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| **RESEARCH ARTICLE**

English Teachers' Perception on the Ethno-pedagogy in EFL Teaching in Papua Context

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| **ABSTRACT**

Adapting teaching to the culture of students is one aspect that teachers need to consider. Integrating culture and cultural values in the learning process can be done with ethno-pedagogy-based learning. Based on this statement, this study aims to analyze lecturers' perceptions of ethno-pedagogy in universities' English language learning. The method used in this study is qualitative with descriptive data analysis. The subjects in this study were English Foreign Language (EFL) lecturers at the Universitas Muhammadiyah Sorong. The research instrument was an interview sheet to determine lecturers' perceptions of ethno-pedagogy. The study results obtained several themes regarding ethno-pedagogy, namely learning based on local wisdom values, learning based on ethnic diversity, and learning that presents enjoyable learning and adjusts to the learning experience, learning readiness, learning habits, or cultural conditions of students.

1. Introduction

The term "Miniature of Indonesia" is often used to refer to Papua. Many tribes live in Papua, from Sabang to Merauke. Therefore, the people of Papua are diverse in various aspects, such as language, culture, customs, and religion. If interpreted correctly, this diversity is an advantage for Papua. The existing diversity must be maintained so that it becomes a characteristic and helps unite the nation. Therefore, an understanding of culture and cultural preservation is needed. One way to create a society with knowledge of culture and an attitude of preserving culture is to create a learning process that integrates culture and its values. However, in reality, the spirit of education does not reflect Papuan culture. Papuan students lose their spirit of knowledge and identity if teachers never stimulate them with knowledge of Papuan culture.

Moreover, teachers in Papua must receive adequate education related to skills related to Papuan culture because most teachers come from outside Papua. Therefore, researchers see that Papuan students will lose their spirit of knowledge and cultural identity. Therefore, culture must always be part of the learning process in elementary school through college. The question now is which culture the teachers should include: local or global culture. It is customary to teach the target culture's language when people learn it to immigrate, settle down, continue their education, or find work. It helps students adjust to the local culture (Bennett et al., 2003; Byram & Fleming, 1998). According to this perspective, "cultural assimilation" of "native" languages cannot occur without target cultural education (Yahya et al., 2017). Another point of view emphasizes appropriate pedagogy related to language teaching utilizing local culture because it is more familiar to students (Canagarajah, 1999; Kachru, 1998; McKay, 2003). Local culture must be incorporated into language instruction to assist language learners in communicating and interacting with others in their local community. Learners will realize the importance of language in promoting their culture when they realize that a new language

can describe their native culture (Kirkpatrick, 2011; McKay, 2003; Rodliyah & Muniroh, 2012). It implies that knowledge of one's culture is just as necessary for communicating effectively with one's people as knowledge of the target culture.

Students in Papua have different characteristics, interests, and needs when learning English. Some of them have different academic talents, too. Researchers also see that Papuan students are unique in that they have their own knowledge traditions. Therefore, learning by integrating culture and cultural values in the ethno-pedagogical-based learning process is possible. In the Indonesian context, many researchers have studied the integration of local culture into learning English. Tyas (2018), in his research "Ethno-Pedagogy Concept of Teaching English in English for Specific Purpose (ESP) class," found that the use of Ethno-Pedagogy concepts in teaching English can encourage an engaging and attractive learning atmosphere. Many studies have been conducted globally and locally regarding integrating local culture into learning. Integrating local culture into learning is a hot issue to research in global and local contexts. Research related to this issue covers more than just the scope of learning English but also learning other disciplines in teaching mathematics, teaching music, and others. Yusniawati & Lestari (2021) emphasize the integration of local culture in English learning materials by adopting or developing English language learning materials based on local culture. It can encourage students to achieve their English competence. In line with the results of a review conducted by Irwan et al. (2020), they reviewed ten articles related to integrating local culture into learning English as a foreign language. The results of the review showed that the ten articles emphasized the use of local literary elements in English materials to be taught, such as folk tales, fairy tales, and others.

In other countries such as Kyrgyzstan, ethno-pedagogical-based learning is also used. It is to the findings of previous research conducted by Hamzaj & Selvi (2020), entitled Investigation of ethnopedagogical factors in Teacher Education: Kyrgyzstan Sample. The study found that teachers and students believe ethno-pedagogy is very important to understand and develop because it provides a concrete understanding of culture and can be applied well in learning. In particular, the analysis of previous studies showed that no research had been conducted to determine how higher education lecturers interpret ethno-pedagogy. Therefore, this study analyzes how EFL lecturers perceive ethno-pedagogy in EFL teaching in higher education in Papua.

2. Literature Review

Ethno-pedagogy encourages a new arena to continue to present local wisdom values in the learning tradition (education system). This spirit also accompanies some of our leading scientists who are discussing such a perspective. It is the great hope of Indonesian scientists to carry and make Ethno-pedagogy a cultural education strategy. The strategic position of Ethno-pedagogy also explains value-based education. When talking about ethno-pedagogy, world scientists will not be spared from the great mind of Russian academic GN Volkov. Why is that? Because Russia's GN Volkov coined and popularized the term "Ethno-pedagogic" in science in 1974. He also thoroughly explains the term and provides a theoretical justification for Ethno-pedagogy as a distinct branch of pedagogy. The terms "Ethno-pedagogic" and "folk pedagogic" are defined and separated by the same scholar. He believed that folk pedagogy is a shared educational experience, which includes relevant ideas, methods, and tools, whereas Ethno-pedagogy is a field of theoretical inquiry. Aesthetic and moral-ethical views are instilled in children as part of their upbringing and upbringing based on the fundamental values of the family, clan, tribe, nation, and ethnic group, according to GN Volkov's Ethno-pedagogic definition. He viewed folk pedagogy as an object of Ethno-pedagogy. Folk pedagogy brings together centuries-old education and everyday culture, as GN Volkov highlights in his research. In this sense, these ideas are connected and directly impact how society educates the young generation. Dunbar-Hall (2009) stated, "The definition of ethno-pedagogy relies on acceptance of the theory of the cultural aesthetics of learning and teaching."

The direction of Ethno-pedagogy can play a role in cultural value-based education for teaching and learning in the context of teaching as a cultural activity and the culture of teaching (Stigler & Hiebert, 2009; Firmansyah dkk., 2021). On the other hand, Ethno-pedagogy can play a role in creating educators who have cultural intelligence in the context of teacher education. (Alwasilah et al., 2022) See Ethno-pedagogy as an educational approach in various fields that prioritizes local wisdom as a source of creativity and empowered abilities for the welfare of society. Based on an analysis of the characteristics of educational culture. According to Tilaar (2007), the view of learning based on local wisdom also explains that local wisdom has pedagogical value in regulating people's behavior, so it is vital to develop competence in knowledge, attitudes, and behavior appropriate to the student's environment. However, Pingge (2017) states that Local wisdom refers to the ongoing development of customs, values, norms, culture, language, beliefs, and daily routines within a society. Ma'mur (2012) believes that local wisdom encompasses all regional characteristics, such as economics, culture, information technology, communication, and the environment. Wardhaugh & Fuller (2021) posit that culture is socially acquired because it is the "knowledge" that a person must possess to complete the tasks of daily living. She proposes a balance between the representation of local, target, and international target cultures, enabling students to understand the similarities between cultures to differentiate between other cultures and theirs. Ahmad & Shah (2014) claim that language materials development should be practical and focus on the learner's culture and context rather than using Western standards.

3. Methodology

This research employs qualitative research. The subjects in research are those who genuinely understand what the research problem is. That is the most fundamental principle in determining subjects. So, the subjects in this study are English teachers, especially lecturers in the English department of Universitas Muhammadiyah Sorong. It is essential to determine the following requirements: The selection of participants for this research is based on two criteria: (a) variation in lecturers' teaching experience, categorized as less than five years and more than five years, which also corresponds to their age, and (b) gender, ensuring proportional representation of both male and female teachers. Concerning teaching experience, four individuals had less than five years of teaching experience, categorizing them as beginner lecturers. In contrast, four individuals had five years or more of teaching experience, classifying them as experienced lecturers. Regarding gender, four participants are male lecturers, and four participants are female lecturers. Observations are made during the research process, events, or activities of the individual or group of research participants. The results of the observations were in the form of an in-depth description of teaching English students from an ethnic-pedagogy perspective. In addition to observation, the researcher uses a straightforward interview process with research subjects (key informants) assigned to the two categories mentioned above. The researchers conducted In-depth interviews with lecturers directly involved in the teaching and learning process. The researchers interviewed the lecturers in depth because they were in direct contact with the realm of teaching English. The researcher interviewed respondents with various questions related to the research focus to obtain adequate data, especially regarding the teachers' perspective on Ethno-pedagogy in ELT teaching in Papua. In analyzing the data, the researcher will use descriptive analysis, which will analyze the data collected through the previously mentioned instruments. Miles and Huberman (2014) assumed that there are some steps in analyzing the data. They are data collection, reduction, display, and conclusion (drawing/verifying).

4. Results and Discussion

The results of the data analysis show that respondents perceive ethno-pedagogy as learning based on local wisdom, culture, ethnic diversity, tribes, and customs. However, most emphasize two essential elements: cultural and teaching and pedagogical. When respondents talk about ethno-pedagogy from their perspective as EFL teachers, the things that emerge from the data include the concept of ethno-pedagogy as learning based on local culture and ethno-pedagogy that refers to learning experiences and teaching systems that must be adjusted to the cultural conditions of learners. Below is a complete explanation of these two themes.

Extract 1:

"Menurut saya etnopedagogi adalah konsep yang luas, yang menunjukkan dasar bersama dari sekelompok orang; ia tidak hanya mencakup nilai-nilai pengajaran tetapi juga nilai-nilai budaya. Materi pengajaran dapat berupa budaya dari suatu komunitas bangunan. segala aspek yang mencakup kebudayaan atau kepercayaan suatu komunitas, atau sikap dan sudut pandang dalam mengevaluasi suatu isu, maksud saya bagaimana mereka memandang suatu isu, melihat apakah itu benar atau salah, rasional atau irasional." (Interview with respondent; I think ethnopedagogy is a broad concept, which shows the common ground of a group of people; it includes not only teaching values but also cultural values. The teaching material can be the culture of a community building. all aspects that include the culture or beliefs of a community, or attitudes and perspectives in evaluating an issue, I mean how they view an issue, see whether it is right or wrong, rational or irrational)

Ekstrak 2:

"Saya pikir Etno-pedagogi adalah sebuah konsep yang mencakup dua hal yang mendasar yaitu konsep budaya dan konsep pengajaran. Ketika mendengar kata budaya, saya memikirkan semua unsur yang berhubungan dengan kehidupan materi dan spiritual seseorang, sebuah komunitas atau sebuah sosial Masyarakat-semua nilai-nilai materi, spiritual kepercayaan dan perilaku Ketika kata budaya muncul di benak saya, yang saya pikirkan adalah semua elemen yang terkait dengan kehidupan material dan kehidupan spiritual seseorang, komunitas, masyarakat – yang saya maksud adalah semua nilai material, nilai spiritual, keyakinan, dan perilaku yang dapat diamati; itu mencakup banyak elemen. Sementara pedagogi mengacu pada bagaimana seorang guru dalam proses pembelajaran dapat menciptakan suasana belajar yang efektif bagi siswa, dengan tidak lupa meninjau aspek-aspek tertentu, misalnya latar belakang siswa seperti kebiasaan atau budaya mereka". (Interview with respondent: I think Ethno-pedagogy is a concept that includes two basic things, namely the concept of culture and the concept of teaching. When I hear the word culture, I think of all the elements related to the material and spiritual life of a person, a community or a social society-all the material values, spiritual beliefs and behaviors. When the word culture comes to my mind, I think of all the elements related to the material and spiritual life of a person, a community, a society - I mean all the material values, spiritual values, beliefs and behaviors that can be observed; it includes many elements. While pedagogy refers to how a teacher in the learning process can create an effective learning atmosphere for students, without forgetting to review certain aspects, such as the background of students such as their habits or culture)

Ekstrak 3:

"Ketika memikirkan kata ethnopedagogy, saya berfikir ada dua hal penting yakni, ethno itu mencakup budaya sementara pedagogy itu mencara seni mengajar. jadi bisa dikatakan bahwa ethno-pedagogy itu penggabungabunga dua unsur budaya dan pengajaran dalam artian cara yang diterapkan guru untuk menyampaikan bahan ajar atau menyediakan pengalaman belajar dalam bentuk bermain, tetapi dalam arti yang lebih luas termasuk strategi dan cara-cara yang lazim dipakai oleh guru, misalnya bagaimana cara mengerahkan keterlibatan siswa dengan lingkungan, kebiasaan atau budaya disekitarnya. Hal-hal semacam itu mencakup cara hidup, perilaku, cara berpikir, ataupun tradisi belajar. katakanlah, tradisi orang -orang di Papua. Selain perilaku dan cara hidup, menurut saya budaya juga mencakup bahasa, tradisi, dan banyak aspek kehidupan lainnya, mulai dari kostum, sarana transportasi, tata krama di meja makan, makanan, atau tradisi, serta adat istiadat dan kebiasaan." (Interview with respondent: When I think of the word ethnopedagogy, I think there are two important things, namely, ethno includes culture while pedagogy is the art of teaching. So it can be said that ethno-pedagogy is a combination of two elements of culture and teaching in the sense of the way teachers apply to deliver teaching materials or provide learning experiences in the form of play, but in a broader sense including strategies and methods commonly used by teachers, for example how to mobilize student involvement with the environment, habits or culture around them. Such things include ways of life, behavior, ways of thinking, or learning traditions. say, the traditions of the people in Papua. In addition to behavior and ways of life, I think culture also includes language, traditions, and many other aspects of life, ranging from costumes, means of transportation, table manners, food, or traditions, as well as customs and habits).

As shown above, participants mentioned various perceptions of ethno-pedagogy, which includes two critical elements: culture and pedagogy. Ethno-pedagogy is a concept of culture-based learning, which can be used as a source, media, or basis for teaching. Ethno-pedagogy is an academic discipline that examines education through the lens of particular ethnic nuances and distinctive traits that represent its adherents (Sugara & Sugito, 2022). In addition, Mukhibat (2015), an ethno-pedagogy, is related to multicultural education and argues that enhancing local wisdom and diversity possessed by ethnic commodities is very important for shaping lifestyles, social experiences, individual identities, and groups. Multicultural education empowers innovation through local wisdom. According to Rahmawati et al. (2020), ethno-pedagogy can help students understand the nation's cultural values.

Respondents described ethno-pedagogy as a multifaceted concept. First, they all said ethno-pedagogy includes two essential components: culture and pedagogy or teaching. Beliefs, norms, values, traditions, customs and habits, communication, and language are part of the culture described. The pedagogical or teaching aspect includes the art of teaching, such as the learning process, media, materials, learning strategies, and teacher creativity. A prioritized learning process means that students are actively involved in the learning process and gain something meaningful from the experience. After that, due to previous learning experiences, students find that learning activities have practical value, especially sociocultural factors that have been rooted. The influence of local cultural values does not affect the performance of the learning process. It is the problem that respondents mean by the idea of ethno-pedagogy. The essence of ethnopedagogy is that cultural differences among communities (students) require different teaching.

Ethnic pedagogy includes the integration of local culture into learning and the teacher's approach to delivering material or providing meaningful learning experiences for students. In a broader sense, ethno-pedagogy also includes the teacher's general approach, such as encouraging student engagement with the surrounding environment. Ethno-pedagogy is a learning process, and the education system must adapt to local culture. In other words, teaching must be adapted to the cultural conditions of students. Past experiences, learning readiness, and other factors related to a particular culture or habits can affect a person's learning ability. Therefore, learning must adapt to the student's culture. Singh & Espinoza-Herold (2014) stated that "one size fits all" does not apply in education, especially for children from indigenous communities. In considering Culture-Based Education, attention should be paid to the "culture difference theory," which states that one source of learning difficulties for culturally diverse students is a cultural incompatibility between the student's home culture and the school culture (Demmert & Towner, 2003). Therefore, local culture-based education needs to be considered in learning.

5. Conclusion

This study analyzes lecturers' perceptions of ethno-pedagogy in English language learning at universities. The findings of the study revealed that there are two important aspects of ethno-pedagogy, namely culture and teaching. Both aspects are directed at students. These aspects include local culture-based learning approaches, ethnic diversity-based learning, and learning that presents enjoyable learning and adapts to students' learning experiences, learning readiness, learning habits, or cultural conditions. Therefore, the ethno-pedagogy approach can provide students with the opportunity to demonstrate their understanding of achievements or the meanings they create in local culture-based learning that cannot be separated from the culture in the surrounding community.

This study has several limitations. First, the sample is limited to EFL lecturers from one university in Sorong, which does not represent all EFL teachers in Papua Barat Daya. This may affect the views and experiences of those who did not participate in this

study. In addition, data collection using only one research instrument, namely interviews, has not explored the experiences and perspectives of the respondents. Future research should include more EFL lecturers from various universities to obtain more varied data. In addition, additional methodologies are needed, such as collecting qualitative data from various sources such as classroom observations, surveys, and in-depth interviews so that they can further validate the findings.

Conflicts of Interest: The authors declare no conflict of interest.

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