

CHAPTER II

LITERATURE REVIEW

A. Definition of Teaching.

In education, teaching is an integrated sharing of understanding and experience. Therefore, the Main task of a teacher is to teach. According to Brown, "Teaching is showing or helping someone to learn how to do something, giving instructions, guiding in the study of something, providing with knowledge, causing to know or understand" (Brown, 2000:7).

Teaching means giving instructions, trying to help students learn something, and making them understand their knowledge. Brown provides another definition of teaching because it relates to learning and cannot be defined apart from learning. He said, "Teaching is guiding, facilitating, learning, enabling the learners to learn, and setting the condition for learning" (Brown, 2000:7).

This definition means that in the teaching process, the teacher provides the information needed to facilitate students and guides, motivates, and advises students to understand the lesson. In the teaching and learning process, the teacher is essential because success or failure depends on the teacher carrying out the process.

B. Teaching English to Young Learners

Teaching young learners is different from teaching adults. Young children tend to change their mood every time, and they find it extremely difficult to sit still (Klein 1996: 14). From the statement above, it can be concluded that the effective way to teach young learners is to make them enjoy their studies. For example, we can give games to make them more interested. If they enjoy their study, the lessons taught will be easier to understand.

C. Concept of English Village

Since the implementation of the curriculum in 2013, primary schools no longer provide English because it is not a required subject but only local content. This rule makes English more and more unfamiliar to children. While learning English as a Foreign Language at the primary education level can be a solid foundation for children. The need for English has turned out to be higher, especially since the implementation of the ASEAN free market in 2015 through the ASEAN Economic Community (MEA) (Merdeka.com, 2020).

Therefore, it is necessary to use the English Village Project in West Kalimantan Province as part of non-formal education to develop children's English communication skills. A high-quality education that includes English Language Education will enable children to get better job opportunities at home and abroad when they grow up because they have Foreign Language skills.

The English village course is a non-formal education course. The researchers can use materials according to the village community's needs instead of relying on national courses that may not be suitable and start learning English from a very young age. Adapt to rural communities.

There are three models of English Village options that can be developed based on the agencies that will be involved. The three selected models are:

1. Village model

The English village model means that the village is willing to participate in the English village project regarding human resources, facilities, management, and financing. This model is most likely to be implemented because the village has a significant impact on the development of society's lives.

2. School Model

The English Village Model of the School means the School is willing to participate in the English village Program regarding human resources, facilities, management, and financing. The target schools are

elementary schools where English is not a compulsory subject. Therefore, school implementation can be done through local content or extracurricular activities. However, this implementation is not easy because schools need to conduct a needs analysis to indicate the urgency of the need for English subjects. In addition, this implementation may only be limited to students in the school environment.

3. Islamic Boarding School Model

English village model of the Islamic boarding School means the Islamic Boarding School is willing to participate in the English Village program in terms of human resources, facilities, management, and financing. The Islamic Boarding School model has similarities to the weaknesses that exist in the school model, which is limited to the Islamic Boarding School environment.

Based on the types of English villages above, this study Will apply Village Model to teaching the English Village of Lubuk Tajau. This research applied translated local legends to help students in learning English. In addition, the researcher collaborates with the village government to implement this English village by discussing terms of human resources, facilities, management, and financing.

D. Local Legend

1. Definition

Legend is folklore that is considered to have a story as something that happened; the legend is often considered a shared history. Legends are folk tales considered to have happened whose stories are related to historical figures and are embellished with the magic and privileges of the characters.

Folklore is another form of oral literature that exists in Indonesia. Folklore is a form of Indonesia's historical and cultural wealth in the form of prose and can be a characteristic of a particular area. The function of folklore itself is as entertainment, education, and delivery of moral

messages. Like other oral literature, the spread of folklore is also through oral media by word of mouth and from generation to generation, which has the opportunity to result in a version in every existing folklore.

In his book *Four Functions of Folklore* (1954), W.R. Bascom says that folklore or folkore reflects an aspect of culture, directly or indirectly, and the basic themes of life, such as birth, family life, illness, death, burial, and calamity. Alternatively, universal natural disasters, such as those found in the stories of Nyai Roro Kidul, Hansel and Gretel, and other stories.

The stories of oral traditions originating from different regions in Indonesia contain norms of life that should be used as examples in daily habits and life, not only in certain social circles but also in the broader community. In addition, of course, there are some aspects of life in Indonesian society that students do not yet know because Indonesian culture is very diverse and spreads from Sabang to Merauke.

To introduce students to some local stories from other regions and their respective regions. For example, when using the story "The legend of the Crying Stone," students can find out about the legend of the crying stone, and using the story "the origin of Lubuk Tajau," students can find out about the origin of the name Lubuk Tajau village was formed.

2. Kinds of Folklore

Various kinds of folklore, according to Hardiansyah (2012), namely:

- a. Legend tells a character's life, event, occurrence, or place.
- b. Sage Tells historical events that have been mixed with people's fantasies.
- c. Myth Telling events rooted in old beliefs (gods, spirits, or supernatural powers).
- d. Fable The story is played by animals that have human characters and minds.
- e. Parable Stories where the characters are animals and humans.
- f. Funny stories that contain funny/witty stories.

3. Characteristics of Local legend

The characteristics of a legend are as follows:

- a. Believed to be an event that happened.
- b. Its nature is secular or worldly.
- c. Legendary figures are usually human.
- d. Collective history is history that is often distorted because it is different from the original story.
- e. The nature of migration or moving around.
- f. It is cyclical, meaning it tells a specific era's character.

4. Functions of Folklore

Folklore also functions as a sense of solidarity Among the community members who are the owners of the folklore. Previously, it was explained that folklore was born in the community without knowing who created it first. Another function of folklore is to reinforce the socio-cultural values provided in society. In folklore, sometimes ethical and moral teachings can be used as guidelines for the community. In addition, it also contains prohibitions and taboos that need to be avoided. Folklore for community members who support it can be a guide for behavior in social interactions (Purwanto, 2014).

E. Using Local Legend to Teaching Student of English Village of Lubuk Tajau.

Lubuk Tajau is one of the names of a village located in the Nanga Taman sub-district, Sekadau Regency, West Kalimantan province, Indonesia.

1. Village History

Lubuk Tajau village comes from the Ntuka language, which means Lubuk and Tajau. The name Lubuk Tajau village has been used since the 80s. Previously, Lubuk Tajau Village was a combination of 5 villages, namely Lubuk Tajau Village, Masa Bakti Village, Kibang Village, Seraya Village and Kenore Village, and Lubuk Tajau Village was formerly a village located in Nanga Taman District, in the Sanggau Regency area.

However, with the mandate of Law Number 34 of 2003 concerning the Establishment of Melawi Regency and Sekadau Regency in West Kalimantan Province (State Gazette of the Republic of Indonesia of 2003 Number 149, Supplement to the State Gazette of the Republic of Indonesia Number 4344), Lubuk Tajau Village is included in the administrative area of Nanga Taman Sub-district, Sekadau Regency.

2. Geographical Condition of the Village

Lubuk Tajau Village is one of the villages consisting of highlands and lowlands, and the highlands consist of hills and mountains that are prone to landslides. In contrast, the lowlands are flooded yearly because many upstream rivers are barren. Lubuk Tajau Village has an area of 6425 hectares, with village boundaries:

- a. Northside: Bordered by Nanga Mentuka Village
- b. South side: Bordered by Pantok Village
- c. West side: Bordered by Nanga Koman Village
- d. East side: Bordered by Meragun Village

The total population / in January 2020 is 1900 people, with the division of 988 people being men and 912 people being women. With the ratio of sex (LK/PR) X100 totaling 107.46. In contrast, the number of family heads is 484.

3. Village Administration

a. Territory Division

Lubuk Tajau Village is divided into 4 (four) hamlets, namely:

- 1) Lubuk Tajau hamlet
- 2) Kibang Hamlet
- 3) Seraya Hamlet, and
- 4) Kenore Village

4. Village Government Organizational Structure

The government structure of Lubuk Tajau Village consists of:

- a. Village Head : Adrianus
- b. Village Secretary : Fredi, S.Pd

5. Education Data

The data of this village people who go to school (SD, SMP, and SMA) are presented in the table below:

Table 2.1
Lubuk Tajau Village Education Data

Cluster Of Villages	Education						School Children	Drop Out	literate
	SD	SMP	SLTA	D- I/II/III	S-I	S- II			
Lubuk Tajau	60	50	30	4	15	0	60	20	10
Kibang	40	30	25	0	1	0	35	10	10
Seraya	40	35	30	3	5	0	65	5	9
Kenore	50	30	12	4	4	1	60	2	14
Total	190	145	97	11	25	1	220	37	43

Source; Village admn of Lubuk Tajau (2022) (Bantang)

From the educational data obtained, many children have dropped out of school, which affects the low public awareness of the importance of education. Burhanuddin (in Prihatin, 2011) states that at least six factors cause school dropouts, especially at the basic education level. Such as economic factors, low interest in going to school, lack of parental attention, unsupportive learning facilities, cultural factors, and location or distant school location.

With the existence of the English village of Lubuk Tajau, the researcher hoped to reduce the number of children dropping out of school, motivate non-formal students to study hard, and provide opportunities for children with economic difficulties to get non-formal education in Lubuk Tajau village.

Through this English village, children will get different vocabulary related to everyday life to apply the vocabulary obtained in this English village to their environment. Based on the data described above, this study uses Translated Local Legend as relevant material for Teaching English. Some themes will be raised in this study, namely local legend. The elements will be explained in Table 2.3

Table 2.2
Translated Local Legend

The Origins Of Lubuk Tajau	
English Version	Translated
The origin story of Lubuk Tajau is one of the legends of the Mentuka River of the Dayak tribe, this legend tells of the origin of the name Lubuk Tajau Village was formed.	Kisah Asal Mula Lubuk Tajau adalah salah satu legenda Sungai Mentuka suku Dayak, legenda ini menceritakan asal mula nama Desa Lubuk Tajau terbentuk.
In a small village, live the Dayak people who are the original inhabitants of the area, they often perform traditional rituals which are expressions of gratitude or supplication.	Di sebuah desa kecil, hidup masyarakat Dayak yang merupakan penduduk asli daerah tersebut, mereka sering melakukan ritual adat yang merupakan ungkapan rasa syukur atau permohonan.
This expression of gratitude or request is done by holding traditional rituals by preparing offerings for ritual purposes. The traditional elders gather and deliberate to carry out ritual activities carried out on the river.	Ungkapan rasa syukur atau permintaan ini dilakukan dengan mengadakan ritual adat dengan menyiapkan sesajen untuk keperluan ritual. Para tetua adat berkumpul dan bermusyawarah untuk melakukan kegiatan ritual yang dilakukan di sungai.
This traditional ritual is called the "babuingk" ritual, which is a traditional ritual that calls for supernatural beings performed in the river bay which is near to the village.	Ritual adat ini disebut dengan ritual "babuingk", yaitu ritual tradisional yang memanggil makhluk gaib yang dilakukan di teluk sungai yang dekat dengan desa.
This river is still considered mystical by the traditional elders and later became the place for them to perform this ritual	Sungai ini masih dianggap mistis oleh para tetua adat dan kemudian menjadi tempat mereka melakukan ritual ini
With complete offerings, the traditional elders then recite their mantras, which are special spells to summon supernatural spirits. Not long after, a tajau jar or known as "Labah Tajau" emerged from the whirlpool where the elders performed the ritual.	Dengan sesajen yang lengkap, para tetua adat kemudian membacakan mantra-mantra mereka, yaitu mantra khusus untuk memanggil roh-roh gaib. Tidak lama kemudian, sebuah guci tajau atau yang dikenal dengan "Labah Tajau" muncul dari pusaran air tempat para sesepuh melakukan ritual.
After the jars came out and circled in the vortex of the river, the traditional elders continued to recite the mantra while hitting the circle of the urn to stop the genie from carrying it. A few moments	setelah guci keluar dan berputar-putar di pusaran sungai, para tetua adat melanjutkan membaca mantra sambil memukul lingkaran guci untuk menghentikan jin membawanya.

later the urn stopped and the traditional elders took it by tying it with a scarf.	Beberapa saat kemudian guci berhenti dan para tetua adat mengambilnya dengan mengikatnya dengan selendang.
After the jars were obtained, the traditional elders agreed to name the village with the name "Lubuk Tajau" which was taken from the word "lubuk" which means deep (deep bay, where traditional rituals are carried out, and the word "Tajau" which means taken from the word "urn". which in the local language means "Tajau")	Setelah guci diperoleh, para tetua adat sepakat menamai desa tersebut dengan nama "Lubuk Tajau" yang diambil dari kata "lubuk" yang artinya dalam (teluk dalam, tempat dilakukan ritual adat, dan kata "Tajau" yang artinya diambil dari kata "guci" yang dalam bahasa setempat berarti "Tajau")

(source: citizens of lubuk tajau, Ms. Senah and Ms Thilus)

Table 2.3

Stage of Teaching

Stages	Features Of Unit Design	Principled Eclecticism Enactment
Building Knowledge of the Field	<ol style="list-style-type: none"> 1. Students listen to or watch the local legend with the title "The Origin of Lubuk Tajau" to identify the legend sentence. 2. After students listen to the legend, students identify the vocabulary in the sentence of the story. 3. Students discuss the meaning of story "The Origin of Lubuk Tajau". 	At this stage, the teacher builds students' knowledge by listen to the local legend and being able to find the meaning of the story.
Modeling	<ol style="list-style-type: none"> 4. The teacher gives an example in identifying the meaning of the story. 5. The teacher practices with the students how to pronoun the sentence of the story in front of the class. 	At this stage, the teacher becomes a model in identifying the meaning and practicing directly so that students can easily understand the sentence of the story.
Joint Construction	<ol style="list-style-type: none"> 6. Students can identify the meaning of the sentence of the story. 7. Students and teachers together identify and solve existing problems. 	At this stage, the teacher and students practice together how to pronound the story guided by the teacher. At this stage, feedback occurs between students and teachers.

Independent Construction	8. Students work individually/pairs/groups in finding meaning and then practicing the story	At this stage, students are independent in working on and identifying tasks in interpreting and can translate the given local legend.
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Source : stage of GBA

Table 2.4 Shows the written text taught to Lubuk Tajau English Village students. As can be seen, the written texts to be prepared have different social goals, text structures, and linguistic elements. Therefore, just providing text is not enough. That leads to the second and third elements: explicit Teaching and scaffolding or guidance.

Explicit Teaching means giving clear, unambiguous instructions and teachings. The role of the teacher or teacher is to clearly show students what has been and needs to be done when writing texts, especially when they are in the zone of proximal development (Kuiper *et al.*, 2017; Vygotsky, 1978; Wood *et al.*, 1976). Demonstrating what has been and needs to be done is also part of the guidance or scaffolding students need before moving out of the zone of proximal development towards independence (Aunurrahman *et al.*, 2017c; Emilia, 2012).

Then, the genre-based approach has four stages that are often used in Indonesia, namely: (1) building basic knowledge; (2) text modeling; (3) text construction together with the teacher; and (4) individual text construction (Aunurrahman *et al.*, 2017a; Emilia, 2012). These stages are dynamic and can adapt to circumstances because writing is a complex and recursive activity (Emilia, 2005). To produce a meaningful text, the structure of the text and linguistic elements, including grammar, are the keys to success. Of course, the role of the teacher or instructor is also important in guiding students explicitly to produce meaningful texts. In addition, four Teaching stages will also be applied to see how the application of Translated Local Legend in teaching English to the students of Lubuk Tajau English Village, Sekadau.

F. Related Studies

1. Previous research related to this research was conducted by Markus, Urai Salam, and Luwandi under the title "Improving The Student's Ability In Reading Narrative Text By Using Folk Tale (Local Legend)" (2013). This research was conducted in action research, where the researcher paid more attention to teaching and learning. First, he searched the real problems found and analyzed the causes, then decided what action should be taken to solve the problem. Then, in evaluating the changes in the action taken or treatment, the researcher reflected on her teaching after taking notes or observing with the collaborators. Therefore, the teaching process was divided into cycles to elaborate on the research findings and provide a solution to the research problems in collecting the data, then the appropriate technique. A field note was a note constructed by the teacher when she used local legends with the students. The researcher who acted as the teacher did this work after the teaching-learning process had finished. Field notes are the primary way of recording the data. The conclusions are based on research analysis and findings from reading comprehension tests, field notes, and observation sheets. The researcher found that implementing the Reciprocal Teaching Strategy in teaching reading hortatory exposition texts could improve students' reading comprehension.
2. This research was conducted by Apriliaswati, Rahayu, and Endang Susilowati under "Improving Students' Reading Comprehension Using Local Legend" (2016). This research was classroom action research. The data of this research were taken from students' scores, and the notes were taken through an observation schedule. The researcher used informal interviews, an observation schedule, an open-ended questionnaire, and a measurement technique in this research. The writer concludes that local legend text improved students' reading comprehension of narrative text. In addition, the students have improved their ability to comprehend vocabulary and detailed information and draw the moral values of

narrative text. Thus, students' problem comprehending narrative text is solved during this research, and the research finding is satisfactory.

3. Adhitama conducted this research, Prambudi Nur *et al.* with the title "Improving Motivation Of Learning English Subject Through Integration Of Urban Legend Literacy - A Short Play In Narrative Text Of Tenth Grade Students At Sman 8 Malang" in 2020. This research was a classroom action research design chosen by the researcher to conduct the study since the aim was to implement an integration teaching technique between Urban legend literacy with short-play in narrative text for educational purposes. The first author is the original English teacher at this school who determined the success criteria, observed the teaching and learning process, and reflected on the research result. At the same time, the co-author collaborates in designing this research article's framework. Based on the finding and discussion of this study, it can be concluded that the technique of integrated activity between Urban Legend Literacy with short-play was proved to be an effective way to increase students' motivation in learning English subjects.
4. Linda Febriani conducted this research, Titik Lina Widyaningsih *et al.*, titled "The Correlation Between Reading Legend Stories And Writing Narrative Text At Ninth Grade Students Of Smpn 1 Gondang Tulungagung In Academic Year 2015/2016." In (2016). This chapter describes the various research methodologies that have influenced this study's investigation and analysis. For this study, a correlation study is seen as the most appropriate approach in determining whether co-operative learning positively affects the test results of the Ninth Grade Students of SMPN 1 Gondang Tulungagung. According to this research, the teaching and learning process students' mastery of reading comprehension achievement in writing text became more effective or not. In addition, the students got motivated to learn English to memorize English words more easily. Therefore, a researcher can conclude that teaching reading is also able to do better writing.

5. Apri Kartikasari H.S. conducted this research titled "Character Education Through The Introduction of The Legend Character for Elementary School Students" (2017). With the subject matter of literature, especially legend of learning, students are invited to an avid reader, understand, appreciate, and integrate moral messages through the characters. The figures of the legends developed in Indonesia carry their character. Therefore, through a character in legend, students may learn a good personality to develop the potential to become dignified and dignified human beings.