Cultural Literacy in Teaching English for Guiding

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ABSTRAK

Literasi budaya sangat dibutuhkan oleh mereka yang berurusan dengan bidang pariwisata sebagai subjek kajian. English for Guiding merupakan salah satu mata kuliah yang ada pada program studi D3 Bahasa Inggri Universitas Pendidikan Ganesha dan berhubungan dengan pariwisata. Penelitian ini bertujuan untuk membahas analisis kebutuhan literasi budaya dalam pengajaran bahasa Inggris untuk kepemanduan wisata sehingga mengetahui komponen budaya yang dibutuhkan dalam proses pengajaran. Penelitian ini merupakan penelitian deskriptif yang menggambarkan tentang kebutuhan siswa dalam literasi budaya. Pengumpulan data dilakukan melalui kuesioner untuk memperoleh informasi tentang unsur-unsur budaya dalam literasi budaya yang dapat mendukung siswa dalam belajar Bahasa Inggris untuk kepemanduan wisata dan mempersiapkan mereka untuk terampil dalam menggunakan bahasa Inggris sekaligus kompeten dan berpengetahuan dalam hal konten/muatan budaya. Data dikumpulkan dengan menggunakan kuesioner untuk mendapatkan informasi tentang kebutuhan siswa akan literasi budaya dalam belajar bahasa Inggris untuk Kepemenduan Wisata. Temuan menunjukkan bahwa ada tujuh unsur budaya besar seperti 1) simbol; 2) bahasa; 3) norma; 4) ritual; 5) norma dan kepercayaan yang berubah; 6) nilai-nilai yang memberikan pertimbangan tentang apa yang baik dan buruk, diinginkan dan tidak diinginkan; 7) artefak. Implikasi dari penelitian ini diharapkan kedepannya mahasiswa mampu menjadi profesional dan kompeten melalui literasi budaya.

ABSTRACT

Cultural literacy is highly needed by those who deal with tourism area as the subject of the study. English for Guiding is one of the courses that belongs to Diploma 3 English of Ganesha University of Education and it deals with tourism. This study aims at discussing the need analysis of cultural literacy in teaching English for guiding in order to know about cultural components involved in the teaching process. This study is descriptive study which describe about the need of the students in cultural literacy. The data were gathered through questionnaires to gain the information about the cultural elements in cultural literacy that can support the students in learning English for Guiding and prepare them to become skillful in English proficiency as well as competent and knowledgable in contents. The data were gathered by using questionnaire in order to gain the information about the students' need on the cultural literacy in lerning English for guiding. The finding shows that there are seven big cultural elements such as 1) symbols; 2) language; 3) norms; 4) rituals; 5) changing norms and belief; 6) values which provide the consideration of what is good and bad, desirable and undesirable; 7) artifacts. The implications of this research are hoped that in the future students will be able to be professional and competent through cultural literacyg.

1. INTRODUCTION

The world has entered the modern era with rapid development in various aspects. As well as in terms of education. Students are no longer only presented with material or assignments to fulfill their duties or find out or get information. However, students are now required to find out or solve problems independently. This phenomenon causes fierce competition, so we need quality humans through education (Rinawati, 2015).

Since the era's movement is developed over time, the needs of the human being are the primary and secondary needs - one of the secondary needs that people need and like the most are tourism. According to previous studies, tourism and social worlds cannot be separated from each other (Islam, 2021; Johnson, 2014; Zeng & Gerritsen, 2014). Tourism provides a mediating vision between people and

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places, and it enables people to experience a temporal bond between the tourists and the destination. Tourism is a socio-cultural condition of globalization, which plays a vital role in worldmaking through intercultural socialization, education, and communication (Dickinson et al., 2014; Hosany et al., 2017). Therefore, cultural literacy is needed in this dynamic world to understand the concept of tourism.

Cultural literacy is a way to look the social and cultural issues through literacy thinking (Eaglestone, 2020; Segal, 2015). Through cultural literacy, things are seen through their textuality, fictionality, rhetoricity, and historicity as a way to find their sense (Segal, 2015). Cultural literacy efficiently analyzes the social dynamic in this changing world by giving the researcher various perspectives that clarify conflicting and confusing things in writings (Johnson, 2014; Smith et al., 2013). Cultural literacy is the background information that makes the learner suffice level of comprehension and gives meaning to things they learn (Ben Amram et al., 2021; Kingori et al., 2016). Literacy is very important for the living of human beings, as it is based on our daily talks. It cannot be separated from the different cultures such as religion, skin tone, perception, background, and ethnicity (Helaludin, 2018). Therefore, it is needed to improve the quality of literacy by teaching English for guiding.

Cultural literacy is highly needed by those who deal with tourism area as the subject of the study. English for Guiding is one of the courses that belongs to Diploma 3 English for tourism study program of Ganesha University and it deals with tourism. It is a specific distinctive course that enables the students to communicate in English by considering all things and information needed in guiding. The students are expected to be skillful in applying English to describe and explain some objects and places of interest, and at the same time they are also knowledgbale in terms of those objects and places including both national and local culture that cover tradition, art, religion, events and also customs. By mastering both English and the culture, students are directed to be more motivated and led to be more independent in learning.

Student independence in learning activities is an important thing. Therefore, the students must have a sense of responsibility and discipline (Dewi & Primayana, 2019; Hidayat et al., 2020). Students' independent attitudes will not be realized without motivation and interest in learning (Eriyanto et al., 2021; Zaitun et al., 2021). Without independence, students will have difficulty teaching and learning activities that they participate in at school (Choy & Karuppiah, 2016; Duyar et al., 2013; Hill et al., 2018). Therefore, to fulfill the demand for students' independence in working independently, several needs analysis can be done. Before training students to be independent, one of the important things is the need analysis. The teacher needs to know the students' capability and needs in teaching and learning. The teacher can analyze the students' needs through need analysis. Need analysis aims to show the students' wants and lack before organizing the course (Alsamadani, 2017; Serafini et al., 2015).

Similar studies stated that the need analysis is an activity done as a basis for gathering the information to develop and design something (Hariyadi & Yanti, 2019; Kwangmuang et al., 2021; Mavuru & Ramnarain, 2020). The need analysis is crucial to identify the students' desires and need. Besides, it also helps the teacher prepare the material well to fulfill the course completely. In teaching English for guiding, the teacher designs the material based on the syllabus with the selected material. Thus, the need analysis is an important part of achieving the goals of the instruction in teaching (Rachmawati, 2020). In this case, the need analysis of cultural literacy in teaching English for guiding. The implementation of need analysis in education and learning English for guiding can be divided into activities that can be done through gathering the data of students preliminary (Qomariyah & Utama, 2020; Rahmasari, 2021). In cultural literacy, the need analysis discusses who needs the analysis, what kind of needs are identified, and the sources used for the need analysis (Hariyadi & Yanti, 2019). The need analysis itself also matches the teachers' beliefs, expectations, and perceptions (Barrette & Paesani, 2018; Hariyadi & Yanti, 2019; Shliakhovchuk, 2021). Cultural literacy in teaching English for Guiding also becomes the approach to bridge the different cultures. Through teaching and learning English for guiding, the learners learn something new or receive new information.To know more about the need analysis of cultural literacy, this study aims at discussing the need analysis of cultural literacy in teaching English for guiding and to know about cultural components involved in the teaching process. It was also easier for educators to identify and provide the contents of culture as the basis of supply of information that the students need in order to become profesional and competent future tour guides after they graduate that are skillful in using English and knowledgbale in terms of the contents.

2. METHOD

This study used a qualitative approach on the basis of a qualitative study or an descriptive research design. Qualitative research is research that has the goal of analyzing data, especially the formation of new views that require the perspective of the respondent. However, the resulting qualitative data is obtained from a complex epistemological process and is faced with ethical challenges. A qualitative

research requires the focus of the researcher in analyzing a context (Mannheimer et al., 2019). The context of qualitative research relates to academic practice, academic culture and academic work (Rodríguez-Dorans et al., 2021). Qualitative research aims to form criticism, according to experimental aspects and also review traditional aspects (Denzin, 2020). In the aspect of education and learning, a qualitative approach is very important. Because the interpretation of a finding focuses on the implications of the problem being studied (Akkerman et al., 2021). This study describe about the need of the students in cultural literacy. The data were gathered through questionnaires to gain the information about the cultural elements in cultural literacy that can support the students in learning English for Guiding and prepare them to become skillful in English proficiency as well as competent and knowledgable in contents.

3. RESULT AND DISCUSSION

Result

The following table shows the students' needs towards the cultural literacy in English for Guiding course. There are seven main elements of culture that are really needed by the students for having the supply of information in order to be able to communicte in English and succeed in their performance during the guiding.

No	Cultural elements	Description
1	Symbols	Non-verbal communication, religious and tradition symbols
2	Language	Balinese language, all level of langauge stratification, spoken and written.
3	Norms	Local and traditonal regulation implemneted in the society
4	Rituals	Ceremonies, offerings, and meaning of color
5	Changing norms and belief	Kingdom era, colonialism era, independence and reform era.
6	Value	Perception of people on what is good and bad, desirable and undesirable
7.	Artifacts/building	Buildings (temples, shrines, and palaces) tools, equipments, and other material objects related to religion, tradition and belief

The first element is the symbols. They exist in every culture to represent one thing by something else which mean various reactions or involve emotion. The most common symbols needed by the students are those that are usually used in non-verbal communication. They include facial expression, body movement, eye contact, and gesture. Similar gestures of different culture will produce different meaning and interpretation. This information is needed by the students because in the real situation when the guides are talking with older balinese people or some respected public local figures, it is considered impolite to stare the eyes of the opponents. It is in the opposite as western culture which considers having eye contact during conversation to show respect to the person we are talking to. By having this knowledge, students can explain why Balinese (or the guide himself) does not having eye contact when conducting communication with local senior people. Some symbols are actually types of material objects that can be found in the rituals or religious activity like *banyuawangan* or young coconut water that are sprinkled to the visitors of the temple and placed in front of the entrance gate. it symbolizes the purification of body and soul of the person before entering the main yard of the temple.

The second one is the language. Balinese has 4 level of stratification which closely related to the speakers involved in the conversation. They are (1) the lowest level of Balinese *basa kasar (kasar jabag dan kasar pisan*) which is usually used by youngsters, and people with lowest level of social stratification; (2) *basa andap;* (3) *basamadia;* which are categorised into middle level of Balinese language; dan (4) *basa alus* or the highest level of Balinese (*alus singgih, alus sor, alus mider*) (Suwija, 2019). So the students think that knowing Balinese stratification will be very usefull to interact with the local people to gain the information needed about local and unfamiliar things in order to be able to explain and describe it to the guests. This knowledge can also be informed to the guests about the uniqness and complexity the Balinese is. In English, "you" will be used to address the oponent (second person singular and plural). But in Balinese, the addressing terms will be varied depending on the status of the speakers. The higher the status of the opponent, the more polite the language will be used with different addressing terms like *ratu, ida, ajik, etc.* The knowledge of balinese language is also useful in understanding rules and description of certain obejtcs written in Balinese without any English translation in it. So the description given by the tour guide entirely depends on the ability to understand Balinese language, especially the higher and highest levels of Balinese.

The third is the norm which contains rules and regulation applied in the society and governs about the way the people behave and treat other people in the social, religious, and traditional activities. The people are obliged to follow the norms to make it embeded in the social life of the people to become their routines. It can lead to the cultural practices and on the other way around that other cultural practices can be formed to become a new norm (Frese, 2015). Some examples of the norms that the students need to know here are about the tradition of the villagers to work and do social service called *ngayah* to prepare the ceremony for the people, temples and other activities involving all the villagers both men and women. When the wooden big bell called *kulkul* is rung, the villager should come and gather in the village hall, temple or villager's house to work together. There ia a certain social or even financial punishment for those who do not come at that time. Other thing to show the norm which regulates the people can be seen when the people are visiting other's house. People should put off the shoes or sandals before entering the terrace of the house. This should be known by the students in order to be able to give the proper information about the reasons behind the cultural practices because different habbit will be done by the guests that are usually take the shoes and sandals into the houses. So by giving this information, the guests will understand of how the people behave and follow the norm available in the local culture.

The fourth is rituals. According to the Hindu Darma Council of Indonesia called *PHDI*, there are five types of ceremonies. 1) *Dewa Yadnya,* the ceremony that is dedicated to the God; 2) *Manusia Yadnya*, the ceremony for the human beings; 3) *Bhuta Yadnya*, the ceremony for all elements of the nature; 4) *Pitra Yandnya*, the ceremony for the ancestors or those who have passed away; 5) *Rsi Yadnya*, this is the ceremony to hindus' holly priest. All of the ceremonies have a series of procedures and offerings that should be prepared by the local people. Each of them has specific purpose and function. the example of the rituals is tooth filing ceremony. It is one of the *Manusa-Yadnya* ceremony which must be carried out by Hindus. This ceremony conveys the meaning of eliminating the six enemies (called *sad* ripu) that buman beings have such as lust, greed, wrath, pride, jealousy, and intoxication. It is symbolized by cutting off the tip of the upper six teeth. It is belived that after the ceremony the influences of the six enemies can be controlled. This kind of information of rituals is very much needed by the students as the future tour guide because this ceremony is very unique which often raise questions related to the ceremony due to the different or similar rituals that the guests have in their own country or that they have ever seen in other places. So, being knowledgable in such a ritual or other rituals available in Bali will contribute the success of the students in becoming a professional tour guide later.

Sixth is changing norms and beliefs. It is undeniable that norms change over time within a given culture. Clothing is one example that can be obviously observed by looking at the picture of the Balinese ancestors or any documentaries filmed by the dutch during the colonilism era. People used to wear materials like sarong with naked chest both for women and men. No pants or shorts were found and used at that time. But nowdays, people only wear materials for traditional events with shirts or some sort of blouse for the women. It indicates that the way of people dressing changes by the time and based on the demands of recents needs of the people.

The rituals also change recently due to the need of simplicity and practicality. People used to hold cremation ceremony by spending long days and procession which end with the expensive cost of ceremony and involving many people from the begining to the end of ceremony. It was then changed by holding mass creamation ceremony. It was done once every 5-10 years. So there would be a number of the crops involved for the ceremony. It was more efficient and cost few money. Nowdays people can do *Ngaben* cremation ceremony anytime without waiting for 5-10 years anymore. Some traditioanl villages have modified the cemetries with modern crematorium with much more efficient in terms of the cost and the span of time needed because it can be finished within a day. However, some people still insist in preserving the old tradition to hold the ceremony. The students need to know about this change in order to be able to explain to the guests because what they expect to see for cremation ceremony nowdays will be much different that what they listened, knew, and read from various sources of information. By having this content knowledge, students can satisfy the guest and fulfill the guests' expectation and will not try to avoid responding the questions related to the changes of the ceremony.

The next one is values. As another important element of culture, values involve people's judgments of the practices that are considered good or bad and desirable or undesirable. Women who get menstruation are not allowed to enter the temple as a holly and sacred place because it is considered that they are still facing inbalance condition with in. This creates negative vibration and affects other people who want to worship the God in the temple. People try to connect their mind and soul to the holly spirit of God, and it will be wise to keep the positive energy and vibration. Students should be able to explain this to the guests in order to avoid misperception that Hindus descrimate women on period to worship the God. The value that the people have is not a kind of descrimantion, it is only forbidden to enter the temple

on the mestruation period in order to maintain the positve vibration of the holly and sacred place. Those women can still worship the God anywhere else, except the temple. The same thing will also be apllied for those who are in sorrow due to the death of the beloved ones (usually family members) because they are still inbalance emotional condition. However, soon after the menstruation stops or funural/cremation ceremony is conducted, they are allowed to enter the temple. Even though there is no body/pyshical checking to find out that the women are in periods, people keep this value as the reference to consider good and bad things.

The last one is artifacts. Artifacts could be in the forms of temple, shrines, ancients building in the kingdom era, or tools that were used by the people in social, and religious life. The students need to know that there several types of temple in Bali, family temple, village temple, etc. Each temple is dedicated to worship God's manifestation. Like temple at the beach where people worship God *Baruna*, the lord of the sea. In this temple there are some shrines that can be interesting objects to be explained to the guest. This is also to clarify that Hindus do not believe and worship many Gods as strangers or foreigners percieved towards the Hindus Balinese religious conception. God is named several names based on the functions. If the students take the guest to the temple, they can explain many things from the outer yard of the temple before enereing the main entrance gate. so the guest will get a comprehensive explanation about the artifact and at the same time give the clarification towards what has been mispercieved.

4. CONCLUSION

Students' need analysis on the cultural literacy in teaching English for Guiding can be devided by seven big cultural elements such as 1) symbols that can be non-verbal communication, religious and traditon symbols; 2) language; Balinese language with all their stratification and including the alphabets; 3) norms which include local and traditonal regulation implemented in the society; 4) rituals that cover ceremonies, offerings with the meaning and procession; 5) changing norms and belief that can be traced from the kingdom era, colonialism era and modern era; 6) values which provide the consideration of what is good and bad, desirable and undesirable; 7) artifacts that can be found in the temple, shrines or other tools used by people time by time. The students need to be kowledgable in those things above in order to be able to give proper and reasonable explanation and description to the guests later. When they can perform this tasks, they are professional and competent future tour guides that are prepared very well in the English for Guiding course with give balance portion of English proficiency and the content of cultural literacy.

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