CHAPTER I
INTRODUCTION

A. Research Background

Culturally responsive learning theory aims to prepare teachers to be more sensitive to cultures and to place cultural knowledge as the basis for educational planning. In Indonesia, the application of culturally responsive pedagogy is carried out by fostering a teacher's appreciative attitude towards the existence of local culture, making creative adaptations to local culture, so that it can be implemented properly in all applicative actions of teachers when carrying out their teaching duties.[1] Cultural integration in learning most common English what the teacher does is instilling high value. Teachers try to introduce and familiarize students to behave according to noble values. Introduction to culture of manners, usually the teacher does it in sentences, text, and dialogue. In some countries the integration of Culturally Responsive Pedagogy (CRP) on the teaching and learning process shows some differences. In Indonesia the application of cultural responsiveness teaching in English learning is by teaching 'greeting material' which is spoken in 3 languages, namely English, Indonesian, and Javanese. Then, one of the teachers applied out of school learning to Borobudur Temple in an effort to integrate culture in learning English. There students are asked to practice speaking skills, namely by explaining the history of Borobudur Temple using English.[2] In the United States, cultural responsiveness based on language education is implemented through cultural teaching, providing guidance to students on cultural learning, and collaborating between cultural teaching and language education.[3]

Language and culture are related to each other because they function as a tool to reflect the cultural values of the society in which the language is used, such as the beliefs, attitudes and world views of the speakers. In addition, language is also used to express cultural

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[1] Al Musanna, *"Artikulasi Pendidikan Guru Berbasis Kearifan Lokal Untuk Mempersiapkan Guru Yang Memiliki Kompetensi Budaya [Article of Teacher Education Based on Local Wisdom to Prepare Teachers with Cultural Competence],"* page 331.

[2] Dinar Azizah, *"Implementasi Pembelajaran Bahasa Inggris SD Berbasis Budaya di Yogyakarta ["Implementation of Culture-Based Elementary English Learning in Yogyakarta],"* page 14, accessed July 18, 2022.

[3] R. Michael Paige et al., *"Culture Learning in Language Education: A Review of the Literature,"* n.d., page 43.

reality to others.[4] Educational institutions have a very important role in the development of students abilities to have knowledge, attitudes and act in facing the reality of a progressive and just life based on multicultural differences. Multicultural education is a process of developing all human potentials that respects differences as a consequence of cultural, ethnic and religious diversity. Culturally Responsive Education as an effort to create multicultural education. In fact, many riots and conflicts that occur are caused by differences in nationality, ethnicity, race and religion, this makes a serious issue in the educational process in implementing culturally responsive pedagogy.[5]

Religious discrimination for minority like Sapta Dharma already happened, the example that can be seen is from religious discrimination is that students who are religious in *Sapta Dharma* have not received their religious education at school, they are still taking lessons from other religions or leaving class during religious lessons. In response to this, the *Sapta Dharma* religious community decided to organize independent education outside of school. In Indonesia, there are only 6 religions, but there are many religions or other beliefs that are not recognized. This of course makes students from other religions feel discriminated against because there is no religious education at school.[6]

Conra D. Gist, the conceptualization of culturally responsive teacher educators consists of the dispositions, knowledge, and skills that teachers can use in the classroom to foster meaningful learning experiences.[7] AnnMarie Alberton Gunn and James R. King, teachers must have a decent experiential base to continue deepening awareness of cultural diversity. In addition, teachers not only have insight into culture, but also provide practice in respecting cultural differences in their students.[8] The results of Indonesia's research conducted by Gita

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[4] Muh.Nur Arifin, "*Hubungan Budaya dan Pengajaran Bahasa[Relations between Culture and Language Teaching]*," 2018, page 5.

[5] Agus Munadlir, *"Strategi Sekolah Dalam Pendidikan Multikultural[School Strategy in Multicultural Education],"* Jurnal JPSD (Jurnal Pendidikan Sekolah Dasar) 3, no. 1 (November 23, 2016): page 114–30.

[6] Ica Dwi Nur Haliza and Ica Dwi Nur Haliza, *"Diskriminasi Hak Atas Pendidikan Agama Bagi Penghayat Sapta Darma di Kediri [Discrimination on the Right to Religious Education for Sapta Darma Adherents in Kediri],"* (Universitas Gadjah Mada, 2019), page 33.

[7] Conra D. Gist "Culturally Responsive Pedagogy for Teachers of Color: The New Educator: Vol 13, No 3," 2022, page 4.

[8] AnnMarie Gunn et al., *"(PDF) Using Empathic Identification as a Literacy Tool for Building Culturally Responsive Pedagogy with Preservice Teachers,"* page 181–82.

Dwi Jayanti concluded that, education and culture are interrelated with each other, for this reason, culturally responsive pedagogy can make students character better and provide a positive response to a difference.[9]

Previous research only focused on the general understanding and purpose of Culturally Responsive Pedagogy. While this research will focus on the perceptions and ways of teachers in implementing CRP in theory and practice. Related to the many multicultural cultures that have entered Indonesia, as a teacher, especially EFL (English Foreign Language), they can teach positive responses to face this era of globalization, as well as good behavior so that they can respect each other. This research aims to find out positive ways to deal with foreign cultures that enter Indonesia. The current research want to give recommendation that it is hoped that there will be no more cultural, racial, ethnic, or religious discrimination in the future.

CRP is not only focused on culture and academia, but the implementation of political education through citizenship education is one of the ways to increase students political awareness. Democratic political culture can be done by playing an active role in school activities, participating in student organizations and providing education about being good citizens in participating in political life.[10] Political awareness is a condition in which a person understands that he will place his rights and obligations as a good citizen, where political awareness is influenced by factors of knowledge, understanding, attitudes and actions.[11] The need for political socialization is to provide an indication of general learning outcomes about democracy and fostering the nature of nationalism, the nature of nationalism can be done by providing knowledge to students about state symbols, flags, and even singing the national anthem during

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[9] Gita Dwi Jayanti et al., *"Pelaksanaan Pendidikan Tanggap Budaya Di Ruang Kelas Bagi Anak-Anak [Implementation of Cultural Responsive Education in Classrooms for Children]," | ZAHRA: Research and Tought Elementary School of Islam Journal,"* page 8.

[10] Suharno et al, *"Pelaksanaan Pendidikan Politik Melalui Pembelajaran Pendidikan Pancasila Dan Kewarganegaraan Untuk Meningkatkan Kesadaran Politik Siswa | Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan [Implementation of Political Education Through Learning Pancasila and Citizenship Education to Increase Students' Political Awareness | Scientific Journal of Pancasila and Citizenship Education],"* page 288.

[11] Kondios Pasaribu et al., *"Hubungan Pembelajaran Materi Budaya Politik Dengan Kesadaran Politik Siswa Kelas XII di SMA Swasta Raksana Medan [The Relationship Between Learning Political Culture Materials and Political Awareness of Class XII Students at Raksana Private High School Medan],"* page 97.

routine ceremonies. Schools can also provide concrete views on institutions and political relations, this is done in order to shape the character of students so that they have critical and rational characteristics so that they become intelligent, anti-corruption Indonesians and can form a national character.[12]

B. Research Focus and Scope

The focus of the problem is an attempt to define the problem clearly so that it does not go too far from the scope of the research problem. In this study, we will focus on the teachers efforts in providing CRP teaching, both in terms of perception, theory and practice.

C. Research Questions

1. What do Indonesian English Foreign Language Teachers know about Culturally Responsive Pedagogy?
2. How teachers do CRP-based learning in theory and practice?

D. Research Objectives

Based on the formulation of the problem above, this research aims as follows:

1. To find out the extent of Indonesian EFL teacher's knowledge in teaching CRP in schools.
2. To find out the practice of Indonesian EFL teacher's in implementing CRP in schools.

E. Research Significances

This research is expected to provide theoretical and practical benefits:

1. Theoretical Benefits: This research is useful for providing knowledge in the form of understanding, methods and obstacles experienced by Indonesian EFL teachers when teaching CRP in schools.
2. Practical Benefits:
   a. This research is expected to be a source of teacher knowledge in learning CRP.
   b. This research is expected to be a reference for Indonesian EFL teachers in practicing CRP.

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[12] Amelia Haryanti, *"Peran dan Sikap Guru Dalam Mensosialisasikan Pendidikan Politik di Sekolah [The Role and Attitude of the Teacher in Promoting Political Education in Schools],"* page 71-72.

c. This research is expected to be a source of literacy for IAIN Kudus, especially those based on culture.

F. Definition of Key Terms

This study will discuss the teachers perceptions about English Foreign Learning. So, this research focuses on key terms as follows.

1. Teachers : In the KBBI (Kamus Besar Bahasa Indonesia), teachers is mean someone who related to academic teaching and teaching students.
2. Students : In the Oxford dictionary students is people who are studying at a school or college.
3. EFL : English Foreign Language is term used to describe the study of English by non-native speakers in countries where English is not the dominant language.
4. Academic: Academic is learning process in the school include task or learning discussions.
5. Critism : The human way of thinking to respond to someone by analyzing fact to give judgments.
6. Culture : A way of life that develops and shared by group of people and is passed down from generation to generation.

G. Organization of Thesis

This research is structured using systematic writing which aims to make it easier for readers to understand the description of the contents of each section. The author arranges systematic research writing as follows:

1. The Complementary Pages
This section includes: cover, approval sheet, declaration, abstract, motto, dedication page, acknowledgments, preface, table of contents, list of appendices.
2. The Content of the Research
This section stated as follow:
   a. Chapter I: (1) research background; (2) focus and scope; (3) research questions; (4) research objectives; (5) research of significances; (6) definition of key terms; (7) organization of thesis.
   b. Chapter II: Literature Review
   c. Chapter III: Research Methodology
   d. Chapter IV: Research Result and Discussion
   e. Chapter V Conclusion and Sugestion