HOW RIAU MALAY CULTURE IS INTEGRATED INTO THE ENGLISH TEXTBOOK FOR CLASS IV ELEMENTARY SCHOOL?

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ABSTRACT

Objective: This research aims to address the deficiency in English textbooks used in the fourth-grade elementary schools of Pekanbaru, which currently lack the integration of Riau Malay Culture (RMC) and do not adequately consider the specific needs, context, and characteristics of the students. The primary objective is to develop an English textbook that incorporates RMC into its content.

Theoretical Framework: The research is based on the ten-step model of development research outlined by Borg and Gall. This model includes stages such as research information gathering, planning, draft development, expert testing, expert test revision, limited trials, revision of limited trial results, broad trials, revision of broad trial results, and dissemination or socialization. The research framework considers input from principals, teachers, and students, with trials conducted in one and five selected schools involving 10 and 30 participants, respectively.

Method: The development research method involves various stages of data collection, textbook development, expert evaluations, limited trials, extensive trials, and result analysis. It includes the participation of principals, teachers, and students to ensure a comprehensive assessment of the textbook's suitability.

Result and Conclusion: The research findings indicate that the existing Teaching Book lacks an emphasis on the importance of RMC in English language learning. Consequently, new textbooks have been developed, including teacher instruction manuals and student workbooks. Students have shown enthusiasm for learning English and demonstrated recognition of the presented vocabulary. The Text Book has proven to be suitable for fourth-grade students in Pekanbaru Private Elementary School, Riau.

Originality/Value: This research contributes to addressing the gap in English language education by developing textbooks that incorporate RMC, enhancing the learning experience for elementary school students in Pekanbaru. It provides a valuable resource for educators and curriculum developers looking to integrate local culture into English language teaching materials.

Keywords: integrated, Riau Malay culture, textbook.

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COMO A CULTURA MALAIA DE RIAU É INTEGRADA NO LIVRO DIDÁTICO DE INGLÊS PARA A QUARTA SÉRIE DO ENSINO FUNDAMENTAL?

RESUMO

Objetivo: Esta pesquisa tem como objetivo abordar a deficiência nos livros didáticos de inglês usados nas escolas de ensino fundamental de quarta série em Pekanbaru, que atualmente não incorporam a integração da Cultura Malaia de Riau (RMC) e não consideram adequadamente as necessidades específicas, o contexto e as características dos estudantes. O principal objetivo é desenvolver um livro didático de inglês que incorpore a RMC em seu conteúdo.

Referencial Teórico: A pesquisa é baseada no modelo de pesquisa de desenvolvimento de dez etapas delineado por Borg e Gall. Este modelo inclui estágios como coleta de informações de pesquisa, planejamento, desenvolvimento do rascunho, teste de especialistas, revisão do teste de especialistas, testes limitados, revisão dos resultados dos testes limitados, testes amplos, revisão dos resultados dos testes amplos e disseminação ou socialização. A estrutura da pesquisa considera o aporte de diretores, professores e estudantes, com testes realizados em uma e cinco escolas selecionadas, envolvendo 10 e 30 participantes, respectivamente.

Método: O método de pesquisa de desenvolvimento envolve várias etapas de coleta de dados, desenvolvimento de livros didáticos, avaliações de especialistas, testes limitados, testes extensos e análise de resultados. Inclui a participação de diretores, professores e estudantes para garantir uma avaliação abrangente da adequação do livro didático.

Resultado e Conclusão: As descobertas da pesquisa indicam que o Livro de Ensino existente carece de ênfase na importância da RMC no aprendizado da língua inglesa. Consequentemente, novos livros didáticos foram desenvolvidos, incluindo manuais de instrução para professores e cadernos de trabalho para estudantes. Os estudantes demonstraram entusiasmo pelo aprendizado de inglês e reconheceram o vocabulário apresentado. Isso significa que o Livro Didático se mostrou adequado para estudantes da quarta série na Escola Primária Privada de Pekanbaru, em Riau.

Originalidade/Valor: Esta pesquisa contribui para preencher a lacuna na educação em língua inglesa, desenvolvendo livros didáticos que incorporam a RMC, melhorando a experiência de aprendizado para estudantes do ensino fundamental em Pekanbaru. Ele fornece um recurso valioso para educadores e desenvolvedores de currículo que desejam integrar a cultura local em materiais de ensino de língua inglesa.

Palavras-chave: integrado, cultura Malaia de Riau, livro didático.

1 INTRODUCTION

The learning of the English language in Elementary School equips students with fundamental skills. They develop the ability to speak properly when taught, specifically children between the ages of 7 to 11 years. Jean Piaget, a Swiss philosopher, scientist, and developmental psychologist, born on August 9, 1896, and died on September 16,

1980, stated that there are four stages of cognitive development. These include sensorimotor (birth to 2 years old), pre-operational (2 to 7 years), concrete (7 to 11 years), and formal operational (11 to 15 years and above). These stages are perceived as a guideline for the individuals' level of development concerning their readiness to acquire new knowledge. Elementary School students between the ages of 7 to 11 years are categorized under the concrete operational stage (Nair & Md Yunus, 2022).

At the age of 7 to 12 years, students can use more than 100 vocabularies in various sentences. Therefore, the learning of English is necessary and should be introduced at an early age. An early introduction does not interfere with other language developmental skills. The ability to speak two languages has a positive effect on the cognitive development of children at this age. It is easier for children to master foreign languages compared to teenagers between the ages of 11 to 15 and adults. Ummi and Suyanto stated that foreign languages such as English and Arabic were introduced to schools in the early 60s (Ebert, 2020).

The Indonesian government policy (Ministry of Education and Culture) regulating the Education Unit Level Curriculum (KTSP in Indonesia), concerning English learning in Elementary Schools, stipulates that English is a Local Content subject. The 2013 curriculum currently requires excellent regional content. Based on the Minister of Education and Culture Regulation Number 79 of 2014, Local Content is a subject that contains and implements the potential advantages of the regional area (Zein et al., 2020).

J. C. Richards stated that systematically designed teaching materials play an important role in the learning process. Some of its functions include boosting individual learning, providing flexible short and long-term educative activities, having a great influence on the development of human resources, managing teaching and learning processes by adopting a systematic approach, as well as its facilitation, which is based on humans' comprehensive ability (Caskurlu et al., 2021).

According to J. Richards "in several circumstances, textbooks and other educative commercial materials represent the hidden curriculum of many language courses and these play a significant role in the teaching and learning processes". The utilization of various teaching materials available in the market, as a learning source is common sense. The purpose of compiling these textbooks differs from the objectives of the applicable curriculum in each educational unit. Therefore, it is necessary to perform a systematic and thorough assessment of the contents delivered, its presentation, and its arrangement

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in fulfilling students' needs. This also includes teachers' abilities, available supporting media, and conformity with the applicable curriculum, hence, the use of teaching materials can be recognized as being valid and accountable (Tajeddin & Pakzadian, 2020).

Based on the interview sessions held with principals and English teachers at private elementary institutes in Pekanbaru, namely Az Zuhra Integrated, Al Bunayya, and Al Azhar Islamic Elementary Schools, it was discovered that they all used different textbooks. The teaching materials used by several English teachers in Pekanbaru do not feature nor introduce culture, specifically Riau Malay. The basis for analyzing these textbooks is centered on the Minister of Education and Culture Regulation Number 79 of 2014, which mandates all subjects need to be integrated with the benefits of the local area or culture (Yuliani et al., 2021).

Therefore, the alternative offered in this research is English teaching materials that contain Riau Malay cultural values. These include culinary arts, traditional games, houses, clothing, historical buildings, etc. The teaching materials are structured to effectively develop students' language competencies. This also aids them to easily learn English, because it fits the context and needs of their environment (Erni & Ulya, 2021).

The development of learning theory has led to the formulation of its understanding as well. "Learning is exhibited by a change in behavior as a result of experience". Similarly, McGrath stated that "Learning changes in performance as a result of practice". According to these two experts, it is a change in behavior as a result of either practice or experience. Therefore, through learning individuals can exhibit certain behavioral changes. Theoretically, it is understood concerning research findings and approaches proposed by experts. In general, learning theories are categorized into two major groups, namely: (1) behaviorist or association theory, which deals with various aspects of encouragement-response and reinforcement, and (2) cognitive-field theory which views learning in the overall environment. Djamarah stated that learning implies any activity designed to help someone acquire a new skill or value (Hamilton et al., 2021).

According to Brown, there are several foreign language learning processes: acquisition, interaction, and focus on form. It can be concluded that various examples related to the learning process are interesting and challenging for students. This enables them to communicate easily with foreign languages (Acquisition…to learn a foreign language one needs to be exposed to innumerable examples and learn from their

surroundings…). Additionally, the language learning process also requires direct interaction with foreign speakers to make students feel and experience the acquisition procedure (Interaction, ...to learn the language there is need to interact with other people, ... to express oneself through meaningful conversation. Assuming students are unable to have a meaningful conversation, they try to successfully use other terms). To be able to communicate properly, an individual needs to pay attention to the grammar, choice of vocabulary, and foreign language acquisition practices or exercises (Focus and Form: foreign language learners also need to focus and pay attention to the form, e.g., by identifying, working with and practicing the language…). An individual can communicate effectively while learning a foreign language (Szymkowiak et al., 2021).

Therefore, the following points should be considered in language learning, namely 1) Completing learning activities assisted by visual media, realia, and movements as well as a combination of spoken and 'body language' or 'demonstrations', 2) Involving students in making visual media or realia, 3) Moving more actively from one activity to another, 4) Using it in daily activities and create routines in class, 5) Using the mother tongue when needed, 6) Teaching with themes to stimulate students' imagination and creativity, 7) Use stories and contexts that students are already familiar with, 8) Invite the surrounding community such as parents, and students who can speak English to tell stories in class, 9) Collaborate with other teachers in the same school, 10) Communicate with teachers or instructors outside the school or institution. For that reason, the existence of varying language learning activities increases their motivation and ability to speak properly and interest in communicating in English (Giraldo Martinez & Ramos Carvajal, 2021).

The reasons for integrating Riau Malay culture in teaching materials are because 1) it is following the vision of the province and 2) presently, some of its values have faded. Moreover, the rapid growth of technology and information has caused students to become addicted to Western culture. They are exposed to much violence, exhibit dishonest behavior, disrespectful to parents, teachers, and leaders, peer group influence, increased prejudice or suspicion and hatred, worsening language, reduced work ethics, as well as a sense of personal and civic responsibilities, self-destruction, and blurring of moral guidelines. However, these problems can be overcome by integrating local wisdom into English learning from an early age (Zhang et al., 2022).

Sarjono Owon stated that several goals need to be realized with the preparation of teaching materials, 1) the availability of teaching materials following the demands of the applicable curriculum and students' needs in character building, 2) the availability of teaching materials as learning resources for both parties apart from other publishers, and 3) ease in delivering subject matter in the learning process. The main purpose of this teaching material is to make it easier for students to achieve their desired goals (Yadav et al., 2022).

The developed materials integrated with Riau Malay culture have several clear objectives for students and teachers. Therefore, in the process of learning English, both parties began to understand their culture and can discern foreign customs. Students who understand Riau Malay characteristics can also be introduced to British culture. The developmental process should be following the present context and students' needs (Rezeki et al., 2021).

Mardhatillah discovered that teaching materials based on Acehnese local wisdom improve students' abilities academically compared to the conventional media. Anwar also reported that the integration of cultural elements in local wisdom-based children's literature such as folklore comprising theme, plot, characters, setting, point of view, and message, serves as a means of character building. Similarly, Anggraini discovered that the learning model employed at Muhammadiyah Vocational High School (VHS) in Tlogomas, Malang was able to improve student's reading skills. It also shaped their characters by adopting various strategies during the learning process (Panjwani, 2020).

Cunningsworth stated that textbooks are a means to support learning activities, including procedures, concepts, strategies, and language skills. The existence of learning devices helps teachers and students to become more focused on exploring the widest possible information to achieve the desired goals. Prastowo stated that teaching materials such as information, tools, or texts arranged systematically are used during the learning process to achieve set goals or improve students' competencies. However, by reading books, students tend to have more insight into their acquired knowledge. Panen defined teaching materials as subject matter arranged systematically, which is used by teachers and students during the learning process. These materials help to ensure the smooth execution of the learning process to achieve set goals (Islam et al., 2021).

According to Jack C. Richards, the types of teaching materials include 1) printed, in the form of literature texts, exercise books, etc, 2) non-printed such as videos, and 3) a

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combination of printed and non-printed media for example articles downloaded from the internet supplemented with media that are not specifically designed for teaching purposes. These include newspapers, magazines, or television broadcast materials relevant to the curriculum. It simply means that the developed teaching material design is in the form of printed media (Tsolakis et al.,2022).

L. W. Anderson & Krathwohl stated that teaching materials include the following aspects, facts, principles, procedures, and metacognitive knowledge. These aspects are currently used in the 2013 curriculum. Teaching materials can be grouped into several sections, namely 1) Visual or point-of-view including printed materials such as handouts, Student Worksheets, brochures, leaflets, module books, wallcharts, photos or images, and non-printed media namely models, 2) Audio or listening teaching materials such as radio, LPs, cassettes and compact disks, 3) Audio Visual or viewing teaching materials consisting of video compact discs and films, 4) interactive multimedia teaching materials such as computer activated instructions, compact disks, and web-based learning materials. Tomlinson proved it can be designed using online digital literacy technology that can be accessed from anywhere in the world. Furthermore, teaching materials can be in a) printed form, such as textbooks, student worksheets, etc, b) non-printed media, namely tapes, videos, etc, c) materials designed not for learning purposes, for example, newspapers, magazines, etc. Several expert opinions pinpointed that there are printed and non-printed types. For this development research, the materials developed are in the form of printed media or books (Lara Nieto-Márquez et al., 2020).

Depdiknas stated that quality textbooks must pay attention to the following, 1) content or subject matter including its suitability with the curriculum, educational goals, and cognitive development of students, as well as the correctness of the material in terms of knowledge, 2) presentation of material including learning objectives, learning stages, and display that attracts students' interest and attention, easy understanding, activities, relationships between materials, exercises, and questions, 3) language readability, including using correct Indonesian, to improve students' reasoning and creativity, sentence structures that align with the mastery level and students use of paragraphs, materials, and illustrations, and 4) format of books or graphics including size, layout, typography, and cover illustrations, layout, as well as illustrations of contents. The essence is also to put forward the principles in the developed teaching materials, considering their relevance or suitability, consistency or timeliness, and adequacy. The

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material used should be sufficient enough to help students master the basic competencies being taught (Marlina et al., 2023).

Tomlinson stated that several principles are applied in the development of language learning materials, namely 1) having a positive effect on students, 2) easily understood, 3) increasing self-confidence and self-development, 4) providing and facilitating independent activities, 5) providing conformity in the focus of learning, 6) using authentic language, 7) using the target language of teaching materials, in this case, students, 8) giving these children the opportunity to learn the target language for communication purposes, 9) seeing the positive effect in learning, 10) considering the various learning styles, 11) and diverse attitudes, 12) a period of silence at the beginning of learning activities, 13) maximizing the learning potentials, 14) slightly controlling students' practices, and 15) providing opportunities for feedback (Setiawan & Wardani, 2023).

Besides, there is also cultural or historical heritage, which serves as a tourist attraction. Herdiman stated that it is divided into an object and a non-object cultural heritage. The following is its explanation in the form of objects, they are 1) Equipment for livelihood, for example, a fisherman's tools such as boats and nets. 2) Equipment for daily use, for example, cooking utensils such as jars, mortar, etc. Malay fashion is also a tool for daily activities. 3) Transportation equipment, for example, boats, canoes, ships, and rafts, are needed for river transport. 4) Weapons, for example, tools used during the war in the past, namely daggers and swords. 5) Royal relics in human works form, namely the former kingdom of the Siak sultanate named Siak Sri Indraputra Palace, Rokan IV koto Palace, Muara Takus Temple, etc. 6) Malay buildings are diverse, starting from the palace to residential-shaped structures (Tien et al., 2021).

Furthermore, Herdiman stated that the Riau Malay intangible cultural heritage is described as follows. 1) Dance, usually displayed during traditional ceremonies, rituals, welcoming of guests, etc. 2) Music, usually accompanying dance. 3) Weaving art, which is famous in Siak, Bengkalis, and Indragiri Districts. 4) Carving, and motifs that depict Malay culture, for example, plants such as mangosteen, pineapple, etc. Besides, there are also carvings in the form of animals, nature, and calligraphy. 5) Performing Arts is a form of entertainment that conveys the implied emotions and desires of a society. 6) Martial Arts, known as Pencak Silat. 7) Malay literature, is grouped into oral and written, however, the various forms categorized under the oral type are gurindam, lengthy songs,

rhymes, folklore, Koba, and layat. The written literature forms and types are writings that are stored and included in old manuscripts. 1) Traditional games, are divided into two groups, namely those that are for competition and entertainment. For example, buah guli, gasing, ali oma, simbang, and rago tinggi. 2) Malay culinary, staple food, snacks, and drinks of various types (Chen et al., 2020).

The form of Malay culture practiced in Pekanbaru is as follows: 1) Traditional House. Selaso Jatuh Kembar is a traditional house in Pekanbaru, Riau. It has a hall used by the Datuks and Traditional Stakeholders for deliberations. Carvings that have different patterns are used to harmoniously decorate this traditional house. 2) Traditional Clothes. Baju Kurung Kebaya Laboh is a traditional cloth for Riau women. Baju Kurung Belanga or Cekak Musang is a traditional cloth for Riau Malay men. This is similar to the Muslim cloth, where the trousers are long and loose. Complementary to these men's traditional cloth is a head covering called tanjak and sarong or sampin. It is always worn at traditional events and weddings which shows the value of decency, highly respected by the Riau people. The motifs and designs are simple and unique, characterizing the Malay traditions. 3) Traditional Weapon. The Riau traditional weapon is the Jenawi, in the form of a sword used by war commanders. 4) Tandak Dance. This is a social dance for young people accompanied by songs and music. 5) Gambus Musical Instrument. This musical instrument is similar to a guitar with strings, however, the difference lies in the hole which is covered with animal skin, namely Stingray or Goatfish (Tejapermana & Hidayatullah, 2020).

Local culture was selected and integrated to help students achieve basic competencies by providing real examples. Its integration into the curriculum leads to the development of creative personalities, and this enables students to adhere to existing cultural values, as well as apply them daily. Understanding, preserving, and instilling local values is an effort to introduce cultural heritage for the next generation and aims to strengthen national integrity.

The purpose of this research is to develop an English textbook integrated with RMC.

2 THEORETICAL FRAMEWORK

2.1 CULTURE

Culture is one of the ideas in the form of objects and actions which we always need to preserve to maintain the history that already exists in this country. Culture is the entire system of ideas, actions, and human creations within the framework of community life which is made the property of humans by learning. Meanwhile, according to Richard Brisling culture as referring to widely shared ideals, values, the formation and use of categories, assumptions about life, and goal-directed activities that become consciously accepted as "true" by people who identify themselves as members of society (Banks & O'Connor, 2021).

According to Larson and Smalley, culture is seen as a "blueprint" that guides the behavior of people in a community and is incubated in family life. It regulates our behavior in groups, makes us sensitive to status issues, and helps us know what our responsibility is to the group. Different cultures have an underlying structure that makes society round and square communities. The differences between religion, ethnicity, politics, clothing, songs, language, buildings, and works of art will form a culture (Posternak et al., 2020).

Culture according to Koentjaningrat suggests culture in Sanskrit Budhi (*buddhayah*) is the plural form, and thus "Culture can be interpreted as "mind and reason". Culture is that complex whole that includes knowledge, belief, art, morals, law, customs, and any other capabilities acquired by a person as a member of society. Culture according to Elly Setiadi is the plural form of the words mind and power which means love, initiative, and taste. The word culture comes from Sanskrit which is the plural form of the word budhii which means the word mind and power which means love, intention, and taste. The word culture comes from the Sanskrit budhaya which is the plural form of the word budhi which means mind or reason (Liando et al., 2022).

Culture is defined as behavior, patterns, beliefs, and all products of certain human groups that are passed down from generation to generation. Products in this case are the result of interactions between human groups and their environment after a long time. Kim stated that culture is "a collection of patterns of life" learned by a certain group of people from previous generations and will be passed on to future generations. Culture is embedded in individuals as patterns of perception that are recognized and expected by other people in society. Samovar emphasized again that as a life example, culture

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conditioned humans unconsciously towards special ways of behaving and communicating. And if you want to review one of the definitions mentioned above, then Dodd sees culture as a concept that moves through a continuum. Starting from cognitions and beliefs about other people and oneself, including values, to patterns of behavior. Customs (norms) and practice activities (activities) are part of cultural norms, namely models of behavior that have been recognized and required (Manfredo et al., 2021).

Based on the explanation above, the researcher concludes that the definition of culture is something that will affect the level of knowledge and includes a system of ideas or ideas contained in the human mind.

2.2 INTEGRATION

The term integration comes from the Latin integrare which means to give place in a whole. From the verb, it is formed noun integration means wholeness or roundness. Thus, the term integration implies that various elements that are different from each other undergo a process of assimilation so that they become a unified whole. And social integration refers to a situation in society where people are related to each other (Trüper, 2019).

Integration is the process or act of unifying or combining different parts into a larger whole. In a more specific context, integration can refer to various fields such as mathematics, social sciences, computer science, economics, and so on. Cultural integration is the process by which various cultural groups or individuals with different cultural backgrounds interact and unite their cultural elements into a larger entity. Cultural integration can occur at various scales, from the individual level to the community level, and even the national level. This process of cultural integration can have a significant impact on cultural identity, norms, values, and social fabric (Juškevičienė et al., 2021).

According to Ogburn and Nimkoff, integration is a bond based on norms, namely because group norms are elements that regulate behavior, by making demands on how integration works if community members feel that they have succeeded in filling each other's needs, if a kind of consensus is reached regarding social norms, if the norms are long enough and do not change (Febriani et al., 2020).

Sociologically, social integration theory is part of the structural functionalism paradigm introduced by Talcott Parson. This paradigm assumes that basically, people are in a social system that binds them in balance (equilibrium). Durkheim in his study of

social integration explained that social integration can be realized if specialized parts are interdependent. In this case, solidarity is based on similarities in beliefs and values that are functionally interdependent in a heterogeneous society. This similarity in beliefs and values will provide a collective awareness to create unity (Stolz, 2023).

Social integration has two main elements, the first is mixing and adjustment and the second is a functional element. Both of these elements share the core of social integration that occurs in social pluralism. The problem of integration refers to the need to ensure that an emotional bond sufficient to produce solidarity and a willingness to work together is developed and maintained (Grammatikopoulou & Grammalidis, 2023).

Cultural integration occurs when different cultural groups meet, interact, and share elements of their culture. This process can include the exchange of language, food, art, music, traditions, and cultural values. Cultural integration can bring great benefits, such as the introduction of multiple perspectives and a deeper understanding of cultural diversity. This promotes cooperation and tolerance, strengthens social bonds, and reduces conflict between groups. One example of cultural integration is in countries with high ethnic diversity. This process encourages the formation of a more inclusive and diverse national identity (Lee et al., 2020).

But cultural integration can also pose challenges, such as conflicting values and difficulties in adjusting to different cultural customs and norms. An inclusive approach and open dialogue between cultural groups is essential in facilitating successful cultural integration. Multicultural education and awareness also play an important role in this process. Cultural integration can also occur in the context of migration when people from different cultures move to other countries. This migration can affect cultural identity, both migrant groups and destination communities (Morrison-Smith & Ruiz, 2020).

Mass media, information technology, and globalization have accelerated the process of cultural integration by facilitating the exchange of information and ideas around the world. The importance of preserving original cultural identity while opening oneself to new cultural integration is a challenge that must be faced in this process. There are various approaches to dealing with cultural integration, including assimilation, acculturation, and pluralism. Each approach has different implications for the continuity of cultural diversity. Cultural integration is a dynamic and complex concept that is constantly changing over time. This process requires commitment and a willingness to

learn from each other and adapt so that people can live together harmoniously in a culturally diverse environment (Mohamed Hashim et al., 2021).

2.3 RIAU MALAY CULTURE

Malay culture is one of the supporting pillars of Indonesian national culture in particular and world culture in general, in addition to various other cultures. Malay culture also gets influences from outside but does not change the basic structure of the culture. This flexibility can be seen in the structure and openness of the language system which in the process absorbs many vocabularies from various nations. So that the Malay language, especially Riau, is not only classified as a lingua franca language but is also used by Malay intellectuals (Lee et al., 2020).

Malay culture that is open, accommodating, and adaptive to the system of religious values, customs, and traditions it contains has proven its ability to arouse the spirit of inclusion of supporting communities in nation-building. Because of that, it is felt that these values need to be continuously maintained and developed, and disseminated to spur community growth, especially in the economic and human resource fields (Quang et al., 2022).

Malay can be seen from a narrow or broad sense. In a narrow sense, it is an ethnic group with Malay language and customs as well as the Islamic religion, who inhabit coastal areas in Sumatra, Kalimantan, and in several enclaves on several islands in the archipelago, called Kampung Melayu. Meanwhile, in a broad sense, this is what has been used by anthropologists who look at it from the point of view of their origins, who have Malay culture, namely as seen from language, behavior, material works, and equipment, as well as the physical form of the body (O'Brien & Hoffstaedter, 2020).

Riau culture maintains the traditional values of Riau culture and can develop well through Malay characteristics. It is this Malay cultural custom that regulates almost all activities and behavior of the people of Riau based on Islamic Sharia. Almost all of Riau's population comes from ethnic Malays such as Bugis, Banjar, Mandailing, Minangkabau, and Batak, but there are also not a few immigrant tribes such as Javanese and Chinese. Riau traditional houses, the types of traditional Riau houses are quite diverse, but in general, there are five types of traditional houses originating from Riau, including the Limas Roof Malay House, Fold Kajang Malay House, Falls Salaso Hall, Twin Falls Salaso Traditional House and Lontik Roof Malay House (Ardiansyah & Rafi, 2022).

Riau Regional Clothing for most Malay people in Riau, the function of the clothing in addition to covering the genitals, protects the naked body from the heat and cold air. Riau regional clothes also have symbols, the symbols contained in these clothes have noble values that are upheld by the Riau Malay community (Wu & Wang, 2023).

3 METHOD

The research and development model (R&D), which is a technique used to develop and validate educational products, such as textbooks, learning films, and videos, was used to conduct this research. The resulting products are English teaching materials in the form of Student Worksheets which are bound together in the form of books. The development is based on an analysis of teaching materials, needs, and the existing curriculum. According to Borg, R, W & Gall, the steps in using an R&D model include (1) preliminary and information collection stage from reference sources, observing classes, and identifying problems encountered, (2) planning, including identifying and defining skills, setting goals, sequencing, and testing on a small scale, (3) Initial product forms or hypothetical model development by preparing learning materials, handbooks, and evaluation tools, (4) reviewing product forms or hypothetical models, by collecting data using interviews, and questionnaires, followed by analysis, (5) revisions, (6) limited tests in 1 school using 10 expert subjects, (7) revision of test results, (8) broader tests on 5 schools with 30 subjects, before and after the learning process, (9) final product revision, and (10) dissemination and socialization, by developing results to professional users through meeting forums and writing journals or books (Anam et al., 2023).

4 RESULT AND DISCUSSION

The implementation of English learning in Elementary Schools is based on the school's vision, mission, and goals. The goal is to be able to communicate in very simple spoken and written English. All Headmasters stated that it is very important to teach this language from an early age, such as in Elementary School because it is one of the international languages used in meetings and as a provision for further education. Respondents also expressed the need to integrate Riau Malay culture into English subjects, hence, they can master, understand and follow lessons adequately.

Based on the results of these interviews the principals agreed with the efforts in developing teaching materials for teachers, hence, it increased their creativity and

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motivation. The principals also hope that teachers can develop teaching materials, such as books, worksheets, and modules according to the context and needs of students.

The effectiveness test results of English teaching materials integrated with Riau Malay culture are shown in Table 1.

Table 1. Wide scale effectiveness test scores

Experiment Class		Control Class	
Pre Test	Post Test	Pre Test	Post Test
57	90	51	59

The effectiveness test between the experimental and the control classes based on Table 4.25 is significant. This shows that the comparison between the acquisition of experimental class learning outcomes in the broad-scale effectiveness test increases significantly compared to the achievement of learning outcomes on a limited scale. It is also similar to the achievement of learning outcomes in the control class. However, the comparison between the control class that did not use English teaching materials integrated with Riau Malay culture was very different. This is because the use of English teaching materials integrated with Riau Malay culture is very effective in achieving learning outcomes for Grade IV Elementary School students.

The practicality and effectiveness of test results on this broad scale, describe an exciting learning atmosphere. Teachers and students showed their enthusiasm for learning teaching materials using integrated teaching materials. Students at the Sandalwood and As Shofa Elementary School classes were very happy to participate in the learning activities about traditional musical instruments. Cendana Elementary School has an art laboratory where students are taught several Riau regional musical instruments, such as the accordion, celempong, drum, gambus, marwas, and tambourine.

Activities at YLPI and Angkasa Elementary Schools show their passion for Kemojo cakes and other traditional foods provided in the teaching materials developed. Students are divided into five groups with each served kemojo sponge cake to provoke their curiosity about the material being studied. Based on the observations, the students were very happy with these activities and answered related questions. Furthermore, they can recognize and identify the color and taste of something sweet, salty, and sour.

Al Azhar Elementary School has shown a significant increase in students' learning outcomes through the introduction of Riau traditional clothing bought by the English teacher for seventy-five thousand rupiahs (RP. 75,000) in unit 3. The teacher explained

that there were pictures of traditional clothes worn by boys and girls and one contained a student of Al Azhar Elementary School. Students were happy and many asked about traditional clothes, such as the ones worn on Fridays, etc. Therefore, learning English looks fun and enjoyable for Al Azhar Elementary School students who were able to complete the vocabulary recognition exercise well. Speaking skills can also be applied well even during the COVID-19 pandemic which is currently hitting the country.

Based on the presentation of the description of learning using teaching materials integrated with Riau Malay culture, it can be concluded that the teaching materials developed are very practical, effective and can improve student learning outcomes. This is evidenced by the increased learning outcomes obtained by the experimental class in statistical calculations, indicating that the alternative hypothesis is accepted and the null hypothesis is rejected. Students who learn English using teaching materials integrated with Riau Malay culture have more significant abilities compared to those taught with books.

This section discusses the findings of the Borg and Gall model used in this development research. It comprises interrelations between the initial and final steps needed to create an interesting teaching material product. This initial development research found that the condition of the teaching materials used had not met the required standards and criteria. Based on the findings from interviews and questionnaires, teachers, principals, students, and parents agree with teaching materials integrated with local culture. The results are relevant to the research by Supriyono & Dewi that students' perceptions of their culture or local wisdom are quite good. Supriyono and Dewi have succeeded in organizing activities in the form of English immersion programs based on local wisdom. The results showed that students enjoy learning about their culture through English, hence, they are skilled in communicating and achieving satisfactory outcomes. This research succeeded in developing a product in the form of an English textbook for teachers and students.

It was found that the teaching materials studied were not following national identity. The material contained in several English learning resources in Elementary School does not yet reflect the Indonesian culture. Most of the teaching materials used contain foreign cultures and are developed based on international guidelines or curricula whose content is irrelevant to Indonesians.

The approaches, methods, and learning models used during the English learning process are integrated with Riau Malay culture in the 2013 curriculum. However, based on the analysis of the syllabus and lesson plans, a student-centered approach was found by implementing the scientific approach steps which collaborated with the four English skills and a contextual learning approach. Based on an analysis of the syllabus and teaching materials used, a model of the MARHA-K (Observing, Application, Reaction, Connection-Association, and Communication) learning approach was created. This will enable students to learn English vocabulary easily and communicate orally and in writing. However, the main focus of this development research is the product produced, namely the books of teachers and students of Grade IV Elementary School. The learning model only consists of information regarding the approach applied to the use of teaching materials.

Based on the needs analysis, parents and the principal demanded that students be able to communicate well in English. Teachers are required to be creative in designing their teaching materials, which makes the process of learning in class run smoothly. In compiling teaching materials, teachers should understand the principles and steps properly. Teachers can integrate the local culture of Riau Malay into learning English hence students can easily understand the material.

The product produced in this development research is English teaching materials integrated with Riau Malay Culture for Grade IV Elementary School which is packaged in teacher and student books. The teacher's book contains several sections, namely the cover, preface, table of contents, about, technical instructions, and guidelines. The handbook consists of English subjects, assessment models, syllabi, examples of lesson plans, and technical guidelines for using student books. At the end of the technical instructions is the bibliography and answer key sections.

The development research using the Borg and Gall model was tested for validity, practicality, and effectiveness. The results are relevant to Tanjung, Daulay, & Ghafari stating that the Labuhan Batu local wisdom-based descriptive text learning module is very valid, practical, and effective in use by Grade VII students at Public Junior High School 1 Bilah Barat. The research by Armawan on the development of English for Guiding teaching materials based on local wisdom showed good results on its validity, practicality, and effectiveness.

The teaching materials developed have been recognized for their validity, practicality, and effectiveness. Therefore, these teaching materials can be used by all Grade IV Elementary School students in Riau Province. It is also an example of teaching materials integrated with local culture for all Elementary Schools in Indonesia and abroad. English learning through the use of teaching materials developed has been able to introduce local and English cultures. Recognizing local culture from an early age becomes the foundation for the preservation and resilience of the nation's culture. English learning integrated with Riau Malay culture shows the world about Indonesia's cultural heritage, thereby maintaining the dignity and identity of the nation and state.

5 CONCLUSION

The teaching materials used in private Elementary Schools in Pekanbaru are not integrated with Riau Malay culture but an introduction to foreign vocabulary, therefore, students find it difficult to understand what they are learning quickly. Good teaching materials should adjust the needs and context of students learning, hence, it becomes meaningful. The teaching materials developed can help the government programs in introducing culture in schools. English teaching materials can be integrated with local culture opening students' insights and knowledge in preserving the nation's culture. Based on the analysis and findings, the English teaching materials integrated with Riau Malay culture that has been developed using Borg and Gall model are suitable for Grade IV Elementary School. These materials have an attractive appearance, simple language, and suit the needs of students, hence, they can learn it with confidence and high motivation. The practicality test assessed by teachers and students indicates that the teaching materials developed are practical to use, with clear instructions, thereby making it easy to understand. These materials also have learning objectives that are appropriate to the indicators and time allocation. Therefore, students can achieve the desired goals appropriate to the context and characteristics of Grade IV Elementary School. Students easily understand and learn the material about the introduction of local cultural vocabulary because the language used is simple, thereby enabling them to communicate using English during the learning process. This developed English teaching material has been tested for its effectiveness as illustrated in the learning outcomes achieved by students in the pre and post-tests. Students can respond to the material presented to obtain satisfactory learning outcomes.

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