Eco-cultural Approach through Local Wisdom Identification in Designing Teaching Materials for English Department Students

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Abstract: This is a preliminary study leading to a learning activity design on the basis of local wisdom mapping to contribute to teaching materials for the English department students. Specifically, the materials are intended to develop the Discourse Analysis course. The study aims at identifying local wisdom values that can be included in the topics of discussion when the English departmant students are asked to analyze and write texts containing local terms or local values. To get the local wisdom knowledge, the study is conducted in Demulih village, Susut sub-district, Bangli regency, Bali. The site research is chosen due to its great potential of natural landscape that is believed to have outstanding eco-cultural values that people have to respect. Through a close observation during the field study, the present research is expected to shed some light on the identification of local wisdom with their educational aspects. The focus is on various types of lexicons and expressions that contain local wisdom and meaningful values found as part of local community's life in the natural landscape of Bukit Demulih (Demulih hill), Bangli regency. The results of this study will be used as the supplement of teaching materials as well as developing learning activities in the Discourse Analysis course of the English department of Universitas Mahasaraswati Denpasar
Keywords: eco-cultural approach, local wisdom, teaching materials, discourse analysis

INTRODUCTION

In the current era, designing learning activities that are basically interactive, innovatice, actual and contextual is a must do. Lecturers have to give more benefits for the learners, not only the methods but also the interesting teaching materials. The interactive aspect in learning can be realized through a collaborative work among the students and between the lecturer and his/her students. Innovative teaching must always be the lecturers' priority to offer a contextual learning that is needed to improve the students' skills and ability. In the English departement, the interactive and innovative learning must be an integral aspect in learning for the improvement of the students. Teaching materials including topics and their development that reflect the social phenomena and environmental issues are significantly contextual for the students. For example, the use of local culture in tourism class (Sari, 2016). As for this study, the innovative learning with contextual teaching materials is meant as how the lecturers are able to promote the utilization of local culture that are actually part of the students life, however they have not been explored to be used as the examples of theoretical explanation or a means of improving the students' skill in learning activities.

This study attempts to explore an innovation in learning, not by the application of a high technology of ICT in EFL teaching. It is this study that tries to offer a learning design that focuses on the contextual teaching materials where the students live. Since the research is conducted in Bali, this paper focuses the exploration on the local values that are possibly utilized in the Discourse Analysis course of the English department students at Universitas Mahasaraswati Denpasar in Bali. As it is widely known, Bali is not only popular as the tourist destination but also has many magical and historical cultural elements to explore. Of many elements to preserve, the religious activities and the plants for rituals needed by Hindus in Bali are the two aspects that are connected to the existence of harmonious relationship between God, nature and human. Balinese-Hindus believe in *Tri Hita Karana* philosophy which means a condition to preserve the balance and harmony of life on earth. Tri Hita Karana consists of three wisdoms, namely *Parahayangan* (a good relationship with God), *Pawongan* (harmony with humans), and *Palemahan* (a harmonious relationship between human and nature). These wisdoms reflect

the background why this research is conducted. It is meant to provide teaching materials that are contextual and contain local values in the process of learning the international language, i.e. English.

To design the teaching materials for the students' activities, this study applied the ecolinguistic approach in the investigation of data and local wisdom found in the site research. Ecolinguistics, as the branch of linguistics combines the study of language and ecology or environmental issues (Mbete, 2012; Stibbe, 2014; Chen, 2016) and in Indonesian context, it can relate to enviromental issues exist in community (Subiyanto, 2013). With regard to the exploration of topics in ecolinguistics, the concept in this field is suitable for the development of teaching materials since it discusses eco-cultural perspective in providing teaching materials. The local wisdom is explored from Balinese-Hindus' rituals and religious life. In the design of learning activities, the lecturers can include the cultural terms related to religious activities, ecology, plants for ceremonies that are articulated into various lexical level, phrasal level, and sentential level. Or, lecturers can take the social and environmental problems to be part of the teaching materials and ask the students to discuss them.

Many researches have been conducted to discuss the integration of environmental issues in language classroom (Wiertlewska, 2011; Wibowo, 2017; Mliless & Larouz, 2018). In English teaching, ecolinguistic approach may be used to analyze environment texts (Wiertlewska, 2011; Mliless & Larouz, 2018). The ecolinguistic discussion in discourse analysis class is expected to benefit the students to enhance the eco-literary (Haig, 2001). To be more practical, the values that live in community can be used by utilizing photovoice (Simka Wibi, 2019). Through this technique, the students are asked to take a picture and choose the photos they have to lead them to be more creative in presenting their ideas. Since this research focuses on how the local wisdoms with their terminologies and ecological awareness can be raised in Demulih village. The activities of the students show two types of participation that are considered as applicative processes. First, the students understand the "in and out classroom activity" where the students may motivate themselves to talk, write and analyze texts contaning local wisdom values, for example the plants for ceremonies grown in Demulih hill. Second, designing the instruction and the expected outcomes in the form of presentation, speech and creative essays describing what the students have seen and how they aware of the environmental issues. This research is expected to support the efforts of preserving local values and to gain sustainable development goals for education and paying more attention to environmental issues.

METHODS

This research applied qualitative approach that is focusing on the phenomenon occurred in the learning process inside or outside classroom. The research phases were designed by conducting a field study, interviews and Focus Group Discussion (FGD) for the development to ensure the validity of the research. The stages were intended to result in the mapping of local wisdom values that might be futher discussed and interpreted following the concept of participatory mapping (Rubel, Lim, Hall-Wieckert, & Katz, 2016) The design observation in the classroom phenomenon, for instance, in Discourse Analysis course was applied in this study. The involvement of the students would contribute to the design of learning materials as the development in learning. The research steps applied the learning principles of ecolingustics knowledge, such as listing the environment lexicons related to local widom, not to mention the ceremony plantation in Bali found in the research site, i.e. Demulih village.



Figure 1 Field Study Involving the Students in Data Collection

The involved students were directed to collect the data, of which the results are expexted to be beneficial and contributive as the teaching materials for the contextual learning in Discourse Analysis course of the English Department. Local wisdom has to be preserved by the young generation in the village as well as the involved students with their friends in the research. By conducting this collaborative research as shown in figure 1, the preservation of religious ceremonies, as well as ceremony plantation in Bali can raise the young generation awaness. It is based on the ecolinguistic knowledge that was taken from the data collection of lexicon or vocabulary of ceremony plantation found in the village.

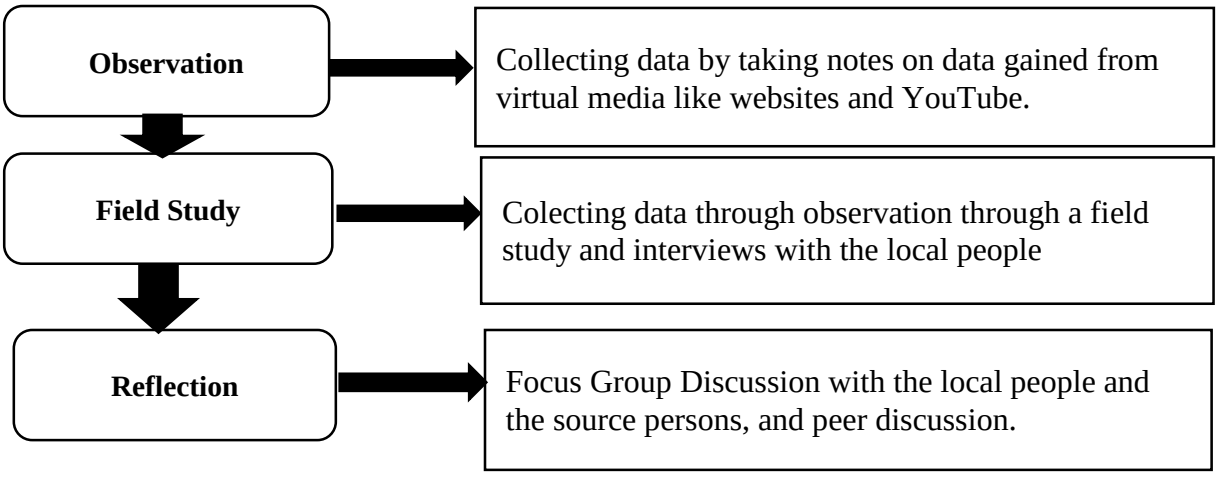

Figure 2 Research Flow

Figure 2 shows how this study is conducted. First, observation was done in data collection. As the initial step, taking notes on data gained from virtual media like websites and YouTube was done to give the background information about the village and its local wisdom. Second, a field study was conducted to validate the results on the observation. This activity was also completed with interviews with the local people. The interviewees were the customary village leaders. Lastly, reflection was the last phase in the research that was coming to the mapping of eco-cultural values through local wisdom identification in designing teaching materials for English department students. The research design includes three steps that are formally presented in figure 2

FINDINGS AND DISCUSSION

This study identifies the local wisdoms that are potentially used as the teaching materials for English department students. It is believed that the ecological and cultural values living in the community can be utilized as the topic of discussion to support the improvement of students' language skill particularly the productive skills, namely speaking and writing. For speaking, the local values may be chosen to vary the topics for speech, presentation and conversation. Meanwhile, in writing class, the English department students can be involved in social and academic writing with various genre of texts. The research found several eco-cultural issues that are potentially contextual to be used as the teaching materials. In line with the focus of this study, the results of data collection and analysis can be used as further discussed in the following section. The classification whose results are potentially applicable in Discourse Analysis course that can be used in line with the topics of discussion explored in the site research.

Identifying Eco-cultural Values for Teaching Materials

Village's Name: Demulih

Some of the existing vocabularies in the village of *Demulih* contain values reflected in the ecology of this village. One example is the word '*Demulih*' originated from a young man named Maya Teruna, who followed the king's order to return from Blambangan to Bali to look for *Deha*. Together with the king of Blambangan's son, they arrived in this village. He then asked the local people about *Deha's* whereabouts because Maya Teruna wanted to make *Deha* his wife. However, the people there said that *Deha* was not a human but a hill. A hill is part of ecology, and besides the word *Deha* or Bukit also contains the value of devotion from the youths who, after gaining knowledge from outside of their village boundaries, return to build and maintain their village, being one with their community like Maya Teruna was killed and united with the hill or *Deha*. Observing the story can be one of the tasks that the lecturers can design. For example, by understanding the story of the village's name, the lecturers can ask the students to apply the concept of context of situation in the study of discourse analysis.

Agricultural System

The local wisdom found in the village comes from its agricultural aspects. The popular term to represent the agricultural concept is *Subak*, an irrigation system or water irrigation in rice fields and also plantations on hills that brings a fair and equitable value to farmers regarding the distribution of water for their land. Because their agricultural land is dry land and rice fields, the term *Abian Subak* and *Umpelan Subak* also appear to divide the irrigation evenly for dry land (*abian*) and umpelan (*rice field*). In addition, the *Umpelan* Subak is divided into several parts depending on the flow of water, such as the *Setra Subak* (because the water flows into agricultural areas around the cemetery), *Dangin Marga Subak* (because it flows to the area east of the road) and others. in the barn). Other activities in Subak also carry several values, such as the value of togetherness and cooperation, and it is reflected in their ceremonial activities related to the process of planting to harvesting as a form of gratitude for what has been produced from nature. Like the term *Nuasen Tedun* (*Tedun* means to descend, so when they start going down to the rice fields to start the processing process), *Nuasen Nandur* (*Nandur* which means to plant, so they plant together), *Mabiu Kukung* (Meaning when the rice is getting pregnant, or the rice has started to fill), *Nyaotin* (*nyaet* or tie the rice when it is harvested), *Mendak Sri* or *Dewi Sri* (thanks to *Dewi Sri* or the Goddess of Fertility when the rice is harvested and stored. The values in Subak can be used to ask the students to make a presentation, to deliver a speech and to write descriptive writing that focuses the study on the use of discourse markers, text analysis, cohesion, cohesive devices, etc.

Demulih Hill

Another value related to ecology is the existence of *Bukit*, which is closely related to the ceremonies carried out in all 19 (nineteen) temples. *Demulih Hill* itself provides plants that can be used as a complement to ceremonies from Manusa Yadnya, Pitra Yadnya to Dewa Yadnya. Plants such as *Don Ancak* for *Dewa Yadnya* Activities, *Tulak* Wood for Manusa Yadnya, and Fennel or *Adas* for Pitra Yadnya. Concerning the existence of demulih hill with its potential nature, the assignment for English department students including bird conservation promoted in the Demulih village as found in video uploaded in YouTube by a group of research from Universitas Mahasaraswati Denpasar (figure 4) can be used as the inspiration for the students to write their argumenttaive text. The students are required to write an argumentative essay about bird conservation. The writing must contain at least an introduction, developing argument and conclusion with the arguments on the importance of Bird conservation inspired by information provided in the video.



Figure 4 Video on Bird Conservation Awareness at Demulih Village
(Source https://www.youtube.com/watch?v=FexjLaJ-jW0)

Regular Ceremonies

Demulih is a small village located in Bangli regency. As a matter of fact, it has cultural heritage that needs preserving. The result of observation as found here is numerous ritual plants growing in the feet of Demulih hill and used by local people to complete the offerings of Hindu worship. The local people can just climb the hill and pick the plants or if necessary, they grow the plants in their yard. The plants are maintained properly to ensure the supply of ritual plants for four holy big ceremonies in Demulih, they are *Ngusaba Purnama Kapat, Ngusaba Purnama Kalima, Ngusaba Dalem,* and *Ngusaba Purnama Kadasa*. Each plant also has specific functions depending on the ceremony, for example *acak* leave, *rijasa* flower, and *paku pipid* are used to complete *Dewa Yadnya* ceremony, *sudamala* leave, *dendeng ai*, *ambengan* are grown for *Manusa Yadnya* worship, while *dagdag se*, *gelagah*, *pidanten* wood are preserved as offerings of *Pitra Yadnya* ritual. Inspired by the existence of the ceremony, the



students can watch the video shown in figure 7 then the instruction can be modified from the instruction given in the cultural values that have been posed.

Figure 7 Video on Cultural Preservation at Demulih Village
(Source: https://www.youtube.com/watch?v=Anu0Z8cmHaY)

Rejang Wastra Dance

Demulih village also has authentic dance performance which only exists in this village, namely Rejang Wastra. It is performed by two elder people, man and woman acted as buyer and seller of traditional fabric (*wastra*). The dance described the story of a woman from Majapahit (Java island) sold *wastra* (traditional fabric for worship) to a man, a local Demulih resident. This dance represents a blessing from God for the ceremony. The costume worn by the dancer is like a usual traditional clothing of Bali. The female dancer wears *Kebaya, Kamen,* and *Selendang (anteng),* and brings two pieces of fabric with white and yellow color. The female costume symbolizes a fabric seller. While the male dancer wears *Udeng, Safari, Kamen,* and *Saputan,* his hand wrapped by a thick white thread and *Pis Bolong* (holed coin). The coins are worth 225 (*Satak Slae)*. This costume symbolizes the buyer. Rejang Wastra is usually performed every 3 years, in a religious ceremony called *Metingkeb.* It is usually performed in two temples, Pura Penataran Agung and Pura Puncak Demulih. *Rejang Wastra* dance is accompanied by a *Gamelan Gong Gede* which is similar to the accompaniment of the *Rejang Renteng* dance. The understanding of the concept of *rejang wastra* dance can be used in the analysis of cultural values maintained in the community.

CONCLUSION

Identifying local wisdom values that can be included in the topics of discussion when the English departmant students are asked to analyze texts containing local terms or local values. By doing a close observation during the field study, the present research found two approches related eco-cultural aspects in exploring identification of local wisdom with their educational aspects. Various lexicons and expressions containing local wisdom and meaningful values found as part of local community's life in the natural landscape are the potential sources of teaching materials. Here, the identification includes investigating local wisdom through two activities, namely identifying ecological values and identifying for cultural values that are both intended as the contextual teaching materials. The ecological values that are potential to be explored through the discussion of fundamental issues and basic knowledge of discourse analysis for English department students are the history of the village's name, agricultural system, demulih hill with its natural sources like the flora and fauna including plants for ceremonies and bird species to conserve. In addition, another classification is the cultural values explored in this study can be used in teaching and learning process includes regular ceremonies and rejang wastra dance.

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