

CHAPTER II

LITERATURE REVIEW

A. Theoretical Description

Culturally responsive pedagogy is an activity full of sociocultural values. Impossible social values elimination in educational practice, so that it's everyone's job to explore potential local culture which is then transformed both theoretically and practically in education teacher.¹ Culture has a concept as a complex matter of ideas or rules that apply in society, culture is considered as an act of human patterns and also the result of humans themselves.² Pedagogy is the art or talent of a person to teach in terms of education, pedagogy emphasizes the practical aspects of teaching and learning activities in schools that are carried out by teachers to students. As for the pedagogical principle that the teacher must use a variety of learning methods, the teacher must provide equal opportunities for students to dare to express themselves. If there is material that is not understood by students, the teacher must repeat the material, the teacher is asked to be a problem solver with a high intellectual level, the teacher is responsible for giving the correct conclusions on the conclusion of the material, and finally the teacher is obliged to respect the differences of each individual student.³

B. Review of Previous Study

1. Culturally Responsive Pedagogy in the Indonesian Educational Institution.

From the previous study that researched by Bambang Agus Sumantri, culture-based learning brings local culture has a place in the school curriculum, including in the learning process of various subjects at school. In culture-based learning, the learning environment will turn into a pleasant environment for teachers and students, allowing teachers and students to actively participate based on the culture they already know, so that they can obtain optimal learning outcomes. Students feel happy and recognized for

¹ Al Musanna, "Model Pendidikan Guru Berbasis Ke-Bhinekaan Budaya di Indonesia [Model of Teacher Education Based on Cultural Diversity in Indonesia]," page 388, <https://jurnaldikbud.kemdikbud.go.id/index.php/jpnk/article/view/35/32>.

² Ade Putra Panjaitan et al., "Korelasi Kebudayaan dan Pendidikan: Membangun Pendidikan Berbasis Budaya Lokal [Correlation of Culture and Education: Building Local Culture-Based Education]," (Yayasan Pustaka Obor Indonesia, 2014), page 7.

³ Yenni Anis, "Pedagogik Dalam Pembelajaran [Pedagogic in Learning]," (Ponorogo), page 232-236.

their existence and differences, because of the very knowledge and cultural experience the wealth they have can be recognized in the process learning.⁴

Culturally relevant pedagogy is a multicultural discourse. This can be seen from the point of view of students of educational institutions in dealing with conflicts or problems, participation of students in the decision-making process, and strengthening of relations between educational institutions and society, this is useful for culturally democratic education.⁵

The study conducted by Nurul Zuriah stated that in terms of material, citizenship courses and the law re-teaches existing cultures in Indonesia, in order to strengthen the character of the nation is starting to weaken and foster a sense of love for the homeland in among students. Cultural education and national character can be done through values education virtue that is the basic value of a country. So therefore, cultural education and national character is basically the development of values value that comes from the view of life or ideology of the Indonesian nation, religion, culture, and values that are formulated in national education goals. Functions of cultural education and the character of the nation is Development: developing the potential of students to become individuals who behave well and reflect the culture of the nation's character. Improvement: Strengthening the role of national education to be responsible for potential development of students more dignified, and Filter: to filter the culture of one's own nation and cultures of other nations that are not appropriate with cultural values and character dignified nation.⁶

There is a study conducted by Indra Prajoko that from the point of view of a professional teacher, the mastery factor pedagogic competence is something that needs to be understood and possessed by various methods, namely the existence of

⁴ Bambang Agus Sumantri, "Pendidikan Karakter Dalam Bisnis dan Manajemen [*Character Education in Business and Management*]," *Pendidikan Karakter dalam Bisnis dan Manajemen FEUM 2015.pdf*.

⁵ Maya Mustika Kartika Sari, "Implementasi Kebijakan Merdeka Belajar di Perguruan Tinggi Melalui Praktik Pengajaran yang Berwawasan Demokratis [*Implementation of Freedom of Learning Policy in Higher Education Through Teaching Practices with a Democratic Insight*]," 2022 page 102.

⁶ Nurul Zuriah, "Kajian Etnopedagogi Pendidikan Kewarganegaraan Sebagai Wahana Pendidikan Budaya dan Karakter Bangsa di Perguruan Tinggi Muhammadiyah Kota Malang [*Ethnopedagogic Study of Citizenship Education as a Vehicle for National Culture and Character Education at Muhammadiyah College in Malang City*]," (2012): page 179.

Programs Deliberations between Subject Educators in Educational Institutions. Reading Teacher Movement, Third, Active and Productive in producing works in the field of Education. Fourth, holding virtual internal meetings at Educational Institution.⁷

Study conducted by Sukoco stated that multicultural education is a process and strategy to shape everyone's attitude in respecting others with the various differences that exist in him from aspects of culture, race, ethnicity, religion, social class, and gender with those of others, because everyone has different dimensions in experiences, thoughts, perceptions, attitudes and behaviors in everyday life.⁸

Multicultural Implementation Education in Indonesia has a basic foundation, some of which are: (1) *Pancasila*, as the basic of the state ideology; (2) The 1945 Constitutions that having the basic principle of recognizing human rights as universal rights of all nations; (3) Law on the National Education System chapter III; (4) The social reality of the Indonesian nation supports the existence of multicultural educations.⁹ According to Ki Hajar Dewantara, character education can be achieved with the Trisentra System, namely three social places that are the center of character education. In human life, there are three very important places of association; Family Nature, College Nature, and The Realm of Youth.¹⁰

2. Culturally Responsive Pedagogy on the English Language Teaching Classroom

Culture-based English learning is an important role in learning in elementary schools which will provide a new atmosphere for students and can provide ease of learning English as a foreign language, because the material in the theme and sub the theme has been adapted to the local culture of students and

⁷ Indra Prajoko, "Upaya Guru PAI Dalam Meningkatkan Kompetensi Pedagogik di Perguruan Tinggi Era Revolusi Industri 4.0 [Efforts of PAI Teachers in Improving Pedagogic Competence in Higher Education in the Era of the Industrial Revolution 4.0]," 4, no. 1 (2021): page 10.

⁸ Sukoco, "Kebijakan Pendidikan Multikultural di Indonesia [Multicultural Education Policy in Indonesia]," (2015), page 22.

⁹ Ach. Syaikh, "Pemikiran Tentang Pengembangan Pendidikan Islam Multikultural [Thoughts About the Development of Multicultural Islamic Education]," 2022, page 130.

¹⁰ Agam Ibnu Asa, "Pendidikan Karakter Menurut Ki Hadjar Dewantara dan Driyarkara [Asa]Jurnal Pendidikan Karakter [Character Education According to Ki Hadjar Dewantara and Driyarkara | Asa | Journal of Character Education]," 2022, page 250.

other learning components also adapted to the level and capacity student site. To get the results of maximum learning, the teacher has an important role in provide culturally charged material. Teachers are required to be able to present fun learning so that students will enjoy learning more. teachers are expected to be able to choose strategies appropriate and effective learning to organize and regulate the course of the learning process so that persuasive, active, creative learning is formed active, empathetic, and interesting.¹¹ The process of introducing culture in learning English in the classroom can be done in the following ways; Literature, Games, and Products.¹²

There is also study from Anak Agung Istri Manik Warmadewi stated that at SMP Negeri A Denpasar, studying English very useful for students, especially coupled with learning the local culture which is an attraction in their area. Balinese culture is very important to be preserved, because it is one of the world's tourist attractions. The activities carried out by the students were to further expand the cultural communicative English learning in schools. Learning about Balinese culture that combined in language learning Communicative English is expected so that students are able to maintain the wisdom of local Balinese culture in tourism and technology development.¹³ In research in Cilegon City, the culture that is embedded in the hearts of the people is in the form of food, drink, games and art. It is made an English language teaching material based on local culture to improve students' English skills and literacy skills. These teaching materials will later be used to broaden students knowledge related to local culture, so that local cultural insight will increase and students' literacy will also be more diligent. The teaching material is to combine Cilegon local cultures with learning English in the classroom.¹⁴ The English teacher should take material from the

¹¹ Ni Nyoman Padmawati, "*Model Konseptual Pembelajaran Bahasa Inggris Berbasis Budaya Untuk Sekolah Dasar di Bali [A Conceptual Model of Culture-Based English Learning for Elementary Schools in Bali]*," 2022, page 176.

¹² Tiara Charisma Jelita, "*Integritas Nilai Budaya Dalam Pembelajaran Bahasa Inggris untuk Siswa Sekolah Dasar [Integrity of Cultural Values in Learning English for Elementary School Students]*," (Yogyakarta: 2020), page 123-126

¹³ Anak Agung Istri Manik Warmadewi et al., "*Pembelajaran Bahasa Inggris Komunikatif Berbasis Budaya [Culture-Based Communicative English Learning]*," 2021, page 745-746.

¹⁴ Muhamad Asholahudin et al., "*Literasi Peserta Didik Melalui Pengembangan Bahan Ajar Bahasa Inggris Berbasis Budaya Lokal Dalam Konteks Kurikulum Bahasa Inggris Sekolah Menengah Pertama [Student Literacy Through the Development of Local*

local culture to be taught to students, such as making local food recipes, but demonstrated using English. Students will feel interested in learning foreign language vocabulary learned from local cultural sources, this provides variety in classroom learning, collaborating between local culture and English combined into one. Apart from learning in the classroom, the use of innovative social media is very much needed, computer devices supported by the active internet can support information sources for students and teachers in becoming information related to local culture.¹⁵

Language learning can be successful if there is sufficient knowledge of the nature and behavior of students. In a teaching and learning process there are always students who succeed well and students who are less successful in their learning experience. This is caused by the learning strategy factor of the students themselves. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Chapter III Article 3 explains: National Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have commendable character, are healthy, knowledgeable, capable, creative, independent and become responsible democratic citizens. On this basis, the implementation of national education aims to shape students into figures who are capable of knowledge and can be independent and democratic as obedient citizens.¹⁶

3. Cultural Values in the English Language Teaching Classroom

ELT (English Language Teaching) has abundant cultural information, especially literary texts to raise morals and cultural values for students. To develop students' critical attitude, teachers can include new or foreign cultures for comparison with local cultures so that students are expected to have the best understanding of communities and ethnic groups from around the world. That way, in addition to being given foreign language learning, students also maintain local culture in order to maintain

Culture-Based English Teaching Materials in the Context of the Middle School English Curriculum], "Media Bina Ilmiah 16, no. 2 (October 16, 2021): page 6407.

¹⁵ Lelah Azizah S. Suhaeb, "Memaknai Budaya Lokal dan Global Dalam Pengajaran Bahasa Asing," | Suhaeb | *Lingua Didaktika: Jurnal Bahasa dan Pembelajaran Bahasa* ["Understanding Local and Global Culture in Teaching Foreign Languages," | Suhaeb | *Lingua Didaktika: Journal of Language and Language Learning*], page 150.

¹⁶ Idham Syahputra, "Strategi Pembelajaran Bahasa Inggris Sebagai Bahasa Asing Dalam Meningkatkan Kemampuan Berbahasa Siswa," (2014) page 128-129.

their regional identity.¹⁷ Teachers can explore learning materials with the right strategies, the integration of cultural values in learning English for elementary school level is very contributing because language is a process of encouraging students to be motivated to have more learning experiences.¹⁸ The application of cultural values in English textbooks makes ELT materials provide opportunities for teachers to be creative and positive in guiding students to behave well in society.¹⁹

Interaction between teachers and students in the EFL class can be done using the 'question-and-answer' method, so students are trained to dare to answer questions asked by the teacher. This activity is expected to train students in composing language from their own sentences, so at the same time students get EFL learning materials and also teach manners in the classroom.²⁰ There are several factors that influence culture in learning English; Relationship between Language and Culture, Culture and Reading Comprehension, Culture and Translating, Culture, Communicating and Intercultural Communicating.²¹

Political education is included in spreading the nation's culture, which includes norms based on the values of Pancasila. Political education for students is crucial because it includes a way of life in society, the state, and makes students have a sense of responsibility as a social community.²² Political education is included in spreading the nation's culture, which includes norms based on the values of Pancasila. Political education for students is crucial because it includes a way of life in society, the state, and

¹⁷ Handoyo Puji Widodo et al., eds., *"Situating Moral and Cultural Values in ELT Materials,"* Vol. 9, English Language Education (Cham: Springer International Publishing, 2018) page 82–83.

¹⁸ Nita Sari Narulita Dewi, "Cultural Values Integration in English Language Learning for Indonesian Young Learners," *Script Journal: Journal of Linguistics and English Teaching* 2, no. 2 (October 8, 2017): page 153

¹⁹ Rosina Fransisca J. Lekawael et al., "The Cultural Values in Texts of English Coursebooks for Junior High School in Ambon, Moluccas-Indonesia," *Advances in Language and Literary Studies* 9, no. 2 (April 30, 2018): 28–29, <https://doi.org/10.7575/aiac.all.v.9n.2p.24>.

²⁰ Fitriyah Fitriyah et al., "Cultural Values of Politeness in EFL Classroom: A Study of Ethnography of Communication," *Language Literacy: Journal of Linguistics, Literature, and Language Teaching* 3, no. 2 (December 19, 2019): 215, <https://doi.org/10.30743/ll.v3i2.1965>.

²¹ Baohe Zhao, "How to Enhance Culture Teaching in English Language Classes," *Theory and Practice in Language Studies* 1, no. 7 (July 1, 2011): page 847–848.

²² Sihabudin Zuhri, "Peranan Sekolah Dalam Proses Sosialisasi Politik [The Role of Schools in the Process of Political Socialization]," page 34.

makes students have a sense of responsibility as a social community.²³

Kasim Karatas concludes that CRP is said to be a paradigm reform developed to improve the achievement of students who have cultural diversity in a classroom, teachers play an important role in carrying out learning regardless of the ethnic origin of students, because a teacher holds the key in the success of tolerance for differences. In this case, teachers are required to be culturally responsive and flexible in the learning environment.²⁴ Teacher not only have to have knowledge, but also have to be equipped with social justice and cultural diversity of the students they will teach.²⁵

C. Theoretical Framework

CRP is a teacher learning approach, this research is based on the ability of students' academic success, students who are responsive to the cultural side and students who are able to think critically. The main problem of this research is how big is the teacher's role in carrying out the three salient points in CRP, both in theory and in practice in the field. Researcher will described the obstacles that the teacher will encounter during teaching in a culturally responsive pedagogy, and how the teacher provides solutions to these obstacles.

²³ Haryanti "Peran dan Sikap Guru Dalam Mensosialisasikan Pendidikan Politik di Sekolah [The Role and Attitude of the Teacher in Promoting Political Education in Schools]," 2017: page 82.

²⁴ Kasim Karataş and Behçet Oral, "Teachers' Perceptions on Culturally Responsiveness in Education," *Journal of Ethnic and Cultural Studies* 2, no. 2 (December 31, 2015): page 53.

²⁵ Tamba O. Jackson and Gloria S. Boutte, "Exploring Culturally Relevant/Responsive Pedagogy as Praxis in Teacher Education," *The New Educator* 14, no. 2 (April 3, 2018): page 89.