Cultural Literacy in Academic-Related Documents of English Subject in Junior High School

Sadar Budaya di Dokumen Akademik Pelajaran Bahasa Inggris di Sekolah Menengah Pertama

Resti Amalia[1*] and M. Aries Taufiq[2]
[12]University of Bangka Belitung
*Email: resti@ubb.ac.id

Abstract

This study investigated cultural literacy in academic-related documents of English subject in Junior high school. This study used content analysis. The data was words, phrases, clauses, sentences, and the pharaprashing of them taken from Junior High School. The finding showed that all the aspects of cultural literacy were stipulated in Indonesian government regulation. The similar condition applied to syllabus. Both of them were dominated by competency interpreting cultural context. However, there was no consistency across the documents because cultural literacy indicators appeared quite low in other documents such as lesson plan, learning material, and assessment. This condition indicated that students of Junior High School did not get any cultural literacy learning through English subject even though it was stipulated, and addressed in academic-related documents. This study proposed a possibility for teachers to insert cultural literacy for Junior High School students by introducing them to the classroom diversity

Keywords: *Cultural Literacy, Academic-Related Document, English Subject, Junior High School, National Culture*

Abstrak

Penelitian ini menginvestigasi sadar budaya di dokumen akademik pelajaran Bahasa Inggris di sekolah menengah pertama. Metode yang digunakan adalah analisis dokumen. Data adalah kata, phrasa, kalusa, kalimat, dan paraprasenya yang diambil dari Sekolah Menengah Pertama. Hasil penelitian menunjukan bahwa semua aspek sadar budaya telah ditetapkan di peraturan pemerintah. Kondisi yang sama ditemukan di dalam syllabus. Keduanya didominasi oleh kompetensi dalam menginterpretasikan konteks-konteks budaya. Meskipun demikian, tidak ditemukan adanya konsistensi antar dokumen-dokumen karena indikator sadar budaya muncul sangat sedikit pada dokumen yang lain seperti RPP, materi belajar, dan penilaian. Kondisi ini mengindikasikan bahwa siswa Sekolah Menengah Pertama belum mendapatkan pengajaran sadar budaya di pelajaran Bahasa Inggris walaupun sudah ditetapkan dan ditegaskan di dokumen-dokumen akademik. Penelitian ini menyarankan satu

kemungkinan bagi guru-guru untuk memasukan sadar budaya pada murid-murid SMP dengan memperkenalkan mereka pada keragaman yang ditemui dikelas.

Kata kunci: *Sadar Budaya, Dokumen Akademik, Pelajaran Bahasa Inggris, Sekolah Menengah Pertama, Budaya Nasional.*

INTRODUCTION

According to corruption perception index (CPI), Indonesia ranked 118 out of 174 countries in 2016. ("Indonesian Corruption Index," n.d.). KPK or *Komisi Pemberantasan Korupsi* (corruption eradication commission) describe on their database, the corruptors are 197 people that have master degree, 33 people have doctoral degree, 35 people that graduated from senior high school, 3 people that graduated from junior high school, and 4 people from elementary school (Taselan, 2016). This data shows that corruptors in Indonesia are well educated people.

Kwartarini (2017) states that corruption is hard to prevent and eradicate because corrupt behavior has been a culture in Indonesia since the kingdom era. People bribe each other especially among the officials, bureaucrats, and businessmen in order to make their business easier. On the other hand, young people lose the good roles to be followed in keeping their morals and ethics. They see corruption as permissive behavior and intent to do the same. People become corruptors because they get used to see, hear, and witness the act of corruption (Gusti, 2017).

Kwartarini (2017) states that corrupt behavior can be prevented and eradicated by embedding anticorruption values in education through cultural literacy. The Ministry of Education and Culture opens the opportunity to teach cultural literacy through their regulations. The Ministry also requires teachers of all lessons to convey the matter of morality to their students. One of lessons that can bring the cultural literacy is language education because of the relationship between language and culture. Languages spread across cultures, and cultures spread across languages (Risager, 2006, p. 11). The most learned language in Indonesia is English. Thus, cultural literacy can be inserted in English language learning.

Naqeeb (2012) suggest to promote cultural literacy in English as foreign language. He says that learning a foreign language is learning a foreign culture. To teach a whole different culture, teachers are intended to be more knowledgeable about target language culture. Cultural literacy in higher education is a modus operandi and a threshold concept. Developing proficiency in cultural literacy will allow graduates to transcend such cultural disciplinary boundaries.

Cultural literacy can be developed by reading and writing activities in elementary school, junior high school by integrate it with certain instructions There are cultural values that guide every member of society. Those values needs to be understood by students. Through learning, students can develop their cultural literacy. students that have high cultural literacy can recognize, live, utilize, and develop their culture. Therefore, learning in school needs to integrate and utilize culture as material and instructional media (Suyitno, 2017).

According to the points above,this study investigated the cultural literacy inside academic-related documents. The purpose is to find out how the cultural literacy is presented in the documents. This study also investigates the consistency of cultural literacy across the documents. The academic-related documents in this study consist of government regulation, syllabus, lesson plan, learning material, and assessment. All the documents are about English lesson in Junior high school.

Government regulation consists of laws and regulations that only the risk can be analyzed in order to evaluate how a regulation working. However, how a regulation covering a specific subject can be described and interpret. It is already proved that the institutional environment changes because the change of government regulation (Li, 2016; Medeiros, Neto, & Catani, n.d.; Spillane, Parise, & Sherer, 2015; Tsai, 2012). Thus, this study is checking the stipulation of cultural literacy in government regulation.

A number of studies that have been conducted proved that cultural literacy can empower teachers in EFL classroom (Naqeeb, 2012). Ochoa et al. examine three case studies that successfully embedded cultural literacy through 'Destabilization' and 'Reflection' into teaching and learning spaces (Ochoa, McDonald, & Monk, 2016), Bruna (2009) observes dialogues among diverse students. The finding suggests teachers to examine institutionalized literacy beliefs and practices at their own sites and to become teacher thinkers and challengers who actively encounter, question, and reconstruct the cultural dialogue of English Learner literacy.

Cultural literacy can be developed by integrate it with certain instructions (Damaianti, Damaianti, & Mulyati, 2017). Cultural literacy also can be developed based on local oral stories as the cultural identity (Rokhmawan & Firmansyah, 2017). There are cultural values that guide every member of society. Therefore, learning in school needs to integrate and utilize culture as material and instructional media (Suyitno, 2017). Teaching cultural literacy to students is quite a challenge. According to Sunarto and Hartono (2002, p. 104) school students tend to try new things even though they already have consciousness of what they doing.

Government regulation consists of laws and regulations that only the risk can be analyzed in order to evaluate how a regulation working. However, how a regulation covering a specific subject can be described and interpret. It is already proved that the institutional environment changes because the change of government regulation (Li, 2016; Medeiros, Neto, & Catani, n.d.; Spillane, Parise, & Sherer, 2015; Tsai, 2012). Thus, this study is checking the stipulation of cultural literacy in government regulation. This study is not meant to be a risk analysis to evaluate how a regulation working but instead how a regulation covering a specific subject.

Inserting cultural literacy in the teaching is not an easy task even though there are already regulations from the ministry. Therefore, this study investigates the cultural literacy by analyzing the documents relate to the teaching and learning program such as government regulation, syllabus, lesson plan, learning material and assessment report. Thus, the researcher conducts a study about cultural literacy based on national education system of English subject in Indonesian junior high school.

RESEARCH METHOD

A research design that suitable to achieve answer the research questions was document study or content analysis. Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the context of their use (Krippendorff, 2004, p. 18). The findings would be analyzed descriptively in depth and detail to find out how far cultural literacy has implemented in the academic related documents as well as the consistency.

The data were words, phrases, clauses, sentences, and the paraphrasing version of them that represent one indicator of cultural literacy. The data sources were Constitution No. 20 of 2003 or Sisdiknas and the Ministry of Education and Culture Regulation No. 20-24 of 2016 or curriculum, syllabus of English subject for Junior high school, lesson plan, learning material in form of textbook used in classroom, and

assessment documents. The data source was taken from one of public junior high school in South Kalimantan.

The process of collecting the data consisted of five steps which were asking permission to the stakeholder to conduct a study document there, visiting the school and explaining the detail of study to the Principal, getting permission from Principal and contacting the Vice Principal of Curriculum. Finally, gathering all documents such as syllabus, lesson plan, English learning material and assessment from English teacher grade seven to nine in a year from an English teacher.

The instrument to analyze the data from the academic related documents was in the form of list which contained criteria constructed by researcher through synthesizing the cultural literacy theories (Hirsch,1987; Stigler, Gallimore, and Hiebert,2000; Darabie, 2010; Palacios and Trivedi, 2009; Sew, 2015; Bowers, 2003; Polistina, 2010; Galloway, 2008; Hatton and Smith, 2006). These indicators had four types with different cultural contexts, Code A for own local culture, Code B for other local culture, Code C for national culture and Code D for global culture. The researcher used triangulation to check the validity of the data. The results from document analysis done by the researcher were checked to get data which was replicable if other researchers were going to conduct the similar study.

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Table 1. Cultural Literacy Indicators

Literacy Aspect	Cultural Aspect	Code		Cultural Literacy Indicator
Identify	Product	A	1	Identifying tangible product of culture
		A	2	Identifying intangible product of culture
	Practices	A	3	Identifying what to do something according to culture
		A	4	Identifying when to do something according to culture
		A	5	Identifying where to do something according to culture
		A	6	Identifying how to interact within a particular culture
	Perspectives	A	7	Identifying philosophical perspective of culture
		A	8	Identifying meanings of culture
		A	9	Identifying attitudes of culture
		A	10	Identifying values of culture
		A	11	Identifying beliefs of culture
		A	12	Identifying ideas of culture
Understand	Product	A	13	Understanding tangible product of culture
		A	14	Understanding intangible product of culture
	Practices	A	15	Understanding what to do something according to culture
		A	16	Understanding when to do something according to culture
		A	17	Understanding where to do something according to culture

Literacy Aspect	Cultural Aspect	Code		Cultural Literacy Indicator
		A	18	Understanding how to interact within a particular culture
	Perspectives	A	19	Understanding philosophical perspectives of culture
		A	20	Understanding meanings of culture
		A	21	Understanding attitudes of culture
		A	22	Understanding values of culture
		A	23	Understanding beliefs of culture
		A	24	Understanding ideas of culture
Interpret	Product	A	25	Interpreting tangible product of culture
		A	26	Interpreting intangible product of culture
	Practices	A	27	Interpreting what to do something according to culture
		A	28	Interpreting when to do something according to culture
		A	29	Interpreting where to do something according to culture
		A	30	Interpreting how to interact within a particular culture
	Perspectives	A	31	Interpreting philosophical perspective of culture
		A	32	Interpreting meanings of culture
		A	33	Interpreting attitudes of culture
		A	34	Interpreting values of culture
		A	35	Interpreting beliefs of culture
		A	36	Interpreting ideas of culture
Communicate	Product	A	37	Communicating tangible product of culture
		A	38	Communicating intangible product of culture
	Practices	A	39	Communicating what to do something according to culture
		A	40	Communicating when to do something according to culture
		A	41	Communicating where to do something according to culture
		A	42	Communicating how to interact within a particular culture
	Perspectives	A	43	Communicating philosophical perspective of culture
		A	44	Communicating meanings of culture
		A	45	Communicating attitudes of culture
		A	46	Communicating values of culture
		A	47	Communicating beliefs of culture
		A	48	Communicating ideas of culture

This study followed the technique of analyzing data proposed by Krippendorf (2004, p. 83). In order to investigate the regulations, the data was unitized by extracting the keywords in statements and marking them with cultural literacy indicators. The statements being found would become the themes of how cultural literacy prescribed there. The prescription would be managed into a systematic list that described narratively after recorded, reduced and interfered by the theories provided.

The other documents would be investigated by a little different unitizing system. The key terms related to the culture would be marked. The marked cultural terms should be following the operational words of literacy which were the synonym of identifying, understanding, interpreting, and communicating. The collected data would be listed to be checked whether it was suitable with the indicators. The code would be given to the data which matched with one of the indicators in order to pass through the next stages which were sampling, recording, reducing, interfering, and narrating. The findings and discussions would be investigated again by enlisted indicators in the table checklist in order to find out and confirm the consistency of cultural literacy across the documents.

RESULT AND DISCUSSION
Cultural Literacy in Government Regulations

The first document is government regulations. They are the Constitution No. 20 of 2003 also known as Sisdiknas and other five the Ministry of Education and Culture Regulations No. 20-24 of 2016 as the recent educational laws. Through a unitizing process presented in Table 2, cultural literacy was prescribed 85 times in Government regulation. The prescription was the themes of cultural key terms found in regulations. The themes were translated to English and called as sampling.

Table 2. Unitizing Data from Government Regulation

No.	Key terms	Statement	Theme	Sampling
		The Constitution No. 20 of 2003 (Sisdiknas)		
1	Kehidupan lokal, nasional, dan Global	**Menimbang :** a. bahwa pembukaan Undang-Undang Dasar Negara Republik Indonesia tahun 1945 mengamanatkan Pemerintah Negara Indonesia yang melindungi segenap bangsa Indonesia dan seluruh tumpah darah Indonesia dan untuk memajukan kesejahteraan umum, mencerdaskan kehidupan bangsa, dan ikut melaksanakan ketertiban dunia yang berdasarkan kemerdekaan, perdamaian abadi dan keadilan sosial; b. bahwa Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 mengamanatkan Pemerintah mengusahakan dan menyelenggarakan satu sistem pendidikan nasional yang meningkatkan keimanan dan ketakwaan kepada Tuhan Yang Maha Esa serta akhlak mulia dalam rangka mencerdaskan kehidupan bangsa yang diatur dengan undang-undang; c. bahwa sistem pendidikan nasional harus mampu menjamin pemerataan kesempatan pendidikan, peningkatan mutu serta relevansi dan efisiensi manajemen pendidikan untuk menghadapi tantangan sesuai dengan tuntutan perubahan kehidupan lokal, nasional, dan global sehingga perlu dilakukan pembaharuan pendidikan secara terencana, terarah, dan berkesinambungan;	Menghadapi tantangan perubahan kehidupan lokal, nasional, dan global	Facing the challenge of cultural changing
2	Nilai-nilai agama, kebudayaan nasional Indonesia	**BAB I** **KETENTUAN UMUM** **Pasal 1** Dalam undang-undang ini yang dimaksud dengan: 1. Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan negara. 2. Pendidikan nasional adalah pendidikan yang berdasarkan Pancasila dan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 yang berakar pada nilai-nilai agama, kebudayaan nasional Indonesia dan tanggap terhadap tuntutan perubahan zaman.	Mengakar pada nilai-nilai agama dan kebudayaan nasional Indonesia.	Having its root in religion value and national culture of Indonesia.
3	Kekhasan agama, sosial, budaya,	16. Pendidikan berbasis masyarakat adalah penyelenggaraan pendidikan berdasarkan kekhasan agama, sosial, budaya, aspirasi, dan potensi masyarakat sebagai perwujudan pendidikan dari, oleh, dan untuk masyarakat.	Menyelenggarakan pendidikan berdasarkan kekhasan agama, sosial, dan budaya	Conducting education based on unique characteristic of religion, social, and culture

Then, the sampling of unitizing data was classified into four general categories of cultural literacy. The four categories were identifying, understanding, interpreting, and communicating cultural context. The first was identifying cultural context in the phrases paying attention to cultural values and not differentiating students according to their cultural backgrounds. The second was comprehen the

cultural context. The statements appeared were education in Indonesia was rooting from Indonesian culture, people should get religion and civic education, having cultural knowledge and appreciating the culture. In this part, culture was in the form of national culture, civic, and religion.

The third was interpreting cultural context. They prescribed by conducting education based on the unique characteristics of culture, practicing religion, using local potential, minding the diversity, adapting with the differences, making example of cultural differences, using the cultural context, applying and living up the own culture. The cultural context here referred to religion, ICT, local, national, and international culture. The last was communicating cultural context through phrases facing the cultural changing, using national language in communicating, developing, and upholding cultural value, admitting the differences and teaching local language.

In Sisdiknas, cultural literacy was addressed by the idea to facing the cultural changing Indonesian people would face, government stated that Indonesian culture and religion was the root of education. Thus, education should be conducted based on the unique characteristics of religion, social, and culture in order to make Indonesian people holding religion, culture, and national values. This constitution wrote down several obligations in Education such as developing literacy and numeracy, delivering religion education, using national language, and covering the subject of art, civic, and local content. Meanwhile, the practice should have been minding the diversity of religion, local content, and culture. Those obligations were needed to make people keeping the education norms, understanding the religion and practicing it.

The Ministry of Education and Culture Regulation spoke further about the cultural literacy. The regulations were generally repeating what the Constitution said, but adding the specification such as teaching local language as the local content. The further explanations were about the religion teaching, civic education, the diversity of Indonesian's people, and use curiosity about culture in learning.

The religion teaching in regulation were needed because people should understand before appreciating and practicing it. Education should help students to master the cultural knowledge. Therefore, the religion teacher should follow the same religion with the students. Through education, faith and piety were embedded. The result was people who could appreciate the religion they follow. They would be applying the religion values in daily life as well as respecting other religion by appreciating the diversity.

The civic education was important according to the regulations because it taught Indonesian people about their identity as nation with high level of diversity. It was confirming what Koentjaraningrat said about local and national culture of Indonesia. Learning this knowledge would evoke the sense of nationality and love Indonesia as the homeland.

The diversity being mentioned in the regulation was the unique characteristics of religion, social, and culture. Conducting the unique characteristics of local culture into the education was an effort to adapting the local potential to classroom instruction. Therefore, students would have local potential understanding. In the process, students should be taught to admitting cultural background differences among people around them. Then the teachers would accommodate cultural-diversity learning by paying attention to norms and values differences. However, teachers or accommodators must not differentiate students according to their religion, cultural background, and economic-social status.

According to the regulation, inserting cultural literacy could be done by provoking students' curiosity about culture, for example by giving comparison about

local, national, and international/global culture. Thus, students would be able to understand and apply the cultural differences and have the ability to adapt with it. The result showed an effort from government to inserting cultural literacy in education by prescribing it in the Constitutions and the Ministry Education and Culture Regulation. The coverage of cultural literacy being stipulated was focus more in interpreting the cultural context. Meaning, learning process was considered as the phase where students interpreting the cultural diversity in order to master cultural literacy.

Cultural Literacy in Syllabus

The result was 65 cultural literacy indicators that explicitly addressed and 51 implicitly addressed. Explicitly addressed meant that cultural aspect was written clearly, literacy element in basic competency and cultural element in core material. Meanwhile, implicit ones meant that cultural element wasn't addressed clearly even though literacy element was there. However, teacher can put cultural context in that spot in order to promote cultural literacy. The explicit ones were 12 from seventh grade, 35 from eighth grade, and 18 from ninth grade. In term own and other culture, it was not mentioned in the syllabus whether the cultural aspects belong to students' own culture or other culture.

Turning the unitizing data into more manageable list, the cultural aspects in syllabus were in the form of practices such as turn taking and table manners. The cultural products which was tangible appeared eleven times and the cultural perspective which was value eight times. The rest was rites of passage in the form of giving information through announcement.

The most frequent indicators appearing were from interpreting cultural context coverage. This finding could prove that there was a consistency between the government regulation and syllabus. It can be assumed so because syllabus was arranged in accordance with regulation or curriculum prescription. The interesting fact related to inserting cultural literacy in classroom, there were 116 chances for teacher to give students cultural knowledge. However, if the teacher only followed syllabus guidance, at least there were 65 chances.

Cultural literacy was addressed in syllabus explicitly by putting together literacy and culture element and implicitly by not directly addressed the cultural element. However, the indicators were not readable for people due to lack information about cultural literacy and how to insert it in learning. Therefore, the prescription of cultural literacy should be clearly mentioned especially the diversity or unfettered pluralism (Smith, 1994). The diversity would allow the common shared of cultural knowledge that made dialogue feasible. Hence, the acculturation became the starting point of social engagement in classroom context.

Table 3. Competency of Cultural Literacy in Syllabus

No.	Indicator	Competency		Total
		Explicitly stated	**Implicitly stated**	
1	Identifying cultural context	9	11	20
2	Understanding cultural context	8	3	11
3	Interpreting cultural context	55	13	68
4	Communicating cultural context	1	16	17
Total		73	43	116

Cultural Literacy in Lesson Plan

The cultural literacy indicators in lesson plan were only found in core competencies as stated before in syllabus, learning outcomes indicator, learning purposes, and learning activities. In core competencies, the indicator A35 (living up the teaching of religion being followed) appeared twice in every beginning section of lesson plan. From total eight lesson plans in a year, this indicator mentioned sixteen times.

Under the core and basic competencies, there were written learning outcomes and purposes. Both were actually similar. Therefore, only one code was mentioned to represent them as one unit. The unitizing units showed that only 7 indicators represent the local culture, four for national culture, and 48 for the global culture. The local cultural aspects appeared when students deal with things surround them. On the other hand, national culture appeared when students need to explain the national cultural activity. The global cultures appeared when students were supposed to deal with using English language as idea, value, perspective, and tool to describe.

These finding were assumed possible because learning English, many things were referred to the global culture. According to Sisdiknas, students needed to be able to facing the cultural change, for example is by learning global culture as universal culture for Indonesian people (Byram & Grundy, 2003). Facing the global change, students should be keeping their identity as Indonesian people by being knowledgeable of national culture (Khutorsko, 2007). Moreover, students could conserve and develop local culture by making it as national culture (Koentjaraningrat, 1990)

Different with government regulation and syllabus, cultural literacy found in lesson plan were in the coverage of communicating cultural context (in this case global culture) by appearing 17 times. The key words were 'mempresentasikan' (presenting) and 'melakukan' (doing). The second coverage was understanding global culture, appeared 16 times through word 'memahami' (understanding). The third was interpreting, 10 times appeared through word 'menggunakan Bahasa Inggris' (Stating in English). And last one was identifying, appeared 9 times using word 'mengidentifikasi' (identifying).

Table 4. Competency of Cultural Literacy in Lesson Plan

No.	Indicator	Competency		Total
		Explicitly stated	**Implicitly stated**	
1	Identifying cultural context	9	0	9
2	Understanding cultural context	16	0	16
3	Interpreting cultural context	10	0	10
4	Communicating cultural context	17	0	17
Total		52		52

This order meant to make students be familiar with the cultural context by practicing it (Stigler, Gallimore, and Hiebert, 2000). After that, student would have the understanding of culture (Palacios & Trivedi, 2009). Darabie (2010) was stating the similar thing that people would understand after practicing the culture. This understanding continued by appreciating and reflecting (Polistina, 2010). In this state, students were interpreting their action and understanding.

The next part of lesson plan was the description of learning method, material, and instrument. The following part was learning activity contained the learning scenario from start until end. In this section, only two cultural literacy indicators appeared, they were C47 (Exposing a national cultural people belief) by thanking

God Almighty and praying according to students' religion and C45 (Exposing a national cultural activity) through reading books and giving opinion politely. These indicators always mentioned in every meeting which were amounted until 40 meetings in a year. So, there were quite a number of them in lesson plan document.

This finding was confirming that if people do something as a habit, that thing would be a culture (Rokhmawan & Firmansyah, 2017). Through three activities such as praying before study, reading book, and giving opinion politely, students were learning cultural literacy unconsciously. Briefly, cultural literacy addressed clearly in lesson plan. But, the indicators of cultural literacy were no more focusing in interpreting. Otherwise, it turned to be more practical in communicating. However, the number of indicators was quite low and could be resulted in students' lack of cultural awareness.

Cultural Literacy in Learning Materials

This section focused in the most used learning materials in classroom, textbook. Cultural literacy indicators appeared 9 times in grade seven, 9 times in grade eight, and 27 times in grade nine. The most frequent cultural context appeared was national culture (30 times). Following it were global culture (9 times), local culture (4 times), and students' own culture (twice). In term of competency, understanding the culture was dominating the learning material, followed that were interpreting (eleven times), identifying (8 times), and communicating (8 times).

Table 5. Competency of Cultural Literacy in Learning Materials

No.	Statements	Keywords	Code	Indicator	Note
1	We will learn to greet our teacher, friends, and others when meet them	How to greet	D21	Clarifying a global cultural activity	p. 4
2	We will learn to tell other people about our names, our origins, and our home address.	How to tell	D21	Clarifying a global cultural activity	p. 22
3	National Days in Indonesia: April 21st Kartini Day; April 22nd Earth Day; May 1st Labor Day; May 2nd National Education Day; May 20th National Awakening Day; May 22nd Reformation Commemoration Day; June 1st Pancasila Day; July 22nd National Children Day; August 17th Independence Day; October 2nd Batik Day; October 5th Indonesian National Armed Forces Day; October 28th Youth Pledge Day; November 10th Heroes' Day; December 22nd Mother's Day	National days in Indonesia	C28	Explaining the time of a national cultural event	p. 52
4	Student A : when do we celebrate Kartini Day? Student B : Kartini Day is in April, It is on the twenty first of April.	Telling the date of Kartini Day	C28	Explaining the time of a national cultural event	p. 52
5	My house has a handy craft from Tana Toraja hanging on the front door. It is a triangle with beautiful carving.	Telling a handy craft from other local	B37	Speaking about a concrete cultural product of other culture in	p. 151

		culture		Indonesia	

In short, there was an effort to inserting cultural literacy in learning material. However, the distribution seemed unbalance and the constituency was not available. It can be assumed that cultural contexts were inserted anyway to help students in learning process. Cultural literacy supposed to be an activity related to the culture in order to invoke students' awareness about diversity (Polistina, 2010).

Junior high school students also known as teenagers often show concern for oppressed people and their willingness to work and sacrifice for social rewards. From this characteristic of teenagers, it can be assumed that they care to others especially the oppressed ones. The oppressed people are they who usually have different culture and act as minority in a community (Palacios and Trivedi, 2009). Therefore, the diversity among people would be an acceptable idea to be taught in their classroom by inserting cultural literacy indicators, especially interpreting other cultural context.

Cultural Literacy in Assessment

There were two types of assessment being collected, first was from lesson plan and another from teacher's made test for daily examination and quizzes. The finding showed that cultural literacy was there if the final concrete product was in the end of learning process such as greeting cards and writing texts. It was taken from lesson plan eighth grade. However, not a single cultural literacy indicator, even a single cultural aspect was found in teacher's made test. In a brief, cultural literacy had lost its consistency in this document.

The starting point of inserting cultural literacy in assessment is vague knowledge (Putnam, 1987). Students can distinguish their cultures by having this vague knowledge. Thus, the assessment should be made according to the vague knowledge possessed by students. The use of this knowledge could be found in reading comprehension where Lazere (2009) explained the necessity of reading skills and cultural background knowledge as the content of reading text.

Reading comprehension endorses extensive and intensive knowledge in order to internalizing values before others complexity. Therefore, teachers can use cultural reading text and material in assessment to make their students culturally literate. However, factual recall tests are not the best way to assess humanity content (House, 2000). It requires teachers' creativity to insert cultural literacy in assessment. the other options are essay test and multiple choice.

Cultural literacy might not be found in assessment yet, but it is possible to insert cultural literacy in assessment. There were some ways such as using reading materials, essay tests, and multiple choices. One may be better than others. However, different types of tests are needed because they assess cultural literacy at different levels of complexity. The level of complexity in Junior high school is accepting and adapting with cultural diversity.

The Consistency of Cultural Literacy Accross the Documents

The consistency of cultural literacy actually had reviewed briefly in the previous findings. However, the indicators would be enlisted as a table checklist to confirm the finding. Table 6 below presented the consistency of cultural literacy across the documents.

Table 6. The Consistency of Cultural Literacy Accross the Documents

No	Cultural Literacy Indicators	Government Regulation	Syllabus	Lesson Plan	Learning Material	Assessment	Note

1	Understanding Own Local Culture	✓	✓	✓	✓		Not Consist ent
2	Identifying Own Local Culture	✓	✓	✓	✓		Not Consist ent
3	Interpreting Own Local Culture	✓	✓	✓	✓		Not Consist ent
4	Communicating Own Local Culture	✓	✓	✓	✓		Not Consist ent
5	Understanding Other Local Culture	✓	✓		✓		Not Consist ent
6	Identifying Other Local Culture	✓	✓		✓		Not Consist ent
7	Interpreting Other Local Culture	✓	✓		✓		Not Consist ent
8	Communicating Other Local Culture	✓	✓		✓		Not Consist ent
9	Understanding National Culture	✓	✓	✓	✓		Not Consist ent
10	Identifying National Culture	✓	✓	✓	✓		Not Consist ent
11	Interpreting National Culture	✓	✓	✓	✓		Not Consist ent
12	Communicating National Culture	✓	✓	✓	✓		Not Consist ent
13	Understanding Global Culture	✓	✓	✓	✓		Not Consist ent
14	Identifying Global Culture	✓	✓	✓	✓		Not Consist ent
15	Interpreting Global Culture	✓	✓	✓	✓	✓	Consist ent
16	Communicating Global Culture	✓	✓	✓	✓		Not Consist ent

Table above showed that government regulation, syllabus, and learning material had all of the indicators covered. However, indicators that relate to other local culture were missing in lesson plan. Only one indicator appeared in assessment. Therefore, cultural literacy was not consistency addressed in academic-related documents of English subject in Junior high school. Cultural literacy only appeared fully in government-made documents.

CONCLUSION
Conclusions

The result of data analysis shows that, first, cultural literacy is already stipulated in government regulation as a complete system of cultural literacy because it prescribed the whole context of competency and culture. Second, syllabus contained cultural literacy in general terms and had explicit and implicit cultural context on it. Third, cultural literacy started to lost its consistency in lesson plan, because the indicators were only found in a little part of learning activity as habit, learning outcomes and purposes. Forth, culture in learning materials were helped students in learning process, not promoting cultural literacy as a device to raise diversity awareness. Fifth, cultural literacy indicators were almost not found in assessment.

The document study through content analysis about cultural literacy of English subject in Junior high school concluded that government already prescribed the cultural literacy context in the regulation. However, this effort was not followed by the other documents under it. Therefore, there was no consistency in inserting cultural literacy in academic-related document of English subject in Junior high school.

Suggestions

The research that has been undertaken in this thesis highlights a number of topics which would be beneficial to further research. First is the awareness of the cultural literacy existence. In order to realize it, people should pay more attention to the laws and regulations that were written by government related to that concern. Second is the awareness of the cultural literacy importance. To make people, especially teachers, putting the cultural literacy to be the part of their learning instructions, they should be informed the importance of cultural literacy for their students.

Third is to make a good use of cultural aspects in students' surrounding to promote cultural literacy starts from the lowest into higher competence such as identify, understand, interpret, and communicate. Last but not least is to keep the consistency of inserting cultural literacy. In term of classroom activity, teachers can give example of culture comparison and reappearing it again in assessment, formal and informally.

Concerning the objective of this study mentioned above, this study would give contributions in terms of theoretical value and practical value. In terms of theoretical value, the result of this study could be used as a basic standing for further research about cultural literacy learning. In terms of practical value, this study may be continued by the investigation of the application of cultural literacy in learning and teaching English.

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