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Penyunting menerima sumbangan tulisan yang belum diterbitkan dalam media cetak lain. Naskah diketik dalam spasi ganda pada kertas ukuran kuarto panjang 10-20 halaman 1 eksemplar (baca petunjuk bagi penulis pada sampul dalam bagian belakang). Naskah yang masuk akan dievaluasi oleh Staf Ahli. Penyunting dapat melakukan perubahan pada tulisan yang dimuat untuk keseragaman format tanpa mengubah maksud dan isinya.

**EMPOWERING TEACHERS' INTERCULTURAL AWARENESS
IN DEVELOPING INSTRUCTIONAL MATERIALS
TO WIDEN STUDENTS' MULTICULTURAL UNDERSTANDING.
(A NEW PARADIGM FOR EFL TEACHERS IN MALUKU)**

Jurnie Darakay & Francis G. Manuputty¹

Abstract. Empowering teachers in developing material teaching by having local content in Maluku is looked necessary as an effort to fulfill the needs of local wisdom. Teachers' creativities are needed. The developing of Mollucan instructional materials should be able to bridge the students understanding of the local wisdom known in Maluku before they come to the global multicultural understanding in the textbook provided by school. This article proposed to discuss some theories related to empowering the teachers in Maluku to create and use local content as supplement in instructional materials. It is started by analyzing English textbook used in schools, presenting ongoing issues of the difficulties for TEFL, and brief discussion about *pedagogi orang basudara* (Pedagogy of Tolerance) as a peace-building curriculum should be provided in the relation with learning culture and target language in EFL classroom deals with the background of students in Maluku. It then presents the role of Mollucan instructional materials and how it is contributed to widen students' multicultural understanding in EFL classroom. The discussion aimed to highlight the important of Mollucan instructional materials in EFL teaching and some motivations for EFL teachers in Maluku and some suggestions to mediate pedagogical implications used in multicultural classroom. The suggestions may be implemented in any language course and is appropriate for the study of any target culture.

Keywords: empowering, Mollucan instructional materials, multicultural, paradigm

Present position of English language in education field is as compulsory subject in school in Indonesia (Lauder, 2008; Mattarima & Hamdan, 2011). The confess of English as foreign language was based on law 2 of 1989 on the National Education System (*UU No.2, 1989 Sistem Pendidikan Nasional*) and government policy stated on Government Guideline No 60/1999 on the practice of English language in all higher education. The government, through its National Standard Institution of Education, put the regulations for the standard of

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competence for primary school graduates. The priority is concerned on reading, listening, speaking and writing (Komara, 1998; 33-36).

Today, the 2013 curriculum is attempted by the minister of Education of Indonesia as new curriculum using scientific approach and seemed capable to make changes to the face of education system in Indonesia. One of the components of curriculum is the textbook. However textbooks provided by school still have some weaknesses when we analysis the content of it since local content that familiar with students in Maluku not supplied. The curriculum of English in Indonesia needs to be revised. Lie (2002) interpreted that language teachers and EFL administrators should make investigation about the curriculum to produce more multicultural experiments. The decree of the Minister of Education number 60/U/1993 stated that the placing study of the language under 'local content' as the goal of developing competence in English at primary school. A textbook has an important role in the teaching and learning process. Many EFL textbooks for High School students in Indonesia use folktales or other local content founded in Indonesia but seem not accommodate the local content of Mollucan. The culture of Mollucan based on the constitution should be one of agent to develop national cultural values as the 31st province in Indonesia and can be created into Mollucan instructional materials. The using of local content in EFL classroom is helping students mastering English. Kirkpatrick (2008) noted that most students feel free when they use English in acquainting about local culture for foreigners. In a survey at SMKN 1 Ambon showed that the students have positive response and enthusiastic when certain local history introduced in English. It then comes to conclusion that empowering teachers for Mollucan Instructional materials in textbook should be developed in fulfilling the needs of EFL learners.

Nowadays, in practices TEFL at school teachers are facing some problems such as the position of English as a Foreign language that put English to be used by students only in classroom, the unmanageable of teachers helping students to develop their communicative skills, the environment that not support the students to practice their skill of English language, big number of students in classroom that should be maximum consist of 25 students, and the instructional materials are not familiar with the students. Another problem of TEFL in the province of Maluku is the characteristics of its geography, demography and history. The variation of culture and religion in its archipelago and as former area with social conflict needs more attention and approach for teaching culture in the target language.

The model of Education for Tolerance (*Pedagogi Orang Basudara/POB*) is a concept to screen students from various social and cultural as well as religious backgrounds in the province of Maluku. The goal of this model actually is to present good interpersonal relation, inclusive harmonic community of learners, open-minded and tolerant. The use of English is needed (Willi Toisuta, 2014) in the instructional material. A peace-building curriculum should be focused where the local content can be taught in the target language and can reduce tension of over-crowded curriculum to give an approach that able to complete cognitive, affective, and performance domain in teaching learning (Willi Toisuta and Associate, 2005).

The Correlation between Language and Culture.

Language is very important in human life because people can communicate with others through language. According to Wei (2005), language has a dual character, both as a means of communication and a carrier of culture. Based on the notion described above, it is clear that the function of language is as a tool of communication and culture. Other functions are as a tool to express self expression, as a tool to make integration and social adaptation, as well as a tool to hold social control. (Keraf, 1980, p. 3) Above all, to be able to understand others in communicating, a language must be studied and used as a communication tool.

Culture and communication are inseparable because culture is not only dictates who talks to whom, about what, and how the communication precedes, it also helps to determine how people encode messages, the meanings they have for messages and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication. (Samovar, Porter, & Jain, 1981, cited in Abisamra, 2009). From the above notion, it is undeniable that language and culture are connected. Kramsch (1998) wrote that culture is “membership in a discourse community that shares a common social space and history, and common imaginings” (p. 10).

Learning a foreign language also means learning the culture. According to Liddicoat, Papademetre, Scarino and Kohler (2003), culture is determined as a complex system of concepts, attitudes, values, beliefs, conventions, behaviors, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artifacts they produce and the institutions they create (p. 45). The relationship between language and culture is inextricable. Language and culture cannot be separated from one another. Brown (1994) has acknowledged that “a language is part of a culture and culture is part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” Therefore, the fluency in English as a foreign language does not guarantee a successful communication if the person lacks of the cultural knowledge. The relationship between language and culture is made meaningful in language learning as “the person who learns language without learning culture risks becoming a fluent fool” (Bennett, Bennett & Allen, 2003, p. 237). This explains why sometimes cross-cultural communication can create misunderstandings.

The Role of Culture in Language Class.

Nowadays, language teachers have to realize that they are responsible for helping students to communicate cross-culturally. As cultural beings living in a multicultural world, we need education that helps students acquire intercultural communication skill which is now a necessity for everyone (Selyee, 1993). English teachers need to develop instructional teaching material that is more relevant to students' lives. According to Chastain (1988), the culture of foreign language must be taught alongside the language itself. Therefore, the students can be introduced with the culture of English as a foreign language and their local culture as well. The use of home culture can facilitate learners apply their background knowledge in reading comprehension, express their feelings and ideas

when writing essays, and overcome the problem of students having to write in a genre that is absent from their culture (Ariffin, 2009). From the statement above, it is clear that students' home culture is very important in language class. Culture is called the fifth language skill. Kramsch (1993) wrote that "culture in language learning is not and expendable fifth skill tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard won communicative competence, challenging the ability to make sense of the world around them" (p. 1). Indeed, cultural background knowledge can influence language learning and teaching. People of different cultures can refer to different things while using the same language forms. For example, when one says "lunch", an Englishman can be referring to hamburger or pizza, but Moluccas man will most refer it to rice, papeda or sago. In family life, Moluccan people are sociable and happy to live with their parents but English people are individualistic. Other examples can be described as follows:

English-speaking countries	Moluccan
a. People after 18 leave their home for privacy, independence, etc.	a. Mostly People after 18 still live with parents and some prefer nuclear family for independence.
b. People after 18 can make their own decision	b. Parental authority are strong
c. Both men and women are equal in housework and child caring	c. Women are most responsible in housework and child caring

Table 1. Cultural differences between English speaking country and Moluccas in family relationship

The table can show the cultural differences between English-speaking country and Moluccas as their own culture. According to Tomlinson (2004), cultural awareness can be gained through experiencing the culture, either directly through visiting a culture or indirectly through films, music or literature. Therefore, the need of developing instructional materials is vital for the teachers to widen students' multicultural understanding in learning English as a foreign language.

English Language, Local Culture, and Social Identity.

In many ways of the study of linguistics Anthropology is the study of the language and the identity language as the universal abstract system, the more traditional linguistics applied approach to the study of language users as stable , coherent, internally uniform beings in whose heads the system reside . The globe has risen issues that period to be taken into account seriously as they affected all aspects of human activities from language in education to international relations.

To most learning English as the international language for the purpose of fulfilling communicative needs is a big threat to local , Culture identity. As learning an international language causes people to lose their own language which is the carrier of all their culture values –identity .in this paper there are several different aims will be presented to support EFL to provides opportunities for knowledge of cultures to be presented in the EFL classroom as the tool to help people from losing their local culture and identity.

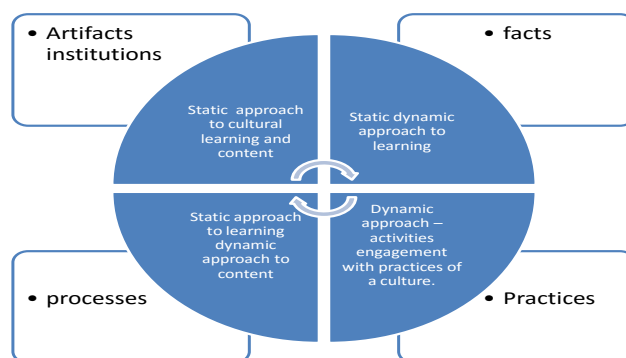
English Language.

Language is inextricably linked with identity and in order to save identity ,we must attempt to save our language .Norton (1997) states that every time language learners speak, they are not only exchanging information with their interlocutors ,they are also constantly organizing and recognizing a sense of who they are and how they related to the social world,it is not only the instruments for communication but also related to a set of behavioral norms and Culture values of which one’s self-identity is constructed. After learning a new language , one’s perception of his or her competence , communicative style , and value system many undergo some changes. Tabouret –Keller (1997,cited in Kamwangamalu,2007,p.263) says that the link between language and identity is so strong that single feature of language use suffices to identity someone’s membership in a given group. So language is not only the characteristic of groups or communities but also they are themselves the means by which individuals both identify themselves and identify with others. Moreover Gumperz (1982) stated that Language not only creates identity for its speakers but also identifies their social group membership. For more examples in our Local culture environment of west Ceram island there are slightly differences words using between the people who lives in the mountains and the people live by the coast to identify them from one to another. Language is like a river, that each language undergoes remarkable changes for different reasons. It is commonly happen to the native speaker of a given language not to be able to read or write the same language after nearly of ages that due to the big changes. It is believed that language become endangered when they are not passed to the children or when the metropolitan language dominates over others. Languages are much like living creatures that become endangered when numbers dwindle. Local natural disaster, conflicts, and famine are also some reason of language extinction.

Local Culture:

One way in which Culture has been understood is as body of knowledge that people have about a particular society. This body of knowledge can be seen in various ways; as knowledge about culture artifacts or work of art; as knowledge about places and institution; as knowledge about symbols: or as knowledge about ways of living. It is also possible to consider this aspect of culture in terms of information and to teach the culture as it were a set of the learnable rules which can be mastered by the students. When translated into language teaching and learning, this knowledge–based view of culture often takes the form of teaching information about another country or people, its institution, and so on. Culture, however, is not simply a body of knowledge but rather a framework in which

people live their lives and communicate shared meanings with each other. In think about how to teach culture in the language classroom, it is useful to consider how the ways in which culture is presented can be categorized. The diagram below (adapted from Liddicoat,2005) is one way of thinking this through.



- One dimension is the axis of culture as facts or as processes; that is, whether culture is seen as a static body of information about the characteristics of a society or as a dynamic system through which a society construct, represent, enact and understanding itself.
- The second axis represents the way in which culture is conceived in terms of educational content. It makes a distinction between artifacts and institution and practice; that is, whether culture is seen in terms of the things produced by a society or as the things said and done by members of a society.
- The most static way to approach the teaching of culture typically emphasizes artifacts, institutions and factual knowledge. Both the approach to culture learning and the content itself are static. The lower quadrant adopts a static approach to the nature of learning, but a more dynamic approach to the content, whereas the top right quadrant is static in terms of its content, but dynamic in its terms of its approach to learning (e.g. as in which learners engaged with the culture artifacts in a hands on way) The most dynamic approach to culture is represented by the lower right hand quadrant ,which sees learners actively engage with the practices of a cultural group.

Social Identity:

Social class, Gender, religion and race are the social histories describes us of our membership in a range of social groups, for example we were born as a female or male likewise we were born as Christian, Muslim, Jews or with some other religious affiliation ,and thus take on individual identities ascribed to us by our particular religious association. Meaning when we use language we do it as individuals with our social histories. The geographical region is also the part of

specific identities like Italian, Chinese, Canadian, or south Africa more specific for us is like Moluccas for example, Ceram, South east Mollucas, Saparua, or Ambon. In addition to the assorted group membership we acquire by virtue of our birth. The involvement in some of social activities are also defined us in a group memberships like various activities in the social institution that comprise our communities, such as school, church, family and the workplace. These institutions give shape to the kinds of groups to which we have access to the role-relationships we can establish with others.

As Ochs (1996; 424) stated Social identity encompasses participants roles, position, relationship, reputations, and other dimension of social personae, which are conventionally linked to epistemic and affective stance. The historically grounded, socially constituted knowledge, skills, beliefs and attitudes comprising our various social identities- predisposing us to act, think, feel in particular ways and to perceive the involvement of others in certain ways- constitute what theorist Pierre Bourdieu calls our Habitus (Bourdieu, 1977).

The importance of understanding multicultural in EFL classroom.

The dialectical connection between language and culture has always been concern of teachers and educators. Whether culture of a target language is to be incorporated into teaching has been a subject of rapid change throughout language teaching history. If we turn to the relationship between culture and language, we see some remarkable comments; for example, Sapir (1971) argued that "language, race and culture are not necessarily correlated". Adding the remark 'language and our thought-grooves are inextricably interrelated, are, in a sense, one and the same'. Yet this single remark doesn't supply a satisfactory reply to the question of why culture teaching should be involved in language teaching. Katio (2000) giving reference to several authors lists some of the benefits of teaching culture as follow:

- Studying culture gives students a reason to study the target language as well as rendering the study of L2 meaningful (Stainer, 1971)
- From the perspectives learners, one of the major problems in language teaching is to conceive of the native speakers of target language as real person. Although grammar book gives so called genuine from real life, without background knowledge those real situation may be considered fictive by the learners. In addition providing access into culture aspects of language, learning culture would help learners relate the abstract sounds and forms of language to real people and places (Chastain, 1971).
- The affected of motivation in the study of L2 has been prove by the experts like Gardener and Lambert (1959, 1965, 1972) in achieving high motivation, culture classes does have a great deal role because learners like culturally based activities such as singing, dancing, role playing, doing research on countries and people, etc. The study of cultures increases learners' not only curiously about and interest in target countries but also their motivation.
- Beside these benefits, studying culture gives learners a link for the native speakers of the target language, studying culture also plays a useful role in

general education studying culture ,we could also learn about geography ,History of the target culture (Cookie 1970)

By studying culture it involves the influences of two ways in language teaching they are: linguistics and pedagogical. Linguistically it affects the semantics, pragmatic and discourse level of the language. Pedagogically, it influences the choice of the language materials because cultural content of the language materials and the cultural basis of the teaching methodology are to be taken into consideration while deciding upon the language materials for example, while some text books provides examples from the target culture ,some others use source culture materials.

Empowering Teachers' Intercultural Awareness on Mollucan Instructional Materials (The Implication in EFL Classroom).

Empowering teacher has been introduced since 1980s when the worried about teachers' classroom usage were starting ineffective (Gary Lichtenstein, 1991). The concept of empowerment usually found in management and sociology works but then it used in education sector to enhance control over resolution that influencing the school policy especially at the classroom. Empowering teachers become as important as professional development. One thing that following professional development is to be empowered (Alice Murray, 2010). Good teachers should empowering themselves and have capability to be positive thinking, believe in what they are doing, proactive, and assertive. An effective teacher should be equipped by a union of knowledge and specific skills as well as teacher personal experiences and properties in multicultural of their students. Empowering teachers' intercultural awareness is needed and also can enrich teachers' experiences. Multicultural classroom should recommend a changing of teachers' role in teaching L2. Intercultural awareness comes from self-investigation of attitudinal changes which appear as a result of intercultural experiences (Buchanan, Correia, and Bleicher, 2010) and it gives intercultural skills for teachers to be more competent when working in multicultural classroom (Quappe & Cantatore, 1991). Teaching culture has existed since long time ago where people learned foreign language through recognizing culture. Lessard-Clouston (1997) notes,

[s]tudents will indeed need to develop knowledge of an about L2 or EF culture, but this receptive aspect of cultural competence is not sufficient. Learners will also need to master some skills in culturally appropriate communication and behavior for the target culture ...

[C]ultural awareness is necessary if students are not to develop an understanding of the dynamic nature of the target language, as well as their own culture.

Teachers should adapt their instructional material based on students' needs and familiar with students' life as new paradigm at EFL classroom. To develop cultural material EFL settings, teachers should concern about which culture should be taught in EFL classroom. Yohana Susana Yembise in her journal *Linguistic and Cultural Variations as Barriers to the TEFL Settings in Papua* clarifies that Cortazzi and Jin (in McKay, 2005) divide three kinds of cultural

information that can be practiced into language textbooks and material: 1) target culture material is the type of material which uses the culture of a particular country in which English is used as L1; 2) source culture materials refers to learners' own culture as content; 3) international target cultural material, that use variety of culture in English and non-English speaking country. Connect to the statement above the aspect of local content is mentioned as one can be developed as TEFL material. Teachers should determine students' needs and should develop an effective instructional. According to Joseph Targesen (as cited in Arndt, Elissa., Wenstein, Connie., Wahl, Michelle., Kosanovich, Marcia., & VanSciver, Mary:2008) notes,

“To be more effective in teaching all students to read, we must find ways to help teacher more powerfully differentiate their instructional support in a way that is guided by accurate information about students' needs” (Vicki Gubson and Jan Hasbrouck).

Teachers also have the responsibility to give what is best for the students. The development of local content in TEFL becomes a concern nowadays. In a survey done by the writer, most of the students prefer to have English reading topic based on their background content when teacher offering some unfamiliar and familiar topics. Teaching English through local content can be enjoyable for both teacher and students. The topic of teaching material should come from students' environment that they master the concept in L1 and become interest when they explore it in L2. In a research done by Yenny Prastiwi in Solo, Central Java on her article she describes that the use of Indonesian folktales in translation as material for EFL teaching at primary level in Solo has benefit for language learning. The using of local content in teaching reading should be a priority for EFL. Local cultural as intercultural language learning can attract students on language teaching and learning that focuses on the interdependence of language and culture and the importance of intercultural understanding as a goal of language education. Developing Mollucan instructional materials become a new paradigm for teacher in EFL classroom to bridge the students come to widen multicultural.

In the planning and writing of Mollucan instructional materials, teachers should have some principles. Hall (1995) stated that they are about the needs to communicate, for long-term goals, for authenticity and for student-Center. Jolly and Balitho (1988,pp.97-8) give principled framework the have used before in materials developing such as identification of the need for materials, exploration of need, contextual realization of materials, pedagogical realization of materials, production of materials, students use of materials and evaluation of materials against agreed objectives. Hall as mentioned in Tomlinson (2007:110) states that before arrange an instructional materials teacher should understand how students can learn language and in the planning, writing, and developing of instructional materials should be supported by theoretical principles such as the needs to communication, long term, authenticity, and student-centered. Another important thing that connected to the writing of teaching material is the application of text-

driven approach framework: text collection, text selection, text experience, readiness activities, experiential activities, intake response activities, development activities, trialing, evaluation and revision (Tomlinson, 2007:199-121). The writing of teaching material in text-driving approach steps can be flexible (Tomlinson, 2007:116) and adjusted with students' background, students' needs, teaching objectives, and students' level.

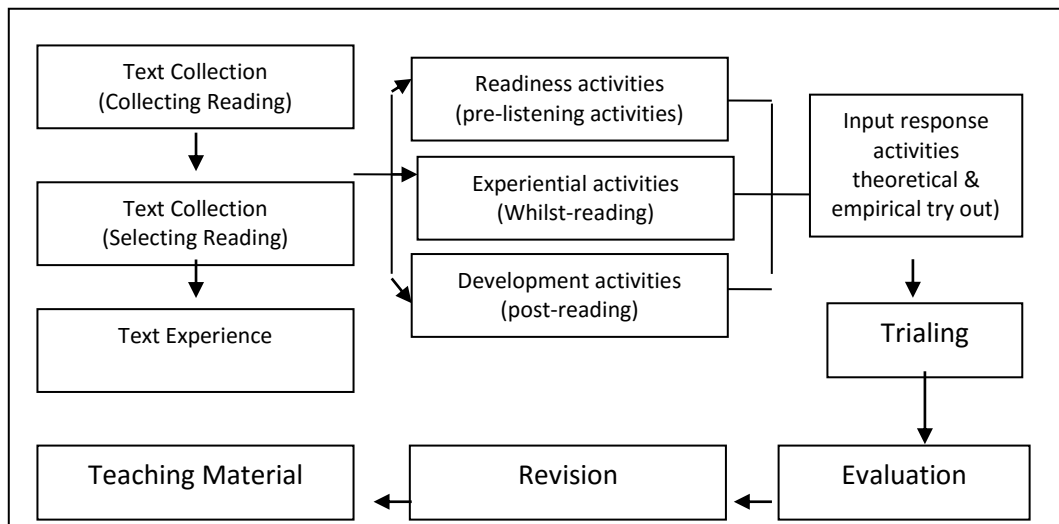


Table 1. The writing of Reading Materials by having Text Driven Approach Application.

(source: Tamaela, Leonora S. (2014). Pengembangan Bahan Ajar Bahasa Inggris Melalui Text Driven Approach. Kompetensi Jurnal Ilmiah Bahasa dan Seni.

In arranging instructional materials, teachers are hoped to follow some steps suggested by experts that have done research on developing model of English teaching materials. Another additional example of considerable components showed below as model of first design of English teaching materials for elementary students in teaching listening that integrating the skills of speaking, reading, and writing (Tamalea, 2013: 115).

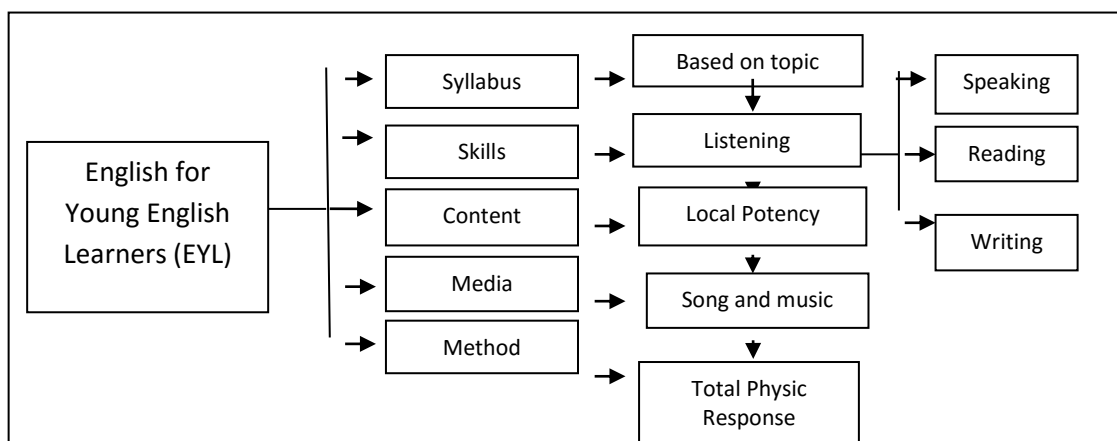


Table 2. English learning for EYL (Tamaela, 2013:115).

Table 2. The writing of Reading Materials by having Text Driven Approach Application. (source: Tamaela, Leonora S. (2014). Pengembangan Bahan Ajar Bahasa Inggris Melalui Text Driven Approach. Kompetensi Jurnal Ilmiah Bahasa dan Seni.

At last but not least, teachers should have skills in motivating themselves and their students in managing EFL classroom activity in order and enjoyable. Good and Brophy (1994: 212) states,

- a) that learning should be fun and that any motivation problems that may appear should be ascribed to the teacher's attempt to convert an enjoyable activity to drudgery; and
- b) that school activities are inherently boring and unrewarding, so that we must rely on extrinsic rewards and punishment with a view to forcing students to engage in these unpleasant tasks.

Create a good atmosphere in classroom can help both teachers and students as rewards and punishment not as a goal but how teachers can manage the class by giving motivation for students to be good learners in the teaching-learning process.

Conclusion

By empowering teachers' intercultural awareness, teachers in Maluku should develop Mollucan instructional materials to fulfill students' needs about multicultural understanding. Above all, teachers need to be creative and active to create Mollucan instructional materials that can broader students' insight about culture and also some motivation should be concerned. By empowering teachers for Mollucan instructional materials, teachers and students have the knowledge to increase their capacity in learning culture through target language. Furthermore, by introducing students with multicultural in EFL classroom teachers should mastering the concept of culture so that teachers can write and teach the students' own culture and other culture in learning EFL. Although teachers are giving various text books at school, creating awareness of Mollucan instructional materials should be developed as new paradigm in EFL classroom in Maluku.

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