

Mandar Culture-Based English Education

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ABSTRACT

The purpose of this article is to describe a model of English language learning based on Mandar culture. Descriptive method was used in this study, the aim of it to describe a contextual learning model so the students are able to speak English and still preserve Mandar culture. The purposive sampling technique was used to determine the sample of the research, all of the students of English Education Program in 2016 academic year. Data were collected by using observation technique, questionnaire and documentation. This study described about English language learning based on Mandar culture. It was a process of language learning combined with local culture, namely Mandar culture. This study incorporates elements of Mandar culture in the learning process with the aim that students can understand and preserve their own culture and can add their English vocabulary. There are six Mandar cultural themes in Mandar culture-based language learning, namely *malatigi* (Mandar customary ritual on the night of marriage), *mandarese marriage*, *sayyang pattuddu* ', *sayyang-sayyang*, *fisherman party (Sandeq)*, and *panette'* (making Mandar silk sarong). Applying Mandar cultures in English language learning can improve English language students and the students can preserve Mandar culture and increase student interest and critical thinking skills.

Keywords: *English language, Mandar culture, English education*

BACKGROUND

In Indonesia, some of its people have made English as second language and Indonesian as a mother tongue language, and some of them make English as mother tongue and Indonesian language as second language. Since toddlers their children are introduced or taught English, so the children are able to speak English well even though they have not received in formal education.

Families as primary educational environments have taught and familiarized their children with English in communicating. Basic vocabulary in English is known and able to pronounce well and correctly, and when they enter formal educational like kindergarten then the children are able to communicate briefly in fluent English. While the curriculum is in kindergarten, still at the stage of introducing letters and spelling English letters.

It is different case of conditions in small towns or areas far from major cities, such as Majene district of West Sulawesi province. In this area such as Majene far from the capital of the province, English is not as a second language or mother tongue but as a foreign language and Indonesian is second language while Mandar language is a mother tongue. In the daily life of Majene people use Mandar language as the main

communication tool. Indonesian is used in formal events or activities only, and English is hardly ever used in communicating.

Basically there is no difference for the people who exist in big cities and in small towns like Majene in terms of learning English. It's just that there are some limitations of the aspects of facilities and infrastructure of learning support, as well as the living environment that becomes an obstacle in introducing English. Aware of the importance of learning the International language namely English, the government instructs schools to include English in the curriculum as local content. This is a government effort to introduce English from an early age to the next generation of the nation.

Teaching English to the young learner is not easy, teacher must teach basic vocabulary such as things in the bad room, family, garden, colour, number, and alphabet. Nowadays, there are many media and methods can be used by the teachers in teaching English as a foreign language.

Mastering the English language is a must for students of English Education Program of University of West Sulawesi, because mastery of vocabulary that many support to master the four skills in English, namely reading, writing, listening and speaking skills. But that does not mean that learning English makes us to leave our local cultural values and follows and accepts foreign cultures or the western world. Studying the language of an area then indirectly also learn about the culture because the language is closely related to culture. Both of these will make learning English complicated and complex because the learner should focus his attention on two things, among them (1) knowledge of English (language); (2) learning complex foreign culture and need not be given extra attention by learners to improve the competence of English.

Now this local cultural wisdom began to be neglected. Though local culture is the root of national culture, and the values contained in it loaded with teachings of kindness. The removal of local culture resulted in the loss of the joints of the Indonesian moral and the identity of the nation. It also leads to many different cultures claimed by other nations. It is important for Indonesian citizens to preserve local culture and be able to master English well. The issues that become the focus of the article are: 1) How is the application of Mandar culture based English language learning in the vocabulary of English Education Program of West Sulawesi University ?, 2) How important is the application of vocabulary learning based on Mandar culture?

REVIEW OF LITERATURE

English Learning

Learning English is a process that takes time and practice. Krashen (2006) recognizes that vocabulary acquisition requires constant repetition in order to effectively learn vocabulary. Learning English vocabulary by spending time studying or memorizing such grammar is not an effective and efficient way.

Harmer (2009) states that everyone has two types of vocabulary as follows: 1) an active vocabulary, words commonly used when communicating amounting at about 5,000-10,000 words. 2) passive vocabulary, words are known vaguely, but not sure of meaning. It is usually never used either in the context of speaking or writing, but only knowing that because of having heard or seen the vocabulary. Active vocabulary consists of words

used in conversation and writing. passive vocabulary consists of words that are not commonly used but can be understood.

English learning today tends to embrace a model of constructivism learning. It can be seen from the implementation of the curriculum, this model is highly prioritizing the mastery or competence of students on the subject matter contained in the text reading. Students are taught to be more independent and able to foster self-confidence and be able to make concepts about lessons and make conclusions about what has been learned. Lecturers teach new things by utilizing the initial ability of students (prior knowledge) to facilitate them in understanding the new concept.

Learning is designed by lectures so that students are able to build self-confidence, asking question, consult with lectures without feeling any gap (Utomo Dananjaya, 2012). Constructivism learning can provide satisfactory results to graduates, but in relation to culturally-language English learning, this model is not yet appropriate. To overcome this problem, contextual learning is one of the more appropriate models applied in relation to contextual English language teaching. Contextual learning is based on four educational pillars launched by UNESCO, that is learning to do, learning to know, learning to be, learning to live together (McGrath, 2008), Learning to do is intended to empower learners to be willing and able to enrich learning experience. Learning to know is a learning process designed by intensifying the interaction with the environment both physical, social and cultural environments so that learners are able to build understanding and know of the world around it. Learning to be is a learning process that students are expected to build their knowledge and confidence. Learning to live together is that learning is directed more toward the effort to shape the personality to understand and recognize diversity so as to generate positive attitudes and behaviors in responding to differences.

Contextual teaching learning (CTL) model is very potential to be implemented in English language learning because by providing English learning by their own mediated culture, students will be able to understand and master the knowledge or language component of knowledge easily. CTL is an educational process that aims to motivate students to understand the meanings of learning materials they have learned by linking them to the context of their daily lives (personal, social and cultural contexts) so that students have the knowledge or skills that can be flexibly applied or transferred from one issue or context to another problem or context.

CTL is a holistic learning process, it aimed to help students to understand the meaning of teaching materials by relating them to the context of their daily lives (personal, social and cultural contexts), so that students have dynamic and flexible knowledge and skills to actively construct themselves his understanding (Sharon, 2011). Students will not waste a lot of energy thinking about the concrete form of vocabulary. Students will find it easier to make sentences with any formula and easy to verbalize the sentences. Reading, listening and writing skills will also be felt more easily. This will be inversely proportional to their level of achievement if the English learning is done by using textbooks that contain elements of foreign culture.

Mandar Culture Wisdom

Mandar is an ethnic unity residing in West Sulawesi. Mandar people know social coating. As a once-royal society, they recognize three social layers, the upper layers consisting of

the aristocratic class (Todiang Laiyana), the common people (Tau Maradika), and the slave lining (Batua). The nobility class has the title of nobility that is Daeng for the "royal aristocracy" and Puang for "noble adat".

Mandar is a language as well as one tribe in Indonesia. Mandar language is a system that can not be separated from the cultural system (Ahmad, tt.). In addition to Mandar as one element of culture, language is also a container elements of vocal culture, so that language can be used as a means of communication by humans.

Mandar culture is a social system consisting of ideology system, social system, technology system, and linguistic system (Smith in Ahmad, tt.). From that opinion can be cited that Mandar language is one element of culture but also language as a means of social interaction and as a symbol of cultural systems. According to Irwan Abdullah (2007), culture has three forms, namely ideal culture, social system, and physical culture. Ideal culture is a form of culture as a complex of ideas, ideas, values, norms, rules, and so on. The social system is a form of culture as a complexity of patterned behavior activity of humans in society. Physical culture is a form of culture as objects of human works.

Mandar has a wide variety of cultures, among them the traditional house of Mandar tribe called Boyang, customary festivals such as Sayang Pattu'du (Kuda Menari), Passandeq (Sailing over the sea with sandad outrigger), Mandar customary ceremony, "mappandoe 'sasi" take a bath). Typical foods include Jepa, Pandeangang Peapi, Banggulong Tapa, etc.

RESEARCH DESIGN

This research uses quantitative method with descriptive approach. This research was conducted for one year, and implemented at University of West Sulawesi which is located in Tande Timur Subdistrict of Sub District of Banggae Timur Majene Regency. In sampling, the technique was used by the researcher is purposive sampling technique, by choosing one class of 35 people from the total population of 105 people. Research instruments are observation, questionnaire and documentation. The purpose of the analysis in this study is to narrow down and give limitations on the findings to become a regular data and increase the validity of the data itself. In this research, the technique of analysis used is descriptive technique by using inductive.

RESEARCH RESULT

The data in this study were obtained from the results of observation guidelines and answers to the research questionnaire. Questionnaire was given to the 2nd semester students of English education program who programmed the vocabulary subject 2. Data collection using observation and questionnaire was conducted from March to June 2017. From the observation results obtained the description of the implementation of English language learning process based on Mandar culture. Mandar-based English language learning is a process of learning foreign languages combined with local culture, in this case is the Mandar culture. In this study incorporates elements of Mandar culture in the learning process with the aim that students can understand and preserve their own culture and can add the English language.

At the first meeting the students formed a group of 6 (six), and each group was given the task of a mandarin cultural item. First group was given a theme about mallatigi (ritual

adat Mandar on night of marriage aqad), second group got marriage, third group got theme of sayyang pattuddu '(ceremony of al-qur'an ceremony), fourth group got theme sayyang-sayyang, fifth group got the duty of a fisherman party (Sandeq), and sixth group got the panette' theme (making a Mandar silk sarong).

Each group is required to cover and collect information on these themes and make a project in the form of a video then explain in English. Each time a student meeting will present the project's results in front of the class then discuss it in English, after which each student is required to make a list of English they had just learned. After the process of presenting the culture and the discussion is completed, the lecturer of course subjects will explain the English teaching material that is related to the Mandar culture which had been discussed at each meeting. At the eighth meeting, each student was asked by lecturer to memorized list of vocabulary that they made.

Based On the results of observation shows that when the learning process takes place students focus attention on learning, students also carry out the task as soon as possible, and his movements serious attention to teaching materials. In addition, student interest in the lesson is very high, this is evidenced by the radiant faces of students, students do not feel bored, and they look fun / enjoy doing the task. Students are also active during the learning process, if not obviously want to ask, immediately answered when asked, and noted the important things primarily make a list of English language vocabulary.

Students are also very enthusiastic in learning, it is seen from entering the room with immediate and timely, students forget the time, the lesson is still learning, and seems ready to receive teaching materials. The atmosphere of learning is fun and the class sounds crowded, the students reply, and each completed the task students look happy. The state of orderly learning, for students who want to ask raised hands, students remind each other if other students are negligent. Implementation of learning is also smooth, no students who make the act so disrupt the learning process, and not seen any activities stopped until the lesson is completed at the time specified.

In addition to the results of the above observations, also described respondents' answers about learning English based Mandar culture as follows:

At the time of the learning process took place students focused attention on learning, students also perform the task as soon as possible, and their movements seriously pay attention to teaching materials. In addition, students' interest in the lesson is very high, this is evidenced by the radiant faces of students, students do not feel bored, and they look fun / enjoy doing the task. Students are also active during the learning process, if not obviously want to ask, immediately answered when asked, and noted the important things primarily make a list of English language vocabulary.

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In addition to the results of the above observations, also described respondents' answers about learning vocabulary based Mandar culture as follows:

In the first questionnaire answer indicates that all students were happy to learn English vocabulary with the details of 82.8% of students voted strongly agree and 17.2% chose to agree, and none of the students chose disagree or disagree, this proves student interest in learning vocabulary English is very enthusiastic.

In the answer of questionnaire 2nd shows that all the students were happy to follow the English (Vocabulary 2), there were 85.7% of the students voted strongly agree and 14.3% of the students opted to agree, and nobody chooses the categories of the answer less agree and no agree. This means that all students of English education programs have a high level of enthusiasm for the vocabulary 2 course, and they have great hopes to improve their English vocabulary.

In answer questionnaire 3rd shows that most of the students interested in listening learning material of English language vocabulary based on Mandar culture. It can be seen from the percentage of answers selected by the students, there were 57.1% of the details voted strongly agree, 40% chose to agree, while 1 student chose less agree with the percentage of 2.9% and no student chose the category of disagree.

In the fourth questionnaire results show that in general the students find it easier to understand the material learned through the learning of vocabulary based on Mandar culture compared with conventional learning. This was evidenced by the existence of 14.3% of students who voted strongly agree and 68.6% of the students chose to agree. Approximately 17.1% of students chose less agree, which means 6 students feel that not too easy to understand the material through vocabulary learning based on Mandar culture. The fifth results show that all students were aware that their English vocabulary was accelerating through the learning of culturally based vocabulary. With the details of 34.3% of the students chose the category strongly agree and 65.7% chose to agree, and no student chose the answer category less agree and disagree. It can not be denied that although in table 5.5 there are 17.1% of students who feel not too easy to understand the material presented but their English vocabulary still improved.

In the sixth questionnaire results indicated that most students felt that apart from learning about the mandarist cultural vocabulary, they also learned Mandar culture. This can be seen in the percentage of the choice of category of students, that is 60% of students voted strongly agree, 37.1% who voted agree. While 2.9 who chose not to agree.

In the results of seventh shows that some students can understand the history of Mandar culture through learning English vocabulary, there are 37.1% of students voted strongly agree and 48.6% who voted in favor. While some of them there were 14.3% feel less know the history of Mandar cultures through learning vocabulary based on Mandar culture.

The result of the eight questionnaire shows that there were 5.7% of students chose strongly agree and agree on learning vocabulary based on Mandar culture is not able to develop students' critical thinking ability. But more students who chose less agree not

even agree on the above statement, there were 54% and 34.3% of students who developed critical thinking skills at the time of learning process vocabulary based on Mandar culture. This is also seen in the results of observation, where students respond faster when they get something that they think is wrong or not in accordance with what they understand.

The ninth questionnaire data shows that most of the students assumed that the learning of vocabulary based on Mandar culture could enable students in class or group discussion, there were 31, 5% chose strongly agree and 51.4% chose to agree, this was in line with the observation result during the process learning takes place group discussion and class discussion is very lively. Nevertheless there are students who are not very active in group discussions and class discussions there were 14.2% and 2.9%, but they still listen well.

The result of questionnaire number ten shows that 2.9% of students find it very difficult to interact with friends in the learning process of vocabulary based on Mandar culture, and 5.7% who find it difficult to integrate to fellow students during the learning process. While 42.8% less agree and 48.6% of students do not even agree. This means that most students find it easy to interact with other students when the learning process takes place.

The number eleven of questionnaire data shows that most of the students are motivated to seek data / information from various sources on Mandar culture, with riciannya: as many as 40% who strongly agree and 54.2% agree. But there are also students who feel unmotivated to find data / information about Mandar culture as much as 2.9% each who do not agree and disagree about the statement.

The result of questionnaire number twelve indicates that discussing culture is not boring, as much as 68.5% of students do not agree with discuss Mandar culture is very boring, 28.5% choose less agree. However, 2.9% are bored when discussing Mandar culture. The observational data also shows that the learning of vocabulary based on Mandar culture is very interesting for the students.

Thirteen questionnaire results indicate that the learning of English vocabulary was compatible with Mandar culture, the combination of both of which is discussed in Mandar as culture but the language used is English, so that many students get new vocabulary, as much as 77.1% of students who disagree about Mandar culture are not compatible with vocabulary learning and 2.9% of students believe that learning English vocabulary is not suitable for integration in the learning process.

The fourteenth number questionnaire data shows that many students agree to learn about local culture including Mandar culture, but there are also 2.9% who do not agree to study Mandar culture. Students who strongly agreed to study the culture of the Mandar as much as 82.8% and agreed as much as 14.3%. Those who agree to study Mandar culture intend to preserve local cultures.

The data from questionnaire number fifteen indicates that there were students who have difficulty doing independent tasks by making a list of English vocabulary related to Mandar culture, as many as 5.7% of the students who feel it. However, many students who disagree with the above statement are as many as 48, 5% and those who disagree are as many as 45.8%. They are even very easy to make a list of English vocabulary during the Mandar culture-based learning process.

The result of the student's answer, it can be concluded that with the application of learning English vocabulary based on Mandar culture, in addition to increasing the English vocabulary, students can also know and preserve Mandar cultures and increase students' interest in learning and critical thinking skills.

CONCLUSION

1. Learning English vocabulary based on Mandar culture is a process of learning foreign language combined with local culture, in this case is Mandar culture. This study incorporates elements of Mandar culture in the learning process with the aim that students can understand and preserve their own culture and can add their English vocabulary. There are six Mandar cultural themes in this research, namely mallatigi (mandar customary ritual on the night of marriage aqad), Mandar marriage, sayyang pattuddu '(al-qur'an khatam celebration), sayyang-sayyang, fisherman party (Sandeq), and panette '(making a Mandar silk sarong).
2. The application of learning English language vocabulary based on Mandar culture, in addition to increasing the English vocabulary, students can also know and preserve Mandar cultures and increase students' interest in learning and critical thinking skills.

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