Local Cultures Folklore Grounded from English Textbooks for Secondary High School Indonesia

Ririn Anggraini [1], Tatum Derin [2*], Jaka Satria Warman [3], Nunung Susilo Putri [4], & Mutia Sari Nursafira [5]
[1] Universitas Lancang Kuning, Pekanbaru, Indonesia
[2] University of Cambridge, Cambridge, United Kingdom
[3] University of Bristol, Bristol, United Kingdom
[3] Universitas Lancang Kuning, Pekanbaru, Indonesia
[3] Universitas Riau, Pekanbaru, Indonesia
*td476@cam.ac.uk

ABSTRACT

English Language Teaching (ELT) is inseparable with the teaching of the language's culture. Indonesia has a national agenda of integrating folklore into the subject of English language in schools. Therefore, this study aims to identify the types of folklore in Indonesian EFL textbooks for secondary high school. This study collected data from 10 textbooks from Grades 7, 8, 9, 10, 11, and 12, which are published by Erlangga, Yrama Widya, Yudhistira, PT Tiga Serangkai Pustaka Mandiri, and Kemdikbud. The data analysis method was content analysis. Results showed that Indonesian EFL textbooks for secondary high school level contains 5 genres of folklore, namely fables, fairy tales, folktales, legends and myths. This study found that the most dominant type of folklore in the textbooks are legends 12 (36,3%), followed by folktales 11 (33,3%), fairy tales 5 (15,1%), fables 3 (9,3%), and lastly myths 2 (6,0%). All genres covered the cultural heritage of nearly every island and major city in Indonesia, including other countries such as Vietnam, Serbia, German and Japan. This means that Indonesia is succeeding in carrying out the national agenda of preserving students' cultural awareness and local wisdom through the teaching of folktales in ELT. The findings of this study are useful to support and enrich cultural elements integrated in English textbooks particularly the for the teaching of folklore in Indonesian EFL classrooms.

1. Introduction

Learning English should involve not only language components (e.g., grammar, vocabulary, and pronunciation) and skills (e.g., listening, speaking, reading, and writing), but also include learning, or at the very least, an introduction to English culture. Teaching English as a foreign language (EFL) can be very challenging for many teachers in non-English countries, often due to students' fluctuating motivation and engagement with the language (Batubara et al., 2020; Dao & Sato, 2021). This problem has been acknowledged by the entire world and in the 21st century, the prevalent solution is to reconsider teaching EFL from a cultural point of view (Seguí, 2018).

The combination of language and culture in English Language Teaching (ELT) context because culture goes hand in hand with language and opens various information that can be more interesting than learning separate language skills. A person who can speak using good grammar, vocabulary, and pronunciation in English may not necessarily be able to express ideas fluently and acceptable if he or she does not have cultural knowledge when a sentence or utterance can be used. For students, the knowledge of English culture will help them understand the situation they face when reading or listening to English text. In addition, exposure of the culture that applies in the user's society that is being studied will also add to their understanding and tolerance of other cultures. The information about cultures can be found in English books. English teachers must not overlook the necessary information for an intercultural understanding (Gutiérrez-Fonollosa, 2018).

Folklore, specifically tales of folklore, are a natural approach for children, even adults, to learn a language. Research on folklore is extensive as it is a central part of children's lives growing up, so it has often been linked to identity formation and character education (Jaques, 2015; Rahman, 2017; Sanders, 2011). EFL textbooks can be enjoyable for children when they contain interesting, well-known and beloved stories from folklore. For example, in an attempt to engage students with low motivation to discuss in the class using English, Seguí (2018) established how students can be engrossed in using the foreign language through three popular tales from British folklore.

However, the matter of which culture is taught in ELT has been raised as a topic of concern in recent times. Teaching about foreign culture while the students are learning the foreign language certainly makes sense, but many worry that over-emphasis on the foreign culture may cause students to think that foreign culture is "above" their own culture. Therefore, EFL textbooks should also incorporate the local culture of the students. In the context of folktales, this means that instead of only focusing on foreign folktales, teachers ought to involve folktales grounded in local culture. To teach this, teachers must first be familiar with the kinds of local cultural folktales in their school's EFL textbooks (Mantra & Maba, 2018).

There are still few research that explores folktales in EFL context. Like Seguí (2018), Su (2010) and Putra (2017) have also used folktales to address students' low motivation to perform in EFL classrooms. In cases of where students' lack of vocabulary held them back from performing optimally, EFL teachers have also used folktales to increase their vocabulary (Özen & Mohammadzadeh, 2012). Mantra & Maba (2018) incorporated folktales to their EFL instructions to enhance students' speaking skill, while Nyoman & Gana (2018) focused on building students' linguistic resources to improve their reading. Overall, previous studies show that most research on folklore in the context of EFL have been centered on increasing students' motivation to learn and obtain new vocabulary.

With most, if not all, research on folktales in EFL focused solely on how folktales can be useful in ELT in highly specific ways (e.g., to increase motivation and vocabulary), there is a research gap on the analysis of folktales themselves in this context. As far as the researcher is aware, no one has investigated the local folktales in Indonesian EFL textbooks. Only one study was found to have investigated messages in local cultural folklore of Indonesia, but Sukmawan & Setyowati (2017) analysed the content of various folktales in Indonesia in terms of their messages on environmental concerns, which can be incorporated in foreign language classrooms, rather than focusing on folktales that can be identified in EFL textbooks. What local cultural folktales are present in Indonesian EFL textbooks are still presently unknown for the most part, so this study will contribute by revealing the kinds of folktales grounded in local culture and finding out the dominant ones in Indonesian EFL textbooks.

2. Literature Review

2.1 Folklore

Folklore is an expressive collection of cultural values, norms and traditions that are shared and passed down by a particular group of people. It is an umbrella term for "all information sources that somehow represent traditional stories of different groups of people," (Kittilä, 2020, p.

697). It is most commonly passed down as oral stories, which is more commonly known as folktales. The concept of "folklore" was defined as being part of the rural citizens who are poor and illiterate.

Folklore can encompass many things other than tales, such as verbal culture such as proverbs and jokes, material culture such as architectural styles and toys, customary lore such as expected behavior and rites, and folklore artefacts. Folktales in particular is unique because it is passed down in informal ways from person to person in the same group of culture through different generations. There are several types of folktales, which are commonly known as folklore genres:

a. Myths: a traditional story that may answer life's overarching questions, such as the origins of the world (the creation myth) or of a people. A myth can also be an attempt to explain mysteries, supernatural events, and cultural traditions. Sometimes sacred in nature, a myth can involve gods or other creatures. The narratives of myths play a fundamental role in a society, such as foundational tales or origin myths. The main characters in myths are usually non-humans, such as gods, demigods, and other supernatural figures. Arguably the most common myth is the story of *Pandora's Box*, which has been countlessly adapted in various modern forms of entertainment.

b. Folktales: whereas myth has at its core the origins of a people and is often sacred, a folktale is a collection of fictional tales about people or animals. Superstitions and unfounded beliefs are important elements in the folklore tradition. Both myths and folklore were originally circulated orally. Folktales describe how the main character copes with the events of everyday life, and the tale may involve crisis or conflict. These stories may teach people how to cope with life (or dying) and also have themes common among cultures worldwide. Famous folktales are *The Pied Piper*, *Jack and the Beanstalk*, and *Goldilocks and the Three Bears*. The study of folklore is called folkloristics.

c. Legends: a story that's purported to be historical in nature but that is without substantiation. Prominent examples include *King Arthur*, *Blackbeard*, and *Robin Hood*. Where evidence of historical figures, such as *King Richard*, actually exists, figures such as *King Arthur* are legends due in large part to the many stories that have been created about them. Legend also refers to anything that inspires a body of stories or anything of lasting importance or fame. The story is handed down orally but continues to evolve with time. Much of early literature began as legend told and retold in epic poems that were passed down orally originally, then at some point written down. These include masterpieces such as *the Iliad* and *the Odyssey*.

d. Fairy tales: a fairy tale may involve fairies, giants, dragons, elves, goblins, dwarves, and other fanciful and fantastic forces. Fairy tales may seem similar to folktales, but the main difference between fairy tales and folktales is that fairy tales involve magical and superficial events while folk tales depict the day-to-day problems and activities of humans. Fairy tales are mostly meant for children, while folk tales are meant for everybody. Although originally not written for children, in the most recent century, many old fairy tales have been "Disneyfied" to be less sinister and to appeal to kids. These stories have taken on lives of their own. In fact, many classic and contemporary books, such as *Cinderella*, *Beauty and the Beast*, and *Snow White*, are based on fairy tales. But read the original Grimm brothers' fairy tales, for example, and you'll be surprised at the endings and how they differ from the versions that you may have grown up with.

e. Fable: fictional stories that features animals, legendary creatures, plants, inanimate objects, or forces of nature that are anthropomorphised, and that illustrates or leads to a particular moral lesson, which may at the end be added explicitly as a concise maxim or saying. Two of the most iconic fables are *The Lion and the Mouse* and *The Tortoise and the Hare*.

f. Old wives' tale: a supposed truth which is actually spurious or a superstition. It can be said sometimes to be a type of urban legend, said to be passed down by older women to a younger generation. Such tales are considered superstition, folklore or unverified claims with exaggerated and/or inaccurate details. Rather than elaborate stories, these are more commonly handed down as advices such as "*Cold weather makes you sick*" or "*Avoid dairy when you're sick*." Old wives' tales often center on women's traditional concerns, such as pregnancy, puberty, social relations, health, herbalism and nutrition.

2.2 Folklore in Indonesian Local Culture

Folklore in any culture encapsulates precious cultural heritage that represent a culture's identity, and folktales are a major element of a nation's identity (Anderson, 1991). Folklore of Indonesia are known as "dongeng", and they are usually connected with mythology. Indonesian folklore reflects the diverse culture of Indonesia which consist of hundreds of ethnic groups who pass them down through storytelling, pantun, hikayat, children's chants, and many more. Examples of Indonesian folklore in various genres are:

Table 1. Examples of Folklore in Indonesian Local Culture

Genres in Indonesian Folklore	Examples of Story Titles
Myths	Kuntilanak
	Nyai Roro Kidul
	Rangda
	Sundel Bolong
	Wewe Gombel
Legends	Aji Saka
	Banyuwangi
	Danau Lipan
	Dewi Sri
	Lanun
	Lutung Kasarung
	Malin Kundang
	Minangkabau
	Parahyangan
	Roro Jonggrang
	Sangkuriang
	Sulanjana
	Watu Gunung
Folktales	Ande Ande Lumut
	Jaka Tarub
Fairy Tales	Bawang Putih Bawang Merah
	Timun Mas
Fables	Cenderawasih
	Keong Emas
	Leungli
	Sang Kancil

2.3 Folklore in Indonesian EFL Classroom Context

Folklore has been used by various researchers around the world in the context of English language teaching. Many studies showed that folklore in ELT can be used for a variety of specific purposes. Inphoo & Nomnian (2019) used Thai folklore to reduce high school students' classroom anxiety in speaking English. The study showed the students' anxiety in speaking the foreign language was successfully alleviated when their speaking activity was

linked to their local culture. In fact, the use of folk tale for their English drama activity promoted positive attitudes toward English communication in the classroom.

Other studies focused on tackling another typical problem in ELT, which is students' low mastery of vocabulary. In their classroom action study, Ismail (2019) found that reading local folktales can be a potential activity to improve the students' vocabulary. The study also clarified that English students' attitude are favorable toward folktales as vocabulary instruction because these stories offer them a chance to intermingle with the text emotionally and involve themselves personally. Muslimin et al. (2017) also tries to support students' vocabulary building by using local folktale. Instead of general English vocabulary, however, the study used an educational game activity to address the students' lack of vocabulary related to their local culture. Ibrahim (2021) also agreed with the role of folktales in the improvement of EFL students' vocabulary.

The awareness of one's local culture, in this case their folktales, has been threatened by the commercial entertainment brought by globalization. Anderson (2011) aptly summarised the situation as the EFL teacher's dilemma of whether to talk about folklore or Britney Spears. To plant awareness and hopefully cultivate interest for local culture's folktales among Indonesia's younger generation, Indonesian schools try to introduce traditional folktales in their school textbooks. English textbooks are notably included in this list so that they are still aware of their national culture while learning about the foreign language, and subsequently the foreign culture. Other than the goal of preservation, folklore provides cultural knowledge and moral lessons that all children need to understand and solidify their identity as part of a culture (Prastiwi, 2013). Using Indonesian folktales in English as teaching materials in the classroom of EFL helps not just the growth of students' cultural understanding and moral values, but even their linguistic and cognitive skills (Alim, 2011).

Moreover, learning English can simultaneously be a difficult and uninteresting subject for many students due to low degree of interest or skill in the foreign language, but Ismail (2019) found that folklore stories in EFL textbooks can be reading resources that engages students in emotionally involving themselves in the stories that embed their cultural identities. Using folklore in English textbooks can raise the curiosity of learners since the learning objects consist of stories that can make learners feel a sense of inclusion. However, not all kinds of folktales can be used for ELT. Fadhli (2020) stated that there are certain considerations must be taken to truly leverage folktales as an interesting lesson resource, namely the appropriateness of language skills required to understand the folktale, the level of learners' comprehension, the cultural content and the text size of the folktale.

Two questions are posed in this study: (1) *What kinds of local folklore are identified in English textbooks for secondary schools in Indonesia EFL context* and (2) *What ar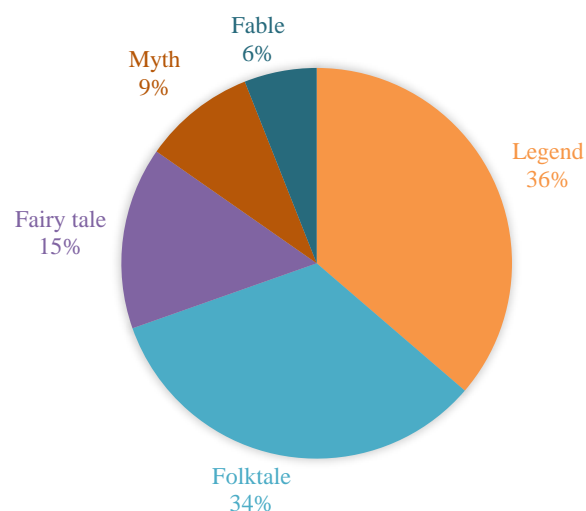e the dominant types of local folklore found in English textbooks for secondary school in Indonesian ELT context?* In line with the research questions, this study has two main concepts which are illustrated in the following figure.
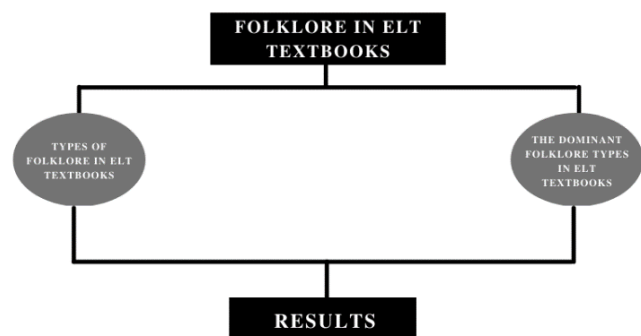
Figure 1. The Conceptual Framework

This study will explore the folktales grounded in local culture in Indonesian EFL textbooks to obtain information on the types of folklore and the dominant folklore in the textbooks published by Indonesia for the purposes of English language teaching.

3. Method

The research approach used in this study was qualitative research, which is a type of educational research where the researcher collects data of words and subjectively analyses the research object to determine the themes (Creswell & Poth, 2018). This study used the qualitative content analysis method to identify the folktales in English textbooks for secondary high schools in Indonesian EFL context. The content analysis was conducted "to systematically transform a large amount of text into a highly organised and concise summary of key results," (Erlingsson & Brysiewicz, 2017, p.94). In this study, the purpose of content analysis is to find out the folktales grounded from Indonesian local cultures within Indonesian EFL textbooks.

This content analysis was conducted on November-December 2021 in the context of cultural contents in English textbooks for senior high school in Indonesian EFL setting. The content analysis used two recording units, namely text and pictures containing the cultural elements in the selected books.

The resources of this study were the English textbooks used in secondary high schools, which include grade VII to XII. The textbooks were collected from various Indonesian school libraries and recommendations of school teachers. The English textbooks were selected due to the consideration of their common use and adequate sample taking (25-35%) from available textbooks published by popular Indonesian school textbook publishers. The total

resources are 5 Erlangga books, 2 Yrama Widya books, 1 Yudhistira book, 1 PT Tiga Serangkai Pustaka Mandiri book, and 1 Kemdikbud book.

To obtain the data, the researcher used two recording units consisting of text and pictures which contained or depicted folktales grounded in Indonesian local cultures. All the paragraphs and pictures related to local folktales were scanned, recorded and tabulated. The data collected was coded, classified and analysed by categorizing them into a list of identified folklore, described and interpreted. Then, the researcher calculated their frequencies and percentage (F:N x 100%) of appearances to determine the dominant folklore in Indonesian EFL textbooks

Qualitative research focuses on data trustworthiness to measure the validity of the research. The researcher combined evidence from different data sources (multiple and different Indonesian EFL textbooks) and the different types of data (texts and pictures taken from the textbooks). The researcher triangulated the data to ensure that the results will accurately portray what folktales are present and which ones are more dominant than other folktales in the EFL textbooks published and used in secondary high school level in Indonesia.

4. Results

This study collected data from EFL junior and senior high school textbooks published in Indonesia by taking pictures of the covers, front information page, and the pages of the chapters related to folktales. The total amount of books that the researcher could obtain is 10 books. The covers of each book are recorded in the Appendix, but all the relevant data is summarised in **Table 2**.

Table 2. Data of Indonesian EFL Textbooks Sorted by Year

Author	Year	Title	Publisher	Grade	Curriculum	Chapter related to folktale
Nur Zaida	2016	*Bright: An English Course for Junior High School Students*	Erlangga	VII	Kurikulum 2013 (Edisi Revisi) 2016)	I love Indonesian Folktales
Sarwoko	2016	*English on Target*	Erlangga	X	Kurikulum 2013	Chapter 8: Narrative texts: Legends
Th. M. Sudarwati, Eudia Grace	2016	*Pathway to English*	Erlangga	X	Kurikulum 2013 (Revisi)	Chapter 9: A Long Time Ago
Kenneth W. Ament, Rina Dwi Indriastuty	2017	*Interactive English*	Yudhistira	VIII	Kurikulum 2013 (Edisi Revisi) 2016)	No
Shyla K. Lande, Eka Mulya Astuti	2017	*Forward an English Course for Vocational School Students*	Erlangga	X	Kurikulum 2013 and KI-KD 2018	Chapter 8: Once Upon a Time
Siti Wachidah, Asep Gunawan, Diyantari	2018	*Bahasa Inggris: Think Globally Act Locally*	Kemdikbud 2018	IX	Kurikulum 2013 (Edisi Revisi 2018)	Chapter VII: Sangkuriang
Nur Zaida	2018	*Bright: An English Course for Junior High School Students*	Erlangga	IX	Kurikulum 2013 (Edisi Revisi)	Chapter 7: I Love Indonesian Folktales
Joko Daryanto	2018	*English in Use*	PT Tiga Serangkai Pustaka Mandiri	XII	Kurikulum 2013 (Edisi Revisi)	No
Debi Karmila, Ratna Juwita Ningsih	2019	*Bahasa Inggris*	Yrama Widya	VII	Kurikulum 2013 dan KI-KD 2018 PERMENDIKBUD NO. 37 TAHUN 2018	No

Otong Setiawan Dj., Supeni, Ratna Juwita Ningsih	2021	*Bahasa dan Sastra Inggris*	Yrama Widya	XI	Kurikulum 2013 (Edisi Revisi)	Unit 5: The characters in this short story are so unique

All the books were written and published according to the same curriculum (i.e., 2013 Curriculum) which means that the contents of all ten books can be compared. Of the ten Indonesian EFL textbooks, five are books used in junior high school level (2 on Grade VII, 1 for Grade VIII, two for Grade IX) and another five are used in senior high school level (three for Grade X one for Grade XI, one for Grade XII).

The researcher tried to see if Indonesian folktales are delivered in the EFL teaching across both junior high school and senior high school levels. After seeing the contents of the 10 books, this study found that Indonesian schools and English teachers do not teach students about folktales on Grades VII and VIII. Instead, folktales are included in the junior high school syllabus on the students' final year, namely Grade IX. From the three Grade IX textbooks, folktale is introduced on Chapter 8 or 9, which means this material is taught in the classroom at the end of the grade level. Units that are listed at the end of textbooks are often overlooked or taught within a few class sessions because the teachers would make sure that students focus on their exams.

Moreover, this study determined that folktales are included as part of the core units of Grades X and XI of the grades in senior high school level. However, in Grade X and XI, folktales were moved to the middle chapters of the books, which is Chapter 5, indicating that folktales were given more time to be learned in the classroom. In the Grade XII textbook, the Chapter 5 is still focused on literary works, but it is focused on teaching students to review movies and novels, while folktales are no longer part of the core unit in the final year of senior high school level.

Thus, this study eliminated the textbooks which do not include any chapters related to folktales, which are the two books for Grade VII (Karmila & Ningsih, 2019; Zaida, 2016), one book for Grade VIII (Ament & Indriastuty 2017), and one book for Grade XII (Daryanto, 2018). Therefore, the data of this study are six Indonesian EFL textbooks for Grade IX (Wachidah, Gunawan, & Diyantari, 2018; Zaida, 2018), Grade X (Ament & Indriastuty, 2017; Sarwoko, 2016; Sudarwati & Grace, 2016), and Grade XI (Setiawan, Supeni, & Ningsih, 2021).

4.1 The dominant types of local folklore found in English textbooks for secondary school in Indonesian ELT context

After identifying all of the local folklore, the researcher found that Indonesian EFL textbooks contain a total of 37 folklore stories across different genres. The second research question focuses on identifying the dominant types of local folklore. Based on the Table 3, content analysis on the 10 books revealed 37 titles of folklore stories grounded in Indonesian local culture. Calculating the frequency of the stories' genres, the researcher determined the dominant types of Indonesian folklore in EFL textbooks in secondary high school.

Figure 2. Dominant Types of Local Folklore in Indonesian EFL Textbooks

This study found that the most dominant type of folklore grounded in local culture in Indonesian EFL textbooks is "Legend" (N = 12). Following it is "Folktale" (N = 11), "Myth" (N = 2) and "Fairy Tale" (N = 5) and "Fable" (N = 3).

Figure 3. The Percentage of Types of Local Folklore in Indonesian EFL Textbooks

According to the results, the most dominant type of folklore genre in Indonesian EFL textbooks for secondary high school is legends (36,3%). The books include legends from Indonesia and other countries. The legends from Indonesia are Legend of Batu Bangga from Sulawesi central, Legend of the Keong Mas East java, Malin Kundang from West Sumatra, Sangkuriang from West Java, Kemaro Island from Palembang, Senua Island from Riau, and the last the Legend of si Pahit Lidah from South Sumatra.

Meanwhile, the legends from other countries found in this study are Islands of Magic from Azores, Pandora's box, King Midas and the Golden Touch from Phrygia, How the zebra Got the Stripes from Africa, and the last the Badger and the Magic fan from Japan.

4.2 Local folklore identified in English textbooks for secondary schools in Indonesia EFL context

4.2.1 Indonesian Local Legends

Legends are stories about events that happened in the distant past. Often it is not clear if the characters really existed or if the events really took place. Legends have often had embellishment over the years as they are retold. The original authors are usually not known because many people had a hand in shaping the stories over time.

Excerpt 1

This study found one text accompanied with a picture of the legend's origins, "Pulau Senua" from Riau Island. The story of Senua Island is a story about the origin of Senua Island which is located at the end of Tanjung Senubing, East Bunguran, Natuna, Riau Islands, Indonesia. Senua Island (Senoa) is the outermost island of Indonesia which is located in the South China Sea bordering the country of East Malaysia (North Kalimantan). The word senua in the local language means one body with two bodies. According to the story, the island which is known as the nest of the white swallow is the incarnation of a woman who is pregnant with two named Mai Lamah.

Excerpt 2

A couple of folktales were presented in a very long texts without any pictures. One of them is the Legend of "Si Pahit Lidah" from South Sumatra. The title is the nickname for Serunting, a prince. He is famous for having high supernatural powers, but it turns out that his magic can be defeated by his sister-in-law, Aria Tebing. The two of them fought over the golden mushroom that grew on the border of their fields.

Excerpt 3

"Batu Bagga" from Tolitoli, which is one of the names of districts in Central Sulawesi Province, although it is also claimed to be from South Sulawesi. In Tolitoli district, which is known as a producer of quality spices, there is a stone that is legendary among the local people. That said, the stone is the incarnation of a bagga boat (sailing boat), so it is called the bagga stone.

Excerpt 4

The Legend of "Keong Mas" from Java. It is about a princess magically transformed and contained in a golden snail shell. The folklore is a part of popular Javanese Panji cycle telling the stories about the prince Panji Asmoro Bangun and his consort, princess Dewi Sekartaji.

4.2.2 Indonesian Local Fokltale

A folktale is a story passed on verbally and not recorded in writing. Therefore, it is often partly modified by consecutive retellings before being written down or recorded. Folktale includes legends, fables, and fairytales. Many folktales involve mythical beings and magical transformations.

Excerpt 5

"Cindelaras" from West Java. This story tells about Cindelaras, a boy descended from a king who was born in the forest. Cindelaras has an unbeatable rooster.
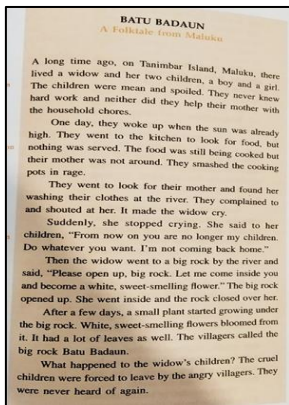
Excerpt 6

"Batu Badaun" from Maluku. Otherwise also called "Batu Badaong" or "Batu Berdaun", it is about a large leaf-shaped rock located on top of a hill. The stone has a mouth that can open and close again and can swallow anyone. Once upon a time, the leafy stone swallowed a grandmother.

Excerpt 7

"Pesut Mahakam" from Kalimantan. Pesut is the incarnation of two small brothers who were abandoned by their father until they turned into porpoise fish, which is widely known as the Mahakam pesut. The Kutai people call this 'incarnation' with pesut or tidal, while people in the interior of the Mahakam call it bawoi.
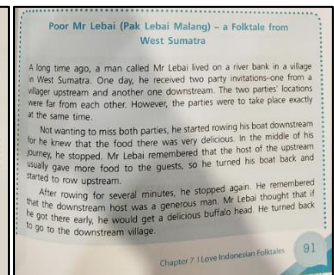
Excerpt 8

"Pak Lebai Malang" from West Sumatra. Lebai Malang is a funny story that tells of a lebai who changes his mind due to greed. Because of his greed, he experienced a series of misfortunes. This literature was first recorded in Perak, Malaysia in 1908.

4.2.3 Indonesia Local Myths

Usually of unknown origin and at least partly traditional, that ostensibly relates actual events and that is especially associated with religious belief. myths are very minus, from 10 books there are only 2 titles.
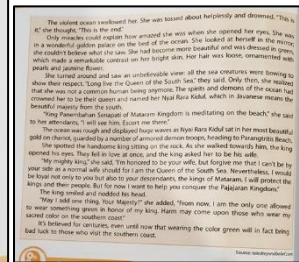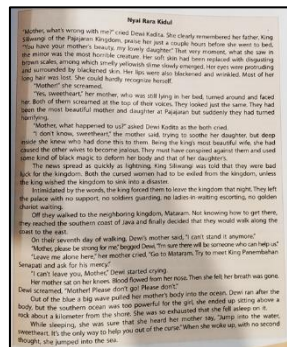
Excerpt 9

"Nyai Rara Kidul" from Java. The name belongs to an Indonesian Goddess of the sea. She is the Queen of the

Southern Sea (Indian Ocean) in Sundanese and Javanese mythology. In an older Sundanese folklore, she is a beautiful princess named Dewi Kadita who comes from the Sundanese kingdom of Pajajaran. According to Javanese beliefs, she is also the mythical spiritual consort of the Sultans of Mataram and Yogyakarta, beginning with Senopati and continuing to the present day.

Excerpt 10

This study found that one book presented one myth with just a picture and title, "Kebo Iwa" from Kerajaan Bedahulu, Bali. Kebo Iwa was one of the Balinese military commanders during the reign of Prabu Sri Asta Sura Ratna Bumi Banten in the early 14th century. Another name for Kebo Iwa is Kebo Wandira or Kebo Taruna which means a virgin buffalo. At that time, the names of certain animals such as kebo (buffalo), elephant, mahisa (bull), many (goose) were commonly used as honorary titles, especially in Bali or Java.

4.2.4 Indonesian Local Fairy Tale

Fairy tales usually tells a story of characters such as peasants, witches, and royalty, and are set in places such as castles, villages, and forests. Usually, they feature good characters against evil ones. However, Fairy tales do not always have moral lessons to teach readers. While many characters achieve happy endings through wits and kindness, many foolish and unfortunate ones do so through a stroke of luck.

Excerpt 11

The data also showed a long text and a picture depicting "Timun Mas" which is a fairy tale from Java. Timun Mas or Timun Emas tells the story of a brave girl that tries to escape and survive from an evil green giant that tried to catch and eat her.

Excerpt 12

Another fairy tale entitled 'The Enchanted Knife' is from Serbia written by Andrew Lang, which tells the story of a young man who seeks to marry the princess. Her father sets him an impossible task to perform before he will grant the suit - but with the aid of the cunning princess and a magic knife, the youth is able to win his bride.

4.2.5 Indonesian Local Fable

Fables are stories that tell the lives of animals that behave like humans. Fables are fictional or imaginary stories. Sometimes fables include minority characters in the form of humans. Fable stories are also often called moral stories because they contain messages related to morals.

Excerpt 13

"Sura Shark and the Baya Crocodile" is about the City of Surabaya, Java. The tale involves a shark and a crocodile called the Sura Shark and the Baya Crocodile. Both are equally strong, equally agile, equally intelligent, equally vicious and equally greedy. In this fierce battle, Baya got Sura's bite at the base of his tail on the right. Furthermore, the tail was forced to always bend to the left. While Sura was also bitten by his tail until it almost broke, then Sura returned to the ocean. Baya is satisfied that he has been able to defend his territory.

Source: http://www.kidsworldfun.com/images/short_stories_lionandmouse3.jpg downloaded on May 27, 2014 at 10:03 AM.

Excerpt 14

In the African Serengeti, a tiny mouse accidentally disturbs a lion from his rest. To the mouse's surprise and delight, the lion decides to let her go free. Later, when the lion is caught in a poacher's net, the mouse nibbles through the rope and, returning the favour, sets the lion free.

The researcher analysed all the pages in the chapters on folktales to identify all the titles that the books explicitly mention. The researcher also noted how the textbooks classify the titles that they include in their folktale chapters to know if textbooks distinguish the genres of folktales, namely myths, folktales and fairy tales, legends and fables.

5. Discussion

This study presented findings of folklore grounded local culture in the EFL textbooks of secondary high school level. The first research question of this study is, "What kinds of local folklore are identified in English textbooks for secondary schools in Indonesia EFL context?" This study collected 10 books, which consisted of five textbooks from junior high school levels and another five from senior high school level were examined. Moreover, five of the books were published by the publisher Erlangga, two from Yrama Widya, one from Yudhistira, one from PT Tiga Serangkai Pustaka Mandiri, and one from Kemdikbud. This study found that only six textbooks contained book chapters which are focused on narrative stories, however only the EFL textbooks for Grade IX, X, and XI presented folklore stories grounded in Indonesian local culture. After conducting a content analysis on the textbooks, this study identified five genres of folklores, which include 12 legends, 11 folktales, 2 myths, 5 fairy tale and 3 fable.

The second research question is, "What are the dominant types of local folklore found in English textbooks for secondary school in Indonesian ELT context?" Based on the findings, local legends are the most dominant type of folklore in Indonesian EFL secondary high school textbooks. According to Upa & Mangalik (2018), Indonesia's implementation on the national agenda of utilizing local wisdom into the teaching process is inconsistent because many teachers do not pay a lot of attention to it. However, this study's findings at least revealed that Indonesia's curriculum emphasises the importance of teaching students the local heritage of the places that they were born to. Indonesia is well-known for its diversity of local culture and local wisdom, and the utilization of local wisdom into the teaching process has been a national agenda in Indonesia's curriculum. According to Prastiwi (2013), Indonesia is preserving the local cultural knowledge as a means to foster the spirit of Unity in Diversity [Bhinneka Tunggal Ika], Indonesia's national motto, by integrating Indonesian folklore in English language classrooms.

This study's findings contribute to the field of studies on Indonesia's research on folklore and local wisdom in general. A significant majority of past studies have mostly focused on examining students' English skills rather than the local folklore themselves. For example, Mantra & Kumara (2018) carried out a classroom action research to improve students' reading comprehension after using Indonesian folktales, finding significant improvement. Nyoman & Gana's (2018) classroom action research also found that folktales can be a meaningful cultural and linguistic resource to improve students' reading skills. Another classroom action research by Ismail (2019) also found that folktales can increase students' vocabulary, thereby improving their reading comprehension. Novayasri (2019) stated that Indonesian students, particularly children, prefer the joy from reading literature stories such as folktales rather than school textbooks. Zein et al. (2019) asked Indonesian students to write narrative texts under the theme of folktale and revealed that students still have many incomplete linguistic features and structure of narrative text in their writing pieces. Using folktales as a topic of conversation also improves Indonesian students' speaking skills (Mantra & Maba, 2018). Asiuh (2019) similarly found that local folktale based English Materials were effective to be used as learning materials for improving Indonesian students' speaking skill.

The same focus on students' learning outcome is reflected in the research of folklore in ELT in other countries. Kumari & Khan (2019) discussed that using children's literature including folktales can advance both Indian children's and adolescents' English learning. Ibrahim (2021) interviewed teachers from 60 schools in Iraq and found that teachers consider folktales and short stories have an important role in the pedagogy to improve students' vocabulary. Flores (2020) showed how folktales can get students to be familiar with extensive reading, thereby improving their fluency in reading.

Based on what can be found in the current literature of folklore in ELT, there seems to be a dominant focus on the outcome of folklore-based instruction (Pardede, 2021). This present study contributed by presenting results on the folklore embedded in the ELT instruction. Just from six Indonesian EFL textbooks, the government included folktales from almost every island and major cities in Indonesia, including Riau, South Sumatra, North Sumatra, West Sumatra, Palembang, Jambi, West Java, Yogyakarta,

Bali, Sulawesi, Maluku, and Kalimantan. The diversity of the stories' origins in the books indicates that folklore emphasises an awareness of other cultures within the country. This is in line with Lwin (2015) who found that folktales can be significant in improving students' cross-cultural awareness. More intrinsically, folktales are hailed as excellent ELT material because it conveys thematic elements which are profound for humanity as it includes moral lessons, values, misconduct, admonition and deceit (Flores, 2020; Rahman, 2017). The gender themes in folktales can even be used to encourage students' critical thinking skills and understanding of gender notions (Masykuroh, 2020). With the acknowledgment of many previous studies' research on how folktales have been improving Indonesian students' reading skills and this study's findings on how numerous and diverse the genres and origins of folktales present in EFL secondary high school textbooks, this study concluded that Indonesia is succeeding in carrying out the national agenda of preserving students' cultural awareness and local wisdom through the teaching of folktales in ELT. Replication of this study on a larger scale may also offer a more comprehensive look on how different regions or provinces highlight cultural diversity.

Limitations of this study are clear enough from its choice of methodology: content analysis could only reveal the surface reality of how folktales are included in the official artefact of the educational system. How they are integrated and used in the classroom are not revealed, although these were not the aim of this study since previous studies have presented holistic data of its role in EFL classes. Results of this study implies an additional question: to what extent does inclusion of folktales in the curriculum (e.g., textbooks) serve the national agenda of cross-cultural awareness? In contrast to the plenty of evidence of how folklore can enhance targeted skills in EFL context in small- or local-scale classes, there is scarce empirical evidence of whether such practices truly increased students' cross-cultural awareness in the long-term, such as whether the use of these folklore encourages students to seek out more knowledge related to the cultural origins of these folklore stories.

6. Conclusion

This study investigated the folklore grounded in local culture in EFL textbooks of secondary high school level. The content analysis of the data identified five genres of folklore in the books, namely legend, folktale, myth, fairy tale and fable. The findings also revealed that the most dominant types of local folklore in the textbooks are legends, followed by folktales. Moreover, all the folklore stories covered the cultural heritage of nearly every island and major city in Indonesia. Including other countries such as Vietnam, Serbia, German and Japan. Therefore, this study concluded that Indonesia is succeeding in carrying

out the national agenda of preserving students' cultural awareness and local wisdom through the teaching of folktales in ELT, based on the findings of many previous studies on how folktales have improved Indonesian students' reading skills and this study's findings on how numerous and diverse the genres and origins of folktales present in EFL secondary high school textbooks. The results of this study are useful to support and enrich cultural elements integrated in English textbooks particularly the for the teaching of folklore in Indonesian EFL classrooms.

This study's findings can be very useful for secondary school English teachers so they can further accentuate the importance of intercultural and cross-cultural awareness of the students' heritage. Moreover, this study can also be useful for future researchers who wish to investigate the integration of folklore in ELT, particularly in making them aware of the prevalent classroom action research and highlighting the need for more diverse methodologies to be used to reveal new insight.

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