

INTEGRATING TORAJA CULTURAL VALUES INTO ENGLISH LANGUAGE TEACHING: A COMPREHENSIVE ANALYSIS

Matius Tandikombong¹, Susana Rante Kinda², Viktor Siumarlata³

^{1,2,3}English Language Education Program, Graduate Program, Christian University of Indonesia Toraja, Indonesia
matius@ukitoraja.ac.id

Received: October 09, 2023

Revised: November 25, 2023

Accepted: January 19, 2024

ABSTRACT

The objective of this study was to find out the cultural values were implemented by teachers in learning English. This study implemented descriptive qualitative study. Data were collected through observation, recording, and interviews with four English teachers. The subjects of this study were chosen by using purposive sampling. And using Miles and Huberman's theory to analyze the data. The results of the study show that there were several Toraja cultural values in learning English activity, namely: a) the values of kapatongan (religiousness), b) the values of kasiuluran (Family), c) the values of tengko situru' (togetherness), d) the values of kabassaran (work hard), e) the values of longko'siri' (tolerance/shame/authority), f) the value of ma'parapa' (love peace), g) the value of sikamali' (affection), h) the value of mabalele (friendly/communicative), i) the value of umpangke' tomendadianna (respect for parents). Based on the results above, the writer concluded that in learning English process at SMK 1 Toraja Utara, the teacher presented the English material by incorporating cultural values of Toraja.

Keywords: *Cultural, Value, Toraja, English Language, teaching.*

INTRODUCTION

Education is a process to improve, enhance, and change a person's knowledge, skills, attitudes, and behavior. Education is believed to have the durability and strong impact to influence and change humans towards a better direction because education is a conscious and planned effort to develop the potential possessed by everyone. Education can be defined as the practices implemented by schools and teachers to influence students' learning and development, even the moral and character development of children and young people. However, the moral and character development of children and young people is not just obtained from attending school but also from the family and environment (Sudartini 2012).

English as an international language plays a very important role. In almost every area of life in the world. Using English as a source or medium of communication such as in education, politics, business, society, and culture. In the

learning process, value education cannot be separated from character education. Where value is something that is considered true and good while character is a form of value through one's attitude and behavior. Character education is education that shapes the personality of character development, the results of which are seen in real actions that are polite, honest, responsible, respectful of others and hard work.

Besides that, when it comes to character building, cultural values also become one of the aspects of character building. Therefore, there is no single field that cannot be integrated with cultural values, including in the process of learning English. This is due to the fact that all developed knowledge emerges from philosophy, which is full of values because it is digested through a pure thought process to find the truth of everything. These true values are the main basis for the personal and social formation of human personality. Cultural values cannot be replaced by other cultural values in a short time. Cultural values are the basis of culture and if values change then culture will also change because culture is a necessity and becomes a factor in determining attitudes and behavior in life to socialize (Darimis 2014).

One of the main purposes of education is to shape one's character. Not for the benefit of any party. Therefore, there is no reason for teachers or English to apply cultural values in the learning process. The urgency is quite high, according to one of the pillars of the teaching development philosophy, in addition to character building, there is the academic curriculum of core subjects and the hidden curriculum (one of which is exemplary teachers). So when an English teacher enters the learning process, they have a hidden curriculum that is reflected in their language, attitude and behavior in the form of cultural values that can be an alternative to literacy learning.

In general, cultural values in the learning process at school are related to increasing students' interest in learning, students learn together in class and outside the classroom, students want to work together, and students have an attitude of Religion, Honesty, Tolerance, Punctuality, Discipline, Compassion, Creative, Independent, Curiosity, Respect for Achievement, Friendly / Communicative, Environmental Care and Sense of Responsibility (Thooyibah, Hartono, and Bharati

2019). In this regard, the cultural values mentioned above are inseparable from the local culture where we are, local culture is often referred to as local wisdom. When associated with character education, local wisdom, and cultural values are considered the most influential in the formation of student character.

Based on the description above, the studyer wants to know what cultural values are implemented by teachers in English language learning. therefore, the studyer brings into the study the analysis of Toraja cultural values in English language learning at SMK 1 Toraja Utara.

MATERIALS AND METHOD

A. Materials

a. Cultural Value

Culture can be defined as the order adopted by a group of people in terms of worldview, beliefs, customs, and political institutions that are passed down and maintained from generation to generation. besides that culture is the system of learning language, which contains information and values. In addition, culture can produce perceptions, thoughts, ideas, or norms for society. According to (Stern:1992), "One of the most important goals of cultural learning is to enable learners to understand the perspective of native speakers" (Ghorbani Shemshadsara 2012).

According (Steeman in Adisusilo, 2013: 56) value is something that gives life meaning, a point of reference, a point of departure and meaning. Values are maintained and can be implemented to color and animate human behavior. There is a very close relationship between values and ethics, because values are more than just beliefs, they always involve the way we think and act (Firdaus 2022). Meanwhile, according to (Linda and Richard Eyre, in Adisusilo, 2013:57) values are behaviors and attitudes that determine who we are, how we live and how we treat others are the norm. Of course, good values can make people better, live better, and treat others better.

Cultural values are ways of life and behavior that are considered good and valuable by society because cultural values regulate, limit, and characterize a society and its culture. According to (F.R. Siregar, 2017), cultural values can be interpreted as efforts made by a leader or even a community or an institution from

education in developing values that exist in every human being and society so that changes are achieved properly. Education and culture have a close relationship. The cultural model of a society determines the model of education. For example, if a society has a spiritual-cultural model, then its education model also emphasizes morality and the spiritual values of life. A society without culture cannot have a particular educational organization. Therefore, the cultural model of society, region, or country greatly influences the education model.

Toraja is one of the Indonesian ethnic groups that inhabit the northern part of South Sulawesi in the Toraja Land and North Toraja regions. Until now, the Toraja people still maintain the cultural traditions of their ancestors in social life. The institutions of the Toraja people are always related to Aluk. Aluk is a belief in an existence that seeks to understand the world in a mystical-transcendent way and establishes an autological foundation for that reality, while adat and culture are concrete manifestations of transcendental principles. The Toraja people are famous for their culture which has been passed down from generation to generation, such as funeral ceremonies, Tongkon traditional houses, and various wooden carvings which are the hallmark of the community's social class (Hasbi et al. 2019).

Local wisdom that is still strong makes the Toraja tribe unique. The undeniable mysterious nuance is one of Toraja's tourist attractions. In addition, there are historical sites such as stone tombs, hundreds of years old traditional houses, and megalithic archaeological objects such as the Simbuang stone, which are still preserved and cared for in the Toraja tradition. The Toraja people live their daily lives based on their cultural values, These values are rooted in the life of the Toraja people, cultural roots that bring a friendly smile to everyone, a form of sincerity that is far from the limits of urban-style values. The slogans of Sipamisa', Sang Torayan, Solata, etc. have become a link between the Toraja people at home and abroad.

b. English Languages Teaching

Language is a means of communication between members of society expressing knowledge, thoughts and feelings. The form of communication consists of understanding and expressing meaning both orally and in writing. With the help of language as a means of communication, especially through English as a world language, science, technology and culture can be developed. In the context of

education, language functions as a communication tool to receive, store and share information.

According to (Muhammad Ali 1992), Teaching is a conscious effort to enable students to make the learning process take place in accordance with predetermined goals (Ramdhani 2022). Teaching is about transferring knowledge of British English from someone who has competence and creativity in teaching. The success of teaching depends on the teacher's competence in transferring the prepared learning materials into meaningful learning for students. Therefore, language and language and culture materials should be integrated in the learning process to enhance students' linguistic proficiency as well as communicative competence through culture. According to (Harmer 2005: 57) describe that teaching means to give (someone knowledge) or to instruct or train (someone). It is undertaking certain ethical tasks or activities the intention of which is to include learning (Emiliasari 2019).

English learning activities include: 1) Developing talent communicating orally and in writing. These skills include listening, speaking, reading, and writing; 2) Raising awareness of The essence and importance of English as a foreign language to be the main medium of study; 3) also the development of an understanding of the relationship between language and culture. Study; 3) also the development of an understanding of the relationship between language and culture broadening cultural horizons. Through these three activities, students are expected to develop a multicultural vision and the ability to participate in cultural diversity, as well as national and international.

Historically, the languages known to mankind are of two types: the mother languages (first). and foreign languages (second). About the second language, Nunan (2005:9) says

"The ability to use another language ("how to know") will automatically develop if the student need to focus on meaning when using language to communicate". One of them is in Indonesia The second (foreign) language is English which has a strategic function as a means of Communicating and facilitating access to various information related to science, technology, social, arts, and culture.

In terms of the application of cultural values in English language learning, at least can be done through two things, namely: a) Exemplary teachers practicing

cultural values, such as being friendly, speaking politely, entering and exiting the classroom on time, and entering and exiting the classroom on time. values, such as being friendly, speaking politely, entering and leaving class on time, discipline, respect for diversity, do not consider mistakes as offenses, treating students like their own children, teaching with compassion, and others; a) Every time presenting the material, the teacher tries to present the material in a way that is, b) Every presentation of material tries to be associated with local cultural values. For example, drama material presents local stories (Tulang didi', Lakipadada, Landorundun, etc. For storytelling materials, present local folktales (La dana sola Tedongna, Tedong na kadoaya, etc.). Then, discuss the moral message or cultural values contained in the story.

B. Method

This study is descriptive qualitative methods to find out the analysis cultural values implemented in English language learning. Based on the opinion of (Mukhtar 2013), the descriptive qualitative study method is a method that writers implemented to find information or explore theories about a specific time, this study method is implemented to collect and describe scientific information (Sasmita, Hardiah, and Elfrida 2018). The working stages of this method are to analyze and describe how English language teaching relates to cultural learning and also the integration of Toraja cultural values into English language learning at SMK 1 Toraja Utara.

The participant of this study are the four English teachers at SMK 1 Toraja Utara. to determine the participant of this study, the writer implemented purposive sampling. According to (Dana P. Turner 2020 in (Ksanjaya and Rahayu 2022)). Purposive sampling implemented when a writer wants to target an individual with characteristics of interest in a study. Data collection was carried out by interviewing four informants through face-to-face meetings. Of the four teachers, two of them teach local language subjects (Toraja) and really understand Toraja cultural values and the other two are guidance and counseling teachers and heads of language laboratories.

In collecting data, studyers implemented observation, recording, and semi-structured interviews by preparing questions that studyers would ask respondents according to the study topic. during the interview the studyer implemented a cell

phone to record the conversation between the writer and the respondent, then the records obtained would be analyzed by transcribing the data and grouping them according to the desired data. To analyze the data studyer using the theory of (Matthew B. Miles and A. Michael Huberman 2014). Data from study results will be managed, organized, and summarized. In addition, the studyer will classify and select which data has similarities with the studyer's objectives (Yunita 2022).

DISCUSSION

Learning English at SMK 1 Toraja Utara, Toraja Utara Regency is very closely related to the cultural values of Toraja people's lives, namely;

1. Kapatonganan (Religious)
 - a. Believe in almighty God

Learning English as an international language that contains a culture that is different from Indonesian, is one of the reasons learning English plays an important role in its implementation in accordance with national education goals. This seems to be a clear basic goal of learning that the state and government are aware of the importance of moral values such as strengthening the religious values of students in everyday life to create a generation that is smart and intelligent and has high moral integrity to face the challenges of globalization. Culture-based English learning is carried out so that students have an intelligent and responsible way of thinking. Responsibility both horizontally as a social being and in a perpendicular relationship with the Creator (Patiung 2017).

As a result of the discussion above, culture-based learning of the value of kapatonganan (religiousness) is seen through learning in the classroom and outside the classroom through the integration of learning English. In the learning process before starting to study the teacher first greets and then directs students to pray. As the Toraja people in their daily lives before carrying out activities both personally or involving many people, they believe that by praying and believing in God before doing something, everything will go well according to what we want. when teaching the teacher also always puts pressure on students to always be honest, use good language and expresses gratitude if they get kindness or get help from others, both material and moral, using the words please or tabe' if they need help, say sorry if they make a mistake. In addition, in ending the lesson, the teacher directs students

to pray together and greetings with the hope that what has been taught by the teacher can be well understood by students.

b. Be fair and do not discriminate

Observing the educational goals of the national education system shows that the state and government are aware of the importance of moral values such as strengthening the religious values of students in everyday life to create an intelligent and tolerant generation. In Indonesian schools, this means creating good citizens, respecting differences, and using good and correct language in communicating moral values related to goodness and nobility so that the principles of education in the national education system are organized democratically and fairly and not discriminatory. Affirming human rights, religious values, cultural values, and national pluralism, so that no Indonesian citizens are neglected by their education (Thoyyibah et al. 2019).

As a result of the discussion above, In the process of learning English, the teacher responds well to all students without discriminating against religion, ethnicity, and race. because basically, students come to school to get the same learning and treatment from the teacher besides that for teachers the comfort of student learning is the most important thing so that students can receive learning well.

2. kasiuluran (Family)

a. Respect each other

By studying inside and outside the classroom, especially learning English based on culture, English teachers always emphasize students to maintain togetherness and kinship. As in the Instructions for Implementation of Character Education at the Center for Study and Development for Teaching and Curriculum of the Ministry of Education (2011), it is stated that the value of cultural character in schools includes having a caring attitude towards others friendly/communicative which means being friendly with everyone

The application of the values of kasiuluran (family) in the life of the Toraja people which are formed in the attitude of daily behavior can create harmony in family and community life. the value of kasiluran (family) of the Toraja people is known by the motto of “Misa' kada sipotuo, pantan kada dipomate” that’s means in one word we are firm/strong, in different words we are broken. This message

emphasizes maintaining good relations between families, not because of previous property problems, however, how do we always base family relationships as a whole to create a harmonious family.

Based on the discussion above, it can be said In the learning process, the teacher always instills the social values of Toraja people's life in the learning process. besides that the teacher also provides direction, and motivation to students to help each other and work together if there are students who have difficulty understanding learning. In addition, the teacher does not provide communication boundaries for students to ask questions both inside and outside the classroom.

b. Equal rights

Learning English which is a foreign language is often considered difficult by students, starting from the different pronunciation and writing. this requires good cooperation between teachers and students. According to PP 16 paragraph (1) Number 28 of 1990, it is emphasized that every student without exception has the right to obtain proper rights during their education period, such as equal treatment, religious education, completion of their studies, Assessment of learning outcomes, completing educational programs early, changing schools, receiving study support, scholarships or other need-based assistance and accessing special services for persons with disabilities (Mulia n.d.). In the cultural aspect of Toraja, rights are clearly visible in the Toraja family, such as in the distribution of inheritance, rights in leadership in society, and in joint events, women and men have the same rights without discrimination.

As result of the discussion above, In the learning process, students are entitled to the same material and treatment. ask if something is not understood, give opinions, participate in school activities, and use school facilities for learning such as using labs, libraries, sports equipment and other facilities provided by the school.

3. Tengko Situru' (Togetherness)

The value of togetherness that is created in the learning process through the formation of groups, students work together on assignments through discussions, by forming study groups consisting of four to five people, this is so that students can learn together in collaboration in exchanging ideas. they respond to other group work if asked by the teacher. As stated in Winkel (1996), cooperation can increase student motivation through collaboration with classmates. At the same time, the

need to accept and be accepted by others is fulfilled (Indiyani and Listiara 2006). The value of Tengko Situru (Togetherness) in Toraja life is clearly seen when there are residents collecting wood to build houses, the community gathers voluntarily to help each other in the work. This reflects the Toraja people. Appreciation of togetherness in social life is fostered and fostered voluntarily and wholeheartedly in accordance with a willingness to sacrifice and help.

Based on the discussion above, in completing assignments together the teacher directs students well by forming group discussions, presentations, and enrichment materials. This is intended so that students can exchange ideas, be familiar with each other and be more active in learning.

4. Kabassaran (Hard work)

One of the pillars of the National Education System in character education is a national character which is embodied in a strong sense of nationality in a cultural context that is implemented in the school environment, especially in learning English. Through this character education, the personal development of students becomes a whole person, internalizes kindness, and is implemented to manifest it in everyday life. Related to the culture of the Toraja people, the value of Kabassaran (hard work) is highly valued in their lives. In the rural environment, the community is very enthusiastic in their daily lives as farmers, while the Toraja people who work in urban areas always work hard because there are demands indirectly with Toraja cultures such as events like Rambu solo and Rambu Tuka'.

As a result of the discussion above, in learning English, the efforts made by the teacher when students have difficulty understanding learning are to create a pleasant classroom atmosphere, explain the material in easy-to-understand language, and invite students to be active in collaborating. Students carry out activities repeatedly both individually and in groups to get maximum results, they don't give up and overcome the problems and difficulties they face.

5. Longko' and siri' (tolerant/shame/authority)

As part of the teaching and learning process, the teacher always emphasizes correct behavior toward students, being patient, open, and enthusiastic in teaching because the right attitudes and actions bring goodness to themselves and those around them. The value of siri'/longko' (Shame/Tolerance/ Authority) is always the basis for action so that attitudes and behavior are always well maintained. For

example, in learning the teacher says "You are not allowed to cheat on exams." From this sentence, it means that it is not good to take or imitate other people's things and that we should be ashamed when we do bad things. Related to the cultural values of the Toraja people, one of the Toraja cultural values that are upheld is the value of Longko' or Siri' where we must always be honest to be trustworthy people both in words and deeds. and words with work never lie with permissible actions or attitudes and never neglect the duties assigned.

As a result of the discussion above, In building a harmonious relationship with students both inside and outside the classroom, Maintain attitude, teacher is always patient and open to students, passionate about teaching, and appreciates student learning efforts besides that the teacher also establishes good communication with parents and guardians of students.

6. Ma'parapa' (Love of Peace)

The value of ma'parapa' (love of peace) is reflected in classroom learning. the teacher always creates a different room atmosphere, often interacts with provoking student ideas, utilizes technology in adding material, has a humorous nature, and gives equal attention to all students. Likewise, instilling a caring attitude, the teacher always directs students to look after each other and work together, sit together to solve problems, for example when there are friends who need help having difficulty understanding learning or there are students who experience grief, other students will sympathize and provide assistance if needed so that good is created. relationship and sensitivity to moral values to be applied in schools. In the life of the Toraja people, the value of ma'parapa' (love of peace) is seen in rambu tuka' events such as thanksgiving and weddings and Rambu solo' funeral ceremonies. In the event of rambu tuka' the people who come are called to rampo while in the event rambu solo' it is called Tongkon which means to come and sit together to feel what our relatives feel.

Based on the discussion above, the value of ma'parapa' is very important for students where when a student needs help, be it joy or sorrow, the teacher and other students will come and sit together to provide support.

7. Sikamali' (Gratitude)

Applying the principles of character building through cultural values to students, teachers must understand their role in developing cultural values in all

functions and learning processes both inside and outside the classroom. Likewise, the situation and conditions of schools that uphold brotherhood create harmonious relationships and good cooperation between teachers and students so that the learning process can run well. The value of *sikamali'* (affection) in the Toraja people is part of the message of parents to their children and grandchildren that they should always live in a good way and establish good relationships and cooperation wherever they are.

Base on the discussion above, with a good relationship, the teacher always advises students to always maintain good relationships or collaboration with anyone. with good cooperation in the learning process, the teacher will get to know the character of the students better. That way the teacher can incorporate it into the learning model so that students feel comfortable and can receive learning well.

8. Siangkaran (Help)

Instilling character values in students is not an easy thing for teachers. Likewise in providing learning, when students experience difficulties, an attitude of helping and helping each other is very necessary. for the Toraja people, the cultural value of Siangkaran is the life attitude of the Toraja people who respect each other and respect each other. as in the solo signs event, when a relative is having difficulties, the family members will help each other solve the problem.

Based on the discussion above, When student grades do not meet the standards so the teacher will give remedial, material enrichment, and additional assignments. Besides that, the teacher also continues to provide motivation for students to continue learning.

9. Mabalele (Friendly/Communicative)

By studying in class, especially learning English where speaking skills are highly expected, English teachers always pressure their students to maintain familiarity and friendliness through language. Where if someone has the ability to speak well and politely then people who hear will understand and feel happy. in the life of the people of North Toraja, it is formed in their daily behavior, even in educational situations, one of which is the value of friendly/communicative character education, namely actions that show a sense of joy in talking, getting along, and working with other people.

Based on the discussion above, A teacher who has good communication skills in the classroom will make students feel comfortable and interested in participating in learning. In addition, students will also easily understand the material being taught.

10. Nilai Umpangke' Tomendadianna (Respecting for Parents)

The cultural value of baitgke' tomendadianna (respect for parents) is one of the implementations of character-based education as an embodiment of love for the motherland, namely through thoughts, behaviors, and actions that show great loyalty, concern, and fear of the language. for the nation's physical, social, cultural, economic, and political environment. Teachers always teach and advise students to always be respectful to parents and obedient to teachers. speak politely, and honestly, and respect other people because thanks to the prayers of parents and teachers' guidance they can exist until now.

A good character knows good things, wants good things, and does well. developing good thinking habits is necessary to direct life and moral habits are how students are attracted to the social environment including the environment and family. Children are expected to respect the family environment (parents). To cultivate children's habits of thinking and acting in family relationships it is a custom of the Toraja people that a child who can respect will be filial, and grateful for the blessings he received through speech Kurre sumanga' (thank you), but the word Kurre sumanga' has a long meaning in Toraja society.

Based on the discussion above, Teachers always teach and advise students to always be respectful to parents and obedient to teachers. speak politely, and honestly, and respect other people because thanks to the prayers of parents and teachers' guidance they can exist until now.

RESULTS

Based on the discussion of the results of the study that has been done, the writer concludes that through Toraja cultural values that are implemented by teachers in learning English at SMK 1 Toraja Utara, namely the value of kapatonganan (religiousness), the value of kasiuluran (family), the value of Tengko situru' (togetherness), the value of kabassaran (hard work), the value of longko'/siri' (tolerant/shame/authority), the value of ma'parapa' (love of peace), the value of sikamali' (gratitude), the value of siangkaran (help), the values of mabalele

(friendly/communicative) and the values of umpangke' tomendadianna (respect for parents) are very important in supporting students' educational character.

Incorporating cultural values in the learning process really helps to learn well. Where learning based on cultural values can encourage students' enthusiasm for learning, mutual respect, tolerance, and cooperation. the formation of student character through cultural values is not only useful for oneself but also useful for society, homeland, and nation. English as an international communication medium can be a direct source in promoting the nation's image on a global scale and in creating students who are competent in the language without forgetting national identity.

CONCLUSION

The results of the study after analyzing the data , the writers found out there were nine Toraja cultural values that are implemented by teachers in learning English at SMK 1 Toraja Utara, they are the value of kapatonganan (religiousness), the value of kasiuluran (family), the value of Tengko situru' (togetherness), the value of kabassaran (hard work), the value of longko'/siri' (tolerant/shame/authority), the value of ma'parapa' (love of peace), the value of sikamali' (gratitude), the value of siangkaran (help), the values of mabalele (friendly/communicative) and the values of umpangke' tomendadianna (respect for parents) are very important in supporting students' educational character.

The conclusion section should be as concise as possible but representing the contents.

REFERENCES

- Darimis, Darimis. 2014. "Revitalisation of moral values in minangkabau culture: perspective model of reality counseling." *International Conference on Languages and Arts* 0(0):88–93.
- Emiliasari, Raynesa Noor. 2019. "Pentingnya Penerapan Nilai-Nilai Budaya Dalam Pembelajaran Bahasa Inggris." *Prosiding Seminar Nasional Pendidikan* 1:998–1008.
- Firdaus, Arief. 2022. "Implementation Of Public Moral Values Based On Pancasila As The Strenght Of The Nation Rising From The Covid-19 Pandemic Period." *Journal of Social Science (JoSS)* 1(1):1–10. doi: 10.57185/joss.v1i1.2.

- Ghorbani Shemshadsara, Zahra. 2012. "Developing Cultural Awareness in Foreign Language Teaching." *English Language Teaching* 5(3):p95. doi: 10.5539/elt.v5n3p95.
- Hasbi, D. A. T. Pulubuhu, M. Arsyad, and O. P. Liu. 2019. "Transformation of Traditional Ceremony as Rational Choice: A Case Study of Toraja Society in Indonesia." *IOP Conference Series: Earth and Environmental Science* 235:012036. doi: 10.1088/1755-1315/235/1/012036.
- Indiyani, Novita Eka, and Anita Listiara. 2006. "Efektivitas Metode Pembelajaran Gotong Royong (Cooperative Learning) Untuk Menurunkan Kecemasan Siswa Dalam Menghadapi Pelajaran Matematika." (1).
- Ksanjaya, Reynaldi, and Ega Trisna Rahayu. 2022. "Motivasi Siswa Dalam Kegiatan Ekstrakurikuler Futsal Di SMA Negeri 1 Blanakan." *Jurnal Pendidikan Dan Konseling (JPDK)* 4(5):6094–99. doi: 10.31004/jpdk.v4i5.7660.
- Mulia. n.d. "Hak Siswa Berdasarkan PP Nomor 28 Tahun 1990." Retrieved February 18, 2023 (<https://www.kompas.com/skola/read/2022/06/07/090000369/hak-siswa-berdasarkan-pp-nomor-28-tahun-1990>).
- Patiung, Dahlia. 2017. "Budaya toraja dalam pembelajaran bahasa indonesia." *Idaarah: Jurnal Manajemen Pendidikan* 1(1). doi: 10.24252/idaarah.v1i1.4132.
- Ramdhani, Ani. 2022. "7 Pengertian Mengajar Menurut Para Ahli, Jenis Teknik, Dan Contohnya." *Pinhome*. Retrieved November 14, 2022 (<https://www.pinhome.id/blog/pengertian-mengajar/>).
- Sasmita, Raty, Mei Hardiah, and Elfrida. 2018. "An analysis of deixis and its reference used by main character in 'a thousand words' movie script by Steve Koren." *Journal of English Education and Teaching* 2(1):68–75. doi: 10.33369/jeet.2.1.68-75.
- Sudartini, Siti. 2012. "Inserting local culture in english language teaching to promote character education." *Jurnal Pendidikan Karakter* 3(1). doi: 10.21831/jpk.v0i1.1451.
- Thoyyibah, Naelatut, Rudi Hartono, and Dwi Anggani L. Bharati. 2019. "The Implementation of Character Education in the English Teaching Learning Using 2013 Curriculum." *English Education Journal* 9(2):254–66. doi: 10.15294/eej.v9i2.30058.

Available online:

<https://journal.unismuh.ac.id/index.php/exposure>

Exposure Journal 69

Exposure: Jurnal Pendidikan Bahasa Inggris

Yunita, Raniya Insra. 2022. "Indonesian-English Translation Methods Used By The Higher Translation Achievers Of English Education Department Of Unisma." *Jurnal Penelitian, Pendidikan, Dan Pembelajaran* 17(24).

How to find the Article to Cite (APA style):

https://scholar.google.com/citations?hl=en&user=J7RwxgAAAAJ&view_op=list_works&sortby=pubdate