling and pressing
		face to another eldest knees.), shaking hand, and
		kissing parents' hands ⁴⁵
22.		Say goodbye before leaving, admiration of
		elder ⁴⁶
23.		Greeting to every known people and down the
		body as well as put the hand in the side when
		pass the elder person ⁴⁷
24.		Smile when meets friends in a public place
25.		The use of the right hand ⁴⁸
26.		Deliberation / consensus ⁴⁹

³⁷ "Nilai Nilai yang Terkandung dalam Sila Pancasila pada Kehidupan Sehari hari".

³⁸ Burhanuddin Salam, Filsafat Pancasilaisme, p. 39.

³⁹ Ibid.

⁴⁰ *Ibid.*, p. 38.

⁴¹ Letjen Nano Sampono, Revitalisasi Nila-Nilai Keindonesiaan Pancasila Dalam Konteks Sistem Keamanan Nasional Menghadapi Tantangan Global (Disampaikan dalam Sarasean Pusbintal Mabes TNI Cilacap, 2015), p. 7.

42 "Nilai Nilai yang Terkandung dalam Sila Pancasila pada Kehidupan Sehari hari".

⁴³ "Menggali Nilai keindonesiaan dalam Dies Natalis Universitas Indonesia", *Orasi ilmiah oleh Guru* Besar Fakultas Ekonomi UI, dalam Rangka Dies Natalis Universitas Indonesia (6 Feb 2015).

44 Ibid.

⁴⁵ Nicholas Adityas, "NILAI - NILAI BUDAYA INDONESIA YANG MULAI HILANG", *Benedictus* Deus (Oktober 2013).

⁴⁶ A. Safril Mubah, Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi, vol. 24, no. 4 (2011), p. 303, accessed 2 Jul 2017.

⁴⁷ Nicholas Adityas, "NILAI - NILAI BUDAYA INDONESIA YANG MULAI HILANG". ⁴⁸ *Ibid*.

⁴⁹ *Ibid*.

		5()
27.		Mutual assistance ⁵⁰
28.		Respect diversity ⁵¹
29.		Appreciating each other ⁵²
30.		Integrity 53
31.		Honesty ⁵⁴
32.		Justice ⁵⁵
33.		Empathy 56
34.		Mercy ⁵⁷
35.		Decorous 58
36.	Cells of Pancasila	Indonesian declared their belief and god-fearing
	(the five basic	to the God Almighty. ⁵⁹
37.	principles of the	Indonesian belief and god-fearing to God
	Republic of	Almighty based on each the religion and beliefs
	Indonesia):	on the basis of fair and civilized humanity ⁶⁰
38.	The belief in the	Developing respect and cooperation among a
	God Almighty	religions or other religion adherents in God
		Almighty ⁶¹
39.		Build the harmony among the member of
		religions and belief in God Almighty ⁶²
40.		Religion and belief in God Almighty is a matter
		concerning on the personal relationship between
		each person with his God Almighty ⁶³
41.		Developing mutual respect in worship liberty
		accordance with each religion and belief ⁶⁴
42.		Do not impose a religion and belief in God
		Almighty to others ⁶⁵

Tony Tampake, "Tantangan Globalisasi terhadap Nilai-nilai Keindonesiaan", *Theologia, Jurnal Teologi Interdisipliner*, p. 25.

Nur Sahed, "Wacana Islam Keindonesiaan Sebagai As as Dalam Pengembangan Kurikulum Pendidikan Agama Islam di IAIN Salatiga", col. Appendix 2.

Fariz Ichsan Nugraha, "Nilai-Nilai Budaya bangsa Indonesia", *Penakluk Waktu* (22 Mar 2015).

Anies Baswedan, *Pidato Menteri Pendidikan dan Kebudayaan Republik Indonesia Pada Hari*

Pendidikan Nasional, 2 Mei 2016.

54 Ibid., p. 2.

55 Ibid.

⁵⁶ Ibid.

⁵⁷ *Ibid*.

⁵⁸ *Ibid*.

⁵⁹ H.A.W. Widjaja, *Penerapan Nilai-Nilai Pancasila Dan HAM Di Indonesia*, p. 10.

⁶⁰ Ibid. 61 Ibid.

⁶² Ibid.

⁶³ *Ibid.*, p. 11. 64 *Ibid.*

43.	Cells of Pancasila:	Recognizing and treating people accordance to
	Humanity that is	the status and dignity as a creature of God
	Just and Civilized	Almighty ⁶⁶
44.		Recognizes equality, equal rights and obligations
		of each human right, without distinction of race,
		descent, religion, creed, sex, social status, and so on ⁶⁷
45.		Developing mutual love as a humans ⁶⁸
46.		Developing mutual tolerance and tepa selira. 69
47.		Develop the non-arbitrarily attitude to others ⁷⁰
48.		Upholding human values ⁷¹
49.		Likes to carry out humanitarian activities ⁷²
50.		Dare to stand for truth and justice ⁷³
51.		Indonesian recognize themselves as part of the
		whole mankind ⁷⁴
52.		Develop the attitude of respect and cooperation
		with other nations ⁷⁵
53.	Cells of <i>Pancasila</i> :	Being able to put unity, as well as importance
	The Unity of	and safety of the nation and the state as the
	Indonesia	collective importance above the personal and
		group importance ⁷⁶
54.		Able and will to sacrifice for the state and the
		nation importance when required ⁷⁷
55.		Developing love to the homeland and the
~ .		nation ⁷⁸
56.		Developing the pride of having national and
		fatherland Indonesia ⁷⁹

65 *Ibid*.

⁶⁷ Ibid. 68 Ibid.

⁶⁹ *Ibid.*; Ketetapan Majelis Permusyawaratan Rakyat No. II/MPR/1975 and Ketetapan MPR No. II/MPR/1983, Undang - Undang Dasar, Pedoman Penghayatan Dan Pengamalan Pancasila, Garis-

Garis besar Haluan Negara, p. 31.

70 H.A.W. Widjaja, Penerapan Nilai-Nilai Pancasila Dan HAM Di Indonesia, p. 11.

⁷¹ *Ibid*.
72 *Ibid*.
73 *Ibid*.

⁷⁴ *Ibid.*75 *Ibid.*76 *Ibid.*, p. 12.

⁷⁷ *Ibid.*, p. 12. 78 *Ibid.* 79 *Ibid.*, p. 11.

57.		Maintaining a world low based on freedom,
		enduring peace and social justice ⁸⁰
58.		Developing unity of Indonesia on the basis of
		Unity in Diversity (Bhineka Tunggal Ikha) ⁸¹
59.		Promote the association for national unity ⁸²
60.	Cells of Pancasila:	As citizens and residents, every Indonesian has a
	Democracy Guided	same place, rights and obligations ⁸³
61.	by the Wisdom of	Do not allowed to impose the own desire to
	Representative	others ⁸⁴
62.	Deliberation	Giving priority to the deliberation in making
		decisions for all ⁸⁵
63.		Deliberating to reach an agreement by
		brotherhood spirit ⁸⁶
64.		Respecting and upholding any decision reached
		as a result of deliberation ⁸⁷
65.		Accepting and carrying out the decisions of
		deliberation with good determination and
		responsibility ⁸⁸
66.		Give priority to a collective importance on the
		personal and group importance 89
67.		Deliberating with common sense and noble conscience 90
68.		The decision taken should be morally responsible
		to God Almighty ⁹¹
69.		Upholding human dignity and prestige, the
		values of truth and justice, give priority to the
		unity and for the common importance ⁹²
70.		Giving credence to society representatives who
		believed to carry parley ⁹³

⁸⁰ Ibid., p. 12.
81 Ibid.
82 Ibid.
83 Ibid.
84 Ibid.
85 Ibid.
86 Ibid.
87 Ibid.
88 Ibid.
89 Ibid., p. 13.
90 Ibid.
91 Ibid.
92 Ibid.
93 Ibid.

71.	Cells of Pancasila:	Developing a noble deed, which reflect the
	Social Justice for	attitude and atmosphere of kinship and mutual
	all Indonesians.	cooperation ⁹⁴
72.		Developing a fair toward others ⁹⁵
73.		Maintain a balance between rights and
		obligations ⁹⁶
74.		Respect the rights of others ⁹⁷
75.		Like to help others in order to be able to stand
		alone ⁹⁸
76.		Do not use the property rights for businesses
		exploitative towards others ⁹⁹
77.		Do not use the property rights for wasteful and
		extravagant lifestyle ¹⁰⁰
78.		Do not use the property rights to conflict with or
		harm the public interest ¹⁰¹
79.		Hardworking 102
80.		Love to appreciate the others creation that are
		beneficial to the progress and prosperity ¹⁰³
81.		Like to do activities in order to achieve equitable
		progress and social justice 104
82.	Daily life	Unity is being the core values of Indonesia that
		accompanied togetherness and family
		princip les 105
83.		Tolerance \ Respect 106

94 *Ibid*.
95 *Ibid*.
96 *Ibid*.
97 *Ibid*.
98 *Ibid*.

⁹⁹ *Ibid*.

<sup>Ibid.
Ibid.
Wanggali Nilai keindonesiaan dalam Dies Natalis Universitas Indonesia".
Nur Sahed, "Wacana Islam Keindonesiaan Sebagai Asas Dalam Pengembangan Kurikulum Pendidikan Agama Islam di IAIN Salatiga" p. 84.</sup> Pendidikan Agama Islam di IAIN Salatiga", p. 84.

2. Melting Pot Paradigm

Before explain deeply about melting pot paradigm let's begin with this example:

Miguel is Latino; he changed his name from Miguel to Mike. He even styled his hair in order to "melt" into the dominant culture. No matter how hard he tried, the society demanding his assimilation did not let him forget that he was still a Latino. When he tried to get a job to feed his children, the only employment he could find was the stereotypical janitor job at a church, even though he was an ordained minister, former pastor and former business owner. Few of his Euroamerican seminary classmates had to mop floors. They, with no experience or training, were able immediately find church positions as ministers. ¹⁰⁷

Factually, he is a Latino man named Miguel, not Mike. He learns to deal with it. He is proud of the heritage and accomplishments of his people. He shamed by the atrocities his people have committed. Both the good and bad of his culture make him who he is today. No matter how hard he tries, he will never be Anglo, nor he will be accepting as Anglo, nor should he be. There is much of his culture has to offer others, just as there a much he needs to learn from his Asian, black and Euroamerican friends. Like a salad, they are all distinct. For the salad is not one element, but many.

.

¹⁰⁷ The Problem with the Melting Pot - EthicsDaily.com, http://www.ethicsdaily.com/the-problem-with-the-melting-pot-cms-13647, accessed 29 Apr 2016.

Unlike the melting pot paradigm, a truer "American" cultural salad retains the differing flavors of its diverse roots while enriching all other elements. The lettuce cannot say to the tomato, "Why aren't you lettuce?" Nor can the broccoli tell the pickle, "You must assimilate and become like broccoli." Each separate element celebrated distinctively, while together becoming something greater than the sum of its parts. ¹⁰⁸

What we can conclude from the example above is in the term of culture, melting pot is assimilation between various minority cultures into a dominant culture, it just like there is continue interaction between a culture crossing over into another culture, they join together to create a large heterogeneous mixture. Appropriate with Berry J. W. definition (2006,)

[...] A single dominant or mainstream society, on the margins of which are various minority groups. The common assumption is that culturally diverse groups absorb into the mainstream culture in such a way that they essentially disappear. 110

Accordingly, a heterogeneous society become melting pot society in the same way, they just assimilate some minority custom to the mainstream custom. The main principle is one's own cultural identity is not primary

¹⁰⁸ Ibid

¹⁰⁹ Rod Janzen, "Five Paradigms of Ethnic Relations", *Social Education*, vol. 58 (1994), p. 349, accessed 29 Apr 2016.

Rene Schalk et al., "The Multicultural Workplace: Interactive Acculturation and Intergroup Relations", *Journal of Managerial Psychology*, vol. 25, no. 5 (2010), p. 474, accessed 29 Apr 2016.

importance, the central principles is establishment of the new world order.¹¹¹ It is strongly different with multicultural, here Berry J. W. define multicultural

In a "multicultural" society "[...] individuals and groups retain their cultural continuity and a sense of their cultural identity and, on that basis, they participate in the social framework of the larger society¹¹²

As we know in the example above multicultural is like salad consist of various vegetables and flavors in a plate without demand a tomato taste like a lotus or a broccoli taste as a cucumber, they are together in a plate creating a good collaboration of flavor.

Factually in this globalization era, group of society in a region or area have a global tendency to the dominant custom. Agree with it Rajendra Pradhan (2003) has noted that a global tendency has been for nation states to move towards homogeneity of cultures and the erasure of differences, either by assimilation into the dominant culture (melting pot). Thus, the difference both melting pot and multiculturalism are (a) melting pot is melting some differences into a custom which more dominant and can be accepting by global people, while (b) multiculturalism is appreciate all custom in a group of society which can sit together without take a problem in that difference.

-

¹¹¹ Janzen, "Five Paradigms of Ethnic Relations", p. 349.

Schalk et al., "The Multicultural Workplace", p. 474.

¹¹³ Krishna B. Bhattachan, "Expected Model and Process of Inclusive Democracy in Nepal", *Transformation Agenda: Inclusion in Nepali Democracy, Kathmandu, Nepal* (2003), p. 4, http://www.nepalresearch.de/publications/bhattachan_inclusive_democracy.pdf, accessed 29 Apr 2016.

Some sources also said melting pot is kind of multiculturalism concepts. I Made Sukamerta gives more explanation that, cite from Meriam-Webster, Webster New Collegiate Dictionary (Springfield: G. & C. Merriam Company, 1977, p. 716), melting pot is a multiculturalism concept that has two possibility. They are (a) occurred unification of race and social assimilation than creating harmonic culture; and (b) occurred of cultural assimilation process that has produces reinforcement of old culture or build a new culture, which is different with the past culture. 114

In this study, researcher used Melting Pot Paradigm in education term, which is engaging cultural values and material become a component that melt in one pot, it is teaching learning process in the classroom. As Ni Nyoman Padmadewi said in her journal which cited Arend (2003) statement, Melting Pot Paradigm in education term (intended in this study) is integrating local cultural values in the main topic (material) implicitly, so that both of main topic and local cultural values are impartially and accepted together by students in a learning process.¹¹⁵

Actually, melting pot paradigm is cultural term that turned up by Zangwill, but long by long in the development of science and world, that term

 ¹¹⁴ I. Nyoman Wijaya, "Membangun Karakter Bangsa Melalui Pendidikan Multikulturalisme Studi Kasus Multikulturalisme di Bali", *Pengantar Redaksi* (2011), p. 154, accessed 29 Apr 2016.
 ¹¹⁵ 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.

adapted to the some aspects of life, one of them is adapted to the education term. Ni Nyoman Padmadewi's from Ganesa Education University, by her study the title is *Model Konseptual Pembelajaran Bahasa Inggris Berbasis Budaya Untuk Sekolah Dasar di Bali* cites the Arend's statement that use the melting pot paradigm in education term as an approach to integrate the local cultural values in language teaching learning.

The integration of local cultural values in language learning can be doing in some ways, they are: (a) selecting materials contain of local cultural norms and values, (b) giving additional explanation of some foreign cultural norms found in the process of teaching, 116 (c) Exploring and discussing materials in free topics with inserting some cultural values, or (d) giving the lesson suitably with students' live contexts and the custom that is always or often occur in the students' environment. 117

The integration of local culture in melting pot paradigm will not successfully carried out without supports by all individuals involved in the practice of English language teaching, both the teachers, materials, and the government as well. Because the application of this paradigm actually engaging the human experience and also mature plan from all elements included.

-

¹¹⁶ Sudartini, "Inserting Local Culture in English Language Teaching to Promote Charecter Education", p. 16.

¹¹⁷ Padmawati, Nitiasih, and Artini, "Model Konseptual Pembelajaran Bahasa Inggris Berbasis Budaya Untuk Sekolah Dasar di Bali", p. 173.

3. Learning Activities

According to Sardiman (2007), learning activity is students' activities to support learning success. 118 The successes of learning process not only determined by students' activity, but also teacher's ability to conduct the class, because learning activity run successfully measured from individual activity both students and teacher performance. 119 Activity is an important principle in learning process because learning is doing the norm and morality. Agree with it Sardiman (2003) also said activity is necessary in learning process. 120

The presence of activities in learning process is to create active students asking and putting forward the ideas. In composing learning activity teacher should keep attention of some values that should be inserting into learning activities, here Hamalik (2005) explained some values of learning activity:

- The students looking for their own experience a.
- Evolving the students personality integrally b.
- Improving harmonious of students cooperation c.
- Doing based on the interest and capability d.
- Increasing students discipline and build a democratic class e.
- Tighten the relation between school and society, and between parents and teachers

¹¹⁹ A. Machin, "Pengaruh Permainan Call Cards Terhadap Hasil Belajar dan Aktivitas Pembelajaran Biologi", Jurnal Pendidikan IPA Indonesia (Indonesian Journal of Science Education), vol. 1, no. 2 (2012), http://journal.unnes.ac.id/artikel_nju/jpii/2134, accessed 29 Apr 2016.

¹¹⁸ Sardiman A.m, *Interaksi dan Motivasi Belajar Mengajar* (2008), library.um.ac.id, accessed 29 Apr

Fahrudin Ahsan, "Peningkatan Kemandirian dan Prestasi Belajar Bahasa Jawa Melalui Blog Sebagai Media Pembelajaran pada Siswa Kelas Xi SMA Negeri 1 Candimulyo Magelang" (Universitas Negeri Yogyakarta, 2012), http://eprints.uny.ac.id/9804/, accessed 29 Apr 2016.

- Concrete learning to evolving students' critical thinking g.
- Classroom learning become the same as habitual activity in the real h. life¹²¹

In line with those values above, the researcher will limit the values of learning activities that applied by teachers in the classroom based on those Hamalik explanations, indeed the learning activities values should be related to local cultural values. Here list kinds of learning activities based on Diedrich explanation at Sardiman's book (2007):

- Visual activities, includes keeping attention of pictures, doing a. experimentation, perceiving friends' work
- b. Oral activities, like: explaining, formulating, asking question, giving suggestion and opinion, interviewing, discussing
- Listening activities, such as: listening of explanation, conversation, discussion, music, and speech
- Writing activities, like writing story, opus, report, questionnaire, and d. copying
- Drawing activities, such as: picturing, make a map, diagram, graphic e.
- f. Motor activities, includes experimenting, constructing, repairing, playing, gardening, breeding
- Mental activities, such as: perceiving, remembering, analyzing, making relation, take decision
- Emotional activities, such as: interesting, boring, happy, enthusiasm, h. brave, calm, nervous. 122

¹²¹ *Ibid*. ¹²² *Ibid*.

Paul B. Diedrich at Sardiman A.M, (2007) also clarify that those learning activity not only physical activities, but also psychological activities. ¹²³ Here researcher made categories of learning activities, they are:

- 1. Physical activity is activities related to body motion, they are visual activities, oral activities, listening activities, writing activities, drawing activities, and motor activities.
- 2. Psychological activity is activities that related to thinking and intellectual ability, like understanding and solve the problem, remembering, taking decision, analyzing, cooperating, asking and answering question. It is mental activities.
- 3. *Emotional activity* is activities related to emotion, like interesting, boring, happy, spirit, brave, calm, nervous. It is emotional activities.

From those three categories of learning activities, the researcher focused to analyze on those three things Physical activity, Psychological activity, Emotional Activity.

B. Review of Previous Studies

_

The first previous study where researcher found is research journal that focus on learning model based on local cultural values. The study did in 2009, the researchers named Ni Nyoman Padmadewi, Putu Kerti Nitiasih, and Luh Putu Artini, have researched on the topic close into the local cultural ways in learning. Entitled

¹²³ Eri Maisyarah, Sri Utami, and others, "Peningkatan Aktivitas Pembelajaran Matematika Menggunakan Metode Kerja Kelompok di Sekolah Dasar", *Jurnal Pendidikan dan Pembelajaran*, vol. 3, no. 7 (2014), http://jurnal.untan.ac.id/index.php/jpdpb/article/view/6353, accessed 29 Apr 2016.

"Model Konseptual Pembelajaran Bahasa Inggris Berbasis Budaya Untuk Sekolah Dasar di Bali" The content is about the implementation of an English learning model based on local culture for elementary schools in Bali. It is to produce a conceptual English learning model, which contains a set of competency standards, a set of basic competencies, approaches and methods/strategies of English teaching and learning, list of themes/ materials, as well as assessments.

The second previous study is about learning English based on local wisdom by Dewi Murni, M. Hum and Riau Wati, M. Hum as a lecturer of Universitas Maritim Raja Ali Haji, entitled "Pembelajaran Bahasa Inggris Berbasis Kearifan Lokal" This study did in March 2013. The purpose of this study is to create an English learning model based on local wisdom at elementary school. The contents of this study is about conceptual model in English learning includes standard competition of English lesson; methods, strategies, approaches, and assessment of English learning.

The third previous study is the study by Siti Sudartini, her journal published on February 2012 by Jurnal Pendidikan Karakter LPPMP Universitas Negeri Yogyakarta. Entitled: *Inserting Local Culture in English Language Teaching to Promote Character Education*" The content is about a critical analysis on the English teaching practice that commonly pays less attention on the education character of Indonesia, thus Siti Sudartini beheld that inserting local culture in language learning is really important because it is construct our nation character in education.

The forth-previous study is journal by Wuthiya Saraithong, Ph.D, she did her study at 2013. She researched on the topic that is close into the AEC, subtopic taken about labor perspective on English language skills in the AEC era. Entitled "The Economic Perspective Of Labor's English Language Proficiency in The AEC Era" The content is about the importance of English proficiency for labor in AEC era, she said that there are many challenges in all aspects of life, including economics, business, politics, culture, etc., that really need a good English capability to communicate with other people or colleagues.

The fifth previous study that researcher found is research journal from JANTRA (Jurnal Sastra dan Budaya), entitled "Membangun Karakter Bangsa Melalui Pendidikan Multikulturalisme Studi Kasus Multikulturalisme di Bali" by I Nyoman Wijaya, from Udayana University. This study is about strengthening the nation character with multiculturalism theory by Michel Foucault to Accelerate the building of nation character. Actually, melting pot paradigm and multiculturalism was different, but it is in the same topic, some source said melting pot is a kind of multiculturalism.

The sixth previous study is journal research by Rahim Uddin Chudhury an English lecturer at Jazan University, kingdom of Saudi Arabia. Entitled "The Role of Culture in Teaching and Learning of English as A Foreign Language"; from Express, an International Journal of Multi-Disciplinary Research. This study analyzed teaching English in EFL or ESL classroom with the role of cultural background and acquiring the target language.