Applying Jangoi Folklore from Penyengat Island on ELT

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A B S T R A K

Pengajaran Bahasa Inggris di Indonesia telah menjadi sebuah tantangan. Dalam kurikulum pendidikan nasional terdapat sebuah gagasan untuk memasukkan cerita rakyat cerita rakyat ke dalam pengajaran Bahasa Inggris (selanjutnya disebut ELT) pengajaran Bahasa Inggris (selanjutnya disebut ELT). Peneliti memandang Provinsi Kepulan Riau (Kepri) memiliki kekayaan budaya yang bisa diintegrasikan diintegrasikan dalam pembelajaran Bahasa Inggris. Penelitian ini membahas membahas cerita rakyat Jangoi untuk dijadikan materi dalam pembelajaran Bahasa Inggris. Jangoi adalah sebuah cerita rakyat dari daerah pesisir Pulau Penyengat yang sudah diceritakan turun temurun di Kepulauan Riau dan khususnya di Pulau Penyengat. Maka permasalahan penelitian ini adalah bagaimana Jangoi dapat dijadikan materi pembelajaran bahasa Inggris, bagaimana kemampuan siswa dalam memahami teks Jangoi, dan bagaimana pendapat para guru bahasa Inggris terhadap penggunaan cerita Jangoi. Metode yang digunakan adalah R and D, dengan adaptasi, yaitu 1) tahap analisis dan konsiderasi, 2)desain dan pengembangan, 3)tahap implementasi Jangoi dalam ELT, dan tahap 4)evaluasi evaluasi. Hasil dari penelitian ini mengungkapkan bahwa sebelum cerita rakyat Jangoi dapat menjadi materi pembelajaran ELT diperlukan tiga tahapan awal yaitu transliterasi, penerjemahan, transliteration, translation, dan validasi penerjemahan. Dari ketiga tahapan awal tersebut materi ajar cerita rakyat Jangoi dapat diaplikasian kepada siswa. Hasil penelitian menunjukkan bahwa performa siswa dalam memahami Jangoi adalah baik, dan terakhir, guru Bahasa Inggris berpendapat bahwa Jangoi dapat dijadikan bahan ajar yang baik untuk ELT.

A B S T R A C T

English language teaching in Indonesia had been a challenge. In the national curriculum, there is an idea to insert sociocultural aspect of Indonesia in the form of folklore into English language teaching (ELT). The researchers saw that Kepulauan Riau (Kepri) has many cultural entities, one of them is folklore. This study is to promote Jangoi, a coastal folklore story which has been uttered from generation to generation in Kepri, specifically in Penyengat Island, as a material to teach English. The research questions of this study are; how Jangoi become ELT materials, how were the students' performances upon Jangoi, and how English teachers' opinion about Jangoi. This study used R and D (research and development), that consists of four steps, that are 1) analysis and consideration upon student needs and context, (2) design and development the purposive work lesson; (3) implementation step, implementing Jangoi story in ELT, and (4) evaluation evaluation. The result of this study are, Jangoi is needed to be processed before applied in ELT, by practicing the three steps, that are transliteration, Indonesia-English translation, and Translation-Validation. Students'performance upon Jangoi was good, it could be viewed from sets of multiple choice test and essay questions, and English teachers pointed that Jangoi can be applied in ELT.

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1. Introduction

There are many efforts done to improve ELT in Indonesia. It is due to Indonesia has numorous number of tribes and languages. Each tribe owns its specific language or dialect, customs, norms, and identity that represent their culture and social life. Therefore, English becomes defiant subject for students, teachers, and also the curriculum makers. One of the efforts done by the 2013 curriculum is to include folklore into into ELT. Unfortunately, English course books used in Indonesia mostly adopted Javanese tribes of culture. The problem with such course book is the inability to portray diversity especially minority (Melliti, 2013). There There is no perfect learning text book however exploring local wisdom may enhance students' involvement as well as the ELT materials (Cunningsworth, 1995).

Almost all English teaching programs as foreign languages (EFL) use curricula from English speaking countries (English-dominant countries) such as Britain (United Kingdom), United States (USA) and Australia (Barfield & Uzarski, 2009). Therefore, integrating local culture (indigenous culture), especially folktales into English teaching programs (EFL), not only enriches students' insights but also learning English is more relevant to local learners.

Folklore is viewed as one of the most accessible vehicles for language learning. It is the main part of the oral traditions by having simple language structures (Bean, 1999; Taylor, 2000). For English language teaching, tales from any culture translated into English can be effectively applied to introduce simple grammatical features, such as simple past and present tenses, and coordinating conjunctions like "and" and "but." Folklore in the world of education itself is part of a culture that can consist of folk language, traditional answers, puzzles (traditional questions), folk poetry and poetry, folk prose stories, such as mites, battles, and anecdotal tales), folk songs, folk theater, folk games, beliefs, folk art, folk music and gestures (Danandjaja, 1994).

Inserting local culture into English as a foreign language, to the students of other languages origin, had been discussed by the experts. The aim to integrate local culture in the ELT was to draw English in to origin culture of the students. Moreover, language and culture are strongly connected that it is futile to divide them without erasing each importance (Brown, 2000).

Displaying local culture elements is also for existence of local and their national identity in to English learning. The underlying reason of inserting local culture is for the sake of national identity (Sudartini, 2012). In this regard, local culture is local wisdom that promotes character education as well as assures national identity. The insertion of the local cultural values can be a way of preparing the learners' cultural background and identity that ultimately forms nationalism in their mind. Local culture helps shaping identity for learners which facilitates the construction of meaning and an understanding of target culture (Kramsch & Hua, 2016).

Folklore obviously represents social settings of a specific tribe. Folklore, folktale, it specifically spread traditionally from the ancestor to the generation. In Indonesia national curriculum (Kurikulum 2013), folklore has been inserted as material for English subject, at high schools, middle and high level. Eventually, folklore has been served within the text books and students exercises books or *LKS* (*Lembar Kerja Siswa*), of English text. Folklore which is available within those books doesn't represent specific folklore for specific learners or locals. *Sangkuriang*, a folklore from West Java province, and *Malinkundang*, from West Sumatera province, frequently appeared in those. *Sangkuriang* and *Malinkundang*, uttered story about a seditious son, which is less of lesson in perspective of education. As we know, folklore, specifically a folktale,

universally, narrates a custom story. And, in Indonesia, the story of seditious or bad kid, are mostly and widely apperad within a folklore.

Folklore, as ELT materials will enable students to engage origin of social life. Those two folklores do not present local students in Kepri province, particularly in Tangjungpinang city. Meanwhile, Kepri has numorous local oral traditions which is rich of norms, values, and beauty, in terms of indiginuous culture.

Jangoi story is more defined as Pulau Paku legend. It tells about the origin of Pulau Paku. This story had been nurtured from the ancestors to the generations hereditary. The reseachers adapted from Pulau Paku (Suseno, 2005) story which is documented in a book, by the well-known Malay culture person, Tusiran Suseno.

The researchers s certain that this saga has wonderful story to share to the young generations, specifically for coastal students, in order to raise the proud of their ancerstor history. Inserting this story to ELT, is expected to motivate and inspire students to learn English. *Si Jangoi* or Jangoi the Pirate has been uttered widely by people in Penyengat and Tanjungpinang city. Applying *Jangoi* rather than *Sangkuriang* or *Malinkundang* in ELT, for students of this area, will be more effective and attractive. It can also be applied for other students from outside Tanjungpinang city since this story tells about heroism of Indonesia ancestors.

Folklore, normaly distributed people to people orally. Variation of one folklore or folktale frequently happened. The researchers r got two versions of *Jangoi* story. One tells about *Jangoi* the pirate, and later, about the naughty magical boy. The researcher has confirmed to some locals and affirmed by one of Melayu traditon authority in Kepri*, Dato' Abdul Malik*, that the two versions are accepted. Abdul Malik has been awarded for his dedication and concerns upon Melayu culture and the development. One of the awarded he achieved was Jembia Emas 2018. Therefore, the researcher initiatively, took *Jangoi* the pirate for this study, considering this version narrates maritime circumtances of Kepri.

After considering previous explanations, the researcher comes to a set of inquiries, they are: 1) how to apply *Si Jangoi* story in ELT? 2) How is the students'performance in English lesson which used this story? And 3) What do the teachers think upon *Si Jangoi* story?

2. Method

Folklore is integrated integrated in the national curriculum of Indonesia (Kurikulum 13) this study aimed to find out how native folklore, such as *Jangoi* can be applied in ELT. Therefore, the researchers utilized R &D (Research and Development) to answer those questions. Borg and Gall pointed out that research educational development is a process used to develop and validate research products. There are several models of instructional development, proposed by some experts (Borg & Gall, 2003).

Borg and Gall, proposed ten stages, they are (1) Research and collecting information, (2) planning, (3) developing prototype model, (4) preliminary testing, (5) revision, (6) field testing, (7) revision, (8) field testing, (9) final revision, (10) dissemination.

For developing English teaching materials, Steven J. McGriff (McGriff, 2000) claimed that, there are five steps, such are analyze, design, development, implement, and evaluation. It, later on viewed as ADDIE models.

Next Dick and Carey (Dick et al., 2001), recommended systematic instructional design that involves ten steps, namely: (1) identifying instructional goals, (2) conducting instructional analysis, (3) analyzing characteristics of learners, (4) deciding performance objectives, (5) developing assessment instrument, (6) developing

instructional strategies, (7) developing and selecting instructional materials, (8) designing and conducting formative evaluation of instruction, (9) revising instructional materials, and (10) designing and conducting summative evaluation.

Moreover, Hyland (Hyland, 2003) suggested nine steps in developing instructional materials design, they are: (1) consideration of the students, (2) consideration of learning context, (3) consideration of target context, (4) establishment of course goal and objectives, (5) planning the syllabus, (6) devising units and work lessons, (7) creation or evaluation and selection of materials, (8) teaching course, and (9) evaluation learners.

This study adapts and modifies steps based on previous models by experts, by considering limited duration of research, and pandemic situation constraints. So, the researchers use four steps or phases in the development of Jangoi story within ELT materials. They are; (1) analysis and consideration upon student needs and context, (2) design and development the purposive work lesson;(3) implementation step, implementing Jangoi story in ELT, and (4) Evaluation, to see how students responded to the Jangoi story, in the form of reading comprehension activity.

This research was conducted in the pandemic covid 19 situation. Therefore, online platform was used to apply Jangoi story in reading comprehension activity. The researchers used *google form* to distribute folklore. A set of multiple choice and essay questions are availbale within the form.

Subjects of this research are students of secondary and senior high schools, from Kepri and outside Kepri, that is North Sumatera province. The researcher also took subjects from other province, that is North Sumatera province, to show purposively assumption, of the researchers, towards perspective of locals and non-locals students.

The main instrument of this study are the researchers, tests, and questionnaire. Here, the researchers explore, describe, explain and develop assumptions and ideas in implementing folklore, *Jangoi the Pirate*, into ELT. Next, researchers design reading comprehension test to seek students'performance which are served a narrative text, Jangoi story.

The last instrument is questioner. Considering the aims of this study, teachers' perceptions or point of views towards this folklore remains preferable.

3. Finding and Discussion

The researchers collected the story text, of Jangoi, from various sources, then affirmed by an expert, who is competent in Malay history and culture of Kepri.

To conduct this development research, the researchers follow the four steps as mentioned previously, they are:

1. *Analysis and consideration upon students needs and social context.*

Students in Penyengat Island, and Kepri province, generally are taught English by the standard and similar treatments and containts, as well as other studenst of outer Kepri, in the context of Indonesia nation.

They are given the same curriculum, that is *Kurikulum 13*, which contains prescribed and centred instructional materials of English learning. Living in the same country doesn't inhibit local students own their own local social life through English learning at school.

As a matter of fact, Penyengat island, and other islands in Kepri province, keep wonderful folklores, which can be alternative idea for ELT classroom. Until today, Malay people in Kepri live in their norms and values of their ancestor culture. They speak,

dress, think and live as melayu. Bringing their origin culture, such as a folklore, into the English classroom could be a challenging alternative to invite students' involvement.

Therefore, after doing observation and preliminary analysis, this study offered and then developed *Jangoi* story to be applied in ELT, for students in Penyengat and Kepri as well. Then, it will not be impossible to display this Jangoi story to students outside Kepri.

2. *To design and develop a work lesson*

After passing an analysis and consideration phase, the researcher designed a work lesson. First, the researchers established translation of Jangoi story, which is originally malay dialect text, become Jangoi English text.

These following steps had been practiced in translating Jangoi story,

a. *Transliteration*; *Jangoi* is a traditonal oral tale which served in Malay dialect. Sentence structure and style of jangoi text, are identical Malay. Then, some words are typically malay dialect as well, which are not familiar in Bahasa Indonesia. The researcher transliterated the text into bahasa Indonesia, with preserving some local words.

Table 1. Transliteration of Malay to Bahasa Indonesia

Malay Dialect Words/Articles/phrases	Transliteration (Bahasa Indonesia_
Si Jangoi	-
konon	Alkisah
hulubalang	-
lanun	Perompak, bajak laut
banyak sangat	Telah banyak
jelantang	-
bakik	-

The table shows several traditional words and phrase are transliterated to bahasa Indonesia. Malay language is the basic lingua franca of Indonesia people, then it has been modified and adjusted in pronounciation and structure. Therefore, malay becomes one dialect withn bahasa Indonesia.

Consequently, in this step, most of sentences has been performed bahasa Indonesia grammar structure, only few keep applied malay dialect grammar structure. Such as a phrase "banyak sangat" translaliterated into "sangat banyak". Some of words of malay had been adjusted to Bahasa Indonesia, and other elses are kept like origin, such as; hulubalang, article "*Si*",

b. *Translation*, from bahasa Indonesia text into English. In this step, reasercher traslated the text, by considering equivalence of structure and word meaning. Here, some local and identical words are still maintained.

Table 2. Translation Indonesia to English

Malay Dialect Words/Articles/phrases	English
Si Jangoi	(si) Jangoi
konon	Once upon a time
hulubalang	*hulubalang*
lanun	*pirates*
bakik	*bakik*
jelantang	*jelantang*
Tepak siri	*Tepak sirih*

Those words within the table, some local words indicate local wisdom respectively, therefore the researcher kept them as origin.

c. *Validation of Translation*.

For generating a proper teaching learning text, the researchers needed to administer validation step. Here, the translated Jangoi English text need to be adapted and accordant. Some words and sentences were omitted and changed, to emerge the shorter text, considering this text would be served to SMP and SMA students. Moreover, the researchers invited an interator. A qualified person in English literature, to consider the text, based on English grammar used, coherence and cohesion of a literature writing.

Second, the English text of *Jangoi* was applied in reading comprehension activities. Due to pandemic, online platform was used to present the text as a reading material. There were two activities developed following the narrative text: multiple choice and essay.

3. Implementation of lesson work: To implement Jangoi the Pirates story in ELT.

In Kurikulum 13, folklore text exist. Folklore is implied in the syllabus of*Sekolah Menengah Pertama or SMP* (Middle High School), at 9th grade, and also in *Sekolah Menengah Atas or SMA* (Senior High School) at 10th grade.Therefore, it is assumed that floklore enable to lead students to the English learning.Folklore in *SMP*, is stated in *Kompetensi Dasar* or *KD* (Basic Competence), point 3.11. as noted as ; "To comprehend social function, text structure, and language components of narrative text, a folklore, accordance with usage context"

Memahami fungsi sosial, struktur teks, dan unsur kebahasaan dari teks naratif berbentuk cerita rakyat, sesuai dengan konteks penggunaannya

In the*SMA* syllabus, folklore exist in *KD* (Kompetensi Dasar) or Basic Competency, point 1.1 as noted as;

"To comprehend narrative text whichis spoken and wtitten, in the form of a simple legend story."

Memahani teks naratif lisan dan tulis berbentuk legenda sederhana

In the both syllabus points, noted that, the students are expected to comprehend and implement good exemplary of characters, nationalism, culture, and morality values and lessons which are from the story text.

Considering the constraint of the covid 19 pandemic situation, the researchers could not run this study ideally. The researchers planed to take data directly from the research field, unfortunately it didn't apply. Teaching learning are established throug online method recently. Mostly, teachers conduct teaching learning by operating virtual applications, such as;*Whats App group (WAG)*, *google classroom*, *email*, *online eductaion services sites* administered by the govenment, and sometimes *zoom meetings* and *google meet*. Accordingly in doing this study, the researchers apply google classroom and *WAG* to connect with intentioned teachers and students for getting the data.

The researchers took participants as research subject randomly, from SMP and SMA students in Kepri and Sumatera Utara province. The researchers, through *Whats Apps*, attempted to reach and contact several English teachers of SMP and SMA, to run this inquiry. In the factual condition, running a reading text through online platform is not easy. Students frequently ignore the teacher's intruction, or do have limitation of data connection and signal.

Eventually, the researchers got more than a hundred students and twelve English teachers as participants, for gaining the data. The researchers used students in order to find out how Jangoi story been practiced in the reading comprehension activity of ELT. The students would be served by *Jangoi* story text, then were expected to respond two sets of questions, that are multiple and essay questions.

Remembering that teaching-learning must be involved two parties, teacher and students, therefore, this study attempted to drill perceptions or point of views upon the teachers. For gaining this data, the researchers used a questionaire.

4. The Phase of Evaluation

In this phase, the researchers intended to see how students responded to the Jangoi story, in the form of reading comprehension activity. Then, to getting know teachers' perceptions upon this narrative reading text, the reseachers distribute a questioner by using google form.

Students' performance upon Jangoi Story

Jangoi story had been given to the students in the form of reading comprehension activity, using google form. There are Jangoi text, a set of multiple choices, and a set of essay questions within the google form.

Multiple choice consistes of ten questions, each question was scored by 1 point, if the student answer all the questions of multiple choice correctly, he will get score 10. And for the essay questions, each question is scored by 2 points. The total pointof both kinds of questions is 20, which means, scored by 100, The researchers analysed students' performance as these following descriptions; SMA students performance, and SMP students' performance.

SMA students' performance

The researcher begun of data analysis of SMA students of *Kepulauan Riau*and *Sumatera Utara, abbreviated by Sumut,(North Sumatera)* province. There were 28 students of Kepri, and only 4 students of Sumut, who participated in this study. For collecting data, the researcher practiced Whats App group to communicate to the teachers, and asked for their permission to take the students to become the research subject. The researchers only shared the link of google form to the teachers, then the researcher instructed and distributed it to the students. The data of *SMA* students had been collected, then analysed by this following table and description;

Table 3. Performance of SMA Students

Score	Kepri (frekuensi)	Sumut (frekuensi)
25	1	
35	2	
50	1	
55	1	
65	2	1
70	1	
75	4	1
80	4	
85	2	1
90	4	1
95	4	
100	2	
Total Studens	28	4

The table showed us, that students who got higher scores, are greater than students who got the lower scores, from both provinces. Further, it was affriemde by the calculation in determining median and mean value. The mean was 76,4062, median was 80, and mode was 75. From these two values, it enabled this study to assume, that SMA students performance upon Jangoi story was good.

SMP Students Performance

After searching and coordinating virtually with several teachers in *Kepri*(Riau Archipelago), and *Sumut*or Sumatera Utara *(North Suamtera*), eventually, the researchers got 46 students from *Medan* city, and *Deli Serdang*, of Sumatera Utara. Then, there were 46 students from *Tanjungbalai Karimun*, *Lingga*, and Tanjungpinang of *Kepri.*All of the students from diverse place are participated in this study*.*

Table 4. Performance of SMP Students

Score	Kepri (frequency)	Sumut (frequency)
5		2
10		2
15	1	
20	1	4
25		2
30	3	2
35	2	1
40	3	1
45	2	1
50	3	1
60	1	2
65	2	1
70	5	2
75	2	3
80	4	5
85	1	8
90	2	6
95	4	1
100	5	2
Total Studens	41	46

From the table above, it was described that students of SMP, from Kepri and also Sumatera Utara (Sumut), that students from both province presented equal performances. Students from Kepri, some got good scores, and others gained low scores. Students from North Sumatera presented the equal scores too.

After that, the researchers conducted a calculation to gain mean, median, and modus. From the calculation, the median was 70, mean was 63,96, and mode was 80. From these there values, it can be viewed that eventhough, the median was 80, and median was 70, but the mean of this students group was low, that is 63,96.

The data were distributed spreadly wide to each different level of students' performance. There were many students who got the low score, meanwhile, the high scores, was obviously captured as well.

Students Performance of Multiple Choice Questions

Students performance towards multiple choice questions, for both school level, SMA and SMP, doesn't describe any specific view. Students were familiar with mutiple choice exercise, in the form of reading comprehension.

Next, the following table described students performances of multiple choice questions, within reading comprehension of Jangoi story.

Table 5. Student Performance in Multiple Choice

Question	SMP	%	SMA	%
1	61	70,11	25	78,12
2	65	74,7	32	100
3	80	91,9	32	100
4	70	80,4	29	90,6
5	65	74,7	19	59,4
6	46	52,9	15	46,9
7	56	64,4	23	71,87
8	37	42,5	17	53,12
9	69	79,3	28	87,5
10	62	71,3	28	87,5

This table captured the total students of SMP and SMA who were able in selecting the corect answer for each question number. The description below explained how question number 1 answered by the students. And this description also practiced to the other question numbers.

For question number 1, from the tabel, showed that SMP students who were to select the correct answer was 61 students, or 70,11% of 87 (total students). Then, SMA students who were able to select the correct answer was 25 students, or 78, 12% of 32 of the total students.

The reseacher also analysed data studnets performance of multiple choiche question based on two separate provinces, *Kepulauan Riau* or *Kepri,* and *Sumatera Utara* or *Sumut.*

From Kepri, the total SMP students who participated in this study was 41, and SMA was 28. While, from Sumut, the total students of SMP who particpated in this study was 46, and SMA was 4. This following table showed the performance of SMP and SMA students of Multiple choice questions based on the province.

Table 6. Student Performance Based on Province

Question/ Total Students	Kepri		Sumut	
	SMP (41)	SMA (28)	SMP (46)	SMA (4)
1	33	26	28	4
2	34	27	31	4
3	40	28	40	4
4	31	25	39	4
5	35	17	30	2
6	22	14	24	1
7	27	19	29	4
8	20	15	17	2
9	32	26	37	2
10	29	24	33	4

The table showed the student performance of multiple choice question, of each question, school level, and province.

For instance, question number one, SMP students in *Kepri*, who selected the corret answer was 33 of 41 total students. And, SMA students who selected the correct answer were 26, of the 28 total students . In *Sumut*, SMP students who selected the correct answer was 28, of 28 total students. Then, for SMA, there was 4 students who selected the correct answer of 4 total students. This such explaination is also applicale to the other question numbers.

Students Performance of Essay Question

Generally, students were not easy answer essay questions. It been seen from the sentence formation that students made. Students mostly, comprehended the text, but to construct a sentence in order to answer question, students still did not perform good sentences in terms of proper English grammmar. For essay question, each question scored with two points for correct answer which refered to the Jangoi text. And scored with one point, for the correct answer but not proper in grammar. Moreover, the answer who did not in line with the text, had not been given any point score.

Students from both school levels, SMP and SMA, were still unable to compose a sentence in English, grammartically. Nevertheless, for essay exercises in a reading comprehension text, the researcher did not focus on correct or incorrect the sentence which are made by the studenst, but how did the students respond and comprehend the given text.

This next table, the researcher attempeted to expose description upon the variaeties of sentences that students made on each essay number.

Table 7
Sentence Variations of Essay Answer Made by the Students

Question/ Sentence Variation	Kepri		Sumut	
	SMP (41)	SMA (28)	SMP (46)	SMA (4)
1	10	6	15	4
2	31	24	45	4
3	34	22	46	4
4	34	6	44	4
5	39	25	44	4

From the table, it was captured that, the essay question number 1, was responded by the SMP students in Kepri, with 10 variations of answers among 41 students. Meanwhile, for *SMA* students, there were 6 sentence variations in answering the question number 1, that is *"What is the characterizations of Commander Kawal?".*

The essay question number 5, from the table, it may been seen that there were many variations of answer questions. For SMP students from Kepri, there were 39 variations among 41 students , and SMA, there were 25 variations among 28 students. Then, students from sumut or north sumatera, there were 44 variations of answer among 46 students. While for SMA students, there were 4 variations among 4 students.

 The question number 5 was *"what was the moral lesson of this folklore(legend)?,* several students responded this question by noting "karma" lesson, while the most of

the students answered with a vow break down and bravery lessons. In fact, from the *Jangoi* text, *karma* term or value was never stated.

From the available data, it may obviously seen that SMP students performed much more variations of sentence in answering essay questions, when it compared to SMA students. The variations were not determined by the English grammar, but it may be claimed that students of SMP through an uneasy way to answer essay question.

Respondents of this research were not limitedbased on one specific tribe origin of the students, but how students in Kepri and the outside of Kepri, were intended to learn English through Malay folklore, originally from Kepri.

After exposing the data collection, it could be explained that Jangoi story was able to be comprehended by the students of *SMP* and *SMA*. It could be seen from the data, that generalyy, studentswere able to respond the essay questions based on the Jangoi text.

Teachers' Perception of Reading Folklore

The researchers took not only students data to theevaluation phase, of this study, they also gained data from the teachers. The teachersfrom Kepri and Outside of Kepri were invited to aspirate their perceptions upon folklore as an English teaching learning materials.

There were twelve teachers were got in this study, ten were from Kepri, and the rest were from north sumatera province. Teachers were served 15 statements in a questioner by applying a google form. The perceptions were gained by arranging ten statements, with four scales of option, *Agree* up to *Disagree*. The linier scales that used were Agree 4, Less Agree 3, Less Disagree 2, and Disagree 1.

Those ten statements were available with answer Agree and Disagree, with four linier scales, for positive statements (statements no 1, 3, 4,5, 6, 7, 8, 9, and 10). While, for negative statements, the scale was *Disagree- Agree* option with four linier scales. The scales were Disagree 4, Less disagree 3, Less Agree 2, and Agree 1. Negative statement only served by statement number 2. The ten statements practiced as follows:

1. *This text is suitable for high school students*
2. *This text is too long for Junior High School students*
3. *Jangoi story is much more suitable for students who are from Kepri*
4. *Jangoi story gives understanding of maritime history in the past.*
5. *Jangoi story introduces some traditional words which are advantageous to enrich students knowledge.*
6. *By reading Jangoi, students are expected to have trustworthy, brave, and patriotic characters*
7. *This folklore should be served in much more interesting approach*
8. *This story inspires students to be proud of their own ancestor history*
9. *Each region is recommended to have it's own folklore for ELT materials, since folklore officially obligatory in the national curriculum (Kurikulum 2013)*
10. *Students will be more interested if this folklore served in the story telling platform*

Next, there were also five statements, were served in the form of *check box* statements, here, teachers could select more than one option by checking the available boxes. The five statements were,

1. *Students will be more encouraged to read a local folklore if the text;*
   - *presents interesting characters*
   - *presents a history or legend*
   - *presents social origin of students environment*

2. *Students who are uneasy to read a folklore text, because:*
   - *they are lack of vocabulary*
   - *they prefer listen to read*
   - *reading is boring*
3. *Before serving a reading text, a folklore, to the students, the teacher needs to;*
   - *give explanation upon the text in the classroom*
   - *introduce local wisdom to the students*
   - *read the text before students do*
4. *In answering essay in reading comprehension, students are expected to;*
   - *answer essay questions by their own words*
   - *consider their grammar sentence*
   - *answer essay questions strict with what text served*
5. *Students are succeed in reading comprehension, if*
   - *students able to rewrite the text*
   - *students able to tell/write language feature elements of the text*
   - *students able to implement lessons from the text to their lives*

Result of Teacher Perception

The findings of teachers' perception on folklore reading has been wraped into two kinds of interpretations, first, for the ten statemnets, with Agree – Disagree linear scales, and then, for five later checkbox statements.

Agree-Disagree statements

As had been exposed previuously, that there were ten statements, which had been responded by twelve teachers. The interpretation captured as follows;

Table 8 Teacher Perception Upon Jangoi

Statement	Calculated Value	Criteria of Interpretation
1	87,5	Agree
2	43,75	less agree
3	93,75	Agree
4	83,33333333	Agree
5	89,58333333	Agree
6	91,66666667	agree
7	87,5	agree
8	95,83333333	agree
9	93,75	agree
10	91,66666667	agree

From the table, it strongly claimed that, dominantly, the teachers pointed a positive position upon Jangoi, or folklore, respectively, to be used in ELT.

Statement number 2, negative statement, showed *less agree* criteria, upon statement "The Jangoi text is too long for Junior high school (SMP) students". It then, can be argued that Jangoi text that proposed and developed by this study, *was still acceptable* for ELT, specifically for SMP students.

Checkbox Statements

This type of questioner is checkbox or checklist statement. This was not to find out the better or the worse condition, moreover more satisfying or less-satisfying. But,

rather to see the majority statements or conditions according to the teachers' point of views.

The researchers served five checkbox statements which had been responded by the twelve English teachers. The result would be described below.

1. For statement *Students will be more encouraged to read a local folklore if the tex,* the teachers viewed the responds by sequence conditions, that are interesting characters of the folklore, presented a history, and lastly, presented social origin of students social life.

2. For statement *Students who are uneasy to read a folklore text, because,* the teachers pointed by a sequence of conditions, that are, firstly, they are lack of vocabulary, reading is boring, and students prefered listen to read.

3. For statement *Before serving a reading text, a folklore, to the students, the teacher needs to;* the teachers as research repondents affirmed their perception by a sequence of conditions, they are; giving an explanation upon the text in the classroom, introducing folklore as a learning text, then finally reading folklore to the students in the classroom.

4. Statement *In answering essay questions in the reading comprehension, students are expected to;* the teachers gave statements in the form of a sequence of conditions, those are; begun with *answering essay questions by their own words; answering essay questions strict with what text served; then considering the English grammar within the sentence.* This, then the researchers confirmed as indicators of the studnets' reading comprehension.

The last statement in the checkbox, *Students are succeed in reading comprehension, if;* the teachers stated that to claim whether the students succeded or not in the reading comprehension exercises, was captured by the three conditions of sequences, those are; *students able to tell/write language feature elements of the text,* secondly, *able to rewrite or retell the folklore,* and lastly *, able to implement the lessons which are from the folklore*

4. Conclusion

This research, after throughing several steps was driven to the conclusion. The aim of this research is to propose and develop the local folklore which was taken from Penyengat Island, Kepri, to be practiced in the Eglish teaching learning classroom. By considering the origin of social culture of the students, the reseachers preliminary assumed that Jangoi story would be effective to be applied for students in Kepri, specifically in Penyengat island. On the other hand, by conducting this research, the researchers was trying to enrich English learning materials of folklore, since folklore was noted officially in the national curriculum of education, Kurikulum 13.

Thus, the researcher formulated conclusion based on the research question which are mentioned previously. Firstly, the researchers conducted three steps to draw in Jangoi into ELT, that are transliteration, translation, and validation oftranslated text. For answering the second point of research question, the conclusion of students' performance upon *Jangoi* text, the researcher concluded that, based on their score achivement, of multiple choiche question, and how students answered the essay questions, it concluded that students were able to comprehend the Jangoi text.The last conclusion of this study is description of the teachers' perception upon Jangoi folklore. From the data, it showed that the teachers opined that Jangoi story can be applied in ELT.

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