

CHAPTER II

LITERATURE REVIEW

A. Communicative Competence

Communicative competence is the functional knowledge that demonstrates the participants' successful communication abilities to accomplish the purpose of being communicative (Rochim & Rukmini, 2019). In addition, communicative competence can be interpreted as a word in linguistics that relates to a language user's grammatical knowledge as well as social knowledge about how and when to use sentences effectively. Individual communication is imperative, and people must be capable of communicating effectively. English learners must be able to speak English in this circumstance to compete in today's world. Communication's objective is to convey or exchange information with others. English learners must have communication skills to reach the goal of communication (Kemdikbud, 2020).

Knowledge of the rules of verbal and nonverbal communication and the ability to use them effectively and correctly in real life to achieve communication objectives can be interpreted as communicative competence. Communicative competence includes the following aspects of language knowledge

1. Understanding how to utilize language for a variety of goals and tasks.
2. Knowing how to adapt our words to the situation and the people involved (e.g., knowing when to use formal and informal speech or when to use language appropriately for written as opposed to spoken communication).
3. Being able to create and comprehend various sorts of writings (e.g., narratives, reports, interviews, conversations).
4. Being able to continue conversation while having limited linguistic knowledge (e.g., through using different kinds of communication strategies).

(Cited in Richard, 2006)

Understanding students' communicative competence is very important to improve during the teaching and learning process. Increasing comprehension of students' communicative competence requires innovative learning techniques supported by authentic material in order to develop efficient and contextual learning in accordance with the real situation. Learning English using authentic material is intended to motivate students, increase their enthusiasm in learning, and help them learn languages in reality. Teaching material is defined as anything that can be used to facilitate language learning, such as textbooks, videos, flashcards, games, and interactions via mobile phones, despite the fact that the majority of literature is printed.

In conclusion, the ability of a student to understand and utilize language effectively to communicate in social and educational environments is known as communicative competence. Furthermore, communicative competence can refer to understanding how to listen well and communicate clearly with people.

B. Genre Based Approach

One strategy that was used in this research to accomplish the above-mentioned Communicative competence, namely text-based instruction or known as a genre-based approach established under systemic functional linguistics. Text-based instruction or genre-based approach is an alternate approach to achieving learning objectives and a learning approach that assists students in becoming more proficient in a language, capable of communicating through the understanding of language skills such as listening, speaking, reading, and writing activities. Text-based instruction views communicative competence as the understanding of many sorts of texts. To be more explicit, the Genre-Based Approach (GBA) adopted is part of the Systematic Functional Linguistics (SFL) movement and will be referred to as SFL GBA from here on. For example,

an English speaker may utilize spoken English in a variety of ways throughout the day, including the following:

- a. A casual talk with a friend.
- b. A conversation with a stranger in an elevator.
- c. A telephone call to schedule a hair salon appointment.

(Cited in Richard, 2006)

SFL GBA is based on three fundamental ideas. The first principle is that language acquisition is a social activity (Emilia & Hamied, 2015; Martin, 2014a). As a result, the SFL GBA needs a social context. The social action or social environment in this study involves daily life texts such as delivering instructions, inviting people, and seeking permission, all of which are required by the national curriculum.

The explicit teaching principle is the second principle. Teaching a language must be clear in this case, with a teacher providing explanations and tools for students to acquire the genres' social purposes, schematic structures, and linguistic aspects (Aunurrahman et al., 2017b; Emilia & Hamied, 2015).

Guidance is the third principle. Teaching entails more than simply passing on the information above to the students. It's also about offering correct advice, often known as scaffolding, to help students become more autonomous in their learning, particularly in writing their writings. (Aunurrahman *et al.*, 2020).

There are four stages to the practice of the genre-based approach, which are building the field of knowledge, modeling or deconstructing the genre, joint construction and independent writing (Kemdikbud, 2020; Martina & Afriani, 2020).

1. Building the field of knowledge, the student was invited to collect all the information related to the topic of the written content. This step is intended to build a context or student knowledge of the topic they will be communicating with. This activity includes reading and listening (Martina & Afriani, 2020).

2. Modeling is the stage at which students are accustomed to the type of text they will communicate. At this point, the teacher explains the type of text, including its purpose and social context. Teachers also explain the textual structure, function, and textual elements that are being studied by children (Martina & Afriani, 2020).
3. Joint construction, students entering the writing phase. It's just that the students at this moment aren't free to write. Students are invited to produce text in groups and with the teacher's help (Kemdikbud, 2020).
4. The independent writing stage, students are encouraged to create texts independently. At this point, each learner and teacher should give feedback on different writing steps taken earlier. At this stage, learners are expected to be able to regenerate more communicatively in text writing using text structures and written material based on the type of text they are learning (Kemdikbud, 2020; Martina & Afriani, 2020).
The design of texts will be further discussed in section D.

C. Concept of English Village

The primary school has no longer offered English, since the implementation of the 2013 curriculum because it is not an obligatory subject, but only local loads are offered. This regulation causes English to become increasingly foreign for children, particularly at the basic education level, even though studying English as a foreign language at the basic education level may provide a solid foundation for children. Since the implementation of the ASEAN free market in the ASEAN economic community (MEA) in 2015, the demand for English has been greater than ever (Lararenjana, 2020).

Because of their foreign language abilities, children with a high-quality education, including English education, will have greater career chances at home and abroad when they grow up.

The establishment of the English village program as a non-formal education program provides for an early introduction to English using materials designed to meet the requirements of the village rather than relying

on a national curriculum that may be less adaptable to the needs of the village people.

There are three models of English village that can be developed based on agencies to be involved, the village model, school model and Islamic boarding school model (Abbas et al., 2020; Faujiah, 2017; Yuliningtyas, 2021) . The three models of the choice are:

1. The village model. English village model from the village indicates that the village is willing to engage in the English village program in terms of human resources, facilities, management, and funding. It is most likely to be expected since villages have a significant effect on people's lives.
2. School model. The English village school model refers to schools that are interested in participating in the English village program in terms of human resources, facilities, management, and funding. The school in question is a primary school where English is not a required subject. Local levies or extramural activities might be used to implement in schools. However, its implementation will be difficult since the school must do an assistance analysis to determine the urgency of English subject demands. Furthermore, this application may be confined to students in the educational context.
3. Islamic boarding school model. The English village of Islamic boarding school model indicates that the boarding school is willing to engage in the English village program in terms of human resources, facilities, administration, and funding. The disadvantages of the Islamic boarding school model are comparable to the disadvantages of the school model, which is restricted to the Islamic boarding school environment.

Based on the above types of English villages, this study will apply the village model. The researcher will further communicate the English village program to the village government in terms of human resources, facilities, management, and financing.

D. Local Legend

1. Characteristic of Local Legend

Legends are narrated by people who, on occasion, possess great abilities and are frequently aided by supernatural creatures. Legends are inextricably linked to historical events. Legend is frequently thought of as a collection of stories (folk history). Legend is believed by some local people as something that happened. However, because the legend is an unwritten story, the story in the legend usually changes so often that it is far different from the original story (Rahmawati & Kusmiatun, 2019).

The local legend may include a story about the location, a village's history, or a product of tradition, such as folktales. Because the learners are familiar with it, using a local legend to assist them to grasp the material might be beneficial (Ridwan, 2014). The following are the characteristics of Local Legend:

- a. Local Legend is passed down orally.
- b. It is passed on from one generation to the next.
- c. It's unclear who was the first to create it.
- d. There are several high values.
- e. Traditional.
- f. Its organization or mode of expression has cliché forms.
- g. It comes in a variety of forms and variations

(Cited in Nugroho, 2021)

2. Translated Local Legend

a. Definition

Translated local legend is a folktale that has been translated from Indonesian into English as a medium to teach students in the English village of Parit Baru Village. Because the folktale was translated into English, researcher could use to introduce students to Indonesian culture while also improving their English knowledge. When students understand the concepts of their own culture, they may estimate the meaning of English terms (Ernawati & Retnowati, 2016).

b. Teaching Procedure

This study used translated local legend as a learning media that are relevant to context as required by SFL GBA. There is one theme that was raised in this study, namely local legend. Text structure and teaching procedure will be explained in the table 2.1 and 2.2.

Table 2.1 Text Structure of Crying Stone

Crying Stone (Batu Menangis)		
orientation	<p>Pada zaman dahuluhiduplah sebuah keluarga yang terdiri dari ibu dan anak. Di keluarga tersebut sang ibu satu satunya yang bekerja menghasilkan uang untuk keluarga karena sang suami sudah meninggal dan mereka memiliki seorang putri bernama Darmi, namun sayang darmi adalah anak yang pemalas dan setiap hari kerjanya hanya berdandan.</p>	<p>Once upon a time there lived a family consisting of a mother and her child. In that family the mother who the one is work to make money for the family because her husband had died and they have a daughter named Darmi, but unfortunately Darmi is a lazy child and every day her job is just to dress up.</p>
Complication	<p>Saat musim panen telah tiba ibu darmi akan memanen padinya di sawah, ketika hendak berangkat ke sawah ibu darmi meminta darmi untuk memasak makan siang dan mengantarkan kepada ibunya di sawah, darmi yang</p>	<p>When the harvest time has arrived Darmi's mother will harvest her rice in the farm, when she is about to go to the farm, Darmi's mother asks Darmi to cook lunch and deliver it to her mother to the farm, Darmi who hear her mother's request immediately refuses until the mother shakes her</p>

	<p>mendengar permintaan ibunya langsung menolak hingga sang ibu menggelengkan kepala dan langsung berangkat ke sawah.</p> <p>Setelah memanen padi ibu darmi langsung berteduh untuk minum air sambil memandangi hasil panen nya yang lumayan banyak. Karena sudah merasa lapar ia pun pulang kerumah membawa hasil panen. Sesampainya dirumah ibu darmi yang kelaparan langsung membuka tudung saji ternyata tidak ada apa apa.</p> <p>Sore harinya ibu darmi mengajak darmi kepasar untuk menjual hasil panen namun darmi langsung menolak permintaan ibunya, akhirnya ibunya sendiri yang pergi ke pasar.</p> <p>Keesokan harinya darmi melihat ibunya menghitung hasil panen langsung menghampiri ibunya dan meminta ibunya membelikan bedak baru, ibunya mengiyakan tetapi syarat nya darmi harus ikut, akhirnya dengan terpaksa darmi ikut</p>	<p>head and immediately leaves to the farm.</p> <p>After harvesting the rice, Darmi's mother immediately took shelter to drink water while looking at her pretty much harvest. Because she was hungry, she went home with the harvest. When arriving at home, Darmi's mother who was starving, immediately opened the food cover, it turned out that there was nothing.</p> <p>In the afternoon Darmi's mother took Darmi to the market to sell the harvest but Darmi immediately refused her mother's request, finally her own mother went to the market.</p> <p>The next day, Darmi saw her mother counting the harvest and went straight to her mother and asked her to buy new powder, her mother said yes, but on the condition that Darmi had to come, Darmi was forced to go to the market. On the way to the market, Darmi met some of her friends and they asked who was behind Darmi, because she was ashamed to admit that is her mother, Darmi said that it was her maid. Until she arrived at the market, Darmi always said that</p>
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	<p>kepasar. Dalam perjalanan menuju kepasar darmi menemui beberapa temannya dan mereka bertanya siapa yang dibelakang darmi, karna malu mengakui ibunya, darmi mengatakan bahwa itu adalah pembantu nya. Hingga sampai di pasar darmi selalu mengatakan bahwa yg berjalan dibelakang nya adalah pembantu nya.</p>	<p>it was her maid who walked behind her.</p>
Resolution	<p>Karena ibunya merasa darmi sudah keterlaluan ia langsung berdoa meminta tuhan menghukum anaknya, tak lama setelah itu tiba tiba darmi menjerit kesakitan karna tubuhnya perlahan menjadi batu. darmi menangis memohon ampun kepada ibunya namun itu sudah terlambat dan darmi harus menanggung hukumannya karena durhaka kepada ibunya.</p>	<p>Because her mother felt that Darmi had gone too far, she immediately prayed asking God to punish her child, not long after that Darmi suddenly screamed in pain because her body slowly turned into stone. Darmi cried for forgiveness from her mother but it was too late and Darmi had to bear the punishment for being disobedient to her mother.</p>
Reorientation	<p>Kita tidak boleh melakukan hal-hal buruk atau memancing kemarahan orang tua, terutama ibu, karena, apabila beliau sudah marah dan berucap</p>	<p>We must not to do the bad things or provoke the anger of parents, especially mother, because, if she is angry and says bad things, then the words will be easily answered by</p>

	<p>buruk, maka ucapan itu akan mudah dikabulkan oleh Tuhan. Ujung-ujungnya kita sendiri juga yang rugi.</p>	<p>God. In the end, we ourselves will also lose.</p>
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(Cited in Rompies, 2021)

Table 2.2 Teaching Procedure of Translated Local Legend

Stages	Features Of Unit Design	Principled Eclecticism Enactment
Building Knowledge of the Field	<ol style="list-style-type: none"> 1. Students listen to and read the legend of batu menangis to identify the content of the story. 2. After the students have listened and read the story, the students have to identify the vocabulary. 3. The students discussed the meaning of the story. 	<p>At this stage, the teacher builds students' knowledge by listening/reading stories, identifying vocabulary in stories, and being able to find the meaning of the stories.</p>
Modeling	<ol style="list-style-type: none"> 4. The teacher gives an example in identifying the meaning of the story. 5. The teacher gives an example in identifying vocabulary from the story. 	<p>At this stage, the teacher becomes a model in identifying the meaning, the vocabulary used and practicing directly so that students can easily understand the story.</p>
Joint Construction	<ol style="list-style-type: none"> 6. Students have to identify the meaning and vocabulary of the story. 7. Both students and teacher together identify and solve existing problems. 	<p>At this stage, the teacher and students practice together how to read the story guide by the teacher.</p>

Independent Construction	8. Students will be working individually/ pairs/ groups in finding meaning, vocabulary, and practicing the story.	At this stage students independently work on and identify the tasks given by the teacher, and can interpret the stories given.
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In this research, researcher used flash cards as teaching media for translated local legend.

Table 2.3 Flash Card of Crying Stone

<p>Once upon a time there lived a family consisting of a mother and her daughter Darmi. In that family the mother who the one is work to make money because her husband had died, but unfortunately Darmi is a lazy child and every day her job is just to dress up.</p> 	<p>When her mother is about to go to the farm, Darmi's mother asks Darmi to cook lunch and deliver it to her mother to the farm, Darmi who hears her mother's request immediately refuses until the mother shakes her head and immediately leaves to the farm.</p> 
<p>Because her mother was hungry, she went home with the harvest. When arriving at home, Darmi's mother who was starving, immediately opened the food cover, it turned out that there was nothing.</p> 	<p>In the afternoon Darmi's mother took Darmi to the market to sell the harvest but Darmi immediately refused her mother's request, finally her own mother went to the market.</p> 
<p>The next day, Darmi asked her mother to buy new powder, her mother said yes, but Darmi should go to the market with her. On the way to the market, Darmi met some of her friends and they asked who was behind Darmi, because she was ashamed to admit that is her mother, Darmi always said that it was her maid who walked behind her.</p> 	<p>Because her mother felt that Darmi had gone too far, she immediately prayed asking God to punish her child, not long after that Darmi suddenly screamed in pain because her body slowly turned into stone. Darmi cried for forgiveness from her mother but it was too late and Darmi had to bear the punishment for being disobedient to her mother.</p> 

(Cited in Rompies, 2021)

E. Using Local Legend to Teaching Students of English Village at Parit Baru

1. Using Local Legend to Teaching Students of English Village

Students are expected to study not only important theories but also the English practice that they should do in learning English. That is mean, that teachers, give not only knowledge of pronunciation and sentence structures but also create special linguistic interactions (Maduwu, 2016). The purpose is to sharpen the spiritual and building knowledge of English that students are learning.

The researcher suggested using a local legend to instruct students. Local legend, according to the study, improves students' desire to read. Giving students materials based on local culture might make it simpler for them to understand the content because they already know about it. If the students are engaged in the issue being discussed in class, they will be able to comprehend more of what the teacher is saying. Their enthusiasm for reading will influence the speed with which they comprehend what they learn (Nurmia *et al.*, 2016). It adheres to the contemporary educational paradigm known as "constructivism" by employing local legend as English learning material. By studying English as an International Language, learners develop their knowledge by mixing their prior or current information with fresh knowledge (Ridwan, 2014). Because it is a part of their daily lives. As a result, they will have an easier time comprehending the text's or material's message.

Communicative competence may be defined as the ability to communicate effectively, particularly in English. By taking this into account, the English Village program is capable of facilitating effective and useful communication, which has an impact on our cognitive, metacognitive, and communicative abilities. Through the English Village, students can learn at ease and are not monotonous so that students can communicate and voice their thoughts well. The

capacity of the English village to convey the potential of natural resources out of the village, and offer knowledge or understanding to manage the potential village by the residents, indirectly improves the economics of a community. The end goal of this English village is not to communicate or introduce English Village but also to how the English homegrown program might continue.

2. Parit Baru Village

Parit Baru village forms one adjacent to the city center of Pontianak. The site of the English Village of Parit Baru Village, Kubu Raya, West Kalimantan, Indonesia, was at the village office. The site of the study was chosen because the Parit Baru Village is one of the towns that make up an English village and cooperate with the IKIP PGRI Pontianak. Moreover, there are still students in the village who have a passion to learn but are still financially unstable. For this reason, the English village was held in addition to making it possible for children around the village to learn English for free but also to introduce English to the people around there.

The data of the Parit Baru village that contains the number of residents who have studied and have not been able to attend school are represented in the table below:

Table 2.4 Total population based on education level

Education Level	
Not yet/Didn't School	1.265
Didn't finished elementary school/Equal	938
Finished elementary school/Equal	7.898
Finished middle school/Equal	4.133
Finished high school/Equal	5.955
Finished A 1-year Diploma	78

Finished Associate Degree/Equal	365
Finished A 4-year Diploma/Bachelor Degree	797
Finished A Master Degree	53
Finished Doctoral Degree	7
Total	29.091

(Source: Parit Baru Village Office)

F. Previous Related Studies

Translated local legend have been widely applied to teaching around the world, and Indonesia is no exception. Translated local legend have been used from elementary school to college. The previous research that became a reference in writing this research was as follows;

First, Markus, Salam, Luwandi (2013) entitled “Improving the Student's Ability in Reading Narrative Text by Using Folk Tale (Local Legend)”. Based on the findings of this study, it was discovered by including local legend in the teaching of reading hortatory exposition texts might increase students' reading comprehension when it comes to comprehending arguments. Students might employ 5W1H (what, who, where, when, why, and how) question words to assist them to understand the ideas of the hortatory exposition text through asking. Students were able to understand the usage of the simple present tense, modal, and connective terms in hortatory exposition text.

Second, Nurmia, Apriliawati, Susilawati (2016) entitled “Improving Students’ Reading Comprehension Using Local Legend”. The research shows that students' ability to understand the text of the story by using local legends is enhanced. The student's early knowledge of local legends increased the student's ability to understand detailed information by asking students to place random paragraphs and give test assignments to students. Familiar with the words used in local legends predict the

meaning of vocabulary by inviting students to summarize the meaning of words based on local context, environment, and cultural values.

Third, Rukmana (2014) entitled “The Utilization of Local Folklore as Teaching Material”. The research shows that there are several advantages of using local folklore as teaching material such as, students can understand the content of the story quickly and feel more interested in reading. students can use and understand grammar correctly.

Fourth, Soelistijowati & Erwanto (2016) entitled “Using Legends in Expanding Students' Language Awareness and Preserving Local Wisdom in English Language Classes”. According to the findings of this study, using literary works such as legends as teaching materials in English language classes can lead to students developing a more sensitive knowledge and appreciation of literary competence, as well as developing interpretative ability at the academic level. Students may benefit from this approach because it allows them to use their existing understanding of the language to comprehend and enjoy legends while also developing their knowledge of the language itself.

Fifth, Yoedo & Mustofa (2022) entitled “The Use of Indonesian Folklores To Develop Young Learners' Analytical And Critical Reasoning Skills”. The research shows that students benefited from their exposure to English translations of Indonesian folktales since their teachers later encouraged them to study English through its cultural context, particularly for determining the meaning of English vocabulary. Furthermore, the students tend to like studying EFL through folktales since they are familiar with the topic of the folktales. In the classroom, it makes learning more enjoyable. Reading aloud with facial expressions, as well as more student-centered teaching and learning approaches are intended to boost students' engagement in EFL classes and help in developing their EFL abilities in more engaging ways.

The previous research above has similarities and differences with this study. Their similarities mostly describe the implementation of the

translated local legends but in the formal education context. Implementing translated local legends in teaching reading text and improving students' writing ability such as narrative text from the previous studies above have proven that the average results of these studies have positive responses. While in this study, the researcher focused on the implementation of translated local legend in the English village or non-formal education context. The researcher wanted to know how the implementation of translated local legends in teaching English and what students' responses after the implementation of local legends in teaching English to the students of English Village at Parit Baru.