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Sati Sampajañña

JURNAL ILMIAH KAMPUS

Ajaran Buddha: Integrasi antara Teori dan Praktik

*Portraying Students' Observational-Based Reading
Performance in Terms of Selected Indonesian Folklores*

Didik Rinan Sumekto

Perspektif Buddhisme dalam Memperkuat Kebangsaan

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Studi Kelayakan Pembukaan Program Studi S1 *Nava Dhammasekha*
di Sekolah Tinggi Agama Buddha Negeri Sriwijaya Tangerang Banten

Heriyanto & Suntoro

Pemaknaan Lirik Lagu “Meraih Bintang” dalam Perspektif Buddha Dharma
(Studi Analisis Semiotika Pemaknaan Lagu “Meraih Bintang”
Official Theme Song Asian Games 2018 yang Dipopulerkan oleh Via Vallen)

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Menumbuhkan Nilai-Nilai Kepahlawanan di Lingkungan Mahasiswa

Muawanah

Academic Self Management Mahasiswa Berprestasi
pada Program Studi Pendidikan Agama Buddha STABN Sriwijaya

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Pengaruh Minat Puja Bakti Anjagsana dan Empati
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PORTRAYING STUDENTS' OBSERVATIONAL-BASED READING PERFORMANCE IN TERMS OF SELECTED INDONESIAN FOLKLORES

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Abstrak

Kesigapan mahasiswa memilih teks bacaan secara reguler ditargetkan dalam kebiasaan mereka membaca. Penelitian ini bertujuan mengamati performa membaca mahasiswa program Pendidikan Bahasa Inggris secara daring dan nondaring berkaitan dengan cerita rakyat Indonesia. Sebanyak dua puluh dua responden berpartisipasi dalam kegiatan membaca. Pengumpulan data menggunakan observasi berbasis kelas. Analisis data secara kualitatif menggunakan deskriptif yang menghubungkan performa membaca mahasiswa di kelas. Hasil temuan penelitian ini menunjukkan bahwa secara empirik mahasiswa memberikan antusiasme yang cukup terhadap eksplorasi kajian membaca karena kebiasaan membaca memerlukan kesabaran yang besar, mendapatkan kesenangan yang sedikit, dan secara berkesinambungan mengadaptasikannya dengan format bacaan yang fleksibel. Penelitian ini berkesimpulan bahwa kesigapan membaca mahasiswa baik secara daring maupun nondaring dapat dijadikan rujukan dalam pengambilan keputusan pembelajaran di kelas.

Kata kunci: Variabel pendukung, kesigapan membaca, performa mahasiswa

Introduction

For years, the essence of online reading for skills development is influenced by the self-efficacy and autonomy that theoretically deals with the intrinsic motivation among the readers (Kirchhoff, 2013), and collaboration with partners that shows a learning situation (Sumekto, 2014b). The strategy includes the main ideas comprehension and infers texts underlying organization (Drummond, Mazón, Littleton, & Vélez, 2014). Meanwhile, Macaro and Erler (2008; Akkakoson, 2013) emphasizes that reading strategy has profiled and categorized from its bottom-up style, like scanning and the use of cues setting and top-down style like skimming and driving schemata, meta-cognitive (covering apprehension and evaluating strategy used), affective (discussing reading with peers and collaborate with peers in the reading tasks), and test-taking (language use and test-usefulness). Hence, the proficient students seem to produce inferences by embodying relative background of knowledge to create the implicit information found within texts (Stull & Mayer, 2007; Woolley, 2010). Huang and Yang (2015) point out that the strain of textual meaning in reading necessitates a range of cognitive skills from students to cultivate the literacy step by step. They are required to

provide the capability of identifying a text's main idea, drive the important information within the passages, and connect ideas from different genres.

The readers' reading knowledge focuses more attention on their holistic comprehension as seen to be an individual transaction between readers and reading texts (Alsamadani, 2008). Reading readability needs a comprehension to reduce an inappropriate reading aspects. This will be corresponding with the process of being good readers (Duke & Pearson, 2008). Thus, it expects the chances to gain balanced amounts of readers' comprehensible input through the appropriately selected reading genres (Waring, 2006; Kirchhoff, 2013). For example, reading for pleasure shows the result in greater increases of reading rates (Beglar, Hunt, & Kite, 2012). As a substantial element of reading aspect, this relates to readers' self-efficacy (Kirchhoff, 2013), and indicates poor and proficient readers either in cognitive competence or motivational level (Burrows, 2012). In a particular condition, the fundamental reading barriers among the L2 students go through the low-proficiency, break into a downward spiral that lacks of enjoyment, head to less reading, and accordingly map their comprehension (Nuttall, 2005; Huffman, 2014). Thus, in promoting a reading comprehension, students are expected to get the effective and applicable way which stresses how to associate with the previous reading knowledge, to have question and answer time, to review the key words, to maximize the sentence structure analysis of driving the grammatical usage and reading, and to re-read skip (Almasi, 2003; Tsai, Ernst, & Talley, 2010). These are believed to encourage students' broad-mindedness, propensity, and cognitive stability when preceding information, thinking of ideas, and resuming the importance of reading texts within the lexical interaction focus (Sumekto, 2018).

Stoller (2015) offers five priorities for reading practices, namely: readers try to improve their reading proficiency through reading itself, readers are given choices in what they read, so that it may empower and lead to more readers' reading engagement, the lecturer stimulates readers by showing the exciting examples and practices, do re-reading as the consistent encouragement to promote the fluency and meaningful reading activity, and the lecturer sets high expectations for all readers, and assists them in targeting the expectations since most readers frequently reach or fail in a certain reading level. Duke and Pearson (2008) point out that readers' prediction depicts the first strategy, as this is better revealed as a major strategy than a single, so-called by the identifiable strategy. Making predictions entail activities that bring about with different labels, such as actuating the previous knowledge, previewing, and over viewing. These variants have been ubiquitous in inspiring readers to use their subsisting knowledge to accommodate their understanding of new ideas encountered in texts. Prediction promotes overall story understanding only if it is definitely analogized with text ideas during beyond reading. On the other hand, Shamir, Mevarech, and Gida (2009) establish the online approach is a better predictor

of learning outcomes, as the external predictive validity rather than the offline approach, that are relevant with their focus on the observed behaviors. Hence, Kirchhoff (2013) supports the conditional aspects of virtual reading texts with the objectives that need to read, the content-based focus, reading feedback is regarded as a sense of accomplishment throughout the texts, skills that match challenges via easy texts and raises the level as increased skills, concentration is a must when silent reading time in any sites is possible, and readers need to select and read some online sources as in their reading time.

Some studies conditionally strengthened the exposure of readers' reading habit through the online media. This performance generally achieved the students' reading skills till 72 percent of texts received in a rating of 4 to 5 upon the substantial criteria (Arnold, 2009). Reading habits also acquired the multiple alternatives of the stories and texts. For instance, they experienced with the hypertext, online texts, webs, and other interactive media. Thus, the influence of the interactive media might be a factor establishing the definite study besides considering the digital reading habit as a subject selection (Ertem, 2010). According to Ghavamnia, Ketabi, and Tavakoli (2013) the important aspects of reading skills were based on the cognitive strategy achievements with seventeen cognitive strategies, namely: re-reading, getting the idea quickly, analyzing and reasoning, highlighting, memorizing, summarizing, note taking, translating, skimming, predicting, skipping, pausing and thinking, paraphrasing, changing in reading rate, reading slowly and carefully, making inferences, and switching the language. These strategies increased readers' reading skills, if the collaborative learning was promoted and engaged (Sumekto, Saleh, Retmono, & Sofwan, 2015) with the natural way of students' collaboration (Sumekto, 2014a) in order to comply the model of character-based learning, such as honesty, communication, sense of care and collaboration (Prastika, Setiawati, & Sumekto, 2018). Meanwhile, Huang and Yang (2015) identified that readers' perception analysis of difficult reading strategies frequently corresponded with summarizing, clarifying, questioning, and prediction aspects. Notably, most readers found that those aspects were useful. However, summarizing and clarification ranked to be the most useful strategies. Further, Trapman, van Gelderen, van Steensel, van Schooten, and Hulstijn (2014) believed that an important part of bilingual's reading comprehension might be constructed by grammar and vocabulary knowledge. Word recognition proficiency and sentence familiarity increased more resources to comprehension processes.

This study aims at observing students' reading performance through the on-line reading contexts, in which the on-line reading habits have been influenced in their reading processes. Hence, this study proposes two research questions relating to students' on-line reading readability, as follows: (1) Do students assisted by the on-line reading texts improve their

reading comprehension? (2) How is students' preference about accommodating their on-line reading habit?

Method

This study set up the classroom-based research that was subject to the English education department students, Widya Dharma University in Klaten, Indonesia over the running reading course in the first semester of 2017-2018 academic year. The systematic sampling design that corresponded with every respondent or *n* in the homogeneous population (Mertens, 2010) was accommodated in this study. The procedure of choosing the genre dealt with the narrative texts as documented in lecturer's lesson plan of teaching syllabus. It highlighted the *Indonesian folklore* genres (e.g.: tale, epic, and myth). The lesson plan informatively derived the topics or genres, objectives, and indicators about learning the folklore genres. The participants were individually responsible to afford the virtual-based reading texts through the internet accessibility by their smart-phone, tablet, and laptop.

This selected genre referred to sophomores' learning engagement necessities. Titles were reasonably addressed by three different folklores based on students' preferences in deciding them, such as *Jaka Tarub*, *Lutung Kasarung*, and *Calon Arang*. These titles supported genres above and the contents consisted of more or less 350-500 words in approximately 20 minutes to read. The meetings allocated two different reading meetings. The reading focus stimulated students' cognitive awareness for strategic reading and the use of multiple strategies for effective reading comprehension by employing strategies, such as generating text meaning, summarizing, clarifying words and difficult phrases, and predicting what the substance of paragraphs that will appear next. Focusing on students' reading activities, I put my position as an observer upon three different groups who collaboratively initiated their discussion in turns.

Data were undertaken through the on-participant observation sit in the reading class, recorded the learning processes wordlessly, and noted students' reading activities (Creswell, 2012). Audio-taping was recorded without prior notices to gain the natural results when students had the on-line and off-line reading texts of the *Indonesian folklore* genres as their reading sources collaboratively. Of twenty-five respondents of undergraduate English education students participating in this study, two respondents did not attend the reading class twice, so they were absent from the observation fulfillment, whereas one respondent was totally absent from the reading class during the semester. Overall, twenty-two respondents involved in this study with the compositions of 5 (23%) males and 17 (77%) females. They ranged in age from 20 to 23 years old at the time of engaging classroom observations. The data analysis used conditionally observational parallel qualitative method in which the data was collected and analyzed holistically.

Results and Discussions

In underpinning the qualitatively observational analysis, students' on-line reading activities empirically conveyed the events and performances in the classroom. In these particular activities, the components of reading habits, reading frequencies and trends, reading effectiveness, reading for a pleasure, reading influence, and reading readability were addressed as the consequence of event and performance. These components were indicated in the on-line reading activities in which the sophomores were expected to read 350 to 500 words of selected Indonesian folklores that could be on-line downloaded from the relevant webs. These findings consecutively were revealed through students' readability in the classroom, in which the activities theoretically adapted lecturer's instruction on reading strategy during the early session, as such emphasizing student-initiated behaviors and peer discussion soon after the on-line reading texts were granted. Students showed a good frequency variation during this session and the remedial session. They were encouraged to engage in a progressive "question and answer" session. Students encouraged themselves in the discussion on the selected Indonesian folklore genres. They applied the strategy by reflectively monitoring, questioning, modifying, commenting, and appreciating their peers' performance.

Although few students potentially lacked skills and defected from approaches, they stepped to be more comprehensible in the next session within the same applied strategy repeatedly. The readers comfortably needed an accommodated strategy, they demonstrated a better expertise in leading the dialogue, and there was greater reflection among the participants. The learning environment was created in an enjoyable reading habit, as the students confidently motivated others with the constructive feedback. In another reading situation, students' responses to applying clarification to the on-line reading texts corresponded with the event of apprehension barriers, they continued reading, attempted to identify more contextual details, reread the texts before investigating the meaning from the context or finding other cues, asking peers, or looking up words in the dictionary. During the reading-time and discussion, some students also attempted to facilitate their reading reference with the printed reading texts they had prepared before. This reading approach was granted since some students had not been familiar and comfortable with the on-line reading texts.

Practically, students' comments demonstrated significant improvement in a sense of awareness among the readers through the use of the clarifying strategy to reduce reading barriers. Copying from the predicting strategy, students used to express the unfamiliar words and phrases and or made inappropriate intelligence guessing about the meaning. Students also expressed difficulties regarding the under-surface questions, especially with the unfamiliar topics, difficult words, and sentence patterns through the on-line reading texts. However, readers' comments demonstrated the learning

strategies that were used to analyze the texts. In this respect, students also perceived that the summarizing strategy was the most beneficial and difficult strategy to understand. Shortly, they practice to differentiate the substantial issues from the texts and to maximize their vocabulary to express the essence of the story. Understandably, students perceived summarizing as the most difficult strategy because it was a highly integrative skill that involved processing various information verifying them how to adopt the multiple strategies in synthesizing the core meaning of the texts. This reading readability highlighted the substance and meaningfulness of bare reading strategies and demonstrated that students possibly learned, internalized, and utilizes these strategies during the reading class processes that hereby showed the increase of students' reading skills to reflect the strategies upon the texts.

My observation during the reading activities accordingly recorded that most students with high-proficient reading tended to read a full-text prior to dealing with their comprehensible understanding about the texts meaning, whereas few less-proficient readers started with a sentence by sentence to understand the meanings, whilst the less-proficient readers had the inappropriate vocabulary skills and pronunciation with the unfamiliar words. The proficient readers empirically performed their strategies, such as scanning in the use of context clues, skimming, monitoring comprehension, discussing and collaborating the reading topic with the peer, whereas the less proficient readers still dealt with the text meanings as if these less proficient readers were regarded with the split and isolated sentence they gained in order to find out the facts of some meaningfulness. Empirically, the reading experiences among the less proficient readers triggered the matter of translating in the targeting language, Indonesian (L1). My observation also noted that the proficient readers tended to understand the text rapidly. This strengthened this study that the use of predicting, skipping, analyzing, and summarizing strategies reached the ideas responsively. On the contrary, the less-proficient readers mostly had middle to slow performance at the on-line reading texts of Indonesian folklore genres, such as tale, epic, and myth. The summary of the folklore genres exposed *Jaka Tarub*, *Lutung Kasarung*, and *Calon Arang*. However, problems were still found among less-proficient readers. For example, my observation recorded a couple of less-proficient readers who thought and focused the on-line reading topic on the serious and uncomfortable ways during the session. Two females just used the extra times to read and understand the texts, stared at the virtual text from their smart-phone, and regularly looked around upon their classmates' position. To the lecturer, this improper learning circumstance made him re-act his students' silence and confusion by gently breaking up the situation. The lecturer attempted to offer them a help by involving himself into their reading activity. However, having this fact, I remained giving my remarks that the female students had still not understood the points of their on-line texts

effectively. This was personally led to their facial expression and gestures although they, in group 3 kept reading the texts.

Next reading class was observed on another day to address students' reading activities that had undertaken for more or less 20 minutes to relatively focus on some difficult words, synonym and antonym, and little annotation remarks. Students' note-taking option was chosen in its straightforwardness, being much less intrusive. First of all, a substantial part of virtual-reading activity conveyed the teaching values and its implications of Jaka Tarub with seven fairies (Suwandi, 2017) as depicted in Javanese society. So far, the tale told us that Jaka Tarub was a well-known patriarch of Mataram Kingdom in 1588-1681. This tale was documented at the ancient manuscript of *Babad Tanah Jawi* which chronicled the history of Mataram Kingdom dynasty (Muljana, 2005).

Figure 1. The Portraits of Indonesian Folklores
(Jaka Tarub, Lutung Kasarung, and Calon Arang)

As the most favorable idea discussed in the classroom, a female student of group 3 shared her idea about the marital status of a handsome young man, named Jaka Tarub and a beautiful fairy, named Dewi Nawangwulan. Ivonne (*pseudonym*) attempted to carry out this tale into the logical thinking construction, where everybody in her group could understand the story critically instead of naturally accepting it as an existing folklore. She

exclaimed, "How can possibly a man marry a fairy? This is my simple question. A man should marry a woman. Can anyone here explain it, why?" Another female student, named Dyah (*pseudonym*) showed her optimistic smile and began to talk. She said, "I think we are talking about a folklore genre, it is a fiction and everybody knows that this should not be happened for the real life. Well, you know... (*fillers*), I mean this story can be only understandable through a different angel of our maturation and wisdom. We need to get the positive things about the moral values. So, I think we can't be directly denotative with this story". This tale, however was still categorized as a basic folklore since the English teacher as a story-teller had firstly told them whenever they were still in the elementary school students. Nevertheless, this story was suitably instructed at students level as they were pre-service English teachers who were dealt with the teacher training and education syllabus. After discussing within 10 minutes, group 3 might conclude that the teaching values brought about our dignity to be the reliable and responsible people when dealing with what we say and what we do. To be more concise and knowledgeable, four of seven members in group 3 finally showed their agreeableness by contributing their short comments and nodding their heads that this legend might abstractly lead people to the teaching values beyond, whilst the other three members were stuck to convey their conclusions.

The second folklore talked about an epic of Pasundan society told about the heavenly journey of *Sanghyang Guruminda* as the lost ape alias *Lutung Kasarung* to the Earth, who helped Princess *Purbasari Ayuwangi* from her sister's coup d'etat to be a crown princess. Her sister, Princess *Purbararang* was told to have an evil passion to be the successor princess (Eringa, 1949). The portrait of *Lutung Kasarung* was cited from *Sudiatmika* (2014). In this reading session, students of group 2 allocated more or less 20 minutes to concisely read the passage. Group 2 had seven members when attending the on-line reading session. Of all members, four students used their androids, two students displayed their tablets, and another one worked with his portable computer to convey their ideas. During the reading session, all members read with the same style-silent reading and focused on their digital devices. When the lecturer came closer to them, students remained silent and continued to read their passages till their lecturer's gentle voice awakened them. The lecturer said, "Hi guys, is everything OK? You are all so silent... Are you really reading or absent-minded?" Hearing their lecturers' voice, they immediately looked their view up to the voice was and showed the slight smiles and started replying, "No, Sir... we are really reading". Others said, "Yes, Sir... We are reading". One male student deeply replied, "Of course, Sir... I read the passage, but it is not so familiar with me". Meanwhile, the lecturer focused on listening and gave his short comment by saying, "I know it. Few of you think this folklore brings you into an uneasy way, but you keep reading and try to understand the contents." He conveyed it with a friendly facial

expression. After all, the situation became more relaxed and everybody attempted to talk, ask questions, and use the digital dictionary from their smart phones to find out the unfamiliar words and its meanings. Then, a discussion was initiated among the members with some slight jokes and brief talks. In a few minutes away, the lecturer stepped to his seat attempted to verify some files.

The third folklore talked about the myth that exposed the story of Calon Arang as depicted by Balinese. Arang's portrait was cited from <https://www.pinterest.com/pin/87960998946994161/>. As a myth, Calon Arang was adopted by the character of Balinese folklore in the 12th century. The character was portrayed as a powerful black magician with her *lontar* book of magic incantations, named Calon Arang, who lived in the sub-village of Girah, the Daha Kingdom and was eagerly claimed to demolish farmers' crops and was condemned to cause diseases among local inhabitants. As a single parent, Calon Arang had a beautiful daughter, named Ratna Manggali. But, her beautiful daughter was hard to meet a man to marry since her mother was a black magician and Arang's profession had put a difficult situation to all men who eagerly want to ask for Manggali as a wife. Realizing her daughter's unmarried status for longer, Arang became very angry and blamed other people. Unfortunately, her anger was unstoppable and she began to kidnap young girls to be given to the Goddess of Durga as her deadly victims at the Mrajapati temple on the day of black magic, named *Kajeng Kliwon* (Heraty, 2012).

Being more serious upon this myth, four to six members in group 1 warmly discussed on the possibility of its existence in the past, whereas the other two members still enjoyed reading. A short question along with the critical comment just came out from a male participant during their discussion. He asked, "Guys, do you believe in this folklore? I mean that this myth is really existing till now since I cannot find a paragraph or sentence that tells us in this texts." Another male participant directly replied, "neither can I.. of having this myth story". Where is the next explanation? Is there the implicit meaning? So that, we should predict it concisely". But these constructive interruptions seemed to be neglected to others. They collectively said, "just keep reading, we still have time to discuss it". Overall, they were fascinatingly impressed by the plot of this myth since they regarded that some Balinese still believed in Arang's existence.

After virtually performing the reading session, most group members continued to have moderate talks, questions and answers. Realizing this experiential awareness upon the collaborative readings and reflecting their reading readability, students were assisted in comparing and contrasting ideas with colleagues. Somehow, the concisely observable activities I conducted in the classroom seemed to be beneficial since a reflection of reading performance also indicated tangibly when a sense of constructive collaboration supported L2 on-line reading activities. The discussion also

emphasized the substantial aspects between proficient and less proficient readers in terms of their readability, although the print-based texts were incidentally provided. So far, there should be pointed out that there was no attention paid to the pictures in the passage, although annotations might help readers get the main idea of a text more quickly. The classroom observations, however, highlighted the instructional practices, evaluated inequities that existed among students in the collaborative and/ or individual virtual reading-based sources, as well as modified reading class conditionally.

The last but not least, the observation protocol enrolled my capacity as an observer who facilitated and developed the recordings of empirical evidences from the reading class. This generally put an evaluative feedback aside. In dealing with the observation substance, my observation role had empirically addressed the on-line reading activities based on the contributing components, namely: reading habits, reading frequencies and trends, reading effectiveness, reading for a pleasure, reading influence, and reading readability. These variables measured students' reading performance. Understanding these measures, the observational roles should emerge and reflect as a critically meaningful analysis to gain the formative reading assessment.

Conclusions

Reading readability accordingly accepts and accommodates students' comprehension in both on-line and off-line texts, although, in facts, few printed-based reading texts still dominate their individual accessibility and habits to understand the contents of genre. Practicality, students have equipped themselves with the technology devices, such as the smart-phone, tablet, iPad, and laptop. But their preferences in using these technologies are still various. Nevertheless, students perceive that the sixth variables, namely: reading habits, reading frequencies and trends, reading effectiveness, reading for a pleasure, reading influence, and reading readability have increased their virtual-based reading awareness. Some students' reading comprehension increased when the technology devices are occupied in the on-line texts. This study addresses that the on-line reading respectfully accommodates students' reading performance and also perceive that the Indonesian folklore genres can be beneficial reading sources. However, the on-line reading activities need extra perseverance to understand, although these take less representative and enjoyable personally to work with the annotations freely, and flexibly adapt to the on-line reading activities inside or outside the reading classes. The on-line reading habit has a relationship between frequency of flow experiences while reading and the number of reading duration between less and proficient readers. Moreover, this study also stimulates the adaptive consideration upon the observational roles as a part of students' assessment in advocating the on-line reading activities. This empirical reading readability can be a framework for designing the various types of classroom-based

observations to examine the instructional judgments that fully involve students' participation and lecturer's teaching facilities.

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