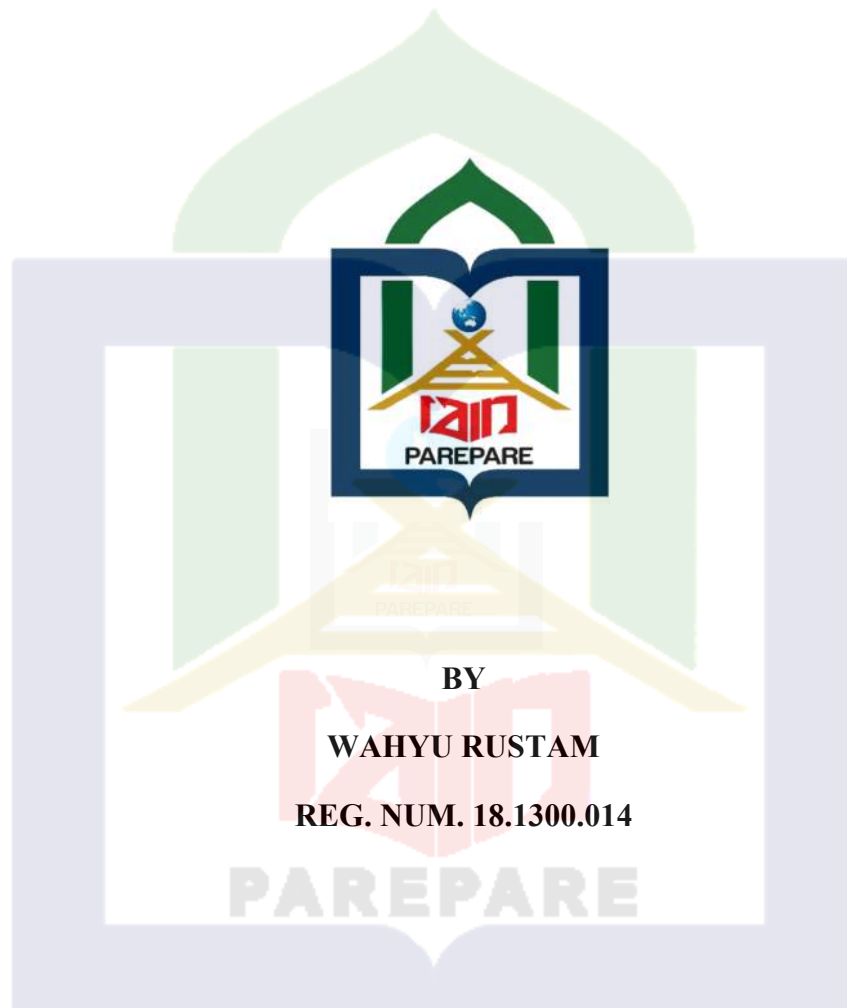


A THESIS

**ANALYZING TEACHERS' NEEDS IN INTEGRATING LOCAL
CULTURE INTO ENGLISH TEACHING MATERIAL AT THE
JUNIOR HIGH SCHOOL LEVEL IN SIDRAP REGENCY**



BY

WAHYU RUSTAM

REG. NUM. 18.1300.014

PAREPARE

ENGLISH EDUCATION PROGRAM

TARBIYAH FACULTY

STATE ISLAMIC RELIGION INSTITUTE

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REG. NUM. 18.1300.014

Submitted to the English Education Program of Tarbiyah Faculty of State Islamic
Institute of Parepare in Partial Fulfillment of the Requirements for the Degree of
Sarjana Pendidikan (S.Pd.)

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2025

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Alhamdu lillāhi rabbil 'alamīn

Parepare, July 17th, 2025

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DECLARATION OF THE AUTHENTICITY OF THE SKRIPSI

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Stated this thesis is his own writing and if it can be proved that it was copied, duplicated, or complied by any other people, this thesis and the degree that has been gotten would be postponed.

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ABSTRACT

WAHYU RUSTAM. *Analyzing Teachers' Needs in Integrating Local Culture Into English Teaching Materials at the Junior High School Level in Sidrap Regency.* (Supervised by Abdul Haris Sunubi and Kalsum)

This research was an attempt to analyze teachers' specific needs in integrating local culture into English teaching materials. This study explored the needs of teachers in 3 domains namely pedagogical needs, resources needs as well as training needs. The integration of local culture is expected to make students more interested and feel close to the learning materials. This research was conducted in Islamic Junior High Schools in Sidrap involved 8 teachers as the respondents.

This research was descriptive qualitative design. The data was collected by semi-structured interview with 10 questions of interview protocol as the instrument. The instrument was adapted by 3 grand theories namely PCK, Fund of Knowledge and CRP theory. The data then transcribed and analyzed by using qualitative method.

The results of this research on teachers' needs in integrating local culture, specifically Bugis culture, into English teaching materials indicate that teachers have three main needs. The first, in terms of pedagogical needs, teachers recognize the importance of local culture, particularly Bugis culture, as a source of meaningful and contextualized teaching materials. However, many teachers still have difficulty transforming this cultural knowledge into planned, communicative learning strategies appropriate for students' ability levels. The second, the need for local cultural resources emerged as a significant challenge in the process of cultural integration. Teachers have limited access to resources and teaching materials that highlight Bugis culture in the context of English language learning. The third. Although most teachers expressed readiness and enthusiasm to learn, the majority have never attended training that specifically addresses the integration of local culture into English language teaching. Teachers want applicable training that equips them with the skills to develop lesson plans, select cultural content, and manage the classroom with culturally relevant approaches. Additionally, educational institutions, such as schools, education offices, and teacher communities, must provide spaces for collaboration, ongoing coaching, and resources that support local, culture-based learning practices.

Keywords: Teachers needs, Integrating Bugis Culture, English teaching materials.

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CHAPTER I

INTRODUCTION

A. Background of the Study

English language learning in the era of globalization aims not only to develop linguistic competence but also to serve as a bridge for understanding cultural diversity¹. However, the dominance of Western cultural content in English teaching materials often neglects local contexts, potentially eroding students' cultural identities². This phenomenon raises critical questions about how educational resources can balance global demands with the preservation of local values. In Indonesia, where cultural diversity is a national asset, integrating local culture into English language teaching (ELT) has become an urgent necessity³.

Globalization has solidified English as a lingua franca, yet it has also sparked concerns about cultural homogenization. UNESCO emphasizes that multicultural education is key to safeguarding cultural uniqueness amid global influences.⁴ Unfortunately, English materials at the junior high school level in Indonesia remain heavily reliant on foreign cultural content, such as texts about Thanksgiving or Halloween, which lack relevance to students' daily lives. This creates a disconnect between the learning materials and the socio-cultural realities of Indonesian learners.

¹ Michael Byram, "From Foreign Language Education to Education for Intercultural Citizenship", *Multilingual Matters* (2008)

² Will Baker, "Culture and Identity through English as a Lingua Franca," *Culture and Identity through English as a Lingua Franca*, no. February (2015), <https://doi.org/10.1515/9781501502149>.

³ W. A. Renandya, "Should We Teach Culture In The English Classroom?", *RELC Journal* 49, No. 1 (2018): 1-6

⁴ UNESCO, *Local Culture Matters: Culture in Development* (Paris: UNESCO Publishing, 2017).

Indonesia's Merdeka Curriculum, introduced by the Ministry of Education and Culture, highlights contextualized learning rooted in local culture⁵. However, its implementation faces significant challenges. Teachers often lack adequate resources and training to adapt materials that align with regional cultural contexts⁶. Decontextualized materials can easily diminish student motivation. Thus, integrating local culture is not merely a pedagogical issue but also a determinant of learning effectiveness.

Teachers' specific needs in localizing materials remain underexplored. Borg argues that educators require structural support, including curriculum guidelines, training, and access to cultural resources⁷. However, studies by Richards in 2015 indicate that many teachers lack confidence in modifying materials due to limited knowledge of local cultural elements⁸. This gap underscores the misalignment between curriculum policies and teachers' practical capacities.

Integrating local culture enhances students' intercultural competence⁹. Yet, in Indonesia, the scarcity of similar studies has resulted in a lack of practical models for teachers to adopt. A study by Lie in 2017 in Central Java found that 70% of teachers

⁵ Ministry of Education and Culture, "Merdeka Curriculum Framework", Jakarta: Kemendikbud (2022)

⁶ Girindra Saraswati, Hartoyo Hartoyo, and Amida Fadwati, "The Role of Local Culture in English Speaking Classes," *LLT Journal: A Journal on Language and Language Teaching* 21, no. 2 (2018): 183–90, <https://doi.org/10.24071/llt.v21i2.934>.

⁷ Simon Borg, "Professional Development for Language Teachers", Cambridge University Press.

⁸ Jack C. Ricard, Thomas S. C. Farrell, "Professional Development for Language Teachers", Cambridge University Press.

⁹ Vera Busse, "Intercultural Language Teaching and Learning," *System* 49, no. January 2015 (2015): 158–60, <https://doi.org/10.1016/j.system.2014.12.004>.

struggled to identify relevant local cultural elements for ELT materials¹⁰. These findings highlight the need for a systematic approach to empower teachers.

The role of government and educational institutions in providing professional development is equally critical. A sustained teacher training programs can enhance pedagogical competencies¹¹. However, in Indonesia, most training focuses on general methodologies, neglecting material development rooted in local culture. Support mechanisms such as workshops, material templates, and collaborations with local cultural communities are vital to address these challenges.

Indonesia's multicultural geography demands region-specific approaches. For instance, teachers in Sidrap may need materials incorporating *Tari Padduppa* (a traditional dance from buginese), while those in North Sumatra might prioritize Batak cultural elements. Flexibility in material adaptation is essential, but this cannot be achieved without a profound understanding of teachers' contextual needs. This study seeks to fill this gap by comprehensively analyzing teachers' requirements, especially in three main aspects namely pedagogical needs, local cultural resources needs, and professional training and support needs.

Sidenreng Rappang Regency is an area that still maintain and preserve its local culture. This culture is not only alive in everyday life, but is also often displayed in school and community activities. Sidrap has various culture such as traditional foods like *Palekko*, *Lilla Tedong* and *Beppa Pasok*, traditional dances such as *Tari Padduppa*, and handicrafts that are often used in traditional events such as weddings. These cultures have great potential to be used as English teaching materials in schools. The

¹⁰ A. Lie, "The Role of Local Culture in English Language Teaching", *TEFLIN Journal* 28, no. 2 (2017): 1-15.

¹¹ Ian Moodie, "Donald Freeman: Educating Second Language Teachers," *Applied Linguistics* 38, no. 6 (2017): 915-918, <https://doi.org/10.1093/applin/amx023>.

integration of local culture is expected to make students more interested and feel close to the material. This study explored the needs of teachers in integrating the relevant local culture of their era into English teaching materials. By choosing Sidrap as the research location, it is hoped that the results obtained will truly reflect the existing local conditions and potential.

B. Research Questions

Based on the background above, the research question guiding this study is:

1. What specific needs do teachers require to effectively integrate local culture into their English teaching materials at the junior high school level?

C. Research Objectives

This study aims to:

1. Identify the pedagogical needs, resources, and training required by teachers to integrate local culture into English materials.

D. Significance of The Research

The result of this study is expected to be able to provide the following benefits:

1. Theoretical Significance

This Research can contribute to the literature on culture-based material development in EFL context.

2. Practical Significance

The result can offers recommendations to educational authorities and teacher training institutions to design culturally relevant materials and programs focused on cultural integration.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Research Findings

To get and provide the originality of the research, the researcher wants to present the previous research that deals with the analyses of teachers' need in integrating local wisdom into ELT Materials in the following paragraph.

Indah and Hanifah conducted a research in march, 2021. The study aimed to find out teachers' and students' perception toward English Learning based on local wisdom. This study was conducted in Junior High School in Desa Kolam Deli, Serdang Distric, North Sumatera, Indonesia. This study was a qualitative research, with questionnaires as the technique to collect the data. The subjects were 2 teachers and 20 students. The study concluded that the teachers have not integrated local wisdom optimally. They still sticked to the systemic knowledge in English rather than the schematic knowledge, but both of them and also the students showed positive responses related to the local wisdom integrated to the English Materials¹².

Another study was conducted by Laila, et al. The study was conducted in September, 2021. The study aimed to use textbook based on local wisdom to improve students' reading and writing skills. The study was conducted in Elementary School 2 Burengan, Kediri, East Java. This study was a quasi-experiment, with a nonequivalent control group design through the experiment and control classes. The sample was 32 fourth grade students. The result showed that textbook based on local wisdom were

¹² Indah Sari and Hanifah Mutia ZN. Amrul, "Perception of English Learning Based on Local Wisdom for Junior High School Students in Desa Kolam Deli Serdang District North Sumatera Indonesia," *Britain International of Linguistics Arts and Education (BIoLAE) Journal* 3, no. 1 (2021): 57–62, <https://doi.org/10.33258/biolae.v3i1.409>.

more effective than teaching materials that were not integrated by local wisdom at improving students' reading and writing skills.¹³

Dwi also did a research in 2020, aimed to integrate Javanese local wisdom to the teaching material for the students of secondary school in Semarang. This was a Research & Development, with three phases namely explorative, model design, and try-out. The researcher involved three schools in the process, which are SMP Islam Al-Kautzar, SMPN 7, and SMPN 34 with 81 students, 6 teachers, and 3 principals as the respondents from all three schools. The first phase, book review and need analysis, showed that three textbooks which are used in those school, did not include any aspect of local wisdom, but the respondents agreed that local wisdom needs to be integrated in the learning materials. The second and third phase showed that a traditional song can enliven the classroom atmosphere. In addition, the respondents also stated that integrating local wisdom into the learning material can enrich their knowledge about their own culture as well as help the students to understand the ELT texts easier¹⁴.

A study conducted by Agus, et al in 2019 showed how effective local wisdom-based teaching material could be. This study aimed to describe the effectiveness of teaching material integrated with local wisdom to improve students' creativity in writing. The study was conducted in SDN 1 Campurdarat, with 45 second grade students as the sample. Quasi-experimental was chosen as the research design, with a nonrandomized control group pretest-posttest design. The researcher chose comparative test with the formula Paired Sample T-Test as the data analysis. The study

¹³ Alfi Laila, et al., "Textbook Based on Local Wisdom to Improve Reading and Writing Skills of Elementary School Students", *International Journal of Evaluation and Research in Education* 10, no. 3 (2021): 886-892, <https://doi.org/10.11591/ijere.v10i3.21683>.

¹⁴ Dwi Wulandari, Wiwiek Sundari, and Cut Aja Puan Ellysafny, "Integrating Local Wisdom into ELT Materials for Secondary School Students in Semarang," *PAROLE: Journal of Linguistics and Education* 10, no. 1 (2020): 14–21, <https://doi.org/10.14710/parole.v10i1.14-21>.

showed that local wisdom-based materials is effective to improve students' writing skills. This result was proofed by the creative ability test which showed that 75,5% students were in a very good category, 20% of the students were in the good category, and 4,4% students were in the sufficient category¹⁵.

The four studies cited above show that the integration of local culture in English teaching material has a positive impact on students' motivation, understanding, and cultural awareness. However, further research is needed to explore more specifically the needs of teachers in the integration process, especially in a specific regional context such as Sidrap. The novelty of this research lies in its focus on identifying the specific needs of teachers, consisting of three main components namely pedagogical needs, local cultural resources needs, and professional training and support, in integrating local culture into English teaching materials at the junior high school level.

B. Some Pertinent Ideas

1. Hierarchy of Needs

The hierarchy of Needs theory was popularized by Abraham Maslow. According to this theory, humans are motivated by five levels of needs, arranged hierarchically from basic to complex. Fulfilling needs at the lower levels becomes a prerequisite for achieving needs at higher levels. The five levels are ordered from the bottom up, as follows¹⁶:

a. Physiological Needs

¹⁵ Agus Budi Santosa, Yudi Basuki, and Ari Metalin Ika Puspita, "The Effectiveness of Local Wisdom-Based Teaching Materials in Enhancing Creative Writing Skills of Elementary School Students," *Journal of English Language Teaching and Linguistics* 4, no. 3 (2019): 349, <https://doi.org/10.21462/jeltl.v4i3.326>.

¹⁶ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 372–382.

Physiological needs form the foundation of Maslow's hierarchy and encompass vital elements such as air, water, food, shelter, rest, and physical health¹⁷. Without these basic necessities, an individual's energy is expended on mere survival, leaving few cognitive and emotional resources for more complex activities. Chronic fatigue, hunger, and physical illness significantly impair cognitive function, concentration, and emotional stability. Fulfilling these needs is repetitive and an absolute prerequisite for psychological stability. Therefore, the availability of basic resources is an indisputable foundation for individual motivation and engagement in any occupation, including teaching. Neglecting physiological needs creates constant stress that undermines long-term work capacity.

In the context of the teaching profession, fulfilling physiological needs directly affects teachers' stamina, focus, and resilience when carrying out their duties. Teachers who experience extreme fatigue due to high workloads, lack of rest, or difficulty meeting life's basic needs will have difficulty maintaining the energy necessary to teach effectively, design creative learning activities, and give their students the attention they deserve. Crucial support systems include a decent salary according to workload, access to adequate health facilities, a working environment with good sanitation and ventilation, and humane working hours with adequate breaks. Dissatisfaction at this level can

¹⁷ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 372–382.

lead to decreased performance, increased absenteeism, and even a desire to leave the profession.¹⁸

b. Safety Needs

The second level includes physical security (freedom from danger or violence), financial security (income stability and job security), health security, and psychological security, which includes stability, order, and freedom from threats or excessive anxiety¹⁹. People need a predictable, chaos-free environment to feel comfortable and focused. Uncertainties such as the threat of layoffs, lack of health insurance, or a physically or psychologically unsafe work environment trigger a chronic stress response. This stress drains mental energy, inhibits rational decision-making, and undermines psychological well-being. Consequently, individuals are prevented from reaching their full potential.

For teachers, fulfilling their security needs is key to emotional stability and professional commitment. Those who feel their jobs are secure, have adequate health and financial security, and work in a physically safe school environment free from intimidation or violence (whether from students, parents, or superiors) will be better able to concentrate on teaching. In contrast, teachers who are constantly anxious about contract termination, insufficient salary, school violence, or unclear communication about changing

¹⁸ Rebecca Acton and Paul Glasgow, "Teacher Wellbeing in Neoliberal Contexts: A Review of the Literature," *Australian Journal of Teacher Education* 40, no. 8 (2015): 102–119, <https://doi.org/10.14221/ajte.2015v40n8.6>.

¹⁹ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 372–382.

policies will experience high levels of emotional exhaustion and cynicism. These conditions directly reduce the quality of interactions with students, hinder pedagogical innovation, and increase the risk of burnout²⁰.

c. Love and Belonging

This need involves the human desire to form meaningful relationships, experience affection and acceptance, and feel a sense of belonging to a community or social group²¹. Bonds with a supportive family, close friends, partners, and colleagues play a central role in psychological well-being. Social isolation, rejection, prolonged relationship conflict, and feelings of loneliness can cause deep emotional suffering, undermine self-esteem, and inhibit motivation. Positive relationships provide emotional support and a sense of belonging. They also provide a social network that acts as a buffer in the face of stress.

Within the school ecosystem, fulfilling teachers' social needs greatly affects their motivation, job satisfaction, and resilience. Teachers who have collaborative and supportive relationships with their colleagues, good and respectful communication with school leaders, and support from parents will feel more valued and like they are part of a cohesive learning community. Conversely, a work environment full of conflict, unhealthy competition, professional isolation (e.g., teaching in a closed room with no interaction), or a lack of support from superiors can make teachers feel unappreciated and

²⁰Rebecca J. Collie, Jennifer D. Shapka, and Nancy E. Perry, "School Climate and Social–Emotional Learning: Predicting Teacher Stress, Job Satisfaction, and Teaching Efficacy," *Journal of Educational Psychology* 104, no. 4 (2012): 1190–1195, <https://doi.org/10.1037/a0029356>.

²¹ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 372–382.

alienated. These feelings negatively impact morale, the desire to collaborate, and overall job satisfaction and commitment to the institution²².

d. Self Esteem

Self-esteem consists of two aspects: the need for respect from others, such as recognition and appreciation of one's achievements and status, and the need for self-respect, which includes feeling competent, confident, independent, and able to master one's field²³. Fulfilling these needs results in self-confidence, feelings of worth, and the motivation to continue improving. Conversely, frustration at this level—such as through constant demeaning criticism, lack of recognition for hard work, feelings of incompetence, or lack of autonomy—can trigger feelings of inferiority, powerlessness, and low self-esteem, which inhibit performance and growth.

For teachers, having their self-esteem needs met is key to intrinsic motivation, professionalism, and innovative teaching. Genuine recognition from principals, colleagues, students, and parents for dedication and teaching success is essential. Opportunities to develop competencies through quality training, professional autonomy in designing lessons and evaluating students, and the trust to take initiative increase teachers' confidence and sense of ownership over their work. Teachers who feel valued, competent, and in control of their practice are more likely to be passionate, creative, and committed to providing the best for their students. Conversely, teachers who

²² Matthew Ronfeldt, Susanna Owens Farmer, Kiel McQueen, and Jason A. Grissom, "Teacher Collaboration in Instructional Teams and Student Achievement," *American Educational Research Journal* 52, no. 3 (2015): 485–499, <https://doi.org/10.3102/0002831215585562>.

²³ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 372–382.

constantly feel undervalued, tightly controlled for no pedagogical reason, or unrecognized for their contributions will experience demotivation, resistance to change, and a decline in teaching quality²⁴.

e. Self-Actualization

According to Maslow's hierarchy, the pinnacle is self-actualization: the drive to realize one's full potential and be the best version of oneself based on one's unique talents and capacities²⁵. This need includes the desire for continuous learning and development (a growth mindset), creativity, a search for meaning, achievement of meaningful personal goals, autonomy, and self-acceptance. Self-actualizing individuals are characterized by spontaneity, acceptance of reality, moral autonomy, creativity, and profound peak experiences. Self-actualization is a dynamic process of becoming more whole and psychologically fulfilled, not a static state.

In the teaching profession, the need for self-actualization manifests as opportunities for continuous professional development, exploration of innovative pedagogical methods, and significant contributions to curriculum or school policy development. Teachers also experience self-actualization when they achieve meaningful personal and professional goals, such as guiding students to reach their full potential or mentoring young teachers.

Teachers who have space for creativity, intellectual challenge, deep reflection

²⁴ Rune Høigaard, Rune Giske, and Kari Sundsli, "Newly Qualified Teachers' Work Engagement and Teacher Efficacy Influences on Job Satisfaction, Burnout, and the Intention to Quit," *European Journal of Teacher Education* 35, no. 3 (2012): 350–353, <https://doi.org/10.1080/02619768.2011.633993>.

²⁵ Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 372–382.

on their practice, and opportunities to lead educational initiatives experience their work as a deeply satisfying vocation. Fulfilling these needs results in passionate, reflective, and adaptive teachers who continually strive to improve the quality of their teaching. Institutional support in the form of career development programs, funding for classroom action research, time for meaningful collaboration, and recognition of expertise is essential. When teachers' self-actualization needs are met, they achieve optimal performance and satisfaction, which positively impacts student learning²⁶.

2. Pedagogical Content Knowledge

Lee Shulman introduced Pedagogical Content Knowledge (PCK) in the 1980s in response to the low professional status of teachers compared to other professions²⁷. PCK was considered the "missing paradigm" in teaching research because previous research had only focused on general pedagogy or content, not both. The concept emerged from efforts to enhance teacher professionalism in the U.S. and elevate teaching's status as a respected profession.

Fundamentally, PCK is defined as the unique knowledge teachers possess, which is an amalgamation or integration of subject matter knowledge and pedagogical knowledge. PCK includes a deep understanding of what to teach (content) and how to best teach it (pedagogy) to specific students in specific contexts. Shulman emphasizes PCK as a form of content knowledge that encompasses the most relevant aspects of the teachability of the material²⁸.

²⁶ Christopher Day and Qing Gu, Resilient Teachers, *Resilient Schools: Building and Sustaining Quality in Testing Times* (London: Routledge, 2014), 87–105.

²⁷ Lee S. Shulman, "Those Who Understand Knowledge," *Educational Researcher* 15, no. 2 (1986): 4–14.

²⁸ Shulman.

PCK is recognized as the core of teachers' professional knowledge. To bridge the gap between general pedagogical knowledge and content knowledge, teacher education needs to explicitly teach PCK. Collecting and documenting expert teachers' "wisdom of practice" related to topic-specific PCK is valuable for teacher education guidance and materials²⁹. The integration of technology has also given rise to the concept of Technological Pedagogical Content Knowledge (TPCK).

a. Characteristics of Pedagogical Content Knowledge

Broadly, PCK has several key characteristics as follows:

- 1) It is complex and difficult to articulate by its owner because it is tacit.
- 2) It is integrated (its components are interrelated, overlap, and operate together, forming knowledge that is distinct from the sum of its parts).
- 3) It is continuously evolving with teaching experience and teacher reflection.
- 4) It is contextual (dependent on students, materials, and situations).
- 5) It is only meaningful when applied in teaching practice.

b. Main Component of PCK

²⁹ Siow Heng Loke, Rohaida Mohd. Saat, and Chien Lee Shing, "The Knowledge of Teaching - Pedagogical Content Knowledge," *The Malaysian Online Journal of Education Science* 3, no. 3 (2015): 40–55, www.moj-es.net.

There are two main elements of PCK identified by Shulman, they are³⁰:

1) Knowledge of Representation

Knowledge of representation is the teacher's ability to present key concepts in the material using effective forms, such as analogies, illustrations, examples, explanations, and demonstrations, in a way that students can easily understand.

2) Knowledge of Students and Learning Difficulties

It can be defined as the teacher's understanding of students' preconceptions and misconceptions, the learning difficulties they experience on specific topics, and the strategies to overcome these difficulties.

c. Development Model of PCK

The PCK Development Model is a cyclical process involving teachers' PCK growth. It is called Pedagogical Reasoning and Action (PRA), consist of³¹:

- 1) Comprehension: Teachers understand the purpose, structure, and ideas of the material in depth.
- 2) Transformation: Teachers interpret the material, prepare it, select it, represent it, and adapt it to student characteristics.
- 3) Instruction: Implementing the plan in the classroom, including management and interaction;

³⁰ Shulman, "Those Who Understand Knowledge."

³¹ Siow Heng Loke, Rohaida Mohd. Saat, and Chien Lee Shing, "The Knowledge of Teaching - Pedagogical Content Knowledge."

- 4) Evaluation: Checking students' understanding and evaluating learning;
- 5) Reflection: Reflecting on performance and student responses;
- 6) New comprehension: Consolidating a new understanding of materials, students, and teaching for future improvement. This process is not always linear.

3. Funds of Knowledge Theory

Funds of Knowledge theory, pioneered by Luis Moll, Carlos Vélez-Ibáñez, James Greenberg, and their colleagues in the late 1980s and early 1990s, offers a transformative perspective on the cognitive and cultural resources learners bring to the classroom³². This theory's core concepts center on recognizing that every individual, especially those from working-class backgrounds or groups often considered "minorities," has a rich and valuable reservoir of knowledge, skills, and expertise. This reservoir is developed through active participation in the social, cultural, and occupational practices of one's household and community. These practical, contextualized knowledge cover areas such as agriculture, trade, household finance, traditional medicine, construction, and cross-cultural social navigation³³. They are not deficiencies but significant intellectual capital. Funds of Knowledge theory emerged as a critical response to the deficit approach that dominated education at the time. This approach tended to underestimate the

³² Luis C Moll et al., "Moll (2001): Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms.," no. 2 (2001), [https://liberty.alma.exlibrisgroup.com/discovery/openurl?institution=01LIBU_INST&vid=01LIBU_INST:Services&sid=google&auinit=LC&aulast=Moll&atitle=Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms&id=doi:10.1080%25](https://liberty.alma.exlibrisgroup.com/discovery/openurl?institution=01LIBU_INST&vid=01LIBU_INST:Services&sid=google&auinit=LC&aulast=Moll&atitle=Funds%20of%20knowledge%20for%20teaching%3A%20Using%20a%20qualitative%20approach%20to%20connect%20homes%20and%20classrooms&id=doi:10.1080%25).

³³ González, Norma, Luis C. Moll, and Cathy Amanti, eds. *Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms*. (Mahwah, NJ: Lawrence Erlbaum Associates, 2005).

capacity of students from certain backgrounds by focusing on what they did not know rather than their potential.

The foundation of FoK is heavily influenced by Lev Vygotsky's sociocultural theory, which emphasizes that learning is a social process closely linked to culture and life experiences³⁴. Moll and his team's research found that students develop and share such knowledge through social interactions within families and communities, which forms the basis of their ways of thinking and problem-solving³⁵. An important finding is that schools often ignore or trivialize this valuable knowledge because they only consider formal academic knowledge to be valid. Thus, FoK challenges traditional knowledge hierarchies and opens the door to teaching approaches that better value the cultural diversity and experiences of students.

a. The role of Funds of Knowledge in English learning

In the context of English language education, FoK has strong practical implications. The theory requires teachers to actively and respectfully learn about their students' lives outside of school, going beyond assumptions and stereotypes. Teachers must be like "mini-researchers" who build rapport with students and their families to identify the knowledge, skills, traditions, stories, and language resources (such as bilingualism) that comprise students' FoK³⁶. This deep understanding forms the basis for designing relevant learning experiences. Students' knowledge, such as information about family

³⁴ Vygotsky, Lev S. *Mind in Society: The Development of Higher Psychological Processes*. (Cambridge, MA: Harvard University Press, 1978).

³⁵ Moll et al., "Moll (2001): Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms."

³⁶ Moll et al.

businesses, traditional arts, migration experiences, or special skills, can serve as meaningful starting points for teaching reading, writing, speaking, and listening in English³⁷. Examples include writing personal experience narratives, discussing literary themes related to students' culture, and creating research projects on local practices. This approach makes language learning more contextualized, increases motivation, and validates students' identities.

For English language education, especially in Indonesia, which is very rich in cultural and linguistic diversity, FoK theory offers a relevant and empowering framework. This approach aligns with efforts to value local languages and the archipelago's rich culture as integral parts of the knowledge students bring with them. By recognizing and building on students' FoK, English teachers can create classrooms where students learn English and use the language to express their identity, share their heritage, and engage critically with the world³⁸. FoK encourages a shift from teaching language as mere skill transmission to empowering multicultural literacy development. The language-learning process becomes a two-way street that mutually enriches students and teachers while building awareness of the relationship between language, culture, and power in society.

4. Culturally Responsive Pedagogy

Culturally Responsive Pedagogy (CRP) is an approach to teaching that deliberately incorporates students' cultural backgrounds, life experiences, and

³⁷ Zipin, Lew. "Dark Funds of Knowledge, Deep Funds of Pedagogy: Exploring Boundaries Between Lifeworlds and Schools." *Discourse: Studies in the Cultural Politics of Education* 30, no. 3 (2009): 317–331.

³⁸ Esteban-Guitart, Moisès, and Luis C. Moll. "Funds of Identity: A New Concept Based on the Funds of Knowledge Approach." *Culture & Psychology* 20, no. 1 (2014): 31–48.

languages into the learning process³⁹. It stems from the belief that all students are capable of achieving when their cultural identities are respected in the classroom⁴⁰. CRP was born in response to traditional methods that often ignore student diversity. Teachers must acknowledge that students' cultural backgrounds influence their learning processes. Consequently, CRP is not merely an additional technique; rather, it presents a novel perspective on teacher-student interactions within a pluralistic society.

In practice, CRP is realized through various strategies. Teachers employ a variety of teaching methods, including group discussion and storytelling, to accommodate different learning styles⁴¹. Students' local language is recognized as a valuable asset to learning English, rather than an impediment⁴². Assessment is conducted fairly through the use of portfolios or projects, rather than solely relying on written exams. The institution has extended an invitation to the student body, encouraging their participation in the selection of learning topics with the objective of enhancing their relevance. Critical discussions concerning bias in teaching materials or social issues are also encouraged. Furthermore, the institution has initiated cooperative endeavors with parents and communities to integrate local wisdom.

CRP is important for teaching English because language and culture are inextricably linked. Teachers can use Indonesian culture to help students understand

³⁹ Geneva Gay, "Culturally Responsive Teaching Geneva Gay.Pdf," *Journal Teacher of Education*, 2002.

⁴⁰ Ladson-Billings, Gloria. *Culturally Relevant Pedagogy: Asking a Different Question* (New York: Teachers College Press, 2021).

⁴¹ Hollie, Sharroky. *Culturally and Linguistically Responsive Teaching and Learning: Classroom Practices for Student Success* (Huntington Beach: Shell Education, 2017).

⁴² Vogel, Sara, and Ofelia García. "Translanguaging." *In Oxford Research Encyclopedia of Education* (Oxford: Oxford University Press, 2017).

cultural concepts in English. Students learn through authentic texts from various English-speaking countries, not just the United States or the United Kingdom. This trains students in cross-cultural communication skills, which are essential in the global era. The textbooks are designed to showcase diversity and address social justice topics, which makes the material directly related to students' lives and motivates them more⁴³.

Some effective strategies for implementing the CRP in the EFL classroom include choosing literatures from Asian or African authors instead of just Western ones⁴⁴. Teachers can assign tasks that analyze local issues in English, such as the impact of tourism or environmental conservation. Collaborative projects with students from other countries via digital platforms also effectively promote real communication. Media such as digital stories can be used to document local traditions in English. Arts such as drama and songs can be used as a medium of cultural expression while practicing language. Development of teaching materials that combine international sources with the Indonesian context is also important.

5. Local Culture

Local culture is a system of values, beliefs, norms, knowledge, arts, and social practices that are passed down from generation to generation within a specific geographical community, such as a village, city, or indigenous territory⁴⁵. It is born from the unique interaction between humans and their natural and social

⁴³ Norton, Bonny. *Identity and Language Learning: Extending the Conversation* (Bristol: Multilingual Matters, 2013).

⁴⁴ Shin, Jeeyoung, Zohreh R. Eslami, and Wendy Chen. "Presentation of Local and International Culture in Current International English-Language Teaching Textbooks." *Language, Culture and Curriculum* 31, no. 3 (2018): 268-283.

⁴⁵ UNESCO, *Local Culture Matters: Culture in Development* (Paris: UNESCO Publishing, 2017).

environments, forming a collective identity that distinguishes the community from other groups. Its main characteristics are limited scope and context specificity, which distinguish it from national or global culture⁴⁶. Although local culture is dynamic, it maintains a core set of fundamental values that guide the behavior, conflict resolution, and perception of reality of its members. An in-depth understanding of local culture requires a holistic approach that examines the worldview of the community that supports it.

There are 6 main elements in local culture, include⁴⁷:

- 1) local languages and dialects,
- 2) traditional knowledge systems, such as ecology and medicine
- 3) arts, such as music, oral literature, and crafts
- 4) social organization, such as kinship and customary institutions
- 5) rituals and beliefs
- 6) customary legal norms.

The interconnectedness of these elements creates cultural wholeness, wherein changes in one aspect impact the entire system.

In general, local culture serves as a foundational element of community identity, a framework for social interaction, a repository of practical knowledge, and a guardian of global cultural diversity. In the era of globalization, it functions as a barrier to cultural homogenization⁴⁸.

Local cultures are characterized by continuous adaptation due to interactions with other cultures, migration, technology, and policies. Acculturation can result in

⁴⁶ Arjun Appadurai, *The Future as Cultural Fact* (London: Verso Books, 2015).

⁴⁷ Arjun Appadurai, *The Future as Cultural Fact* (London: Verso Books, 2015).

⁴⁸ Jan Nederveen Pieterse, *Globalization and Culture: Global Mélange*, 2nd ed. (Lanham, MD: Rowman & Littlefield, 2009).

new forms, such as neocalicism, or modifications of traditions. The main challenge amid the onslaught of globalization and generational change is to maintain sustainability. Revitalization efforts through documentation, education, and contextual reinterpretation are key to preservation. Understanding this dynamic nature prevents a rigid essentialist view.

a. Local Culture Based Learning

The Local Culture-Based Learning approach integrates elements of local culture, such as language, art, values, and ecological knowledge, into the curriculum, teaching materials, and learning methods⁴⁹. Its philosophy centers on meaningful learning: knowledge is more easily understood when related to students' daily lives. This approach validates local knowledge as an equal source to academic knowledge, empowering students and their communities. The approach has four objectives, as follows⁵⁰:

- 1) improved academic outcomes
- 2) strengthened cultural pride
- 3) preservation of local heritage
- 4) development of intercultural competence.

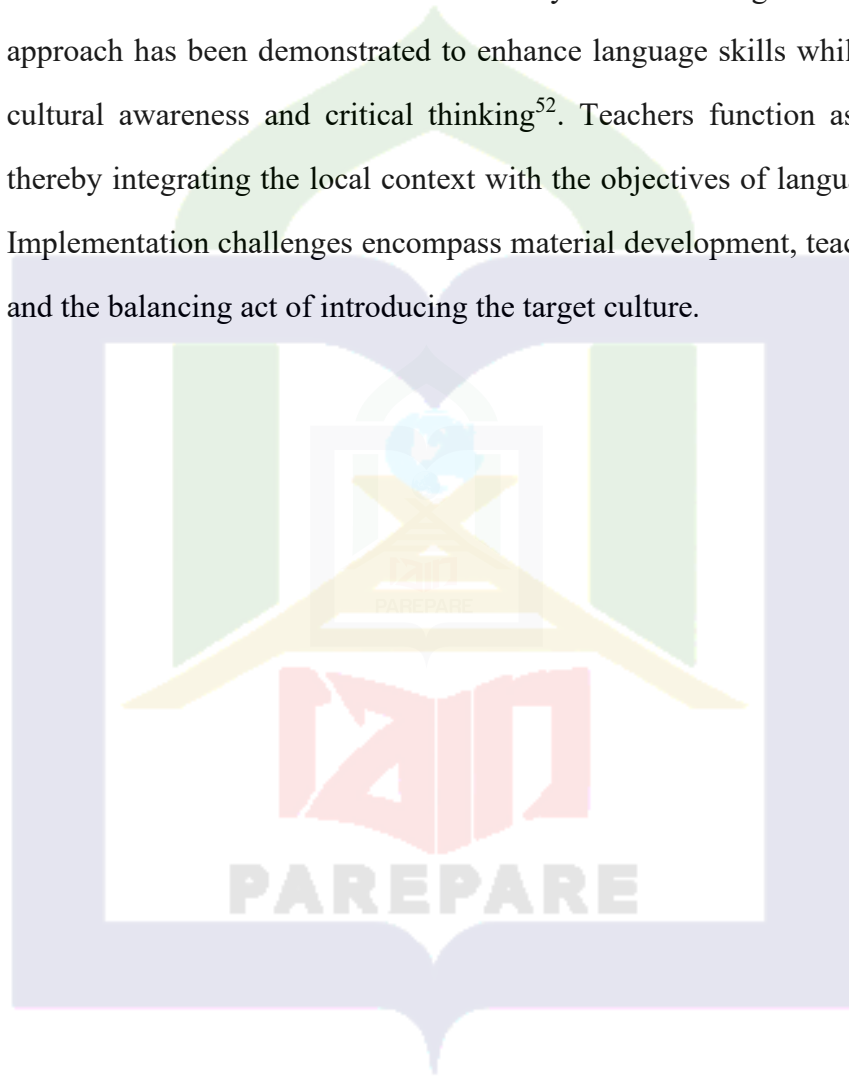
In the field of English education, the concept of LCBL can be realized through the utilization of authentic local text-based materials, including folktales and folk songs, which are adapted to English⁵¹. Furthermore, cultural

⁴⁹ Geneva Gay, *Culturally Responsive Teaching*, 3rd ed. (New York: Teachers College Press, 2018).

⁵⁰ James A. Banks and Cherry A. McGee Banks, eds., *Multicultural Education: Issues and Perspectives*, 10th ed. (Hoboken, NJ: Wiley, 2019).

⁵¹ Sandra Lee McKay, *Teaching English as an International Language* (Oxford: Oxford University Press, 2018).

exploration projects, such as interviews with traditional leaders and the documentation of traditions, play a crucial role in this process. Additionally, the use of local media, such as videos of rituals and photographs of historical sites, serves to reinforce the cultural authenticity of the learning environment. This approach has been demonstrated to enhance language skills while cultivating cultural awareness and critical thinking⁵². Teachers function as facilitators, thereby integrating the local context with the objectives of language learning. Implementation challenges encompass material development, teacher training, and the balancing act of introducing the target culture.



⁵² Michael Byram, *Teaching and Assessing Intercultural Communicative Competence*, 2nd ed. (Bristol: Multilingual Matters, 2021).

C. Conceptual Framework

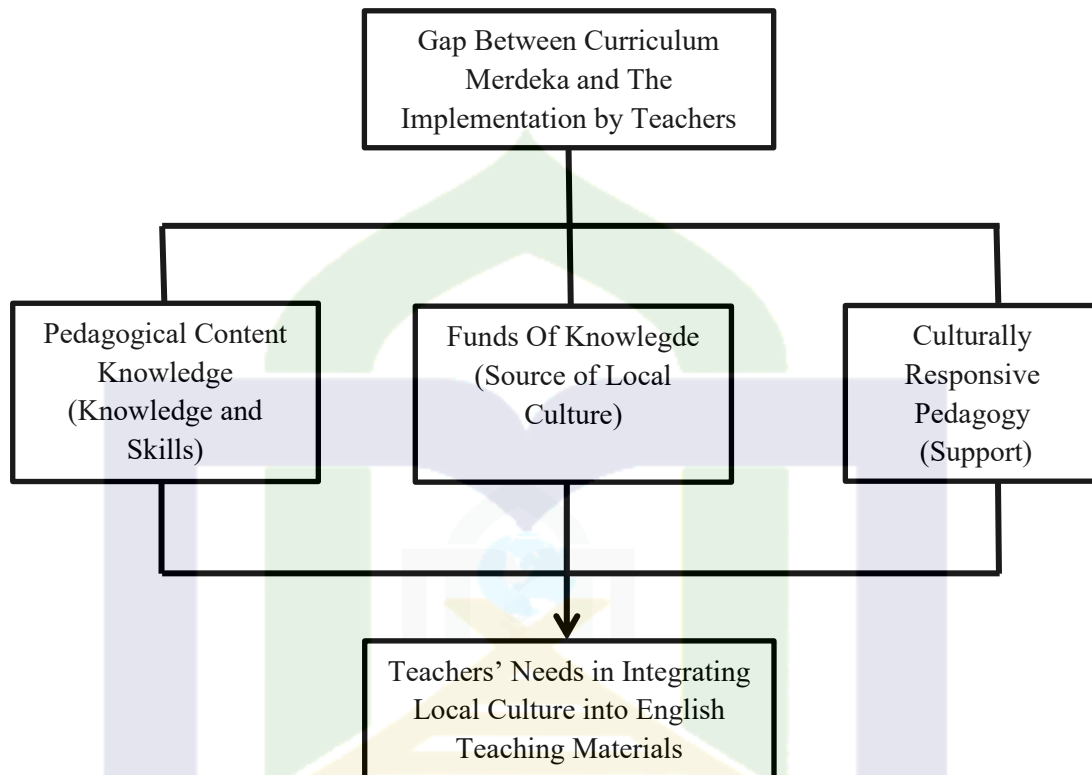


Figure 2.1 Conceptual Framework of the research

Pedagogical Content Knowledge (PCK) is a theory which explains that teachers need to master two important things, namely the content of the subject and how to deliver the subject. In this research, English teachers need to not only understand English material, but also how to relate it to local cultures such as Bugis culture. PCK helps to explain that teachers need to have teaching strategies which are appropriate to students' needs and the learning context. If teachers do not have this knowledge and skills, students will feel foreign to the learning process. Therefore, PCK theory is used to see what kind of knowledge and training that teachers need to integrate local culture into English teaching materials.

Funds of Knowledge is a theory which explains that every student has a cultural background and life experiences that can be a source of learning in the classroom. In this research, students in Sidrap have knowledge of Bugis culture that can be used to support English learning. Teachers need to understand that the local culture of students is not an obstacle, but can help them learn better. If teachers can utilize students' culture in learning process, then the students will feel that learning process is more meaningful to them. Therefore, this theory is used to see the needs of teachers in recognizing, exploring, and using Bugis culture as part of English materials.

Culturally Responsive Pedagogy is a theory which emphasizes the importance of teaching by considering the cultural background of students. In learning, teachers need to prepare materials and methods which is suitable with the cultural values that are familiar with students. In this research, Bugis culture can be used as a connector to make English lessons more relevant and easier to understand. If learning process does not pay attention to students' culture, then students may feel less involved to the learning process. Therefore, this theory is used to see the needs of teachers in designing English learning that respects and elevates Bugis culture.

CHAPTER III

RESEARCH METHOD

A. Research design

This research implemented qualitative descriptive method since the purpose of this research is to find out the specific needs specific teachers require to effectively integrate local culture into their English teaching materials at the junior high school level. Qualitative research finds out about people's experiences. It helps us understand what is important to people⁵³. Qualitative research does not use statistical formulas to analyze data. In this research, the data gathered through interviews and observations, which recorded in field notes containing verbal descriptions of the phenomena under study. The researcher collected data on teachers' needs in integrating local culture into English teaching materials and moving deeper and deeper into understanding data naturally.

Descriptive research consists of survey and fact-finding enquires of different types. The main objective of descriptive research is to describe the state of affairs as it prevails at the time of study. Therefore, the researcher used descriptive studies in which the researcher attempted to examine systematically the available and exiting phenomena in the field research. The researcher only reported what is happening or what has happened.

⁵³ David Silverman, *Qualitative Research 5th Edition*, (United Kingdom: Sage Publishing, 2021)

B. Location and Time

This research was conducted at 3 schools in Sidrap; MTs YMPI Rappang, Muammar Gandhi Islamic Boarding School, and Al Urwatul Wutsqaa Islamic Boarding School.

C. Research Subject

The research subject is a person who is the objects of the research being investigated. In this research, the main subjects were 8 English teachers from 3 different schools in Sidrap, consist of 5 English teachers from Mts YMPI Rappang, 2 English teachers from Al Urwatul Wutsqaa Islamic Boarding School, and 1 English teacher from Muammar Gandhi Islamic Boarding School.

D. Research Instrument

1. Primary Instrument

- a. The researcher himself was the key instrument. The researcher played an important role in this research as the observer and the interviewer in order to collect valid data. The obtained data was analyzed by using systematic technique which was determined.
- b. Tentative Interview Protocol was needed in order to help the researcher to formulate his interview question later. This guidance contains the outline of the interview topics that may be necessary to be asked to the respondents later.

2. Secondary Instrument

The secondary instruments in this research were a smartphone (Android), field notes and every tool that helped the process of conducting this research.

E. Procedure of Collecting Data

1. Interview

An interview is a conversation between two or more people in which one person asks questions to elicit responses or answers. An interview is a tool for collecting information by asking a number of questions that are answered orally. Interviews allow researchers to obtain important data that they cannot acquire through observation alone. Moreover, pairing observation and interviewing is a valuable way to gather complementary data. Interviews allow researchers to explore and probe participants' responses to gather more in-depth data about their experiences and feelings. In this study, the researcher interviewed the teachers about their needs to integrate local culture into their teaching materials.

F. Technique of Data Analysis

Data analysis is an important step in every research project. In qualitative research, the data analysis process using the analytical flow model proposed by Miles and Huberman⁵⁴. This method is often referred to be an interactive data analysis method. They revealed that activities carried out in the analysis of qualitative data are interactive and continuous until the data is saturated. There are three current flows of

⁵⁴ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook, Second Edition*, (Thousand Oaks: Sage Publications, 1994)

activities when analyzing qualitative data: data reduction, data display, and drawing conclusions or verification.

1. Data reduction

Data reduction is a form of analysis that sharpens, sorts, focuses, discards, and organizes data in such a way that final conclusions can be drawn and verified.

The researcher believes that the amount of data obtained in the field were quite a lot, complex and complicated so they need to be noted carefully in detail. Therefore, the researcher made data summarize analysis through data reduction. Summarize the data reduction means to choose the basic category, focus on the category that are important, and sought themes and patterns. The researcher also could find which one will be the necessary data. Data reduction could be helped with equipment such as computers, notebooks and more.

2. Data Display

The second major flow of analytical activity is data display. In general, a data display is an organized, condensed presentation of information that allows for the drawing of conclusions and the taking of action. Examining the data display helps us understand what is happening and take action, either by analyzing further or take action based on that understanding. In this research, the data was displayed by using short description, and narrative text.

3. Drawing Conclusion and Verification

The third step in the qualitative data analysis study by Miles and Huberman involved drawing conclusions and verifying them. The initial conclusions presented are provisional and can be changed if there is no strong evidence to support them at the next stage of data collection. However, if the conclusions set out in the initial stages are supported by evidence and remain consistent when the researcher returns to the field to collect data, they are considered credible.

In qualitative research, a conclusion is a new finding that did not previously exist. These findings may describe or depict an object that was previously dimly lit or dark. After investigation, the object becomes clear. The conclusion of the research may be causal, interactive, or a hypothesis or theory.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of two sections; finding and discussion. The findings cover the result of the collected data through the interview and discussed in the section below.

A. Findings

These findings contain teacher's needs divided into three aspects. They are listed in the following table below:

Pedagogical Needs	Local Cultural Resources Needs	Training and Support Needs
- Teachers' understanding of Bugis culture in the context of English teaching materials - The relevance of current English teaching materials to students' cultural background - Teachers' skills that need further development to	- Utilizing local stories, songs, and daily practices in Bugis culture for English teaching materials - Cultural values of Bugis society that enrich English teaching materials - Teachers' needs in exploring Bugis cultural elements for	- The importance of integrating local culture into English teaching materials - Challenges faced by Teachers in relating with English teaching materials to Bugis local culture - Support expected by Teachers to integrate local culture into

integrate Bugis culture into English teaching materials • Teachers' experience and needs regarding training on local culture integration in English teaching materials	English teaching materials	English teaching materials
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Table 4.1 Teachers' needs in integrating Local Culture into English Teaching Materials

For further explanation of all the needs are presented in the following paragraph. The first need, namely Pedagogical Needs, are explained from point 1 until 4. The second need, namely Local Cultural Resources Needs, are explained from point 5 until 7. Finally, Professional Training and Support Needs are explored from point 8 until 10.

1. Teachers' Understanding of Bugis Culture in the Context of ETM

Based on interviews with eight English teachers, it was found that most have a fairly broad understanding of Bugis culture and recognize its potential inclusion in English teaching materials. Most of them mentioned that local cultural elements could provide meaningful context for students.

Some teachers mentioned specific cultural elements they found relevant. For example, Respondent 3 suggested using traditional houses, clothing, and culinary specialties, such as barongko and burasa, as reading materials or writing

assignments in English.⁵⁵ Similarly, Respondent 5 highlighted aspects of Bugis culture, such as the kinship system, siri' na pacce values, La Galigo folklore, and the mappacci tradition.⁵⁶ He suggested using these elements as content for narrative or descriptive texts or storytelling activities.

Respondent 6 provided an in-depth analysis of Bugis life philosophy, including lempu', getteng, siri', and pacce.⁵⁷ She suggested using these concepts for reflection or discussion in English classes. She added that folktales, such as the Nene Pakande story, and wedding traditions, such as mappacci, could be used for reading comprehension or procedural writing exercises.

Respondent 4 emphasized the tradition of uang panai in Bugis weddings as potential teaching material for descriptive, narrative, or report texts.⁵⁸ According to Respondent 4, using local culture as teaching material familiarizes students with their own culture while they learn language structures.

Respondent 1 focused on the maccerita (storytelling) tradition, which he considers a strength of the Bugis community. He stated that "our ancestors were more inclined to tell stories"⁵⁹ and considered this approach suitable for storytelling in English as well as a means of introducing local culture to the outside world.

Meanwhile, Respondent 8 highlighted aspects of daily life such as manners, respect for elders, eating together, and gotong royong. She said that he has tried to incorporate these cultural elements into vocabulary and simple

⁵⁵ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

⁵⁶ Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

⁵⁷ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16 2025

⁵⁸ Sabyllillah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

⁵⁹ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

sentences according to the students' level. For example, she said: "I teach vocabulary about family members while lightly explaining the Bugis family structure."⁶⁰

Although Respondent 7 is still learning about Bugis culture, she said that she knows many folktales and noble values that could be used for narrative texts or creative student projects, such as videos⁶¹.

However, not all teachers had the same experience. Respondent 2 stated that, to date, she had not seen any Bugis culture incorporated into English language materials.⁶² She believes that current materials focus primarily on foreign cultures, particularly Western cultures.

2. The Relevance of Current ETM to Students' Cultural Background

The results of the interviews show that most teachers feel the current English teaching materials are not fully appropriate for students' cultural contexts, particularly Bugis culture. While some parts of the materials are considered relevant, the content is generally heavily influenced by outside cultures, particularly Western culture.

Some teachers explicitly stated that the materials do not reflect local values and customs. For example, Respondent 6 revealed:

*Our students learn about 'Christmas,' 'Thanksgiving,' or 'autumn,' while many of them have never seen snow or experienced Western culture firsthand.*⁶³

⁶⁰ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

⁶¹ Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

⁶² Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

⁶³ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

This illustrates the discrepancy between the content and students' real-life experiences.

Respondent 2 said the same thing, stating that "it is not yet in accordance with the cultural context of the students here. The culture only focuses on individualism, not togetherness."⁶⁴ This statement emphasizes that the culture portrayed in the materials does not illustrate the social values of local communities, such as gotong royong and family closeness.

Some teachers mentioned that the materials should bring students closer to their environment to make them easier to understand and appreciate. Respondent 4 explained:

*Some topics are quite close to their daily lives, such as daily activities or school. But there are also materials that feel foreign, especially those related to other cultures, such as traditions in Western countries. Therefore, teachers argue that the materials need to be adjusted to the local context.*⁶⁵

Similarly, Respondent 5 argued that:

*most current teaching materials tend to refer to Western or national culture. Students here are emotionally and socially closer to Bugis culture.*⁶⁶

This highlights the importance of adapting the content so that students feel more emotionally connected to the material being studied.

Some teachers also expressed the need to review the content of the teaching materials. For example, Respondent 1 said:

*I think some materials are appropriate, but we still need to review them in relation to the needs of our culture—what should be maintained and what is no longer relevant.*⁶⁷

⁶⁴ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

⁶⁵ Sabyllillah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

⁶⁶ Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

⁶⁷ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

This demonstrates an understanding of the importance of adapting materials to local social and cultural developments.

However, not all teachers have an in-depth understanding of the relationship between teaching materials and local culture. Respondent 3 stated:

*It's not too deep because recognizing English requires seeing examples from other countries. Therefore, it's influenced by widespread discussions outside the local area.*⁶⁸

Nevertheless, some teachers have started taking personal initiative in customizing the materials. For example, Respondent 8 explained, “I usually modify the materials a bit to make them more relevant to students' lives,”⁶⁹ providing examples such as activities at the hut, Bugis families, and farming and gotong royong activities.

3. Teachers' Skills That Need Further Development to Integrate Bugis Culture into ETM

Based on the interviews, the teachers realized that they need to develop a number of skills to effectively integrate Bugis culture into English language learning. These skills include mastery of the local culture, adaptation of teaching materials, and pedagogical ability to deliver engaging, contextualized materials to students.

In addition, skills in developing and adapting teaching materials are an important focus. Respondent 5 revealed, “I feel that I need to improve my ability to create or adapt teaching materials that contain local culture in an English format.”⁷⁰ Meanwhile, Respondent 6 added that she needs to “hone the ability to

⁶⁸ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

⁶⁹ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

⁷⁰ Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

convert cultural content into simple and communicative English, without losing the original meaning.”⁷¹ This shows that teachers face challenges in developing materials that remain authentic to the local culture, but can be delivered in a language that is appropriate to the students' level.

The use of culture-based learning media is also a concern for some respondents. Respondent 7 stated that she would like to develop “creative teaching materials based on local culture, either in the form of text, visual media, or collaborative activities,”⁷² while Respondent 8 emphasized the need to create “visual media that is interesting but still in accordance with the ability of our students who are still in the stage of recognizing basic vocabulary.”⁷³

Some teachers also highlighted the need for skills in designing relevant and communicative learning activities. Respondent 2 mentioned that “reading and listening skills can be developed and linked to English,”⁷⁴ so that students not only understand their culture but also strengthen language skills. Respondent 1 emphasized that using the Bugis language in the teaching process can help students emotionally connect with the material. Learners, especially those in the Bugis area, tend to connect more when we use Bugis as the language of instruction for English.⁷⁵

Overall, the findings suggest that teachers require training and reinforcement in three key areas; an in-depth introduction to Bugis culture, the ability to develop culture-based teaching materials in English, and innovative,

⁷¹ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

⁷² Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

⁷³ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

⁷⁴ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

⁷⁵ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

contextualized, and communicative teaching approaches. These findings underscore the importance of providing teachers with support and professional development to boost their confidence and effectiveness in linking local culture to English language learning.

4. Teachers' Experience and Needs Regarding Training on Local Culture Integration in ETM

Based on the results of the interviews, all respondents stated that they had never attended training or workshops specifically discussing the integration of local culture — particularly Bugis culture — into English language teaching. Nevertheless, all respondents agreed that they urgently needed such training to improve their abilities as educators.

Most emphasized the importance of training in developing teaching materials appropriate to the local cultural context. Respondent 1 said, "I've never been, and I really need the workshop."⁷⁶ Similarly, Respondent 2 said, "Never. I need it to link cultural materials and English skills."⁷⁷

Other respondents highlighted that this kind of training is important not only from a technical teaching standpoint, but also as a means to introduce local culture to students through English. Respondent 3 stated:

*Not yet, but it is very much needed so that, in the future, we can become teachers or tutors who introduce our culture and expand students' knowledge through English.*⁷⁸

Some respondents also expected that the training should not only be theoretical, but also provide practical strategies that can be directly applied in the classroom. Respondent 6 expressed her hope that this kind of training is not only

⁷⁶ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

⁷⁷ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

⁷⁸ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

theoretical, but also provides practical examples, such as lesson plans, local culture-based teaching materials, and teaching strategies that can be directly applied in the classroom.⁷⁹

In addition, Respondent 8 added an important dimension of the training being relevant to the local context, including the pesantren environment, stated that he also hope that the training takes into account the pesantren context, so that religious values can be inserted without making the material heavy.⁸⁰

5. Utilizing Local Stories, Songs, and Daily Practices in Bugis Culture for ETM

Most respondents claimed to have incorporated elements of Bugis culture, such as folktales, moral values, and daily habits, into English language learning activities. However, the extent to which these elements were utilized and the manner in which they were integrated varied.

Respondent 1 said that she used Bugis moral values in English language learning activities. He said, "I have done that when using Bugis moral values in English learning."⁸¹

Respondent 5 also shared his experience using folklore and local customs. He explained that in a descriptive text session, he used Nene Pakande folklore. The students seemed more enthusiastic because they were familiar with the content.⁸²

Respondent 6 linked noble Bugis cultural values such as siri', pacce, and getteng to character-focused learning. She said:

⁷⁹ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

⁸⁰ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

⁸¹ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

⁸² Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

*These three values are very suitable for character-based English learning, such as when teaching material about expressing opinions, giving advice, or discussing moral values.*⁸³

Respondent 8 also utilized local customs in learning. She said, “For example, when teaching vocabulary about ‘daily routines’, I ask students to explain their activities at the cottage using simple English.”⁸⁴ She also mentioned using the tradition of mappatabe' when teaching the expression of asking for permission.

Although still in the early stages of teaching, Respondent 7 has tried to incorporate local culture through simple projects. She explained she once asked students to make posters about their favorite Bugis traditions in English. The response was quite positive.⁸⁵

Meanwhile, Respondent 4 has not specifically utilized stories or songs, but she has tried to link the meaning of expressions in English and Bugis. She gave the example, “I explained that the word ‘excuse me’ in English has the same meaning as the word ‘tabe’ in Bugis.”⁸⁶

Respondent 3 said that she has scheduled the use of local cultural elements in her lessons. He stated that since the current generation of students is interested in lively teaching materials, it will be easy for us to convey knowledge.⁸⁷

Only Respondent 2 said that she had never considered or incorporated local culture into English language learning. She answered briefly, "Never, and it has never occurred to me.”⁸⁸

⁸³ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

⁸⁴ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

⁸⁵ Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

⁸⁶ Sabyllillah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

⁸⁷ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

⁸⁸ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

6. Cultural Values of Bugis Society That Enrich English Teaching Materials

Based on the results of the interviews, most teachers said that Bugis cultural values have great potential to enrich English language learning, particularly by strengthening character and fostering a close learning context. Respondents mentioned several values, such as Tudang Sipulung, Gotong Royong, Sipakainge, and Siri' Na Pacce, as well as the values of politeness and responsibility, as examples that can be integrated into learning activities.

Respondent 1 stated that cultural and noble values, such as Tudang Sipulung, through which our ancestors reached consensus on important decisions can be incorporated into learning activities.⁸⁹

Meanwhile, Respondent 2 added that “the value of gotong royong and togetherness can be emulated,”⁹⁰ to instill positive values that are relevant to students' lives.

In addition, Respondent 3 mentioned the value of sipakainge which means reminding each other, as an important value that can not only enrich the material, but also contribute to students' character building. She said that teaching should not only focus on language, “but also be on the path of how these students/children can develop well.”⁹¹

The value of politeness is also important. Respondent 4 linked the use of English expressions to local values: “I once told students that the word 'excuse me'

⁸⁹ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

⁹⁰ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

⁹¹ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

in English has a similar meaning to 'tabe' in Bugis,"⁹² and the students began using it when asking for permission in class.

Some respondents mentioned siri' na pacce, respect for elders, and responsibility as Bugis cultural values that could be discussed or incorporated into learning activities. Respondent 5 said:

*The values of siri' na pacce (respect for parents), responsibility, and cooperation (sitongka-tongka) can really be raised as discussion material or comparative cultural activities.*⁹³

Similarly, Respondent 6 explained that values such as siri', pesse, and getteng are well-suited to character-based materials. For example, these values can be applied when learning to express opinions, give advice, or discuss moral values. She emphasized that understanding their own cultural values can make students more proud to be part of Bugis society and more confident introducing them in English.⁹⁴

Respondent 7 said that Bugis cultural values can be used in moral discussions or personal reflections in English, which makes learning more meaningful. Meanwhile, respondent 8 mentioned that values such as respect for parents and responsibility for duties are closely related to the lives of santri and can be used in simple English sentences such as "We respect our parents" or "We help each other."⁹⁵

7. Teachers' Needs in Exploring Bugis Cultural Elements for ETM

⁹² Sabyllillah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

⁹³ Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

⁹⁴ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

⁹⁵ Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

Most teachers stated that they need support to effectively integrate Bugis cultural elements into English teaching materials. This support includes reference sources, training, and cross-field collaboration.

Some teachers emphasized the importance of easily accessible, relevant learning resources. Respondent 2 said that a lack of reading resources and interactive videos is the main obstacle to enriching the materials. Similarly, respondent 5 stated:

I need simple and relevant reference sources about Bugis culture, such as short stories, descriptive texts, or videos in the local language that can be used as teaching materials.⁹⁶

Teachers also felt that collaborative support from the school, other teachers, and community leaders was necessary. Respondent 1 emphasized the importance of direct engagement with indigenous communities:

We need to have joint discussions with indigenous leaders and people who are more involved in that world because we sometimes have difficulty interpreting these things.⁹⁷

Meanwhile, respondent 6 suggested forming a small team of English and local content teachers. "We can create a team to explore the potential of local culture and adapt it into English teaching materials."⁹⁸

There was also a concern about the need for technical training and examples of ready-to-use materials. Respondent 4 stated:

What I need most are training sessions and workshops, as well as examples of teaching materials integrated with local culture to serve as inspiration and reference.⁹⁹

⁹⁶ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

⁹⁷ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

⁹⁸ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

⁹⁹ Sabyllillah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

Respondent 8 expressed a similar sentiment: "I need simple teaching materials that incorporate local culture into English, especially for the primary level."¹⁰⁰

Additionally, some teachers emphasized the importance of innovating learning techniques to stay relevant to the current generation of students. Respondent 3 emphasized that "it is incomplete when we teach without considering and summarizing new teaching models for students."¹⁰¹

The need for discussion forums and ongoing coaching was also mentioned. Respondent 7 said she need guidance from senior teachers, simple reading materials about Bugis culture, and a space to experiment in the classroom.¹⁰²

8. The Importance of Integrating Local Culture into ETM

Most teachers reported that integrating local culture into English learning is very important. They believe this approach helps students understand the material better and strengthens their cultural identity and values.

Respondent 1 stated, "By involving culture, learners will not be directly exposed to negative things that may contradict the cultural values we believe in."¹⁰³ This demonstrates the role of local culture as a value filter in foreign language learning.

Respondent 2 emphasized the importance of integrating local culture so that children can learn a foreign language while remembering their own culture and relating to the provided material.¹⁰⁴ This suggests that students' emotional

¹⁰⁰ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

¹⁰¹ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

¹⁰² Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

¹⁰³ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

¹⁰⁴ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

connection to learning materials can enhance their understanding and interest in learning.

Similarly, Respondent 3 said that cultural integration helps students become better individuals. She added, "The language helps them reach beyond the local realm, leading them to explore the outside world."¹⁰⁵

Respondent 4 provided a practical example from her experience in the classroom:

*Students will understand the material more easily if it is related to a culture with which they are familiar. For instance, when I explain that 'excuse me' is equivalent to 'tabe,' they immediately grasp it and can apply it in class.*¹⁰⁶

She also emphasized the importance of balancing the introduction of local and foreign cultures.

Meanwhile, Respondent 5 stated, "Students will feel closer and be more actively involved if the teaching materials reflect their environment."¹⁰⁷ According to him, this approach not only supports the preservation of local culture but also boosts students' confidence in learning English.

Similarly, Respondent 7 argued that integrating local culture gives students the opportunity to present their identity to the world through English.¹⁰⁸ This shows that integrating local culture is important for developing students' identities, both locally and globally.

Respondent 8 concluded that this approach is useful, especially for students who find English difficult. She said:

¹⁰⁵ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

¹⁰⁶ Sabyllillah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

¹⁰⁷ Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

¹⁰⁸ Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

*If the lesson content is closer to their daily lives, they are more willing to speak or write. Additionally, it strengthens their identity as santri and as part of Bugis society.*¹⁰⁹

9. Challenges Faced by Teachers in elating with ETM to Bugis Local Culture

The interviews revealed that teachers encounter various challenges when integrating Bugis local culture into English language learning. One of the main obstacles mentioned was the lack of relevant references and reading materials. Respondent 2 briefly stated, “Lack of materials and reading resources,”¹¹⁰ while Respondent 1 added that translation and reference of Bugis language books into Indonesian because I often have philosophical questions, but sources are limited, even online.¹¹¹

Additionally, some teachers face the obstacle of a lack of in-depth understanding of Bugis culture. Respondent 4 admitted, she is not deeply familiar with Bugis culture, so it is difficult to determine which parts are suitable for teaching materials.¹¹² She also mentioned the difficulty of finding English equivalents for Bugis cultural terms.

Another challenge is translating Bugis cultural values into a form that can be understood and taught in English. Respondent 3 said that there are many values in Bugis culture, but we need to understand them further so that we can teach them in English.¹¹³

Limited class time and the burden of the formal curriculum are also significant obstacles. For example, Respondent 5 said, "The limited time in class

¹⁰⁹ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

¹¹⁰ Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

¹¹¹ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

¹¹² Sabyllah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

¹¹³ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

sometimes makes it difficult for me to develop my own materials from scratch."¹¹⁴ Similarly, Respondent 6 said that the biggest obstacle, in my opinion, is limited time and resources. Creating local, culture-based materials takes time and creativity.¹¹⁵

Teachers who are new to the profession face challenges due to doubts and a lack of guidance. Respondent 7 said, "I sometimes feel that I lack references. I also doubt whether I have conveyed Bugis cultural values correctly in English."¹¹⁶

Finally, Respondent 8 discussed the dual challenges of limited teaching materials and divided learning time. She explained:

*I often have to create my own examples of sentences or activities that are culturally appropriate. I often doubt whether the English structures I create are correct.*¹¹⁷

10. Support Expected by Teachers to Integrate Local Culture into ETM

Most teachers said they need concrete support to effectively integrate Bugis culture into English language learning. The most commonly mentioned form of support was training or workshops. Respondent 4 emphasized:

*What I need the most is training or workshops. I still don't really understand how to integrate local culture, especially Bugis culture, into English language materials.*¹¹⁸

Respondent 3 expressed a similar need, adding that the training should be comfortable for the children and not too complicated to implement.¹¹⁹

¹¹⁴ Alim Akkas, Teacher, *Interview* in Sidrap, July 15th 2025

¹¹⁵ Nur Hikmah, Teacher, *Interview* in Sidrap, July 16th 2025

¹¹⁶ Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

¹¹⁷ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

¹¹⁸ Sabyllah Adzani Akbar, Teacher, *Interview* in Sidrap, July 15th 2025

¹¹⁹ Mardiana, Teacher, *Interview* in Sidrap, July 15th 2025

Some teachers emphasized the importance of cross-field collaboration. For example, Respondent 8 suggested:

*It is important to involve pondok teachers, such as those who teach morals or Kitab, in designing lessons that incorporate English, local culture, and Islamic values*¹²⁰.

Respondent 7 also expressed a desire for more creativity in class projects and cross-subject collaboration.¹²¹

However, some teachers feel that they have not received any support. For example, Respondent 2 said, "Currently, I have not seen any form of support from the school."¹²²

Support from cultural figures and firsthand experience were also considered valuable. Respondent 1 emphasized the importance of "bringing in experts or cultural figures who can provide training"¹²³ and proposed study tours to historical sites related to local culture.

In light of these findings, it is evident that professional training and support are identified as the most crucial elements for teachers, yet they are also the most challenging to acquire. The results of the interview indicate that teachers have not received training or workshops related to the integration of local culture into teaching materials. Furthermore, the Education Office has not provided any support in form of authentic reading materials in Bugis, direct training with cultural figures, or moduls.

B. Discussion

¹²⁰ Amalia, Teacher, *Interview* in Sidrap, July 14th 2025

¹²¹ Aulia Pramudita Amalya, Teacher, *Interview* in Sidrap, July 16th 2025

¹²² Citra Karisma, Teacher, *Interview* in Sidrap, July 14th 2025

¹²³ Anugrah Yuda Pratama, Teacher, *Interview* in Sidrap, July 14th 2025

This section discusses and explores about the findings that have been elaborated in the previous section. This section explained teacher's needs in three main points; Pedagogical needs, Local Cultural Resources needs, and professional training and support needs.

1. Pedagogical Needs

The pedagogical needs of teachers in integrating local culture into English teaching are closely related to the theoretical framework of Pedagogical Content Knowledge (PCK). According to Shulman, PCK encompasses teachers' understanding of subject matter content, delivery strategies, and adjustments to student characteristics¹²⁴.

The interview results revealed that teachers need to understand local culture and be able to select and package relevant cultural content into meaningful teaching materials for students in order to integrate local culture into English language learning. Most respondent teachers indicated that they have good knowledge of Bugis cultural elements and see great potential in incorporating these values into English language teaching. This is an important starting point for developing a more contextualized and grounded approach to learning.

Teachers mentioned several elements of Bugis culture that they considered relevant teaching materials, including traditional houses, special foods, traditional clothing, kinship systems, and social values such as siri' na pacce, lempu', and getteng. According to the teachers, these elements can be incorporated into various types of English texts, including descriptive, narrative, and procedural texts. Bugis

¹²⁴ Lee S. Shulman, "Those Who Understand Knowledge," *Educational Researcher* 15, no. 2 (1986): 4–14.

wedding traditions, such as mappacci and uang panai, for example, are considered to have the potential to be used as teaching materials in procedural or explanatory texts because they contain sequences of activities with strong cultural significance.

Some teachers have gone beyond merely recognizing the culture and have also taken the initiative to link it with communicative learning approaches. For instance, some teachers use the maccerita (storytelling) tradition to help students develop their English storytelling skills. This effort demonstrates creativity in adapting local cultural practices into learning methods that cater to students' characteristics. Additionally, one teacher mentioned that students' daily lives, such as eating together, respecting parents, and living together, could be used as contexts for learning basic vocabulary and sentence structure. This demonstrates teachers' awareness of the importance of creating learning experiences that align with students' reality.

However, the diversity in understanding and applying cultural integration shows the pedagogical challenges that still exist. Not all teachers have experience applying Bugis culture in the English classroom. Some still use teaching materials fully oriented toward foreign cultures without linking them to local cultures. This underscores the need to bolster pedagogical skills, particularly in analyzing materials, designing culturally based learning activities, and adapting teaching content to students' social realities.

Therefore, teachers' pedagogical needs extend beyond mastery of local culture. They need support in the form of capacity building to select, develop, and implement engaging, culture-based teaching materials. Integrating English language learning with local culture strengthens students' language competence

and can also strengthen cultural identity and preserve local wisdom. Therefore, improving teachers' pedagogical skills is essential to realizing learning that is academic, contextual, relevant, and meaningful.

2. Local Cultural Resources Needs

The second need that emerged from the research findings is the need for local cultural resources to be used for learning purposes. This need is closely related to the concept of a Fund of Knowledge which emphasizes the importance of exploring and utilizing students' and their communities' knowledge as a foundation for learning¹²⁵.

Based on interviews, Teachers identified the availability and access to local cultural resources as an important need in the process of integrating Bugis culture into English language teaching. The result showed that, although teachers have basic knowledge of Bugis culture, they experience difficulty exploring, selecting, and processing these cultural elements due to limited references, supporting media, and relevant learning resources. This presents a challenge when designing effective and structured teaching materials based on local culture.

Some teachers revealed that teaching materials containing local cultural content are limited in quantity and quality. The absence of simple descriptive, narrative, or procedural texts highlighting Bugis stories, traditions, and cultural values in English poses a significant obstacle to developing teaching materials.

Teachers need reference sources that are easy to understand and appropriate for

¹²⁵ Luis C Moll et al., "Moll (2001): Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms.," no. 2 (2001), [https://liberty.alma.exlibrisgroup.com/discovery/openurl?institution=01LIBU_INST&vid=01LIBU_INST:Services&sid=google&auinit=LC&aulast=Moll&atitle=Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms&id=doi:10.1080%25](https://liberty.alma.exlibrisgroup.com/discovery/openurl?institution=01LIBU_INST&vid=01LIBU_INST:Services&sid=google&auinit=LC&aulast=Moll&atitle=Funds%20of%20knowledge%20for%20teaching%3A%20Using%20a%20qualitative%20approach%20to%20connect%20homes%20and%20classrooms&id=doi:10.1080%25).

students' ability levels. These sources could include short stories, cultural videos, or thematic texts that can be used directly in the classroom. Reliance on national or foreign culture-based teaching materials means teachers must make adaptations, which often takes extra time and effort.

Another important finding in this dimension is the need for collaborative support. Teachers realize that exploring the richness of local culture is not something that can be done individually. Therefore, they emphasized the importance of cross-field collaboration among English teachers, local content teachers, and indigenous community leaders or cultural experts. Initiatives such as forming a working team to develop teaching materials based on local culture are considered strategic because they produce materials that are culturally authentic and in accordance with a communicative pedagogical approach. Local community support, such as stories, experiences, and documentation of traditions, is considered capable of enriching learning content and strengthening the school's relationship with its social environment.

In addition to learning resources and collaboration, teachers highlighted the need for creative learning media rooted in local culture. Visualizations of folktales, illustrations of traditional clothing, and videos of cultural activities, such as mappacci and maudu lompoa, can help students understand cultural content in an engaging way, in line with the development of educational technology. However, limited access to these media, both digital and print, hinders the teaching process. Therefore, teachers expect support in procuring and distributing learning media that are contextualized, simple, and usable at various language proficiency levels.

Overall, the findings confirm the need for three main aspects of local cultural resources; Bugis culture-based teaching references in a suitable English language learning format, cross-field collaboration to extract valid and relevant cultural content, and the development of representative and attractive learning media. Without fulfilling these three aspects, integrating local culture into English language learning will be difficult because teachers lack sufficient materials and tools to connect language competence with students' local cultural knowledge.

3. Professional Training and Support Needs

The most prominent need is for training or professional development, particularly in integrating local culture into English language teaching. This finding is relevant to Culturally Relevant Pedagogy (CRP), a principle that emphasizes creating a learning environment responsive to students' cultural backgrounds while promoting academic achievement and critical awareness¹²⁶.

According to the results of the interviews, professional training and institutional support are important aspects of integrating local culture into English language learning. Findings from points 8 to 10 reveal that most teachers have never received training or attended workshops specifically addressing the integration of local culture—especially Bugis culture—into language learning contexts. This lack of training poses a significant challenge to developing teachers' ability to design relevant teaching materials and learning strategies for students with diverse cultural backgrounds. Despite their willingness and awareness,

¹²⁶ Geneva Gay, "Culturally Responsive Teaching_Geneva_Gay.Pdf," *Journal Teacher of Education*, 2002.

teachers still need systematic facilitation to translate local cultural values into effective teaching.

The teachers in this study agreed that the necessary training should be both theoretical and applicable, as well as contextualized. They emphasized the importance of training that produces tangible results, such as lesson plans, culture-based teaching materials, and learning models that can be applied directly in the classroom. With this kind of training, teachers will be more confident in integrating local cultural elements into teaching and learning activities. They will also be able to develop approaches that suit students' needs. Some teachers also emphasized that the training should consider the context of each school, including pesantren environments, which have distinct religious and cultural values.

In addition to training, there is an urgent need for institutional support from schools, education offices, and other educational communities. Teachers need support in the form of not only formal training, but also local, culture-based learning modules; collaboration spaces across subjects; and the involvement of cultural figures in professional development activities. Some teachers have suggested including indigenous communities and cultural figures in educational activities, such as seminars or cultural visits, to enrich teachers' and students' understanding of local wisdom. This kind of support will strengthen the capacity of individual teachers and build an educational ecosystem that supports cultural preservation through language learning.

Other findings also underscore the importance of ongoing coaching and discussion forums for teachers. They hope to create a platform where English teachers can share good practices, give each other feedback, and evaluate the

effectiveness of cultural integration in learning. This collective approach is believed to increase innovation and mutual learning and sustain the integration of local culture in the long term. Teachers are no longer working alone; they are part of a learning community that encourages continuous professional growth.

Overall, the need for professional training and institutional support shows that strengthening teachers' capacity depends on more than just individual motivation. Planned, collaborative, and practice-oriented interventions are necessary to ensure that the integration of local culture into English language learning extends beyond ideas and is realized in actual classroom practices. These interventions can improve learning quality and preserve students' cultural identity.

This research confirms that integrating Bugis local culture into English language learning is possible and necessary for creating meaningful, contextualized, and humanizing learning experiences. Through Pedagogical Content Knowledge, the Fund of Knowledge, and Culturally Relevant Pedagogy, teachers can play a strategic role in connecting the local and the global.

Of the three components, training and support are of particular importance. In the absence of training and support from the Education Office, teachers are left to rely on online resources as a means of integrating local culture into their teaching materials. Teachers have expressed a strong desire for support that includes the provision of authentic readings, modules, and direct training with cultural figures. Additionally, there is a paucity of research addressing the training and competencies required of teachers to integrate local culture into English teaching materials. This development paves the way for future researchers to delve more profoundly into the intricacies of this subject.

Despite facing various limitations, teachers in Sidrap demonstrate enthusiasm, initiative, and a desire to explore the potential of local culture as a learning resource. With the right support, this approach can develop into a model of education that strengthens students' identity as well as their learning.



CHAPTER V

CLOSING

A. Conclusion

Based on the results of this study, three main components that are intertwined and require serious attention can be identified as the needs of teachers in integrating local culture into English language learning at the junior high school level. First, in terms of pedagogical needs, teachers recognize the importance of local culture, particularly Bugis culture, as a source of meaningful and contextualized teaching materials. They can identify relevant cultural elements to incorporate into different types of teaching texts. However, many teachers still have difficulty transforming this cultural knowledge into planned, communicative learning strategies appropriate for students' ability levels. This demonstrates the need to enhance pedagogical competence, particularly in designing culture-based learning activities that align with the curriculum and English language learning objectives.

Second, the need for local cultural resources emerged as a significant challenge in the process of cultural integration. Teachers have limited access to resources and teaching materials that highlight Bugis culture in the context of English language learning. This hinders them from developing authentic teaching materials that align with students' realities. Teachers realize that exploring local cultural content cannot be done individually; therefore, collaboration with teachers of other subjects, traditional leaders, and local communities is essential. Additionally, interesting learning media such as videos, visual illustrations, and folktales adapted to students' levels are needed to support more enjoyable, contextualized learning.

Third, professional training and support are inevitable needs in this process. Although most teachers expressed readiness and enthusiasm to learn, the majority have never attended training that specifically addresses the integration of local culture into English language teaching. Teachers want applicable training that equips them with the skills to develop lesson plans, select cultural content, and manage the classroom with culturally relevant approaches. Additionally, educational institutions, such as schools, education offices, and teacher communities, must provide spaces for collaboration, ongoing coaching, and resources that support local, culture-based learning practices.

These three needs are generally interrelated and form a unified whole. When all three needs are met, English learning becomes more than just a means to master a foreign language; it also strengthens students' local cultural identity and fosters their confidence in a global context.

B. Suggestion

Based on these findings, the author makes the following suggestions:

1. For the English teachers

Teachers should continue exploring the local environment as a contextual learning resource. Collaborating with teachers of other subjects, such as local content or history, can enrich teaching materials. Teachers should also actively seek discussion forums or educational communities to share good practices.

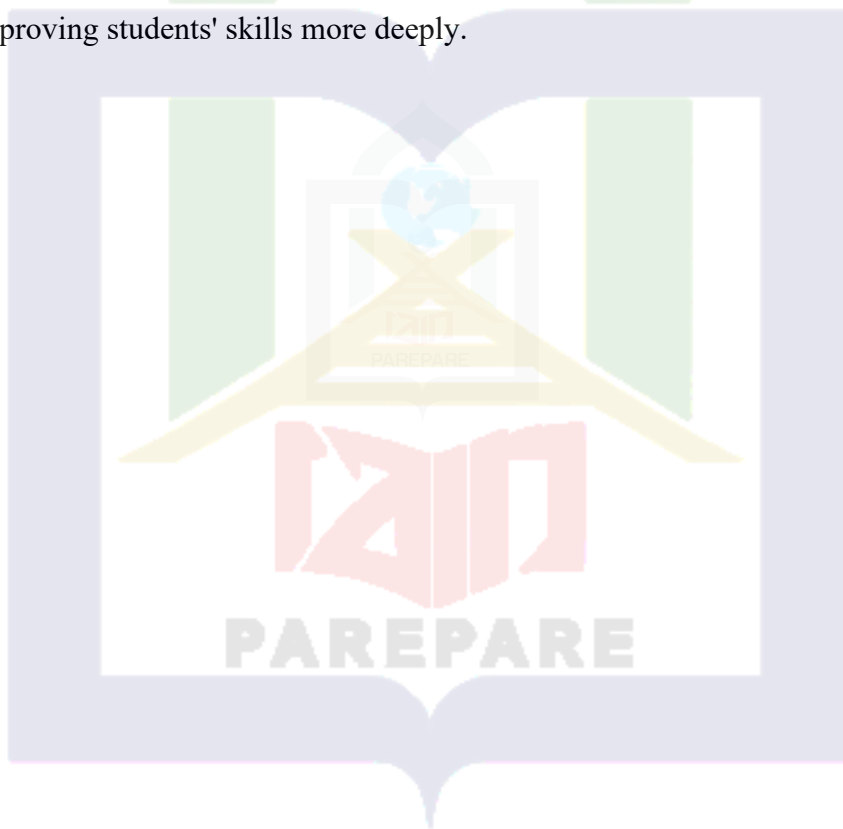
2. For schools and education offices

Schools and education offices should facilitate teacher training and professional development related to integrating local culture into English language

learning. Preparing modules or an additional curriculum based on local culture is highly recommended so teachers have clear, practical references.

3. For Future Researchers

This study has limitations, particularly regarding the number of respondents and the scope of local culture explored. Therefore, future researchers can conduct similar studies with a focus on other cultures in different regions or examine the effectiveness of local culture-based English teaching materials in improving students' skills more deeply.





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Appendix 1. Interview Protocol

1. Apa yang Bapak/Ibu ketahui tentang budaya Bugis yang bisa dimasukkan ke dalam materi ajar Bahasa Inggris?
2. Menurut Bapak/Ibu, apakah materi ajar Bahasa Inggris yang ada saat ini sudah sesuai dengan konteks budaya siswa di sini?
3. Apa saja keterampilan atau kemampuan yang Bapak/Ibu rasa masih perlu dikembangkan untuk mengaitkan budaya Bugis ke pelajaran Bahasa Inggris?
4. Apakah Bapak/Ibu pernah mengikuti pelatihan atau workshop tentang integrasi budaya lokal dalam pengajaran Bahasa Inggris? Jika belum, apakah Bapak/Ibu membutuhkannya?
5. Apakah Bapak/Ibu pernah menggunakan cerita, lagu, atau kebiasaan lokal Bugis dalam kegiatan belajar Bahasa Inggris?
6. Menurut Bapak/Ibu, nilai-nilai apa dari budaya Bugis yang bisa memperkaya pembelajaran Bahasa Inggris di kelas?
7. Apa saja yang Bapak/Ibu butuhkan agar bisa menggali lebih banyak unsur budaya Bugis yang cocok untuk materi ajar Bahasa Inggris?
8. Menurut Bapak/Ibu, apakah penting mengaitkan materi Bahasa Inggris dengan budaya siswa? Mengapa?
9. Apa kendala yang Bapak/Ibu alami ketika mencoba mengaitkan pelajaran Bahasa Inggris dengan budaya lokal Bugis?
10. Apa bentuk dukungan yang paling Bapak/Ibu butuhkan dari sekolah atau pihak lain agar bisa mengintegrasikan budaya lokal ke dalam pengajaran Bahasa Inggris?

Appendix 2. Interview Transcript

Transkrip Hasil Wawancara Responden 1

Nama (Inisial) : AYP

Sekolah: MTs PP Muammar Gandhi

Waktu : Senin, 14 Juli 2025

R : Researcher

R1 : Responden 1

R: Assalamu'alaikum pak, terima kasih sudah meluangkan waktunya sebentar untuk wawancara.

R1: Wa'alaikumussalam, sama-sama. Kebetulan ini juga pas ada waktu senggang sebentar.

R: Alhamdulillah, semoga tidak mengganggu pak.

R1: Tidak apa-apaji, santai saja.

R: Kalau begitu, saya mulai pak, izin merekam juga untuk keperluan transkrip.

R1: Iye silakan.

R: Baik, bisa dijelaskan, menurut Bapak... budaya Bugis apa yang bisa dimasukkan ke dalam materi ajar Bahasa Inggris?

R1: Hmm... salah satu budaya Bugis yang... menurut saya ya... sangat bisa dimasukkan ke dalam pembelajaran Bahasa Inggris itu budaya Maccerita, atau bertutur. Kita ini, eee... seringkali di... apa ya... dijustifikasi begitu ya, kalau orang Indonesia itu budaya bacanya rendah dibandingkan dengan budaya-budaya di Eropa misalnya. Tapi... kalau dilihat dari sejarah, nenek moyang kita itu sebenarnya lebih cenderung ke budaya bertutur atau bercerita. Ya storytelling. Nah... menurut saya justru itu kekuatan kita. Kita akan jauh lebih divergent, lebih terbuka... kalau kita bisa menceritakan budaya kita sendiri ke dunia luar. Jadi, bukan cuma kita yang selalu terpengaruh, tapi... ya... kita juga bisa memberi pengaruh lewat cerita-cerita itu.

R: Wah menarik, lalu bagaimana pendapat Bapak, apakah materi ajar Bahasa Inggris saat ini sudah sesuai dengan konteks budaya kita?

R1: Kalau menurut saya sih... ada beberapa materi yang sudah sesuai ya... tapi memang kita masih perlu... eee... semacam mengkaji ulang seperti itu... tentang kebutuhan yang

sebenarnya dari budaya kita. Apa saja sih yang perlu kita pertahankan... dan apa yang mungkin... ya... sudah tidak relevan lagi sama kehidupan kita sekarang. Jadi tidak semua materi itu langsung bisa kita terima mentah-mentah begitu saja, perlu penyesuaian juga.

R: Iye betul pak, nah menurut Bapak, keterampilan apa yang masih perlu dikembangkan agar bisa mengaitkan budaya Bugis dengan pelajaran Bahasa Inggris?

R1: Kalau saya... melihatnya lebih ke keterampilan berbahasa ya. Karena... eee... saya amati, khususnya peserta didik di daerah Bugis itu... mereka itu cenderung lebih terkoneksi, lebih nyambung... saat kita pakai bahasa Bugis sebagai pengantar dalam mengajar Bahasa Inggris. Karena mereka merasa... apa ya... merasa kita ini bagian dari mereka juga. Jadi bukan guru yang jauh, tapi... guru yang mengerti mereka.

R: Apakah Bapak pernah mengikuti pelatihan atau workshop tentang integrasi budaya lokal dalam pengajaran Bahasa Inggris?

R1: Belum pernah... belum. Tapi saya sangat butuh workshop seperti itu, serius. Karena... eee... ya itu tadi, kita itu masih banyak kebingungan waktu mau mengaitkan budaya lokal ke pelajaran Bahasa Inggris, jadi saya rasa pelatihan itu sangat dibutuhkan.

R: Kalau begitu, apakah Bapak pernah menggunakan cerita atau nilai-nilai lokal Bugis dalam kegiatan belajar Bahasa Inggris?

R1: Betul... pernah. Saya pernah lakukan itu... waktu itu saya pakai nilai-nilai moral Bugis dalam pembelajaran Bahasa Inggris. Jadi, kayak... kita angkat tema yang sudah dekat sama kehidupan mereka, tapi disampaikan dalam bentuk kalimat-kalimat Bahasa Inggris. Anak-anak juga jadi lebih mudah paham.

R: Kalau boleh tahu, nilai-nilai budaya apa yang menurut Bapak bisa memperkaya pembelajaran Bahasa Inggris di kelas?

R1: Hmm... saya kepikiran sama tudang sipulung ya... itu kan tradisi nenek moyang kita dalam bermusyawarah, duduk bersama... mufakat begitu ya. Nilai itu bagus sekali kalau dimasukkan ke pembelajaran. Kita bisa angkat itu waktu mengajar tema tentang discussion, atau expressing opinion. Jadi ada nilai-nilai luhur di situ, bukan cuma bahasa.

R: Baik... lalu menurut Bapak, apa saja yang dibutuhkan agar bisa menggali lebih dalam nilai-nilai budaya Bugis untuk dijadikan materi ajar?

R1: Saya rasa... eee... kita itu perlu berdiskusi ya, sama tokoh adat atau orang-orang yang lebih paham dan berkecimpung langsung di dunia budaya Bugis. Karena kadang kita ini... jujur saja, kita agak kesulitan dalam mengartikan atau menerjemahkan nilai-nilai itu ke dalam bentuk bahasa Inggris. Kita takut salah tafsir juga. Jadi harus hati-hati dan... sebaiknya dibicarakan bersama.

R: Lalu menurut Bapak, seberapa penting mengintegrasikan budaya lokal ke dalam pembelajaran Bahasa Inggris?

R1: Sangat penting... penting sekali malah. Karena kalau kita libatkan budaya kita sendiri, siswa itu akan jadi lebih terlindungi dari paparan nilai-nilai yang... mungkin tidak cocok ya, atau bertolak belakang sama budaya yang kita percaya. Kalau mereka kenal budaya sendiri dulu, mereka akan lebih bijak saat belajar budaya lain.

R: Nah, dalam proses itu, apa kendala yang paling sering Bapak alami?

R1: Kendalanya itu ya... penerjemahan dan referensi. Maksudnya... buku atau sumber yang bisa menerjemahkan bahasa Bugis ke Bahasa Indonesia saja itu sudah susah, apalagi langsung ke Bahasa Inggris. Saya sering mau bertanya hal-hal yang sifatnya filosofis, tapi ya sumbernya itu... sangat terbatas. Bahkan di internet juga tidak banyak.

R: Baik, terakhir, menurut Bapak... saran apa yang bisa diberikan agar integrasi budaya lokal dalam pembelajaran Bahasa Inggris bisa berjalan lebih maksimal?

R1: Kalau bisa... ya kita datangkan orang ahli ya, tokoh budaya yang bisa kasih pelatihan langsung. Jadi guru-guru bisa lebih paham. Terus... bisa juga dibuat kegiatan seperti study tour ke tempat-tempat bersejarah yang berkaitan dengan budaya lokal. Jadi bukan cuma teori saja, tapi pengalaman langsung juga.

R: iye pak, terima kasih banyak atas waktunya dan semua jawabannya. Sangat membantu sekali untuk penelitian saya.

R1: iye Sama-sama. Semoga hasilnya bisa bermanfaat

R: Aamiin... insyaAllah. Mohon maaf kalau selama wawancara ada yang kurang nyaman pak.

R1: iye tidak apa-apa. Saya juga senang bisa berbagi.

R: iye, sekali lagi terima kasih, pak. Saya pamit dulu.

R1: Silakan. Semoga sukses.

Transkrip Hasil wawancara 2

Nama (Inisial) : CK

Sekolah: MTs PP Al Urwatul Wutsqa

Waktu : Senin, 14 Juli 2025

R : Researcher

R2 : Responden 2

R: Assalamu'alaikum, Bu.

R2 : Wa'alaikumussalam warahmatullahi wabarakatuh.

R: Terima kasih sudah bersedia meluangkan waktu sebentar untuk wawancara.

R2: Iye. InsyaAllah saya akan bantu.

R: Terima kasih banyak, Bu. Kalau begitu saya mulai dan saya izin merekam juga untuk keperluan transkrip.

R2: Iye

R: Baik Bu, pertama-tama, menurut Ibu, apakah ada budaya Bugis yang sudah dimasukkan ke dalam materi Bahasa Inggris di sekolah?

R2: Menurut saya sih... sampai sekarang ya, belum ada budaya Bugis yang dimasukkan ke dalam materi Bahasa Inggris. Materinya... ya hanya fokus ke budaya Inggris saja. Jadi budaya lokal belum kelihatan sama sekali.

R: Lalu, menurut Ibu, apakah materi Bahasa Inggris yang digunakan sekarang sudah sesuai dengan konteks budaya siswa di sini?

R2: Kalau menurut saya belum... belum sesuai ya. Karena budaya yang muncul di materi itu lebih ke arah individualisme. Sementara budaya kita di sini lebih ke kebersamaan, gotong royong. Jadi belum nyambung sepenuhnya.

R: Menurut Ibu, keterampilan atau kemampuan apa yang bisa dikembangkan untuk mengaitkan budaya Bugis dengan pelajaran Bahasa Inggris?

R2: Saya rasa kemampuan...eee... membaca dan mendengarkan itu bisa dikembangkan dan dikaitkan dengan Bahasa Inggris. Tujuannya... supaya... materi pembelajarannya itu lebih terasa manfaatnya bagi siswa, dan mereka juga bisa tahu budaya mereka sendiri. Sekaligus ya, dua skill itu juga bisa makin.... apa dih... makin kuat.

R: Apakah Ibu pernah mengikuti pelatihan atau workshop tentang pengintegrasian budaya lokal dalam pengajaran Bahasa Inggris?

R2: hmm... Belum pernah. Dan saya merasa saya butuh pelatihan seperti itu... supaya saya bisa tahu..eee.. caranya mengaitkan materi budaya dengan Bahasa Inggris, skill nya.

R: Kalau begitu, apakah Ibu pernah menggunakan cerita, nilai, atau tradisi lokal dalam kegiatan belajar Bahasa Inggris?

R2: Tidak pernah... dan terus terang... hal seperti itu belum pernah terpikirkan juga sebelumnya.

R: Menurut Ibu, nilai-nilai apa dari budaya Bugis yang bisa dimasukkan ke dalam pelajaran Bahasa Inggris?

R2: Mungkin ya..mungkin... nilai gotong royong dan kebersamaan itu bisa jadi contoh. Karena... dua hal itu kan ..eee..memang kuat di masyarakat kita, jadi anak-anak juga lebih mudah paham kalau ada di pelajaran.

R: Apa saja yang Ibu butuhkan agar bisa lebih mudah mengaitkan nilai-nilai budaya Bugis ke dalam materi ajar Bahasa Inggris?

R2: Menurut saya... kalau sumber bacaan itu..eee ... masih sangat sedikit. Dan juga... kalau ada.. ee.. apa itu... video.. video interaktif yang sesuai budaya kita... itu bisa sangat membantu.

R: Seberapa penting menurut Ibu, mengintegrasikan budaya lokal dalam pengajaran Bahasa Inggris?

R2: menurut saya... Sangat penting. Supaya anak-anak itu tidak cuma belajar bahasa asing saja, tapi ... Juga di saat yang sama... Itu.... mereka juga bisa ingat budaya mereka sendiri. Jadi... mereka juga lebih merasa relate dengan materi yang disediakan.

R: Apa saja kendala yang Ibu alami sejauh ini dalam hal tersebut?

R2: Ya itu tadi... kendala utamanya..ee... kurangnya materi dan sumber bacaan yang ada. Jadi itu ... sering..ee... bingung mau mulai dari mana.

R: Menurut Ibu, apakah ada bentuk dukungan dari sekolah sejauh ini dalam mengintegrasikan budaya lokal ke dalam pelajaran Bahasa Inggris?

R2: Sejauh ini... saya..ini ya...eee.. belum ... belum.. belum melihat ada bentuk dukungan dari pihak sekolah. Belum ada arahan juga untuk itu.

R: Baik Bu, pertanyaan tadi merupakan pertanyaan terakhir dari wawancara ini. terima kasih banyak atas waktu dan jawabannya. Ini sangat membantu untuk penelitian saya.

R2: iye, Sama-sama.

R: Mohon maaf kalau ada kata atau pertanyaan yang kurang berkenan.

R2: iye, Tidak apa-apa. Saya senang bisa ikut bantu.

R: Alhamdulillah. Saya pamit Bu. Terima kasih.

R2: iye, sama-sama

Transkrip Hasil Wawancara Responden 3

Nama (Inisial) : M

Sekolah: MTs YMPI Rappang

Waktu : Selasa, 15 Juli 2025

Transkrip Hasil wawancara

R : Researcher

R3 : Responden 3

R: Assalamu'alaikum, Bu.

R3: Wa'alaikumussalam warahmatullahi wabarakatuh.

R: terima kasih Bu, sudah bersedia meluangkan waktu untuk diwawancarai siang ini.

R3: iye, sama-sama. Tidak apa-apa, senang bisa ikut berkontribusi juga.

R: Alhamdulillah, Kalau Ibu tidak keberatan, saya akan mulai wawancaranya sekarang dan sekalian direkam Bu, tabe'

R3: iye, silakan direkam, silakan.

R: Menurut Ibu, budaya Bugis apa yang bisa dimasukkan ke dalam materi ajar Bahasa Inggris?

R3: Menurut saya... budaya Bugis itu banyak bisa dimasukkan ke materi Bahasa Inggris. Contohnya... rumah adat, terus pakaian adat, atau kuliner kayak barongko dan burasa. Nah, kita bisa pakai itu untuk bahan bacaan. Eeee.. atau... bisa juga dijadikan tugas menulis dalam Bahasa Inggris. Jadi murid juga bisa belajar bahasa sambil mengenal budaya mereka sendiri.

R: Menarik Bu. Kalau boleh tahu, apakah Ibu sudah cukup mendalami hal tersebut selama ini?

R3: Hmm... jujur saja, belum terlalu mendalami. Soalnya ya... cara kita mengenal Bahasa Inggris selama ini kan memang lebih banyak melihat contoh dari negara

luar....eee...Jadi... terbawa arus.... pembahasannya jadi lebih luas ke luar negeri, bukan ke daerah lokal.

R: Kalau begitu, apa langkah yang menurut Ibu bisa dilakukan agar budaya lokal tetap bisa dikaitkan dalam pengajaran Bahasa Inggris?

R3: Saya rasa... saya pribadi perlu banyak mempelajari budaya lokal dulu, dan juga observasi ya... melihat apa saja yang bisa dikaitkan atau dijadikan contoh untuk pengenalan Bahasa Inggris. Jadi... siswa yang diajar itu dapat dua insight sekaligus. Jadi... Mereka bisa lebih paham budaya mereka. Terus...bisa beradaptasi juga...ketika..eee... mereka berada di dua posisi.... posisi lokal dan global.

R: Apakah Ibu pernah mengikuti pelatihan atau workshop tentang integrasi budaya lokal ke dalam pembelajaran Bahasa Inggris?

R3: Belum pernah. Tapi sebenarnya...eee... saya merasa itu sangat dibutuhkan. Supaya ke depannya, kita bisa jadi guru yang... bukan cuma mengajarkan Bahasa Inggris,...jadi...ee.. kita juga bisa... itu... memperkenalkan budaya kita, dan memperluas pengetahuan siswa lewat bahasa.

R: Apakah Ibu pernah menggunakan cerita atau nilai-nilai budaya dalam kelas Bahasa Inggris?

R3: Ini biasanya tergantung jadwal juga, ya... atau bisa dibilang terschedule. Karena saya lihat juga....yah... generasi siswa sekarang itu lebih... Lebih tertarik sama bahan ajar yang hidup, yang mereka bisa rasakan begitu. Jadi... yah itu..eee... akan lebih mudah buat kami menyalurkan ilmunya kalau kontennya dekat sama mereka.

R: Kalau boleh tahu, adakah nilai budaya Bugis yang Ibu rasa cocok disisipkan ke dalam pembelajaran Bahasa Inggris?

R3: ada. Misalnya... ada satu frasa dalam Bahasa Bugis, “sipakainge”, yang artinya ...eeee...saling mengingatkan. Jadi, ...Menurut saya... nilai itu kuat sekali. Karena... selain belajar bahasa, kita juga secara tidak langsung membentuk karakter begitu yah....karakter siswa. Makanya, waktu kita bawa materi, kita juga harus pikirkan bagaimana anak ini bisa berkembang dengan baik. Jadi tidak sekadar belajar grammar atau vocabulary saja.

R: Menurut Ibu, apa yang diperlukan agar pengintegrasian budaya lokal bisa berjalan efektif?

R3: Saya pikir ada dua ya... pertama, buku. Buku mengajarkan...eeee... kita seperti sejarah dan struktur Bahasa Inggris yang benar...lalu,, eeee ..Tapi di sisi lain, rasanya belum lengkap kalau kita tidak memikirkan generasi sekarang... Jadi,... Mereka ini generasi modern, dan kita butuh teknik mengajar yang menarik. Jadi... kita juga perlu memikirkan model pengajaran baru yang bisa merangkul bahasa dan pelestarian budaya lokal.

R: Lalu, seberapa penting menurut Ibu, integrasi budaya dalam pengajaran Bahasa Inggris?

R3: Sangat penting. Jadi... Siswa itu... sebaiknya paham akan budaya sekitar mereka. bukan cuma untuk pelestarian budaya saja ya. memang itu... Eeee... ada nilai yang generasi sekarang perlu pahami dan juga perlu didalami. Kan... Bahasa itu... bisa bantu mereka meraih hal di luar jangkauan lokal. Jadi dengan itu, mereka bisa memperkenalkan dan mendalami dunia luar juga.

R: Menurut Ibu, kendala apa yang paling dirasakan sejauh ini?

R3: hmm.. Memang... banyak nilai dalam budaya Bugis, tapi ya itu... kita perlu pahami lebih dulu. Jangan sampai kita ajarkan sesuatu, yah,... tapi kita sendiri belum betul-betul paham. Makanya... perlu waktu untuk memahami sebelum kita bisa transfer nilai itu pakai Bahasa Inggris.

R: Apakah Ibu punya saran atau bentuk dukungan seperti apa yang dibutuhkan agar guru bisa mengajarkan budaya dan Bahasa Inggris sekaligus?

R3: Kami butuh pelatihan.... Tapi pelatihan yang... nyaman begitu. Maksudnya... pelatihan yang bisa direalisasikan langsung ke anak-anak...jadi, Tuntutan untuk guru itu seharusnya tidak terlalu rumit kan. Yang penting bagaimana kita bisa sama-sama nyaman.... guru nyaman mengajar, anak juga nyaman belajar. ..apalagi, kalau kita bahas tentang budaya dan bahasa. itu kan butuh sentuhan yang lembut dari guru.

R: Wah, luar biasa sekali Bu. Terima kasih banyak atas waktu dan jawabannya. Sangat membantu ini Bu.

R3: Sama-sama. Semoga lancar penelitiannya.

R: Aamiin. Mohon maaf kalau ada yang kurang berkenan Bu.

R3: Tidak ji, saya senang bisa ikut bantu

Transkrip Hasil Wawancara Responden 4

Nama (Inisial) : SAA

Sekolah: MTs YMPI RAPPANG

Waktu : Selasa, 15 Juli 2025

R: Researcher

R4: Responden 4

R: Assalamu'alaikum, Bu.

R4: Wa'alaikumussalam

R: Terima kasih banyak sudah bersedia meluangkan waktunya bu.

R4: Sama-sa ma, semoga bisa membantu ya.

R: Aamiin... Alhamdulillah. Kalau begitu saya mulai mi Bu. Sekalian saya rekamki juga untuk kebutuhan transkrip.

R3: silakan, silakan

R: baik Bu, menurut Ibu... budaya Bugis apa yang bisa dimasukkan ke dalam materi ajar Bahasa Inggris?

R4: Iya...banyak tradisi yang menarik...eee.. sangat potensial untuk dimasukkan ke dalam materi Bahasa Inggris. Misalnya.... Salah satu contohnya itu tradisi uang panai, ya itu... semacam sejumlah uang atau harta yang diberikan oleh pihak laki-laki ke keluarga perempuan dalam proses pernikahan.

Nah, tradisi ini bisa dijadikan bahan bacaan dalam bentuk teks Bahasa Inggris. Bisa jadi descriptive text, narrative, atau... Itu juga... report text juga. Siswa bisa... misalnya...membaca atau menulis teks deskriptif tentang prosesi pernikahan Bugis, atau mungkin ini yah... teks naratif yang menceritakan pengalaman seseorang menjalani tradisi itu.

Dengan cara seperti itu... mereka belajar struktur bahasa, sekaligus juga mengenal budaya mereka sendiri.

R: Kalau menurut Ibu, apakah materi Bahasa Inggris yang digunakan saat ini sudah sesuai dengan konteks budaya siswa?

R4: Hmm... kadang sesuai, tapi kadang juga kurang sesuai ya.hehehe... Ada beberapa topik yang cukup dekat, kayak aktivitas sehari-hari, tentang sekolah... itu masih relate. Tapi... biasa...ada juga materi yang terasa asing, apalagi kalau berkaitan dengan budaya luar, seperti tradisi di negara Barat...itu...itu.. Jadi... menurut saya, akan lebih baik kalau materi Bahasa Inggris juga bisa dikaitkan dengan budaya lokal. Supaya apa, ya itu yah... siswa lebih gampang memahami materinya.

R: Baik Bu. Kalau dari Ibu sendiri, apakah merasa sudah siap atau masih ada hal-hal yang perlu dikembangkan?

R4: wah, Masih banyak, ya. Pertama, saya merasa... saya perlu lebih memahami lagi budaya Bugis itu secara mendalam... Itu ..itu..yah. Misal... eee..Khususnya bagian mana yang bisa dijadikan bahan pembelajaran. Kadang saya tahu istilahnya atau tradisinya, tapi... bingung.... bingung juga menjelaskannya dalam Bahasa Inggris. Kedua, saya masih perlu belajar juga cara... eee...mengolah budaya lokal itu ke dalam bentuk materi Bahasa

Inggris.... jadi...eeee.. kayak menyusun teks yang sesuai dengan struktur dan level siswanya.. begitu maksudnya.... saya juga ingin belajar membuat kegiatan belajar yang bisa ini yah.... menggabungkan... itu...budaya Bugis dengan keterampilan Bahasa Inggris. Jadi siswa itu merasa dekat dengan isi materi.

R: Apakah Ibu pernah mengikuti pelatihan atau workshop yang membahas integrasi budaya lokal ke dalam pengajaran Bahasa Inggris?

R4: wah, kalau itu... Belum pernah. Tapi saya rasa itu sangat penting, dan saya memang merasa butuh pelatihan seperti itu. Misalnya.....Lewat pelatihan, belajar cara menyusun bahan ajar yang sesuai dengan konteks budaya lokal... khususnya budaya Bugis.

R: Kalau penggunaan langsung, Bu? Apakah Ibu pernah menggunakan cerita atau lagu lokal dalam kelas Bahasa Inggris?

R4: Sejujurnya... saya belum pernah secara khusus pakai cerita, lagu, atau kebiasaan lokal dalam kelas. Tapi... saya pernah coba mengaitkan kosakata Bahasa Inggris dengan Bahasa Bugis....jadi waktu itu..saya...ini....jelaskan ke siswa kalau kata "excuse me" itu punya makna yang sama dengan kata "tabe" dalam Bahasa Bugis. Jadi meskipun kecil, tetap bisa nyambung ke budaya.

R: Kalau nilai budaya apa yang menurut Ibu bisa dibawa ke kelas?

R4: Kalau menurut saya, nilai kesopanan....Misalnya..itu .. yang tadi saya bilang, kata tabe itu. Karena di kelas kami juga berlaku aturan wajib pakai Bahasa Inggris, yah, yg udah dipelajari.. eeee... jadi sekarang banyak siswa yang mulai ganti pakai "excuse me" saat mau minta izin atau lewat depan temannya. Karena... apa...mereka terbiasa dengan tabe, jadi pas dengar makna yang sama dalam Bahasa Inggris.... itu... mereka bisa langsung paham dan mulai membiasakan diri pakai ungkapan itu.

R: Apa saja yang Ibu butuhkan agar lebih mudah mengaitkan budaya lokal dengan pelajaran Bahasa Inggris?

R4: Yang paling saya butuhkan ya... pelatihan atau workshop yang khusus bahas hal itu. Jadi... Dari situ, saya harap bisa dapat wawasan dan strategi dalam memilih unsur budaya.. terus kemudian mengolah lalu dimasukkan ke dalam materi ajar.... Tapi ini ya... saya butuh contoh-contoh materi ajar yang sudah terintegrasi dengan budaya lokal.untuk itu....ya.... bisa jadi inspirasi saya juga. Karna kan ini yah... kalau ada contohnya, saya lebih gampang kan... memahami penyusunannya dan bisa sesuaikan dengan kondisi siswa saya.

R: Menurut Ibu, seberapa penting integrasi budaya lokal ke pembelajaran Bahasa Inggris?

R4: Penting. Penting sekali. Karena kan... siswa itu akan lebih mudah paham materi kalau dikaitkan dengan budaya yang mereka kenal. Kayak tadi, waktu.... saya jelaskan excuse me sama dengan tabe, mereka langsung paham... Tapi ini yah, aaya juga percaya, kalau

budaya asing tetap penting dikenalkan.... Supaya apa.... wawasan mereka lebih luas. Jadi... menurut saya, dua-duanya perlu diselengi.

R: Kira-kira, apa kendala utama yang Ibu alami selama ini?

R4: itu... ini yah ... Cukup banyak sebenarnya. Salah satunya... karena saya sendiri masih kurang mendalami budaya Bugis. Eeee, jadi agak susah menentukan bagian mana yang cocok dijadikan materi ajar. Terus... Ini juga... saya sering kesulitan cari padanan kata dalam Bahasa Inggris.. untuk ... istilah-istilah khas Bugis.

R: Kalau begitu, bentuk dukungan seperti apa yang Ibu rasa paling dibutuhkan?

R4: Saya rasa yang paling dibutuhkan tetap pelatihan atau workshop. Karena... saya masih belum begitu paham bagaimana cara integrasikan budaya Bugis ke dalam pelajaran Bahasa Inggris. Nah, Kalau ada pelatihan.... Disitu... saya harap bisa belajar menyusun materi yang sesuai... kemudian memilih konten budaya Bugis juga kan... Supaya saat menyampaikannya, bisa dengan bahasa yang mudah dipahami siswa.

R: Baik Bu, terima kasih banyak atas jawabannya. sangat membantu sekali untuk penelitian saya.

R4: sama-sama. Semoga lancar

Transkrip Wawancara Responden 5

Nama (Inisial) : AA

Sekolah: MTs YMPI RAPPANG

Waktu : Selasa, 15 Juli 2025

R: Researcher

R5: Responden 5

R: Assalamu'alaikum, pak.

R4: Wa'alaikumussalam warahmatullaaah wabarakatuh

R: terima kasih sudah bersedia diwawancarai pak. Padahal sudah jam pulang. Mohon maaf pak.

R5: Iya, iya, tidak apa-apa. Dilanjutkan saja, saya siap.

R: Alhamdulillah. Kalau begitu, tabe' saya mulai mi Pak. Sekalian direkam pak dih.

R5: iye, direkam saja, biar tidak ada yang tertinggal.

R: Baik Pak. Silakan dijelaskan, apa saja budaya Bugis yang Bapak tahu dan menurut Bapak bisa dimasukkan ke materi Bahasa Inggris?

R5: Hmm, jadi begini... saya melihat bahwa budaya Bugis itu sangat kaya, ya. Mulai dari sistem kekerabatannya, terus nilai-nilai seperti siri' na pacce, ada juga cerita rakyat La Galigo, ada juga tradisi mappacci dan lain-lain. Jadi, unsur-unsur ini menurut saya bisa untuk... Itu... Kemudian... dijadikan konten yah. Konten pembelajaran Bahasa Inggris. Misalnya... bisa kita ... Eeee... dibuat dalam bentuk teks naratif, atau descriptif, atau bisa juga dijadikan speaking kan ...semacam...seperti storytelling. Jadi siswa bisa belajar bahasa sekaligus mengenal budaya sendiri.

R: Kalau dari segi materi ajar Bahasa Inggris yang digunakan sekarang, apakah menurut Bapak sudah sesuai dengan konteks budaya siswa di sini?

R5: Hmm... sebagian besar sih, materi ajar sekarang itu masih lebih condong ke budaya Barat atau nasional ya. Padahal... itu... kemudian...kalau kita lihat, siswa di sini itu secara emosional dan sosial lebih dekat sama budaya Bugis kan, sebagai... Budaya mereka..eeee.. Jadi saya rasa, memang masih perlu ada adaptasi biar materinya lebih relevan sama kehidupan mereka.

R: Apakah Bapak merasa ada keterampilan tertentu yang masih perlu dikembangkan agar bisa lebih mudah mengaitkan budaya Bugis ke dalam pelajaran Bahasa Inggris?

R5: ada, ada. Saya pribadi merasa...eee... saya masih perlu meningkatkan kemampuan untuk membuat... atau terlalu susah itu yah membuat... ini saja ... mengadaptasi materi ajar yang memuat budaya lokal.... dalam format Bahasa Inggris.

Terus, saya juga masih perlu...ini... mengembangkan cara mengajar tentang konten budaya itu secara menarik... misalnya, lewat tugas-tugas speaking atau writing yang sesuai dengan kurikulum.

R: Kalau pelatihan atau workshop khusus, apakah Bapak pernah ikut?

R5: Sejauh ini belum pernah ya. Tapi saya sangat merasa butuh. Karena pengalaman saya ikut pelatihan lain.... itu pelatihan seperti itu pasti bisa kasih wawasan baru.... atau...strategi yang lebih praktis untuk mengembangkan materi ajar.... Terutama yang konteksnya Bugis.

R: Apakah Bapak sudah pernah menggunakan cerita, lagu, atau kebiasaan lokal Bugis dalam kegiatan belajar?

R5: Pernah. Saya pernah menggunakan cerita rakyat, seperti Nene' Pakande. dalam pembelajaran narrative text... Lewat story telling...

Respon siswa waktu itu bagus, mereka lebih antusias karena mereka memang familiar dengan kontennya

R: Kalau nilai-nilai budaya apa yang menurut Bapak bisa memperkaya pembelajaran Bahasa Inggris?

R5: Wah banyak. Tapi yang utama itu.... nilai siri' na pacce.... rasa hormat ke orang tua...tanggung jawab juga. Dan... ee... ini juga... kerja sama atau dalam Bugis kita kenal dengan sitongka-tongka. Nilai-nilai ini bisa diangkat dalam bentuk diskusi atau aktivitas perbandingan budaya (comparative culture). Nah, kalau begini menurut saya...eee...ini bisa memperkaya bahasa.... Sekaligus juga membangun karakter.

R: Apa yang Bapak rasa bisa membantu Bapak menggali lebih banyak unsur budaya Bugis untuk dijadikan materi ajar?

R5: eee...Saya rasa yang paling saya butuhkan itu sumber referensi yang sederhana.... tapi ini juga...eee relevan. Misalnya.... cerita pendek, atau teks deskriptif, atau mungkin juga video-video pendek dalam bahasa lokal... yang bisa dipakai langsung atau diadaptasi. Atau... Ini juga penting....Kolaborasi... jadi kita kolaborasi dengan guru muatan lokal atau tokoh adat juga.... sangat membantu. Ini ...kita bisa dapat informasi budaya langsung dari sumbernya.

R: Menurut Bapak, penting tidak mengintegrasikan budaya lokal dengan pembelajaran Bahasa Inggris?

R5:yah... Sangat penting. Karena kalau materi ajarnya dekat dengan lingkungan siswa, kan mereka akan lebih semangat dan merasa...ini... terlibat juga.... Selain itu, bisa jadi cara kita melestarikan budaya lokal. Dan yang lebih penting lagi, ada rasa percaya diri siswa dalam belajar Bahasa Inggris karena mereka bisa cerita tentang hal yang mereka kenal.

R: Kalau kendala, apa yang biasanya Bapak alami saat mencoba mengaitkan budaya lokal Bugis ke dalam pelajaran Bahasa Inggris?

R5: Kendalanya yang utama itu... materi yang sudah jadi itu masih sangat ...ini yah...terbatas yah... sangat sedikit. Kita harus buat sendiri dari nol, dan.....pasti makan waktu. Terus, waktu di kelas juga terbatas. Kadang... kita tidak sempat untuk pengembangan materi secara mendalam.

R: Kalau dari pandangan Bapak, ada saran dari pihak luar supaya guru bisa lebih mudah mengintegrasikan budaya lokal?

R5: Menurut saya, pihak sekolah atau Dinas Pendidikan itu bisa bantu dengan menyediakan pelatihan atau modul khusus ya... tentang integrasi budaya lokal ini. Terus juga, bisa

difasilitasi.. seperti..... kolaborasi antar guru dari berbagai mata pelajaran. Jadi bisa muncul pembelajaran lintas budaya yang lebih menarik dan sesuai dengan konteks siswa.

R: Wah, luar biasa Pak. Terima kasih banyak atas jawabannya. Sangat bermanfaat ini untuk penelitian saya.

R5: iye, sama-sama. Semoga lancar penelitiannya

R: Aamiin. Mohon maaf kalau ada kata-kata yang kurang berkenan pak.

R5: wah. Tidak ada. Saya senang bisa ikut bantu

Transkrip Hasil Wawancara Responden 6

Nama (Inisial) : NH

Sekolah: MTs YMPI RAPPANG

Waktu : Rabu, 16 Juli 2025

R: Researcher

R6: Responden 6

R: Assalamu'alaikum, bu

R6: Wa'alaikumussalam warahmatullahi wabarakatuh

R: Terima kasih banyak Bu, sudah bersedia meluangkan waktu untuk wawancara hari ini.

R6: Senang bisa terlibat. Saya senang diskusi diskusi begini, eh wawancara ini yah

R: iye wawancara Bu. Kalau begitu, dimulai mi saja Bu. Tabe' Wawancaranya saya rekam supaya tidak ada yang tertinggal.

R6: Oke, siap.

R: Baik Bu, saya mulai dari pertanyaan pertama. Apa saja yang Ibu ketahui tentang budaya Bugis yang menurut Ibu bisa dimasukkan ke dalam materi ajar Bahasa Inggris?

R6: Hmm ya... menurut saya budaya Bugis itu... sangat kaya ya, dan sangat bermakna. Banyak sekali yang bisa diangkat ke dalam pembelajaran Bahasa Inggris. Misalnya nilai-nilai hidup, Terus ada cerita rakyat,...terus.... Eee.. tradisi juga dan lain-lain Pokoknya

banyak bisa dijadikan topik yang menarik. Saya percaya, siswa akan lebih terlibat secara emosional kalau mereka belajar Bahasa Inggris melalui budaya mereka sendiri.

R: Kalau menurut Ibu, apakah materi Bahasa Inggris yang sekarang ini sudah sesuai dengan konteks budaya siswa di sini?

R6: Kalau saya lihat ya... sebagian besar materi yang ada itu masih dominan dari budaya luar. Eee...Siswa belajar tentang.... eee.. Christmas... padahal mereka belum pernah lihat salju hehehe. Jadi materi itu kadang terasa asing begitu.... Saya pikir akan lebih baik kalau ada penyesuaian materi, ya... agar bisa lebih.... lebih...eee...dekat dengan kehidupan sehari-hari mereka. Kalau materinya mencerminkan budaya lokal, saya yakin mereka akan lebih antusias.

R: Kalau dari sisi Ibu sendiri sebagai guru, apa saja keterampilan atau kemampuan yang Ibu rasa masih perlu dikembangkan supaya bisa mengaitkan budaya Bugis ke pelajaran Bahasa Inggris?

R6: Kalau saya pribadi... saya masih perlu belajar cara menyusun bahan ajar yang kontekstual tapi juga sesuai kurikulum. Ini juga ya... saya juga merasa agak sulit untuk menyederhanakan konten budaya Bugis ke Bahasa Inggris tanpa menghilangkan makna... Ini juga ya... saya banyak maunya... hehehe..... mau juga mengembangkan keterampilan untuk membuat tugas proyek berbasis budaya. Supaya pembelajaran itu tidak cuma menghafal menghafal terus saja... tapi ada bermakna.

R: Baik Bu. Selanjutnya, apakah Ibu pernah mengikuti pelatihan atau workshop yang membahas integrasi budaya lokal dalam pembelajaran Bahasa Inggris?

R6: Belum pernah... sejauh ini belum ada pelatihan seperti itu... Kalau saya pasti... pasti sangat butuh... apalagi kalau bisa langsung praktik. Misalnya dikasih contoh RPP, bahan ajar atau strategi mengajar yang berbasis budaya..... Yang begitu begitu... Yang membantu kami guru di lapangan.

R: Lalu Bu, apakah Ibu pernah menggunakan cerita rakyat, lagu daerah, atau kebiasaan lokal Bugis dalam pembelajaran Bahasa Inggris di kelas?

R6: Pernah... waktu itu topik narrative text, saya minta siswa menceritakan kembali kisah yang mereka dengar dari kakek-neneknya. Waktu itu ada yang cerita tentang asal usul nama kampung nya...waah... Suasana kelas jadi sangat emosional.

Saya juga pernah pakai lagu daerah, untuk vocabulary atau listening. Terus.... Kadang saya sisipkan juga kebiasaan lokal kalau itu.... materi describing people atau expressing opinions. Respons siswa lebih positif kalau konteksnya mereka kenal.

R: Menurut Ibu, nilai-nilai apa dari budaya Bugis yang bisa memperkaya pembelajaran Bahasa Inggris di kelas?

R6: Banyak sekali ya... seperti siri' yang mengajarkan siswa untuk punya harga diri, pacce untuk empati, dan getteng untuk pantang menyerah. Nilai-nilai ini bisa sangat relevan dalam materi expressing opinions sama....ini .. giving advice. Kayaknya ituKalau siswa merasa budaya mereka punya nilai, mereka jadi lebih percaya diri saat belajar bahasa asing.

R: Kalau untuk mendukung itu semua, apa saja yang Ibu butuhkan agar bisa menggali lebih banyak unsur budaya Bugis yang cocok untuk dimasukkan ke dalam materi Bahasa Inggris?

R6: Saya butuh kerja sama antar guru, khususnya guru Bahasa Inggris dan guru muatan lokal.... Bisa itu... Dibentuk tim untuk cari konten budaya, lalu susun bersama jadi materi ajar. Terus.... Selain itu... ini juga...referensi....buku, video, cerita rakyat... yang begitulah... yang bisa digunakan di kelas. Kalau bisa juga didukung oleh sekolah, misalnya diadakan pekan budaya dan Bahasa Inggris... itu akan sangat membantu.

R: Kalau begitu, menurut Ibu, penting atau tidak mengintegrasikan budaya siswa ke dalam materi Bahasa Inggris?

R6: Sangat penting. Malah saya rasa ituesensial. Kalau siswa lihat budaya mereka masuk di kelas, mereka merasa.....ini... apa dih.... dihargai.... dihargai... kalau merasa seperti itu, rasanya meningkatkan kepercayaan diri. Bahasa jadi alat berekspresi.... Bahasa Inggris diibaratkan seperti jembatan yang membuat pembelajaran lebih manusiawi.

R: Kalau boleh tahu Bu, apa kendala yang biasanya Ibu hadapi kalau mencoba mengaitkan pelajaran Bahasa Inggris dengan budaya lokal Bugis?

R6: hmmm Kendalanya yang utama itu... ya waktu dan sumber daya. Sebagai guru kita harus menyelesaikan silabus dan tetap mengacu ke standar. Sementara... eee... membuat materi berbasis budaya itu butuh kreativitas dan waktu....

R: Kalau ada kesempatan memberikan saran, apa yang bisa dilakukan oleh pihak sekolah atau dinas pendidikan supaya guru bisa lebih mudah mengintegrasikan budaya lokal ke dalam pengajaran Bahasa Inggris?

R6: Saya sangat berharap sekolah dan dinas bisa mendukung lewat pelatihan.... atau modul khusus.....ataukah bisa juga lomba menulis atau storytelling dalam Bahasa Inggris bertema budaya lokal. Apakagi...Kalau kurikulum juga memberi ruang untuk improvisasi kan, itu sangat membantu. Dukungan dari orang tua juga penting... misalnya mereka diminta berbagi cerita budaya ke anak.... Yah intinya semua aspek lah. Karena pendidikan itu kerja bersama.

R: Terima kasih banyak Ibu, jawaban ibu membuka banyak wawasan baru buat saya.

R6: Sama-sama. Senang bisa membantu.

R: Aamiin, insyaAllah. Mohon maaf kalau tadi ada yang kurang sopan atau kurang nyaman bu.

R6: tidak ji, tadi santai saja toh

Transkrip Hasil Wawancara responden 7

Nama (initial): AA

Sekolah: MTs YMPI Rapang

Waktu: Rabu, 16 Juli 2025

R: Researcher

R7: responden 7

Nama (Inisial) : APA

Sekolah: MTs YMPI RAPPANG

Waktu : Rabu, 16 Juli 2025

R: Researcher

R7: Responden 7

R: Assalamu'alaikum, bu

R6: Wa'alaikumussalam warahmatullahi wabarakatuh

R: terima kasih sebelumnya bu, sudah bersedia meluangkan waktu untuk wawancara ini.

R6: sama-sama, saya senang bisa ikut bantu. Meskipun saya masih baru di sini, mudah-mudahan bisa memberi sedikit gambaran ya.

R: Iye Bu, justru itu sangat menarik. Boleh saya rekam ya, Bu?mm

R7: silakan

R: Baik Bu, sebagai pertanyaan awal... apa yang Ibu ketahui tentang budaya Bugis yang menurut Ibu bisa dimasukkan ke dalam materi Bahasa Inggris?

R7 Hmm... saya ini kan masih guru baru ya, jadi... saya masih dalam proses belajar tentang budaya Bugis lebih dalam. Tapi sejauh ini saya sudah tahu kalau budaya Bugis itu kaya

akan cerita rakyat, nilai-nilai luhur, adat, gitu ya. Nah, saya lihat itu menarik kalau dimasukkan ke dalam pembelajaran Bahasa Inggris. Misalnya, bisa dipakai untuk reading atau writing kayak narrative text, atau juga bisa dijadikan project video siswa gitu, yang buat sendiri. Itu kan bisa lebih interaktif juga

R: Iya betul, menarik sekali. Nah kalau dari pengalaman Ibu sendiri, apakah materi Bahasa Inggris yang ada sekarang ini sudah sesuai konteks budaya siswa di sini

R7: Sebagian besar yang saya temui ya... itu masih bertema budaya luar. Misalnya ada teks tentang musim dingin, tentang salju... Sementara anak-anak di sini belum pernah lihat salju, jadi agak susah. Jadi menurut saya sih, akan lebih baik kalau ada konten budaya lokal. Supaya siswa merasa lebih nyambung dan pembelajarannya juga jadi lebih hidup

R: Kalau untuk Ibu sendiri, apa keterampilan atau kemampuan yang masih perlu dikembangkan supaya bisa mengaitkan budaya Bugis ke pelajaran Bahasa Inggris?

R7: Banyak ya, hehehe... Pertama, saya rasa saya perlu belajar langsung dari sumbernya kayak dari orang tua siswa, guru muatan lokal, atau masyarakat sekitar. Karena... saya sendiri belum terlalu lama di sini. Terus saya juga ingin bisa mengembangkan materi ajar yang lebih kreatif, yang berbasis budaya lokal. Entah itu dalam bentuk teks, gambar, media visual, atau... mungkin tugas kolaboratif. Jadi anak-anak juga bisa belajar berkelompok sambil mengenal budaya mereka sendiri.

R: Kalau soal pelatihan, apakah Ibu sudah pernah ikut pelatihan atau workshop yang membahas integrasi budaya lokal dalam pembelajaran Bahasa Inggris?

R7: Belum pernah... saya belum pernah ikut yang khusus untuk itu. Tapi saya sangat tertarik kalau memang ada. Karena... menurut saya pelatihan seperti itu akan sangat membantu kita sebagai guru, apalagi yang masih baru. Supaya pembelajaran itu bukan cuma ikut kurikulum saja, tapi juga bisa menyentuh identitas dan lingkungan siswa.

R: Kalau dalam praktiknya, Ibu pernah menggunakan cerita rakyat, lagu, atau kebiasaan lokal Bugis di kelas Bahasa Inggris?

R7: hmm... saya baru mencoba-coba. Tapi pernah saya minta siswa buat poster tentang tradisi Bugis favorit mereka, terus dijelaskan dalam Bahasa Inggris. Responnya cukup positif, karena mereka bahas hal-hal yang mereka sudah kenal. Dan... saya lihat mereka jadi lebih percaya diri juga berbicara

R: Menurut Ibu, apa nilai-nilai budaya Bugis yang bisa memperkaya pembelajaran Bahasa Inggris?

R7: Wah, banyak ya. Nilai-nilai seperti kebersamaan, kesopanan, gotong royong... itu bisa dijadikan bahan diskusi. Atau bisa juga dipakai di tugas-tugas reflektif atau writing yang membahas nilai moral. Jadi pembelajarannya bukan cuma grammar, tapi juga membentuk karakter siswa.

R: Kalau begitu, apa saja yang Ibu butuhkan agar bisa menggali lebih banyak unsur budaya Bugis yang cocok untuk diajarkan lewat Bahasa Inggris?

R7: saya butuh bimbingan dari guru-guru yang lebih senior... ya, supaya saya bisa belajar juga dari pengalaman mereka. Terus saya juga butuh sumber bacaan sederhana tentang budaya Bugis tidak usah terlalu berat, yang penting relevan dan bisa dimodifikasi. Terus ...Kalau ada forum guru Bahasa Inggris di daerah ini yang bisa saling berbagi, saya juga sangat mau bergabung.

R: Kalau boleh tahu, menurut Ibu penting atau tidak menggabungkan materi Bahasa Inggris dengan budaya siswa di sini?

R7: Sangat penting. Karena... saya lihat sendiri, kalau anak-anak itu dekat dengan topik yang mereka kenal, mereka lebih aktif. Mereka lebih percaya diri juga waktu ngomong. Integrasi budaya itu bukan cuma soal konten, tapi juga soal bagaimana mereka mengenalkan identitas ke dunia luar, lewat Bahasa Inggris.

R: Lalu Bu, kendala apa yang Ibu hadapi saat mencoba menghubungkan Bahasa Inggris dengan budaya lokal Bugis?

R7: Kendalanya... pertama, saya masih kurang referensi ya. Terus saya kadang ragu juga, apakah saya sudah menyampaikan nilai budaya itu dengan benar dalam Bahasa Inggris. Karna belum banyak contoh yang tersedia di buku ajar juga, jadi saya harus improvisasi sendiri. Tapi ya, tetap semangat.

R: sebagai penutup, adakah saran dari Ibu supaya guru-guru lain juga bisa lebih mudah mengintegrasikan budaya lokal ke pembelajaran Bahasa Inggris?

R7: Hmm... saya harap sekolah bisa kasih ruang ya untuk guru-guru muda untuk berkreasi. Misalnya lewat proyek kelas atau kerja sama antar guru mapel. Kalau bisa juga diberi akses ke modul, atau pelatihan ya... itu pasti sangat membantu. Karena kami ini masih belajar juga, dan sangat butuh arahan.

R: Terima kasih banyak ya Bu, sudah menjawab dengan sangat terbuka dan jujur. Saya belajar banyak dari Ibu.

R7: Iye sama-sama. Maaf kalau ada yang belum pas ya. Tapi saya senang sekali bisa terlibat.

R: Tidak apa-apa, semua jawaban Ibu sangat berarti. Semoga nanti hasil penelitiannya bisa bermanfaat juga buat di sini.

R7: Aamiin. Saya tunggu juga hasilnya nanti ya.

Transkrip Hasil Wawancara responden 8

Nama (Inisial) : A

Sekolah: MTs PP Al Urwatul Wutsqa

Waktu : Senin, 14 Juli 2025

Transkrip Hasil wawancara

R : Researcher

R8: Responden 8

R: Assalamu'alaikum, Bu.

R8: Wa'alaikumussalam warahmatullahi wabarakatuh.

R: terima kasih banyak sebelumnya sudah bersedia meluangkan waktu untuk wawancara ini. Saya ingin bertanya seputar integrasi budaya lokal Bugis dalam pembelajaran Bahasa Inggris di lingkungan pondok pesantren. Boleh kita mulai?

R8: iye, silakan.

R: Baik, izin saya rekam Bu. pertama-tama, apa yang Ibu ketahui tentang budaya Bugis yang bisa dimasukkan ke dalam materi ajar Bahasa Inggris?

R8: Budaya Bugis itu sangat kaya ya, mulai dari sopan santun dalam berbicara, penghormatan kepada orang tua, sampai tradisi kehidupan sehari-hari seperti makan bersama, menanam padi, atau gotong royong. Di lingkungan kami, siswa masih belajar Bahasa Inggris dasar, jadi saya mencoba masukkan unsur-unsur budaya itu dalam bentuk kosakata atau kalimat-kalimat sederhana. Contohnya waktu saya ajarkan vocabulary tentang anggota keluarga, saya jelaskan juga struktur keluarga Bugis, tapi dengan cara yang ringan.

R: menurut Ibu, apakah materi ajar Bahasa Inggris yang ada saat ini sudah sesuai dengan konteks budaya siswa di sini?

R8: sebagian belum, menurut saya. Beberapa topik di buku ajar itu kadang terasa jauh dari pengalaman siswa. Misalnya ada pelajaran tentang musim dingin, atau makanan khas luar negeri. Sedangkan siswa kami lebih paham kalau contoh-contohnya dari kehidupan pondok atau tradisi Bugis, seperti mandi di sungai, membantu orang tua di sawah, atau kegiatan adat sederhana. Jadi saya kadang memodifikasi sedikit supaya lebih dekat dengan kehidupan mereka.

R: kalau untuk mengaitkan budaya Bugis dengan pelajaran Bahasa Inggris, kira-kira keterampilan apa yang masih Ibu rasa perlu dikembangkan?

R8: Hmm... saya rasa saya perlu belajar lebih lanjut tentang bagaimana cara mengubah kebiasaan atau cerita lokal jadi bahan ajar yang sederhana dan mudah dimengerti dalam Bahasa Inggris. Dan saya juga ingin bisa membuat media visual yang menarik, tapi yang tetap sesuai dengan kemampuan siswa kami yang rata-rata masih di tahap mengenal kosakata dasar.

R: Apakah Ibu pernah mengikuti pelatihan atau workshop tentang integrasi budaya lokal dalam pengajaran Bahasa Inggris?

R8: Belum pernah. Dan menurut saya pelatihan seperti itu sangat saya butuhkan, apalagi yang memberi contoh kegiatan sederhana yang cocok untuk siswa level dasar. Saya juga harap pelatihannya memperhitungkan konteks pesantren ya, supaya bisa sekalian sisipkan nilai-nilai agama tapi tanpa bikin materinya jadi berat.

R: Kalau dari pengalaman mengajar Ibu, pernahkah Ibu menggunakan cerita, lagu, atau kebiasaan lokal Bugis dalam kegiatan belajar Bahasa Inggris?

R8: pernah. Waktu ngajar vocabulary tentang “daily routines”, saya minta siswa buat cerita pendek atau kalimat sederhana tentang kegiatan mereka di pondok. Misalnya: “I wake up at 4 a.m.”, “I pray”, “I eat with friends”. Saya juga pernah kaitkan dengan tradisi mappatabe’ ya, waktu ajarkan expression of permission. Jadi saya bilang, dalam Bahasa Inggris itu mirip dengan “excuse me” atau “may I...”.

R: Menurut Ibu, nilai-nilai apa dari budaya Bugis yang bisa memperkaya pembelajaran Bahasa Inggris di kelas?

R8: Nilai-nilai seperti hormat kepada orang tua, tanggung jawab terhadap tugas, itu sangat cocok dijadikan bahan pembelajaran. Karena nilai-nilai itu kan juga bagian dari karakter santri. Kita bisa buat contoh kalimat sederhana seperti “We respect our parents” atau “We help each other.” Itu sangat relevan dengan keseharian mereka dan juga bisa jadi bahan diskusi ringan.

R: Untuk menggali lebih banyak unsur budaya Bugis, apa saja yang Ibu butuhkan?

R8: Saya butuh bahan ajar yang sederhana tapi sudah menggabungkan budaya lokal dalam Bahasa Inggris, terutama untuk level dasar. Kalau ada buku atau modul yang isinya cerita atau percakapan tentang kebiasaan Bugis dengan struktur Bahasa Inggris yang ringan, itu akan sangat membantu. Saya juga ingin belajar dari guru-guru lain, kalau bisa ada forum rutin untuk saling berbagi ide.

R: Apakah Ibu merasa penting mengintegrasikan budaya lokal ke dalam materi Bahasa Inggris?

R8: Sangat penting. Apalagi siswa kami itu masih banyak yang merasa Bahasa Inggris itu asing, sulit. Tapi kalau isi pelajarannya dekat dengan kehidupan mereka, mereka jadi lebih semangat dan percaya diri. Dan yang paling penting, mereka tetap merasa jadi bagian dari budaya Bugis sambil belajar Bahasa Inggris.

R: Apa kendala yang Ibu alami sejauh ini dalam mengaitkan pelajaran Bahasa Inggris dengan budaya lokal Bugis?

R8: Kendalanya itu bahan ajar terbatas, terus waktu di kelas juga terbatas karena harus ikuti kurikulum dan kegiatan pondok. Saya juga sering ragu, apakah kalimat Bahasa Inggris yang saya buat itu sudah sesuai atau belum, karena tidak ada referensinya. Jadi kadang saya buat sendiri, improvisasi.

R: Baik Ibu, terakhir, adakah saran dari Ibu atau harapan dari pihak lain agar integrasi budaya lokal ini bisa berjalan lebih baik?

R8: Saya sih berharap dari pihak kurikulum atau dinas bisa bantu siapkan bahan ajar yang sudah berbasis lokal, tapi sesuai dengan level siswa. Dan saya pikir, guru-guru pondok seperti guru akhlak atau guru kitab juga bisa diajak kerja sama untuk bantu bikin materi yang gabungan Bahasa Inggris, budaya Bugis, dan nilai Islam. Kalau semua unsur ini bersatu, pembelajaran akan lebih bermakna dan tidak terasa berat.

R: Wah, terima kasih banyak Bu, jawabannya sangat kaya dan membantu sekali. Semoga ke depannya Ibu mendapatkan dukungan yang Ibu butuhkan.

R8: Iye, sama-sama. Semoga hasil penelitiannya lancer

Appendix 3. Recommendation Letter From State Islamic Institue (IAIN) Parepare



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PAREPARE
FAKULTAS TARBIYAH**

Alamat : JL. Amal Bakti No. 8, Soreang, Kota Parepare 91132 ☎ (0421) 21307 📠 (0421) 24404
PO Box 909 Parepare 9110, website : www.iainpare.ac.id email: mail.iainpare.ac.id

Nomor : B-2665/In.39/FTAR.01/PP.00.9/07/2025
Sifat : Biasa
Lampiran : -
Hal : Permohonan Izin Pelaksanaan Penelitian

14 Juli 2025

Yth. BUPATI SIDENRENG RAPPANG
Cq. Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu
di

KAB. SIDENRENG RAPPANG

Assalamu Alaikum Wr. Wb.

Dengan ini disampaikan bahwa mahasiswa Institut Agama Islam Negeri Parepare :

Nama : WAHYU RUSTAM
Tempat/Tgl. Lahir : KOTA PARE-PARE, 15 Mei 2000
NIM : 18.1300.014
Fakultas / Program Studi : Tarbiyah / Pendidikan Bahasa Inggris
Semester : XIV (Empat Belas)
Alamat : JLN. POROS PARE-PINRANG KM. 12

Bermaksud akan mengadakan penelitian di wilayah BUPATI SIDENRENG RAPPANG dalam rangka penyusunan Skripsi yang berjudul :

ANALYZING TEACHERS' NEEDS IN INTEGRATING LOCAL CULTURE INTO ENGLISH TEACHING MATERIAL AT THE JUNIOR HIGH SCHOOL LEVEL IN SIDRAP

Pelaksanaan penelitian ini direncanakan pada tanggal 14 Juli 2025 sampai dengan tanggal 14 Agustus 2025.

Demikian permohonan ini disampaikan atas perkenaan dan kerjasamanya diucapkan terima kasih.

Wassalamu Alaikum Wr. Wb.

Dekan,



Dr. Zulfah, S.Pd., M.Pd.
NIP 198304202008012010

Tembusan :

1. Rektor IAIN Parepare

Appendix 4. Recommendation Letter From Dinas PTSP Sidrap



PEMERINTAH KABUPATEN SIDENRENG RAPPANG
DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU PINTU

JL. HARAPAN BARU KOMPLEKS SKPD BLOK A NO. 5 KABUPATEN SIDENRENG RAPPANG
PROVINSI SULAWESI SELATAN

Telepon (0421) - 3590005 Email : ptsp_sidrap@yahoo.co.id Kode Pos : 91611

IZIN PENELITIAN

Nomor : 498/IP/DPMPTSP/7/2025

- DASAR**
1. Peraturan Bupati Sidenreng Rappang No. 1 Tahun 2017 Tentang Pendelegasian Kewenangan di Bidang Perizinan Kepada Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Kabupaten Sidenreng Rappang
 2. Surat Permohonan **WAHYU RUSTAM** Tanggal **17-07-2025**
 3. Berita Acara Telaah Administrasi / Telaah Lapangan dari Tim Teknis **INSTITUT AGAMA ISLAM NEGERI (IAIN) PAREPARE** Nomor **B-2665/In.39/FTAR.01/PP.00.9/07/20** Tanggal **14-07-2025**

MENGIZINKAN

KEPADA

NAMA : WAHYU RUSTAM

ALAMAT : JLN. POROS PARE-PINRANG KM.12, DESA WATANG PULU

UNTUK : melaksanakan Penelitian dalam Kabupaten Sidenreng Rappang dengan keterangan sebagai berikut :

NAMA LEMBAGA / UNIVERSITAS : INSTITUT AGAMA ISLAM NEGERI (IAIN) PAREPARE

JUDUL PENELITIAN : ANALYZING TEACHERS' NEEDS IN INTEGRATING LOCAL CULTURE INTO ENGLISH TEACHING MATERIAL AT THE JUNIOR HIGH SCHOOL LEVEL IN SIDRAP

LOKASI PENELITIAN : MTS YMPI RAPPANG, MTS PP MUAMMAR GANDI, MTS PP AL URWATUL WUTSQA

JENIS PENELITIAN : KUALITATIF

LAMA PENELITIAN : 14 Juli 2025 s.d 14 Agustus 2025

Izin Penelitian berlaku selama penelitian berlangsung

Dikeluarkan di : Pangkajene Sidenreng

Pada Tanggal : 17-07-2025



Biaya : Rp. 0,00

Tembusan :

MTS YMPI RAPPANG

MTS PP MUAMMAR GANDI

MTS PP AL URWATUL WUTSQA

XXX

Appendix 5. Research Completion



YAYASAN MADRASAH PENDIDIKAN ISLAM MADRASAH TSANAWIYAH YMPI RAPPANG

(STATUS TERAKREDITASI A)

Alamat : Jl. Angkatan 66 No. 29 Rappang Kode Pos 91651 Telp. (0421) -- 94027 E-mail: mtsympirappang02@gmail.com

SURAT KETERANGAN SELESAI PENELITIAN

Nomor : 146 / MTs.21.18. 0021 / PP.01.1 / 07 / 2025

Yang bertanda tangan di bawah ini:

Nama : ANDI SALEH B., S.Pd., M.Pd.I.
NIP : 19720118 200312 1 002
Jabatan : Kepala Madrasah
Alamat : Jl. Angkatan 66 No. 29 Rappang

Dengan ini menyatakan bahwa mahasiswa yang beridentitas di bawah ini:

Nama : WAHYU RUSTAM
NIM : 18.1300.014
Program Studi : Pendidikan Bahasa Inggris

Telah mengadakan penelitian di MTs YMPI Rappang, Kecamatan Panca Rijang Kabupaten Sidenreng Rappang dalam rangka penyusunan Skripsi Strata Satu (S-1) dengan judul :

"ANALYZING TEACHERS' NEEDS IN INTEGRATING LOCAL CULTURE INTO ENGLISH TEACHING MATERIAL AT THE JUNIOR HIGH SCHOOL LEVEL IN SIDRAP"

Keterangan ini diberikan untuk dipergunakan sebagaimana mestinya.

Rappang, 18 Juli 2025

Mengetahui,
Kepala Madrasah



ANDI SALEH B., S.Pd., M.Pd.I.
19720118 200312 1 002

Appendix 6. Documentation





CURRICULUM VITAE



Wahyu Rustam was born in Parepare, South Sulawesi on May, 15th 2000. He is the second of three in his family from the couple Rustam and Fatmawati. He has 1 sister and 1 brother namely Utary Rustam and Aidil Rustam. He began studying in SDN 201 Mattagie and graduated in 2012. In the same year, he continued his study to SMPN 1 Mattiro bulu and finished his study in 2015. Then, he continued studying to SMAN 1 Parepare and graduated in 2018. In the same year, he was accepted as an undergraduate student of State Islamic Religion Institute (IAIN) of Parepare. He completed his Sarjana Degree (S1) in 2025 specializing in English Education Study Program by submitting skripsi entitled “*Analyzing*

Teachers' Needs in Integrating Local Culture Into English Teaching Materials at the Junior High School Level in Sidrap”.

