

**Promoting Local Wisdom Enhancing Better  
Learning and Language, Art, and Culture**

Proceeding of

**THE INTERNATIONAL SEMINAR ON  
LANGUAGES AND ARTS (ISLA)-4**

Faculty of Languages and Arts  
Universitas Negeri Padang

UNDANG-UNDANG REPUBLIK INDONESIA  
NO 19 TAHUN 2002  
TENTANG HAK CIPTA  
PASAL 72  
KETENTUAN PIDANA  
SANGSI PELANGGARAN

1. Barang siapa dengan sengaja dan tanpa hak menggunakan atau memperbanyak atau Opsi atau hasil dari suatu film, di pidana dengan pidana penjara paling singkat 1 (satu) tahun dan/atau denda paling sedikit Rp 1.000.000,00 (satu juta rupiah), atau pidana penjara paling lama 7 (tujuh) tahun dan/atau denda paling banyak Rp 5.000.000,00 (lima puluh juta rupiah)
2. Barang siapa dengan sengaja menyalahgunakan, memutar, memodifikasi, mengalikan, atau menjual atau suatu Ciptaan atau barang hasil pelanggaran Hak Cipta atau Hak Terkait sebagaimana dimaksud dalam ayat (1), dipidana dengan pidana penjara paling lama 5 (lima) tahun dan/atau denda paling banyak Rp 500.000.000,00 (lima ratus juta rupiah)

Promoting Local Wisdom and Enhancing Better  
Learning on Language, Art, and Culture

Proceeding of

THE INTERNATIONAL SEMINAR  
ON LANGUAGES AND ARTS (ISLA)-4

Faculty of Languages and Arts  
Universitas Negeri Padang

Editors:

Ismet Farany (Deakin University, Australia)  
Aunazaki (Universitas Negeri Padang, Indonesia)  
M. Zairi (Universitas Negeri Padang, Indonesia)  
Indayana (Universitas Negeri Padang, Indonesia)  
Rafnaldi (Universitas Negeri Padang, Indonesia)  
Zulfachri (Universitas Negeri Padang, Indonesia)  
Yus Sudarnan (Universitas Negeri Padang, Indonesia)

Padang, Indonesia  
October 23 -24, 2015

Faculty of Languages and Arts  
Universitas Negeri Padang

The Faculty of Languages and Arts of the State University of Padang  
Jalan Belibis Air Tawar, Padang – Sumatera Barat 25131 Indonesia  
Telp. (0751) 7053363  
http://fbs.unp.ac.id

© FBS UNP 2015

This book is in copyright. Subject to statutory exception  
and to the provision of relevant collective licensing agreement,  
no reproduction of any part may take place without  
the written permission of FBS UNP.

First Published 2015

All rights reserved. No part of this publication may be reproduced,  
store in a retrieval system, or transmitted, in any form or by any means,  
without the prior permission in writing of FBS UNP,  
or as expressly permitted by law, or under term agreed with the appropriate  
reprographics rights organization. Enquiries concerning reproduction  
outside the scope of the above should be sent to the FBS UNP at the address above.  
You must not circulate this book in any other binding or cover  
and you must impose the same condition on any acquirer.

FBS Universitas Negeri Padang has no responsibility for the persistence  
or accuracy of URLs for external or third-party internet  
Web sites referred to in this publication and does not guarantee  
that any content on such web sites is, or will remain, accurate or appropriate.

#### PROCEEDING OF THE INTERNATIONAL SEMINAR ON LANGUAGES AND ARTS (ISLA)-4

Edited by : Ismet Fanany  
: Atmazaki  
: M. Zein  
: Indrayuda  
: Reinaldi  
: Zulfiachi  
: Yos Sudarman  
Cover Design : Bobby Rara  
Lay Out : Yos Sudarman  
Publisher : FBS UNP  
e-mail: [info@fbs.unp.ac.id](mailto:info@fbs.unp.ac.id)  
Printed by : Sakabini  
: Jl. Prof. Dr. Hamka No. 29 Jabang Padang  
Telp. (0751) 7053660

ISBN: 978-602-17017-9-9

International Seminar on Languages and Arts (ISLA)-4 FBS UNP  
Padang, West Sumatera, October 25-26, 2015

ISBN: 978-602-17017-9-9

#### FOREWORDS

On behalf of the committee, we would like to say Welcome to The Fourth International Seminar on Languages and Arts (ISLA-4), in Padang, West-Sumatera. The committee is kindly pleased to present the Proceeding of ISLA-4 formally held by The Faculty of Language and Art, The State University of Padang. The organizing committee believes that the editors had worked hard to read and review the papers before they were printed. Now, it is the time for us to present the strong body of published work in the form of proceeding. It is our right to lead this proceeding to all of you as the honourable readers.

It has not been questioned anymore the human beings are intellectual, smart, and noble creatures who have cultural systems and values as well. They are able to create ways of communication and values in the forms of local wisdoms which make they may live safely and creatively. In addition, human beings have the concepts of civilization and other humanistic properties that enable them understand and give meanings to natures and cultural features, such as language, arts, and technology. That is why human beings have various and valuable local wisdom to the high priority of better life. In the sense of the local wisdom, it is on the right choice to have scientific activities in the form of seminar dealing with the phenomena of local wisdom that can be seen from language, art, and culture. Based on the reasons, the Faculty of Language and Arts, the State University of Padang has strong will and committed to kindly run The Fourth International Seminar on Languages and Arts (ISLA-4) under the theme: "Promoting Local Wisdom and Enhancing Better Learning on Language, Art, and Culture".

All papers presented and discussed in this seminar are relatively related to the general theme and/or concerned with the sub-themes: (i) exploring, identifying, and describing local wisdom on languages, arts, and cultures; (ii) specific features of languages, arts, and cultures for humanistic values and cross-cultural communication; (iii) positioning features of languages, arts, and cultures for better learning materials; (iv) designing local wisdom-based curriculum and assessments on languages, arts, and cultures; (v) positioning local wisdom for better learning in language, art, and culture; (vi) local wisdom extracted from languages, arts, and cultures for elementary and high schools' students; and (vii) local wisdom and better learning on languages, arts, and cultures at university.

We do hope that the presentation and discussion run in all sessions are meaningful and valuable for science and humanistic civilization, then. On this occasion, we kindly appreciate and thank the invited speakers for plenary sessions: Prof. Dr. Ismet Fanany, M.A. (Deakin University, Australia), Dr. Rebecca Fanany, M.A. (Deakin University, Australia), Prof. Dr. Kim, Jang-Gyul (Hankuk University of Foreign Study, South Korea), Prof. Kyoto Fumada, Ph.D. (Kaori University of Int. Studies, Chiba, Japan), Prof. Dr. I Ketut Arawa, M.A., Ph.D. (Universitas Udayana, Bali, Indonesia), Prof. Dr. Ernanna, S.Pd., M. Hum. (Universitas Negeri Padang, Indonesia), and Prof. Dr. Sri Hastanto (Institut Seni Indonesia, Surakarta). Last but not least, we also thank all presenters in parallel sessions and participants coming from various universities, schools, institutions, and towns in Indonesia.

Thank you very much and have a nice seminar in Padang, the capital of West-Sumatera, the mother land of Minangkabauese!

Padang, October 23, 2015  
Committee

Prof. Dr. Jufrizal, M.Hum  
Chairman

## TABLE OF CONTENTS

	Page
Forewords.....	ii
Table of Contents.....	iii
<b>A. Keynote Speakers</b>	
1. <b>Janet Fanny</b> (Deakin University, Australia) "Language and Wellbeing".....	1
2. <b>Rebecca Fanny</b> (Deakin University, Australia) "Language Background and Language Mastery in Indonesia: Implications for The Maintenance and Teaching of the Various Language".....	12
3. <b>Kim Jaeg Gyeon</b> (Hankyong University, South Korea) "Indonesian Language Borrowed in South Korea: the Usage and Teaching".....	20
4. <b>Kyoko Fanada</b> (Kanda University, Japan) "Japanese Culture and Its Influence on Education".....	28
5. <b>I Ketut Artawa</b> (Universitas Udayana, Bali, Indonesia) "Linguistic Landscapes of Kuta".....	34
6. <b>Ermanto</b> (Universitas Negeri Padang, Indonesia) "The Effort of Positioning Indonesian as One of the International Languages through National Political Force".....	40
7. <b>Sri Hastanto</b> (Institut Seni Indonesia Surakarta, Indonesia) "Tuning Systems in Traditional Music: A Negated Local Wisdom of the Nusantara".....	49
<b>B. Parallel Speakers</b>	
8. <b>Abdul Aziz</b> (Universitas Negeri Makassar, Indonesia) "Images in Short Story in Connection with Kompas Newspaper Language Teaching Materials and Literature Indonesia in 2011".....	52
9. <b>Abilurrahman</b> (Universitas Negeri Padang, Indonesia) "Dynamics and Reflection on Minangkabau Wisdom Culture in Classical Stories".....	65
10. <b>Adrefiza</b> (Universitas Jambi, Indonesia) "The Use of Pragmo-linguistic Features in English and Bahasa Indonesia: A Pedagogical Perspective".....	74
11. <b>Affiah Asriati</b> (Universitas Negeri Padang, Indonesia) "The Figure of Minangkabau Dancers as Entity of Minang Dance Based on the Value of AES-SBK".....	89
12. <b>Amar Sulahudin</b> (STKIP Dharmasraya, Indonesia) "The Local Wisdom of <i>Alimoda Pado</i> Folk Song in <i>Sipar</i> District <i>Lima Padak Esau</i> Registry".....	98
13. <b>Andy Bayu Nugroho</b> (Universitas Negeri Yogyakarta, Indonesia) "Bringing Local Culture in the Translation Practices of Law for Students of English Language and Literature Study Program".....	104
14. <b>Arwemi</b> (IAIN Imam Bonjol, Padang, Indonesia) "The Use of Spoken English of Non-English Teachers".....	110
15. <b>Amuzaki</b> (Universitas Negeri Padang, Indonesia) "The Use of Authentic Teaching Materials Based on Local Wisdom in Indonesian Language Learning".....	115
16. <b>Darmawati</b> (Universitas Negeri Padang, Indonesia) " <i>Das</i> <i>Golombang</i> is Local Wisdom of Media Character Building of <i>Sembawang</i> Student for Minangkabau Character".....	120

17. <b>Difiani Apriyandi</b> (Politeknik Negeri Padang, Indonesia) "The Aspects in Designing Minangkabau Culture based Curriculum for the International Exchange Students in West Sumatra".....	127
18. <b>Dina Hamadanti</b> (STKIP PGRI Sumatera Barat, Indonesia) "Efforts That Teacher to Integrate Local Wisdom of Minangkabau in Learning Indonesian Language and Literature in Elementary School".....	134
19. <b>Effendi Gultom</b> (Universitas Riau, Indonesia) "Local Wisdom of <i>Taba Barak</i> Culture".....	140
20. <b>Eko Rajito D.A.</b> (Universitas Negeri Yogyakarta, Indonesia) "Biblical Fall of Man in Minapassai's <i>The Necktie</i> ".....	145
21. <b>Elindra Yetty and Siti Kurniasih</b> (Universitas Negeri Jakarta, Indonesia) "Play Dance Creation Efforts in Enhancing the Intelligence Interpersonal Early Childhood".....	151
22. <b>Erick Kurniati</b> (Universitas Dataranhari, Indonesia) "Learning English on Speaking Subject by Using the Fairy Tales with Local Wisdom for Elementary and High Schools' Students".....	162
23. <b>Erliza Ghani and Zulfiarni</b> (Universitas Negeri Padang, Indonesia) "Cultural Expression of Marriage System in Minangkabau Novels during the New Era".....	168
24. <b>Fay Mawati</b> (Universitas Negeri Padang, Indonesia) "Learning Music without Intellectual: An Teaching Water on a Leaf of Watery Plant".....	177
25. <b>Fitrawati</b> (Universitas Negeri Padang, Indonesia) " <i>Kawa Nam Ampas</i> and Politeness Principles in Students Speech Acts to Their Lecturers of English Department of DNP".....	181
26. <b>Fuji Asmi</b> (Universitas Negeri Padang, Indonesia) "The Acknowledgement Value Content of <i>Sembawang</i> <i>Das</i> <i>BJW</i> through the Minangkabau Dance".....	187
27. <b>Hunka</b> (IAIN Fatmingsihampuan, Indonesia) "Justifying Senses on Prostitution Issue at <i>Jaba Baru Padang</i> <i>Indragiri</i> ".....	192
28. <b>Haryanto</b> (Universitas Negeri Malang, Indonesia) "Contemporary Asian Art: Re-figuring Local Tradition".....	201
29. <b>Hasanuddin WS. and Nugisman Abdul Manni</b> (Universitas Negeri Padang, Indonesia) "Portraying and Transformation of the Local Myth Expressions from Minangkabau Local Wisdom looked at the Past for the Future Perspective".....	208
30. <b>Husnah Fawah A.R. and Yuli Yanti</b> (Universitas Riau, Indonesia) "Innovation of Language <i>Medan Baru</i> District District <i>Kampar</i> Study in North District <i>Kampar</i> District Geography".....	214
31. <b>Husnah Fawah A.R. and Yuli Yanti</b> (Universitas Riau, Indonesia) "Innovation in Language <i>Medan Baru</i> District District <i>Kampar</i> The Study District Geography".....	222
32. <b>Havli Ardhi</b> (Universitas Negeri Padang, Indonesia) "Cross Cultural Communication Awareness in Translation".....	229
33. <b>Hayati Syaifi and Dian Permata Sari</b> (IAIN Bukittinggi, Indonesia) "Increasing Students' Creativity by Giving Opinion about Controversial Issues of Minangkabau Customs in Speaking Class".....	236
34. <b>Hayati Syaifi and Iradatul Hasanah</b> (IAIN Bukittinggi, Indonesia) "Rising Students' Awareness of Local Wisdom through the Biography of West Sumatra Heroes in Speaking Class".....	243
35. <b>Hayati Syaifi and Nursalsabi</b> (IAIN Bukittinggi, Indonesia) "Advertising Local Wisdom of Minangkabau Tourism Object in the Speaking Class".....	249

36. <b>Hidayat Syarif and Rahma Mustika Sari</b> (IAIN Bukittinggi, Indonesia) "Reintroducing Minangkabau Local Wisdom in Speaking Class by Comparing Past and Present Stories" .....	255
37. <b>Herita Dewi</b> (Bukan Diklat Pemerintah Daerah Propinsi Sumatera Barat, Indonesia) "Policy Implementation of Gender Mainstreaming Education Sector in Sumatera Barat Province" .....	261
38. <b>I Nengah Sudipa</b> (Universitas Udayana, Bali, Indonesia) "Alapetik and Alapondes Imply the Ritual-value of "Cutting" in Balinese A Melungunge Approach" .....	272
39. <b>I Nyoman Sedang</b> (Universitas Udayana, Bali, Indonesia) "Ecological Metaphor and Simile in Balinese as Moral Teaching: Ecological Linguistic Approach" .....	278
40. <b>I Nyoman Udayana</b> (Universitas Udayana, Bali, Indonesia) "Speech Levels in Balinese" .....	287
41. <b>Indriyuda</b> (Universitas Negeri Padang, Indonesia) "The Internalization Local Wisdom Values of Minangkabau Through Utilization Performing Arts Activity in West Sumatera" .....	294
42. <b>Jufri</b> (Universitas Negeri Padang, Indonesia) "Designing The Teaching Model for Speaking Class as Demonstrated by Certificate 2013 at Senior and Junior High Schools" .....	301
43. <b>Khudri Anwar</b> (Universitas Andalas, Padang, Indonesia) "To Maintain the Indonesianness in A Local Literature" .....	309
44. <b>Kretianto, Anhar Pujiyanto, and Bayu Adi Pruhono</b> (Universitas Muhammadiyah Purwokerto, Indonesia) "Themes and Their Social Critics in Traditional Humor, <i>Pang Peral</i> " .....	313
45. <b>Leatari Manggong</b> (Universitas Padjadjaran Bandung, Indonesia) "Marginal Local Wisdom in Santianingtyas's research Paper" .....	321
46. <b>Lira Haya Arieta Maura</b> (STKIP PGRI Sumatera Barat, Indonesia) "Using Cooperative Approach type STAD (Student Teams Achievement Division) in Listening Learning and Supported by Local Wisdom for Building Student's Character in Junior High School and Senior High School" .....	326
47. <b>Luli Sari Yustina</b> (IAIN Insan Benjol, Padang, Indonesia) "Teaching Cross Cultural Understanding by Using Film to Increase Students' Cultural Awareness" .....	331
48. <b>Mafurdi</b> (Universitas Muhammadiyah Sumatera Barat, Indonesia) "Misconception and Learning Content of <i>Bahasa Melayu Minangkabau</i> (Local Subject in <i>Hubung Lokal</i> in Basic Education Level in Padang)" .....	336
49. <b>Mirza Yeni</b> (Universitas Andalas, Padang, Indonesia) "The Inevitable Influence of Culture on Reader's Response to Literary Work: A Case Study on Reader's Responses to T. C. Andersen's "The Little Mermaid" .....	342
50. <b>Merta Mardjidi</b> (Politeknik Agro Industri Makassar, Indonesia) "The Culture of <i>Siri</i> (Shame) in Supporting the Successful Implementation of the Quality Management System in Manufacturing Engineering Department Laboratory of Agro Industry ATI Polytechnic Makassar" .....	347
51. <b>Muhammad Yusuf</b> (Universitas Andalas, Padang, Indonesia) "Positive and Ergative Voices as Politeness Strategies in Christian Malay" .....	353
52. <b>Nuradilla Sayuti, Ahmad Mahasidi and La Ino</b> (Universitas Halu Olen, Kendari, Indonesia) "Meaning of Expression Swarville As Representative on Local Wisdom in Society <i>Kaduna</i> " .....	358

53. <b>Neresh Adnan</b> (Universitas Negeri Padang, Indonesia) "The Values of Local Wisdom through <i>Tari Galombang</i> of The Sasoar Style: Studi of <i>Sasoar</i> for Meaning in Cultural Education" .....	364
54. <b>Ngusman Abdul Manaf and Amril Anar</b> (Universitas Negeri Padang, Indonesia) "Speech Act Prohibit Politecy in Indonesian with Respect Courtesy by Member Minangkabau Ethnologue" .....	371
55. <b>Nini Alhauka</b> (STKIP PGRI Sumatera Barat, Indonesia) "Application Type of Cooperative Approach Think-Pair-Share (TPS) Learning in Indonesian Based Local Wisdom for Forming Character Student Level Junior High School and Senior High School" .....	377
56. <b>Nova Yulia</b> (Universitas Negeri Padang, Indonesia) "Moral Values of <i>Giri</i> and <i>Wijaya</i> which are Reflected in the Japanese Children's Folk Tale of <i>Urasako Tsuru</i> " .....	381
57. <b>Nuvia Jaita, Nurzazri, and M. Ismail Nasution</b> (Universitas Negeri Padang, Indonesia) "Ideal Characters of Young Generations in Kabat: A Study of Local Wisdom of Ethnic Minangkabau" .....	392
58. <b>Oktavianus</b> (Universitas Andalas, Padang, Indonesia) "The Use of Metaphor: Minangkabau Gerus Way of Thinking" .....	399
59. <b>Purwati Anggraini and Tuti Kusriarti</b> (Universitas Muhammadiyah Malang, Indonesia) "Content Analysis of Local Wisdom in Bahasa Indonesia Textbook for X Graders of High School Level" .....	408
60. <b>Purriyasa Asntarani</b> (Universitas Maulana Malik Ibrahim, Malang, Indonesia) "Comparative Studies on Indonesian Folklore and Italian Literature: <i>Maba Kambang and Pinocchio</i> " .....	416
61. <b>Rahayu Fitri</b> (STKIP PGRI Sumatera Barat, Indonesia) "Application of Inquiry Approach Indonesian Language Learning in the Senior High School with Local Wisdom Oriented" .....	421
62. <b>Rita Erlinda and Kacri STAIN</b> (Jember, Indonesia) "Using Humor in EFL Classroom Interaction: an Effective Way of Boosting Students' Interest in Learning English" .....	427
63. <b>Selidih Ward</b> (Universitas Muhammadiyah Palembang, Indonesia) "Gordon Learning Model as an Innovative Effort to Develop Students' Writing Creativity" .....	434
64. <b>Samskarni</b> (STKIP PGRI Sumatera Barat, Indonesia) "Literature as a Media Presentation of Local Wisdom" .....	440
65. <b>Sarimi and Muthi H Khairat</b> (Politeknik Negeri Padang, Indonesia) "Language Learning through ABC Model: Cross Cultural Analysis" .....	448
66. <b>Sawirman</b> (Universitas Nuhuss, Padang, Indonesia) "English Language Acquisition Model in Minangkabau Traditional Games and Linguistic Reason" .....	454
67. <b>Seswita</b> (Universitas Andalas, Padang, Indonesia) "Image of Bali from the Perspective of Western Authors in Two Works: <i>Arden &amp; Joyce A Novel by James Joyce and East- West: A Memoir by Elizabeth Gilbert</i> " .....	462
68. <b>Sheiful Yazmi</b> (IAIN Insan Benjol, Padang, Indonesia) "Inheritance System of Cultural Values through <i>Lambo Melayu</i> in <i>Prambanan</i> " .....	457
69. <b>Silvia Murni</b> (STKIP PGRI Sumatera Barat, Indonesia) "Utilization of Regional Minangkabau Song Lyrics in Learning Poetry Text at School as a Way to Reinforce Local Wisdom" .....	474
70. <b>Siti Rahish</b> (Universitas Muslim Indonesia's Makassar, Indonesia) "The Local Wisdom Preservation through <i>Suara Lonjong</i> in the Learning Material of Makassar Language in Elementary School of Makassar City" .....	478

71. Sri Hartiningih and Theofilus Mamon Andini (Universitas Muhammadiyah Malang, Indonesia) "Integrating Character Education on English Subject at Muhammadiyah Vocational Senior High School (SMKM) in Malang District"	486
72. Sri Puji Astuti (SMA 1 Kota Solok, Indonesia) "Inspiring Teachers of English Students' View"	491
73. Surwati Hendriani (STAIN Basungkar, Indonesia) "Using Local Wisdom to Foster English Language Learning"	500
74. Syarif Saadi Sulhadi (STKIP PGRI Sumatera Barat, Indonesia) "Dare to Argue: Opposing Mainstream Cultural Values in English Language Learning at College Levels: A Case Study on Indonesian EFL Composition"	505
75. Syelenitra (Universitas Negeri Padang, Indonesia) "Origen Tandang as the Feronical Music in Padang"	516
76. Taufiq Amperu and Taufiq Hanafi (Universitas Padjadjaran, Bandung, Indonesia) "It All Begins at a Young Age": Sex Education through Traditional Games in Sunda"	520
77. Taufiq Hanafi (Universitas Padjadjaran, Bandung, Indonesia) "In Other Words: Coloring Meaning through Figurative Language in Sundanese"	525
78. Thera Widayastuti (Universitas Indonesia, Jakarta) "Local Wisdom in Tanah Batah by Nikolay Veselovych Gogol"	530
79. Triessalinn (Universitas Negeri Padang, Indonesia) "Translator Strategies as Determinant of Local Wisdom in Children's Literature: Content Analysis Research in <i>Hari Sabtu yang Sibuk dan Berprestasi</i> "	536
80. Ummi Hasyidah (Universitas Pasir Pengaraian, Riau, Indonesia) "From Horror to Comedy: A Distortive Analysis of Moral Values"	543
81. Yuni Rizka (STAIN Bukittinggi, Indonesia) "You Will Never Repeat Indonesian Local Address Term"	548
82. Wicahid Eko Purwanto and Rani Sulisriyanti (Universitas Alim ul Uddin, Yogyakarta, Indonesia) "Samsara's Prohibitions: An Earlier Classification"	554
83. Yasnur Asei dan Zulhidoli (Universitas Negeri Padang, Indonesia) "Refleksi Pengakuan dan Penolakan Hamka terhadap Budaya Minangkabau: Kearifan Lokal dalam Novel-novel Hamka"	561
84. Yos Sudarmana (Universitas Negeri Padang, Indonesia) "Microteaching to Training of Teaching Ability for Teacher Candidate: A Study of Historical to Straighten for the Ideal Concept of Education and Teacher-training of Art Teacher"	568
85. Yosi Wulandari (Universitas Alim ul Uddin, Yogyakarta, Indonesia) "Kata Sambat-manyambak of Minangkabau's Local Wisdom"	577
86. Yuliasmi (Sekolah Tinggi Universitas Negeri Padang, Indonesia) "Developing Students' Creativity through Dance Learning in The Elementary Education Level"	582
87. Yunian Oktavia (Universitas Putra Batam, Indonesia) "The Effectiveness of Learning Strategies in Second Language Acquisition in Miniizing Language Learner's Stress"	590
88. Zul Amri (Universitas Negeri Padang, Indonesia) "Interactional Discourse of Bilingual Family Minangkabau Language and Indonesian"	597
89. Ratih Kusumastuti and Lis Setiawati (Universitas Terbuka, Jakarta, Indonesia) "Bahasa Betawi is one of Mother Tongue language which is endangered"	605

## LANGUAGE AND WELLBEING

Ismet Fatmahan  
Deakin University, Australia  
ismetfatmahan@deakin.edu.au

## A. INTRODUCTION

Wellbeing has been defined in a number of ways by different authors, depending upon their specific interest. Aristotle, for example, saw eudaimonia as the highest human good that represented a process of striving to flourish. There is evidence Aristotle's view was based on older Greek conceptualizations of happiness (Rowe, 1971). Models of eudaimonia were developed in the modern context by Erikson, Maslow, Allport and others. Ryff (1989), for example, suggests there are six aspects of this state: autonomy; personal growth; self-acceptance; purpose in life; environmental mastery; and positive relations with others. Diener (1984) stresses that this type of wellbeing is a subjective construction or experience that derives from the perceptions of the individual involved. Veenhoven (2000) describes wellbeing as 'life ability' that allows a person to achieve the goals that will allow him or her to experience positive affect. Macallister (2015), reviewing the literature on wellbeing, concluded that this state has both subjective and objective components and involves an absence of illness or pathology that can be observed at both the individual and societal levels. Wellbeing in this conceptualization involves satisfaction that is wholly separate from economic achievement.

Wellbeing, which has generally been described in the western context, is of increasing interest in non-western and developing countries. This represents a growing need to understand the dynamic nature of people's experience within specific sociocultural contexts with their own sets of norms, values, attitudes, and perceptions (Gough et al. 2007; Camfield et al. 2008). Much of the work in the area of international development and the study of poverty has focused on economic measures, but it is becoming more apparent that failure to acknowledge and understand the subjective aspects of people's experience will result in an inaccurate picture of the position of individuals relative to others in the context of their own society and culture (see Rojas, 2007).

Regardless of the exact definition chosen, wellbeing relates to the subjective affective state experienced by individuals in their interactions with other people in the environment in which they live. These interactions necessarily involve language, at least in a majority of contexts, and occur within a framework of culture associated with the background and origin of the participants. It is generally accepted that there is a close relationship between language and culture (Kramsch, 1998; Bilsener, 2006; Salzmann et al. 2014) and also between culture and the values and perceptions that influence individual actions and behavior (Diener and Suh, 2000; Markus and Kitayama, 2001; Diener et al., 2003). For this reason, study of the relationship between language and wellbeing has important implications for our understanding of human experience seen through the perspectives of a range of disciplines, including economics, health, education, and culture studies.

## I. Language and Thought

The language a person speaks is an integral part of self-perception and contributes to identity as a member of a community and culture. Language provides a framework for thought and perception and also connects the individual to others who speak the same language and share certain common ways of viewing the world. Cognitive processes like these originate in language and are given form by the structures available in the language of question.

It is generally accepted that any idea can be expressed in any language – this is the basis for translation theory – but it is the case that speakers of different languages will conceptualize the same content in different ways. These forms of expression contribute to world view and are not predictable. That is, it is necessary to have knowledge of the way a language is used to understand the contextual boundaries of expression. For example, the term *sakit* in Indonesian has a range of uses that are both literal and metaphorical. In a literal sense, *sakit* can mean both 'sick' and 'in pain' in English. In a metaphorical sense, it can be used in reference to feeling 'heavily', as in *sakit hati*, is an extension of its

## USING LOCAL WISDOM TO FOSTER ENGLISH LANGUAGE LEARNING

Suswani Hendriani  
STAIN Batusangkar, Indonesia  
suswani@stain.com

## Abstract

Learning a foreign language can be a frustrating experience for language learners if the learning contexts are all new to them. In such a condition, they need help from others, especially from their English teacher. What an English teacher can do is using local wisdom in teaching the newly foreign language to provide the students with more familiar local contexts. How to do it? One of the ways is to use local wisdom to teach English, either to teach English vocabulary, English grammar, English pronunciation, or English skills. Local wisdom can be good schemata for them to learn the new foreign language. The foreign language with its foreign grammar, foreign words, foreign culture, and foreign pronunciations will put them in difficult situations to master it. Therefore, providing them with local wisdom to learn the foreign language will help them to learn the new language better and avoid them from the feeling of alienation during the foreign language learning. Using local wisdom in a foreign language learning will help the students to understand the learning contexts and master the new language faster since they have already had background knowledge about what will be learned. It is only the language that is new to them. The local wisdom that they are already familiar with will help them understand the new language better and faster.

**Keywords:** Local Wisdom, Foster English Language Learning

## A. INTRODUCTION

Globalization has been pervasive in all parts of the country. Just like other things, globalization has a positive and negative impact on various aspects of human's life. To anticipate negative effects of globalization, foreign language learners must be taught an international language using their own culture or local wisdom. Hence, the rise of the global of course, raises serious concerns about the loss of the local and new understandings of the learners' own place. In the end, the potential for tension might happen in all aspect of our life. Facing the increasing demands for the various developments of individuals and local communities in the new century and for maximizing the support to an effectiveness of education, not only globalization but also localization and individualization are necessary in ongoing educational reforms (Cheng, 2002: 3). Fostering local knowledge in globalized education needs a local framework for filtering the incoming external knowledge and protecting the developments from the negative global influences, one of which is exploiting local resources and vesting indigenous cultures of less advanced countries to benefit a few advanced countries (Chang, 2002: 7-8).

To see what teachers related to local wisdom in their classroom, a research was conducted in Thailand. It has several purposes. Firstly about local wisdom learning management of an ASEAN Focus School in Chachengas province in Thailand, to develop the local wisdom learning management model of ASEAN Focus School and to study the results of the model which considered from the result of local wisdom learning units integrated to ASEAN developed by teachers, asking teachers' opinions and students' opinions. It found that teachers in each department of the school have taught local wisdom learning in different types and times in a semester. (Wangsoewhuan, 2012:1).

Prawet Wasi (1993) states advances in modern science and the culture of a foreign country or from outside the community will be coordinated in conjunction with an understanding and awareness of the value of wisdom. In a foreign language teaching context, English teachers must teach English using the students' local wisdom. This paper discusses how English teacher can foster their students' foreign language learning through the use of the students' local wisdom.

## B. WHAT IS LOCAL WISDOM?

What is local wisdom? Some definitions have been proposed. In fact, it was firstly introduced by Quaritch Wiles. Zelony (199) defines wisdom as knowing why things should or should not be done – locally, regionally and globally – and is, and will remain, in short supply. It is an ability of a certain culture to keep the influence of foreign culture when they contact each other (Rosidi, 2010:1). According to Ridwan (2010:2) local wisdom can be understood as man's effort in applying his cognition to do something and thinking of a certain object, or event happening in a certain place. Further, wisdom in wide stood as one's ability in using his thought to act to a certain thing as a result of his judgement to a certain thing, object, or event. Local wisdom can be various. Local wisdom in a society can be found in the forms of songs, wise words, proverbs, advice, slogans, and ancient books united in the society's daily activities (Ridwan, 2010:1).

According to Marsono (2007:182), local wisdom can be found in every ethnic group of Nusantara. At the time when Nusantara nation could not write a writing, they put their local wisdom in the forms of traditional rituals, legends, folktales, oral stories, expressions, and relief. Then, they are written.

Local wisdom is also owned by other parts of the world, like Thailand. Iw (Nakornap et al., 1996). Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things. Keesing (in Casson, 1981:45) points out that culture is an adaptation system, cognition system, structural system, symbolic system, and ideational system.

Still related to Thai's culture, Mongkachon, 2017 states that each region has its own identity and local wisdom as well as universal wisdom held in common. Basic local wisdom or the wisdom of the people of north. Traditional Thai communities have sufficient knowledge to depend on their own selves with their own ways of living which in turn depend on nature. The main occupation of the community is agriculture. Members live intimately, helping each other and sharing what they have. This sort of life has enormous value for people and so ought to be revived and maintained to the extent possible, while incorporating new ideas and new ways that do not destroy the very fabric of traditions.

## C. HOW TO FOSTER ENGLISH LANGUAGE LEARNING THROUGH LOCAL WISDOM?

Learner autonomy, more specifically learner awareness, is a key factor for language development (Werden and Rubin, 1987; Lüthi, 1990; Gathercole, 1990; Wenden, 1991; and Sera, 1992). To get autonomy in a foreign language learning, English teachers should train their students to use the students' capacity as much as possible. In other words, the teachers should try to use what their students possess and activate the students' schemata or background knowledge in foreign language teaching learning process. The content should be thematic. Celce-Murcia and Olsahn (2000:194) state that the thematic content should expose students to situations, texts, or discourse types that are relevant to the interest and experiences of the learners. Besides, to provide learners with the most conducive learning environment within school-centered situations, teachers should be aware of the students' needs and interests. In short, the teaching ends with students' (local) cultures – students' real life situation revealing moral values, living values, and wisdoms to be applied in their daily lives and English functions as a means of communication (Madya, 2004).

Brown (2007: 210) states that culture is really an integral part of the interaction between language and thought. Great thoughts and feels expressed using a language are manifested in the form of good behaviours and in other forms of works will be wisdoms. In a foreign language teaching context, the culture or local wisdom that students have is also an integral part of the interaction between their language and their thought. As a result, the more the local wisdom is used the easier for the students to express their thought using the new language being learnt. Inevitably the students' local culture/wisdom must exist in a foreign language teaching and learning process. Davis (1996: 233-234) points out that student's daily lives, cultures, environments, hopes and fears, and needs must be involved in what is happening around them in

the class during the teaching-learning process. In line with him, Everson & Weinstein, in Trumbull & Rothstein-Fish (2009: 325) assert that English teachers attend local culture or local wisdom "to provide students with inclusive, supportive, and caring environment (classroom) that facilitates students' learning.

Moreover, Trumbull & Rothstein-Fish (2009: 322), state that the teachers "can make their classrooms work better for diverse groups of students by becoming more aware not only of their students' cultures but also of their own and by tapping into the strengths of each culture represented in the classroom. Local wisdom must be integrated with the understanding of surrounding nature and culture to make it bene ficial (Palaanugraha, 2010: 2).

How to use local wisdom to teach English. In the following parts, the writer will try give examples of how to teach English by using local wisdom. The following examples will clarify how local wisdom is used in teaching learning process of English.

Let me give the first example of how introduce new English vocabulary to the Indonesian students, especially those who come from West Sumatera. To introduce animals, it is better to start with animals found in their surrounding "like cat, dog, cow, buffalo, goat, etc" instead of "rhinoceros, camel, giraffe, peacock, etc." Seeing the pictures of the animal the students will directly understand that the word below the each picture must be the English name of the animal. Therefore, the students will focus their attention on how to pronounce the word under the picture.

In teaching English grammar, for instance *Simple Present Tense*, English teachers should give examples of sentences using the students' local wisdom. As a result, will make examples like:

- a. My name is Aulia.
- b. I come from Tanjung Gadang, a small county in Regency of Sijunjung.
- c. Hadi loves Onde-onde very much.
- d. He likes to help other.
- e. Emi cooks rice once a day.
- f. We make Rendang at least once a month.
- g. We visit Jam Gadang every year.
- h. My father likes Mie Ayam very much.
- i. My mother sweeps the floor every morning.
- j. My brothers often visits our grandparents.

The content of the previous sentences are not new to the students. It is only the language which is new to them. Thus, the students' foreign language learning will run smoothly. As a result, it will foster their foreign language learning since they do not feel as "alien" in the foreign language learning. They have own several things which make them feel safe and "at home" in the foreign language learning.

When English teachers will teach your students to speak English, for example to describe things, the English teachers can use the things exist around their students to explain a new lesson, like "Jam Gadang, Harau Valley, Stanok Canyon and so on". To check the students' understanding, the English teachers can ask the students to describe other things like "Lelebet Anai Water Fall", "Matai Basa Pagaryung" and all the things the students are familiar with.

When teaching reading, even though the used language is English, but the content should be related to the students own cultures. Therefore, there will be no reading texts that do not contain the students own culture or local wisdom. The use of the students' own culture or local wisdom that the students are already familiar will help to understand the content of the reading text and the context since they have already had background knowledge of what is discussed in the reading text. Even though they do not know the meaning of each word in the reading text because it is all new to them, the "story" that they have had in their mind will help them to guess the meaning of each word. For example to teach reading comprehension in the form of narrative text, the text to be selected should be that of from the students' local wisdom. For instance, "Siti Nurbaya" will be used instead of "Cinderella".

In teaching procedure, the use of "How to Make Rendang, How to Make Lamang, How to Make Onde-onde, etc" rather than the use of "How to Make Pizza, How to Make Hotdog, How to Make Chocolate" will make the students' foreign language learning easier. Reading the title of the reading text concerning the students' local wisdom, the students will easily connect their background knowledge to the ingredients, the materials, and the procedures to make it. This, certainly, will foster their foreign language

learning since something new for them is just the foreign language itself. The context that they possess in their mind will facilitate the foreign language learning.

In teaching writing, English teachers should give topics that are also encountered in the students real lives. If not, the students will face a much more difficult foreign language learning. Besides searching for foreign words they must also think deeply about many things: ideas, topics, grammar, development etc. This will make writing much more difficult. Conversely, if only vocabulary is new to them, they will find writing easy.

### C. CONCLUSION

From the explanation above, a conclusion may be drawn that students' foreign language learning can be enhanced through the use of their own local wisdom. The background knowledge that the students have will facilitate their foreign language learning. It is the duty of English teachers to make use of their students' local wisdom in teaching learning process. The use of the students' local wisdom will help them in facing globalization without ruining their own identity local residents.

Based on the arguments above, it is suggested that English teachers use local wisdom to foster students' foreign language learning so that their English achievement will be improved. Besides, their identity as indigenous people will also be maintained. Therefore, English teachers should try to do their best and make improvisations and improvements in teaching a foreign language.

### REFERENCES

Battistoni, Richard M., Lingo, Nicholas V., and Jayanandhan, Stephanie R. (2009). *Acting Locally in a Flat World: Global Citizenship and the Democratic Practice of Service Learning*. In *Journal of Higher Education Outreach and Engagement*, Volume 11, Number 2, p. 89

Brown, H. D. (2007). *Principles of Language Learning and Teaching* (5th Ed). New York: Pearson Education

Casson, R. W. (1981). *Language, Culture, and Cognition*. New York: Macmillan Publishing Co., Inc.

Cefco-Maria, M. and Olsrain, E. (2000). *Discourse and Context in Language Teaching: A Guide for Language Teachers*. Cambridge: Cambridge University Press.

Cheng, Yin Cheong. (2002). *Fostering Local Knowledge & Wisdom in Globalized Education: Multiple Theories*. Centre for Research and International Collaboration, Hong Kong Institute of Education, Presented in The 8<sup>th</sup> International Conference on "Globalization and Localization Embraced: Searching for a Balance in Education", Bangkok, Thailand.

Davis, C. W. 1996. "Integrating Language, Culture and Literature in Teacher-Produced ELT Materials". In James, J. E. (ed). *The Language-Culture Connection*. Singapore: SEAMEO Regional Language Centre, pp. 189-210.

Gathercole, I. (1990). *Autonomy in Language Learning*. Great Britain: Boome Press. Holica, H. (1981). *Autonomy and Language Learning*. Great Britain: Pergamon Press.

Keessing, R. M. (1981) "Theories of Culture" in *Language, Culture, and Cognition* pp. 42-66 in Ronald W. Casson, New York: Macmillan Publishing Co., Inc.

Little, D. (1990). Autonomy in Language Learning. In Gathercole, I. (ed.). *Autonomy in Language Learning*. Great Britain: Boome Press.

Marsano. (2007). "Revitalisasi Kearifan Lokal guna Mewujudkan Masyarakat Sejahtera" dalam *Kemajuan Terkini Rine Universitas Gadjah Mada*. Yogyakarta: LPPM UGM.

Mungmachon, Miss Ro'khwaphut. (2012). *Knowledge and Local Wisdom: Community Trainers*. International Journal of Humanities and Social Science.



- NakhonThap, S. Et.al., (1996). *Report of the Study on Patterns of Process in Promoting Teacher and School Participation for Prevention and Solution of Problems Concerning Child Labor in Thailand*. Journal of Research on Humanities Information Study. Office of the National Education Commission.
- Padmanugrhe, Ashi Sigit. (2010). *Common Sense Outlook on Local Wisdom, Culture, and Identity: Contemporary Javanese Native's Experience*. Presented in International Conference on "Local Wisdom for Character Building". Yogyakarta: Yogyakarta State University.
- Prawet Wasi. (1993). "National Education with Local wisdom". Local Wisdom and Rural Development. Bangkok: Amara Printing Group.
- Ridwan, N. A. (2010). "Lamasan Keilmuan Kearifan Lokal". <http://www.icasartaonline.com>
- Rusidi, A. (2010). "Kearifan Lokal dan Pembangunan Bangsa" in *International Conference Proceedings on Traditional Culture and Heritage Award 2010*. PP. 28-35. Yogyakarta: Faculty of Language and Arts, Yogyakarta State University.
- Siem, H.H. (1997). *Issues and Options in Language Teaching*. Oxford: OUP.
- Trumbull, E. and Rothstein-Fish, C. 2009. "Cultures in Harmony". In: Scherer, M. (ed), *Engaging the Whole Child: Reflection on Best Practices in Learning, Teaching, and Leadership*. Alexandria/Virginia: ASCD (the Association for Supervision and Curriculum Development), pp. 321-328.
- Wangkaewhiran, Thipwimo. (2012). *Development of Local Wisdom Learning Management Model of ASEAN Focus School: A Case Study in Thailand*. Osaka Japan: The Asian Conference on Education 2012 Official Conference Proceedings.
- Wenden, A. (1991). *Learner Strategies for Learner Autonomy*. UK: Practice Hall International.
- Wenden, A. and Rubin, R. (1987). *Learner Strategies in Language Learning*. New Jersey: Prentice Hall.
- Zelny, Milan. *From Knowledge to Wisdom: Strategic Challenges of Global Business Education*. New York: Corlham University @ Lincoln Center.

**"DARE TO ARGUE" OPPOSING MAINSTREAM CULTURAL VALUES  
IN ENGLISH LANGUAGE LEARNING AT COLLEGE LEVELS:  
A CASE STUDY ON INDONESIAN EFL COMPOSITION**

Syaidi Saadi Sukamli  
Sekolah Tinggi Keguruan dan Ilmu Pendidikan PGRI Sumatera Barat, Indonesia  
syaidi@gmail.com

**Abstract**

To learn how to write well is potential for college students studying English in Indonesia. Not only English as a language has different syntactical structures but it also has different ways of how we make arguments by using this language. When we communicate in English, we, therefore, communicate to speakers from around the globe. Simply put, we begin to talk in wider perspectives. At college levels, the students are expected to be able to compare their ideas on good academic writings. However, the challenges are in the form of ideas, which means that the students often face conflicting arguments to which position they should stand their points. Should they follow mainstream values of the Western empire or should they oppose such values with the mainstream values that they have from their local cultures? Thus, this article addresses this issue in English language learning. To see the problems, textually, source of data in this research are taken from students' writings at random sampling. The students' writings that are used for this research are argumentative paragraphs and essays. The point that the researcher has is that the students are encouraged to make arguments confidently in their writings within their own perspectives from any angle they have: Western or Minangkabau mainstream values. Either way is acceptable because the purpose of learning to write well is to guide students to make their own arguments academically. If they can reach this point, we are successful as their English instructors.

**Keywords:** Argue, Mainstream Values, English Language Learning, EFL Composition

**A. INTRODUCTION**

Writing, in a sense, is a skill that is related to expressing thoughts or messages to the targeted audience by using a specific language. In Indonesia, writing in Bahasa Indonesia is a common activity, but writing in English is to a degree a foreign activity for most of the Indonesian people. The context of this article is framed within the issues found in the EFL classrooms of Indonesia. Two important views emerge in this aspect: what it means to write well in English and what it takes to write in the global English. The reviews of the related literature are constructed from the angle of composition studies. Within this composition studies, ideas on argumentative writings expressed by the students taking Writing I course in the college where the researcher teaches are directed to the meaning of being dare to argue in English. "The fear of writing expressively in English by using localized thoughts is determined through how well the teachers assess the students' writings. Beyond the surface of the students' writings, the researcher captures variety of low students' responses toward a particular topic or controversial issue: however, still, their fear is that they need to follow the norms of this question: "Is my writing acceptable for English native-speakers' standards?"

**1. Writing "Well" for EFL Students**

Indonesian students, as they are categorized into EFL learners, have certain forms of demands and expectations toward their process in acquiring English. Thus, they also need supportive elements in education that can equip them to come into what they intend in learning English. One of the expectations is to be able to write well in English. In other words, the students are encouraged to be able to communicate in English well. In essence, "communicating in English and learning the English language go hand in hand" (Davies 15). It means that to learn English, the students should use the language in communication at the same time. Learning English cannot be done in a vacuum. It should be used