

Learning Dimensions of Teachers Talk: Knowledge and Value Within Cultural Awareness

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Abstract: Multicultural context education requires cultural integration in learning. Considering that issue, this research describes the learning dimension with cultural integration. The data were obtained by recording and observing teachers' speeches in the multicultural class and analyzing the speech acts to formulate the learning dimensions found in the speech. The results of the research show that there are three learning dimensions namely using stories and language repertoire, making connections between material and local culture, and referring cultural values to solve problems. Learning dimensions of teachers talk to instill knowledge and value within cultural awareness is demands an instruction reflecting what is the best of what one should know about how a learning should be ideally conducted with characteristic (1) done with knowledge-transforming not only knowledge-telling, (2) involving cultural and language repertoire, (3) spoken with pragmatic force not only understanding, but also motivating, advising, and recommending to change behavior and convince students to do as explained teacher.

Keywords: *learning dimension, language learning, teachers talk, language, culture*

Introduction

Teacher talk serves as a part of the process of embedding knowledge and values resulting from thought, experience, and teacher interaction with the social environment. Halliday (1994) and Thompson (2004) in ideational, interactional, and textual concepts show that speech is produced from knowledge and experience (experiential and logical). Thus, speaker interaction with the social and interpersonal context and a combination of both results in textual form. The teacher's statement is the most important thing in embedding knowledge and values. Teacher's opinions greatly determine the success of learning (Cook, 2000; Parrish, 2004). Regarding the concept of learning dimensions, Marzano and Pickering (2012) have provided a clue on how good learning must occur. In this concept, there are two types of knowledge students must achieve namely declarative and procedural knowledge. Declarative knowledge aims at making learners know and understand while procedural knowledge aims at making learners able to. Both are efforts to achieve critical thinking skills consisting of the stage of remembering, understanding, applying, analyzing, evaluating, and creating (Anderson and Karthwhol, 2013). In the context of multicultural education like in Indonesia, Marzano's learning dimension needs to be elaborated. The elaboration is based on the perspective of the characteristics of multicultural education, especially in Indonesia which tends to integrate cultural aspects in character development according to the Indonesian curriculum.

The concept of paideia as education and civilization is an educational process of developing man's humanity which emphasis creating a human being to have life nobleness (Aloni, 2007). There are concrete efforts made by Indonesia to overcome the problem of national character development by integrating culture in learning. There is a critical issue related to concerns about the loss of cultural values in Indonesia's human personality building. The vast geographical conditions, large population, and diverse languages and cultures, diversity of religions, races, and ethnicities make Indonesia the largest multicultural country in the world. The complicated

situation is a source of national repertoire that can be a special attraction and trigger the problems of pluralist conflict. Intercultural awareness is needed to understand national culture supported by local culture.

There should be an awareness emphasizing that there is a similarity of positive values in each of these differences. Investment in education is needed to overcome the crisis of values and attitudes in an era of drastic change, dramatic changes, a new economy to live in a multicultural society (Carl & Portera, 2011). Education in this context requires investment in education in the form of cultural awareness, as an important part of intercultural education conceptualized by Kramsch & McConnell-Ginet (1992), Atay, Kurt, Çamlıbel, Ersin, & Kaslioglu (2009), Jokikokko (2010), Carl & Portera (2011). To realize cultural integration, a learning that reflects develops, and applies culture is needed. In the learning process, the best learning dimensions need to be done by teachers in multicultural context education. The most important thing is how to use elements of culture and language in the learning process. This article describes the results of developing the learning dimension in using culture to instill knowledge and values in multicultural context education.

Review of Literature

Learning dimension demands an instruction reflecting what is the best of what one should know about how learning should be ideally conducted. Learning dimensions consisting of attitudes and perceptions, acquire and integrate knowledge, extend and refine knowledge, use knowledge meaningfully, and habits of mind (Marzano & Pickering, 2012). A good learning activity will put these five components in the classroom discourse. These five learning dimensions emphasize learning efforts that teachers need to do in understanding the material emphasizing understanding and skills.

Attitude and perception are related to students' amenities during the learning process. Clear instruction will make students think positively towards the learning materials (Marzano & Pickering, 2012). Kyriacou (2007) equalized it with classroom climate. Teachers should be able to have a major impact on a pupil's motivation and attitudes toward learning with the skills to establish a positive classroom climate and positive relationship. One of them is shown by purposeful and task-oriented. Positive attitudes and perceptions could be achieved by involving students' active participation in small class discussions while equity is characterized by providing students similar tasks, praise and other concerns without any discriminations (Fraser, 2002). In this case, differentiation refers to different rewards achieved based on efforts and the learning outcomes as the aspects of responsibility for one's learning.

Acquiring and integrating knowledge serves as an important part of the learning dimension which is characterized by connecting new knowledge with prior knowledge, organizing information, and placing it in long-term memory. Through skills acquisition, students could internalize by practice (Marzano and Pickering, 2012). Furthermore, there are dimensions of expanding and refining knowledge characterized by activities of comparing, classifying, abstracting, inductive reasoning, deductive reasoning, constructing support, analyzing errors, and analyzing perspectives. The dimension regarding the meaning of knowledge presented by Marzano is using knowledge meaningfully. It means knowledge is used meaningfully for decision making, problem-solving, invention, experimental inquiry, and system analysis. The learning dimension related to the process of thinking presented by Marzano & Pickering (2012) with the term habits of mind consists of critical thinking, creative thinking, and self-regulated thinking. In that dimension, learning supports students' ability to think with actions that will

improve their thinking and influence in their lives. The five dimensions show the framework in interacting, managing classes, evaluating, and forming class discourse. In the classroom culture section, it is explained that classroom discourse and interaction reflects intellectual expectations and culture of inclusivity, equality, and accountability for learning. It also includes class norms in encouraging risk-taking, collaboration, and respect for thinking. In the concept of the dimensions of learning above, culture in classroom discourse is related to habits, norms or rules based on humanity and positive values.

The learning dimensions revealed by Sutinen (2013) indicated that the teacher's education principles are used to empower teachers. Teachers' professional pride lies in their deep understanding that they are the best teacher for their class. The learning dimensions presented show the things that need to be considered by the teacher. The dimensions are the level of participation, earnings processes, societal expectations from educational institutions, aspects of context-awareness, and creative tensions. The learning dimension revealed by De Waard, Kukulska-Hulme, Sharples (2016) is a discussion of Self-Directed Learning (SDL) dimensions that adapts the Bouchard framework. These dimensions consist of aspects of knowledge and psychology, namely algorithmic dimension, conative dimension, semiotic dimension, and economic dimension. The learning dimensions include teacher and student interactions and school infrastructure that determine the success of education.

Some learning dimensions have a vision of elements of learning strategies, classroom management, and school. In the practice of learning in multicultural context schools, a learning dimension is needed to accommodate cultural integration. Cultural treasures are not only considered as separate material but they also help teachers in creating meaningful learning processes. The description is in line with opinion DeWaard, Kukulska-Hulme & Sharples (2015) about the conative dimension consisting of The initiative, context and transition, and social environment.

Teacher Talk, teacher's talk or teacher's speech is a language in the classroom that is used to express instructions, explain activities, and check students' knowledge (Sinclair & Brazil, 1985). Rymes (2008) stated learning is an interactive process that makes students not only learn new material but also learn about new ways of speaking and participating. Therefore, teacher talk is an important part of determining the ways of instilling knowledge and values. The two concepts of teacher talk do not only determine the success of learning but also determines the way students think and interact.

Rose (2014) stated that in the explanative speech, pedagogical activity describing the acquisition of knowledge would be shown by students either on domestic, rural, and manual types. Also, explanatory speech is used to apply references or concepts within the context of life. In the function of language, explanative speech refers to the dominance of reference or *darstellungsfunktion* (reference function) (Bühler, 2011). The way of speaking is specifically used by teachers during the learning process. Ellis (1986) stated that the teacher's talk is a special language that teachers use while talking to students in the classroom. The teacher seeks "interactional adjustment" to accommodate the function of action. As an interactive process, learning allows students to use all the tools to participate in the diverse social sector (Rymes 2008). It reflects the way teachers use language or teacher's awareness in using the language. Andrews (2007) reported the need for language awareness in teaching or Teacher Language Awareness (TLA). The TLA describes teachers' knowledge to underline the language system that enables them to teach effectively.

Explanative speech studies are based on various aspects, namely, (1) the interactional adjustment is influenced by the context of learning including the socially understood learning

culture, the use of language or class registers, and the knowledge revealed in the subject matter (Ellis, 1985); (2) speech act is related to the dimension of discourse as revealed by Rymes (2008). These dimensions include the social context, the interaction context, and the social agent. All three are related to language in use; (3) beliefs or values that belong to it. These aspects are the representation of social cognition. Behnan and Pouriran (2008) asserted that the teacher's talk is a reflection of the social class rules specifically constructed by the condition outside the classroom. Teacher's talk is a construct of social and cultural values.

Interaction between teachers and students has the potential to shape the learning environment that will affect the norm of interaction inside the classroom (Smart and Marshal, 2012). Jesuit & Endless (2018) in their research mentioned that students' attitude formation is supported by students' conceptual knowledge and the context taught by teachers. Gee (2001) mentioned that verbal communication between teachers and students will shape a better learning environment and affect the type of talk in the classroom. Communication inside the class is a language within a social context that shows values, beliefs, attitudes, and social identity in shaping sense and constructing meaning. It will become more visible in the multicultural class. The Multicultural class condition becomes a teacher's consideration in producing explanative speech. Walsh (2006) stated that the multicultural class has communication problems and interaction patterns which are more complex. Attitude problems need to be solved with the right description of the teacher. Cultural integration as a part of teachers needs to be verified to make knowledge and values. Teacher's speech as a text is a combination of ideational, experiential, and interactional elements as teachers and students are the constituent elements of the text or discourse. Therefore, learning dimensions are needed to direct the teacher's speech. The learning dimension is a concrete step based on the environmental situation and culture of students and teachers aimed at improving the quality of the learning process.

Bereiter & Scardamalia (1987) show the process of conveying information based on the level of expertise and knowledge of the speaker or writer, namely the knowledge-telling model that directly conveys information, does not show complex problem-solving activities while the knowledge-transforming model is carried out by conveying contexts to solve problems. Furthermore, Bereiter and Scardamalia (2014) call it the knowledge-building action. Galbraith (2009) in his research showed that knowledge telling is a process involving retrieving already-formed "ideas" from an explicit store of knowledge in long term memory, and either translating these directly into the text. Whereas knowledge-transforming is the process of goal-directed evaluation and manipulation of ideas or before translating them into text. Regarding Galbraith (2009), the knowledge-transforming model of cognitive models on higher-level reflective thinking. The application of cultural aspects such as cultural and linguistic repertoire, people's habits, and cultural ways of thinking is a form of knowledge-transforming.

Method

This research describes learning dimensions in a multicultural class. The results of this research are the development of learning dimensions in terms of teacher explanation based on the integration of cultural repertoire. This research was conducted in multicultural classes in Banyuwangi, East Java, Indonesia. The school consists of Osing tribes, Jawa Mataraman, and Madurese. This research describes the learning dimension which is conducted by the teacher, the contents from the domains in the form of learning activities which the result will be given meaning to show in detail how the teacher integrates local culture in explanatory speech. Dimension development is applied by a method modified from Spradley (2007). This study is a

qualitative study that examines speech based on the context of learning. In this research, interpretation is context-dependent by following the opinion of Brown and Yule (1983). Besides, in this study, understanding the context features is very necessary (Hymes, 2001: 13). This research explores the teacher's speech based on the context. researchers make interpretive steps as a hallmark of qualitative research (Creswell, 2012).

Data Collection

The data is collected by recording videos of teacher speeches. The determination of the teacher as a participant is based on the result of observation on the way the teacher teaches and interacts in the primary sampling and intensity selection classes (Denzin and Lincoln, 2009). We determined 3 schools in downtown Banyuwangi after asking and asking the education office (Dinas Pendidikan Kabupaten Banyuwangi) about schools that agreed to multiculturalism. We were informed that SDN 4 Penganjuran (A), SDN Mojopanggung (B), and SDN 1 Kapatihan (C) fulfilled our criteria (in further explanation, we used letters A, B, C to help mention the name of the school). The teacher we selected as participants were teachers who had been investigating for two months and fulfilling our criteria because they had an awareness of integrating local culture into learning. We obtained the factors for determining the participants by interviewing and observing the results we included in the following table.

Table 1. Instruments for Determining Participants

School: SD.

Teacher Name	Cultural Integration Actions				Integrated Components			
	Never	Often enough	Often	Very often	Regional terms/language richness	folklore	community habits	Others
1....								
2...								
n...								

The members of the research team gave a checklist and then gave recommendations for determining the teacher as a participant. From the results of these initial observations, we determined 3 teachers for each school. Thus, the number of teachers involved is 9 people. The teachers teach in grades 4 and 5, there are 5 grade 4 teachers and 4 grade 5 teachers. Our teacher's speeches are based on the teacher's origin, for example, T4 (A) means 4th-grade teacher from school A, teacher details areas in the following table.

Table 2. Participant Code

Teacher Code	School and Grade
T1	A (4)
T2	A (5)
T3	A (5)
T4	B (4)
T5	B (5)
T6	B (4)
T7	C (4)
T8	C (5)
T9	C (4)

We did video recording 3 times for each teacher. We consider recording enough after we find the same data in the repetition of data retrieval. Thus, this study produced 27 learning discourses. To determine the dimensions of learning applied by the teacher, we made observations on the teacher's explanatory speech. The teacher's explanations taken as data are teacher's utterances in the exposition phase (the term used by Christie, 2002) or the core phase used to understand learning material. We take data in class on thematic subjects. The thematic material is the primary elementary school subject in Indonesia. The thematic material is a combination of material learning social science, natural sciences, mathematics, Indonesian language, and Pancasila-citizenship in one theme. In this study, to observe the application of the dimension of learning that integrates culture, we chose the teacher's explanation of the material of social science and citizenship. We consider these explanatory materials because of the availability and adequacy of data. The theme of the material we choose is a theme that is closely related to people's lives and social interactions. These themes are harmony and tolerance taught in class 4 and the theme of the environment (social and natural environment) in class 5.

In collecting data, the teacher we recorded was not aware of this research activity because the recording device was hidden by a research team. We recorded all the learning activities in Grade 4 and Grade 5 on thematic subjects and then we chose the teacher's explanation that showed cultural integration and cultural awareness efforts in learning activities. The interview was carried out to clarify if there were things that needed to be known in this study. For example, If there is one action learning that the teacher does not do at all in the dimensions of learning, the teacher chooses a certain dimension, and matters of speech explanation of the teacher to help interpret the learning action.

Before being sorted out, the data were transcribed. Determining a speech as an explanatory speech that integrates culture is based on our interpretation of the context, as suggested by Brown and Yule (1983) and Hymes (2001). Data collection resulted in 937 speeches of teacher explanations in the theme of harmony-tolerance and the environment. Speeches explained by teachers who are integrated into the culture and are 221 or 24% cultural awareness efforts in harmony and tolerance themed learning; 157 or 17% on environmental themes. Thus, the two teacher explanatory materials contained cultural integration and cultural awareness of 378 utterances 40% of all explanatory utterances. We observed the content of the speech produced by 9 teachers in carrying out cultural integration on both themes.

Data Analysis

This research applied the approach of instructional discourse analysis as revealed by Walsh (2006). To describe the learning dimensions applied by the teacher, it is necessary to interpret the act, function, and, realization elements. We developed this model to see the teacher's speech in more detail. The analysis is used to show the act of speech (act), the content of the teacher's speech (realization), and its function in instilling knowledge and values. In this analysis, we apply the understanding of speech acts and their context. For the analysis of our learning dimensions using Spradley's (2007) analysis which consists of domain analysis, taxonomy analysis, componential analysis, and thematic analysis. In domain analysis, we look for the term encoder to accommodate the semantic relationship of the data. In taxonomy analysis, to find out the structure of taxonomic analysis, which describes the domain of the chosen domain to be more, to find out its internal structure. This research was conducted by focused observation. Analysis of the overall data collected is based on the specified domain in detail. Thus, the domain that has been determined becomes the cover term. In the componential analysis, we

look for specific characteristics of each internal structure by contrasting elements. The thematic analysis looks for relationships between domains, and how is the relationship with the whole, and then stated in the theme.

Findings and Analysis

This research shows that there are domains in the form of learning dimensions. These dimensions consist of taxonomies containing specific details of these domains. Furthermore, the taxonomic-taxonomically specific components are analyzed by each internal structure by examining in depth the teacher's content. Through this step, a full theme or picture of the dimensions of learning will be determined by the teacher in instilling knowledge and values.

Dimension 1: Using Stories and Language Repertoires

In this dimension, there is a learning activity in the form of telling stories such as heroic stories, folklore, and stories from other local cultures. Besides, language repertoire such as figures of speech is used, and regional terms that semantically support material enrichment. The following is an example of dimension data 1.

Table 3. Example of Dimension 1 Data

The Theme of learning material	Act	Realization	Function
Harmony and tolerance	Directive-Motivating: Telling the story about a local hero, folklore, etc... (1.1)	T: The brave characteristic is not only possessed by a man. Banyuwangi women must be brave and be strong to help others. Do you remember, Sayu Wiwit? She is a valiant woman who drove out invaders. Come on, being a woman must be strong and smart, so she can help others. Banyuwangi people must be strong and firm. Context: <i>The teacher explains and motivates students to be responsible for helping others.</i>	<i>Reflection of knowledge:</i> Declarative knowledge of courage and social responsibility in helping others. <i>Reflection on values:</i> There is a need to be brave and not feeling weak because of gender differences. Women should not be considered weak.
Harmony and tolerance	Directive-advising Using social metaphors in the form of idiomatic phrases (1.2)	T: The attitude of harmony will make our life peaceful because we give each other, and help each other. We cannot be as mondong nggendhong. We must give each other, and help each other. S: Don't be stingy, Mom. T: Yes, should help each other. Context: <i>Students are encouraged by teachers to avoid inappropriate behavior in maintaining harmony.</i>	<i>Reflection of knowledge:</i> An understanding metaphor which describes the seriousness of the Banyuwangi community in overcoming indifference and reluctance to help others <i>Reflection on values:</i> The value of a negative attitude which should be avoided by students. In the culture of

The Theme of learning material	Act	Realization	Function
			Banyuwangi, modong nggendhong was used to mark the nature of people there who always want to benefit themselves by being unwilling to share with others, yet still trying to enjoy things that belong to somebody else's own.
Environment	Directive/expressive-advice Using social metaphors in the form of idiomatic phrases (1.2)	T: I see, there are still many who burn garbage at home. That's the wrong way because it causes pollution. Remember, Indonesia has become an exporter of smoke. Neighboring countries are affected by forest fires and Sumatra. This is very concerning. Remember we have compassion for others, think about not harming others. We can recycle trash by separating organic and inorganic. <i>Context: The teacher explained that burning garbage misdemeanors. Indonesia had a problem with smoke and became an exporter of smoke.</i>	<i>Reflection of knowledge:</i> Declarative knowledge contains factual information on air pollution, the intensity of air pollution in Indonesia. <i>Reflection on values:</i> Having a good attitude (love) to others, avoiding actions that harm others.
Harmony and tolerance	Directive- messaging Using Wangsalan as Banyuwangi's figure of speech (1.3)	T: good, It's like pepper, but it feels sour. An active child talks in a reckless, bad way? don't respect people, not suitable with Pancasila, please what S: Sila fourth Teacher: Excellent. So, anything related to deliberation, opinion, or speaking up our mind is related to the fourth precept. <i>Context: Teachers explained the meaning of wangsalan and cultural understanding in talking to others.</i>	<i>Reflection of knowledge:</i> The fourth principle of Pancasila is about respecting the opinions of others by not interrupting other people's conversations. <i>Reflection on values:</i> The attitude of respecting the opinions of others.

There is an effort towards cultural awareness expressed through heroine story "Sayu Wiwit", idiomatic phrase, social interaction term, and figure of speech. Cultural awareness through the idiomatic phrase mondong-nggendhong and wangsalan merica kucut. Based on the teacher's description, it described the cultural reflections that showed the community's attitude's orientation, those are to help each other, to respect other people who talk, and expressing

statements using satire to be understood by the situated meaning. Class is used as a representation of social conditions, interactions, and teachers as interrelated personal agents who could reflect the culture of society.

The data are teacher tracking speeches in grade 4 (The theme of harmony and tolerance) and class 5 (environmental themes). In the environmental theme, the teacher uses language treasure in the form of metaphors only from real phenomena about nature. In detail, the overall data analysis is in the following table.

Table 4. Distribution of Teacher's Actions in Dimension 1

Act	Theme	Participants	<i>f</i>	Percentage
1.1	Harmony and tolerance	T1, T4, T6, T7	12	5
	Environment	-	0	0
1.2	Harmony and tolerance	T4, T7, T9	28	13
	Environment	T2, T8	35	22
1.3	Harmony and tolerance	T1, T4, T6, T9	25	11
	Environment	-	0	0

This dimension shows the teacher's efforts in applying the story and language phenomena. The teacher seeks to build descriptive and procedural knowledge about what and how to be brave, help each other, and be responsible in accordance to the customs and habits of the Banyuwangi people traced through the stories of heroism and repertoire of regional languages. Using these two things, the teacher seeks to reflect the values in the instructional material, as described in the figure below. On the theme of harmony, teachers tend to use actions 1.2 and 1.3, while 1.1 is used less frequently. In this environmental theme in dimension 1, the cultural aspect is only carried out by the teacher through language phenomena (1.2). An overview of teacher learning actions can be observed in the following figure.

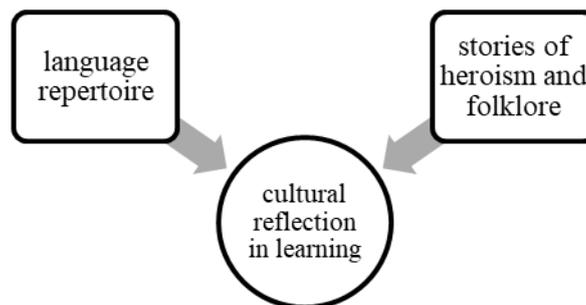


Figure 1. Cultural Reflection in The Teacher's Explanation

Dimension 1 action is applied by the teacher in the theme of harmony as a whole with a reflection of the culture of courage and struggle, helping others, caring, and respecting others. On the theme of the environment, the teacher presents dimension 1 through action 1.2 by emphasizing a love for others and expressing feelings of concern through the form of irony. The teacher utilizes the real phenomena expressed in social metaphors. The results of interviews with teachers indicate that the selection of actions is based on the availability of information and ease in integrating the material.

Dimension 2: Making Connections Material and Local Culture

The dimensions of knowledge expansion are related to the information about objects and phenomena around students. Social context is very important in expanding knowledge. In this dimension, the development of cultural knowledge is produced. The teacher must make a connection between the material and the local culture that will be made aware of the students. Teachers need to ensure that the knowledge and values contained in the material are in harmony with their respective local cultures. Examples of data that show the efforts of teachers in developing cultural knowledge through efforts to make the relationship between material and local culture are in the following table.

Table 5. Example of Dimension 2 Data

Theme	Act	Realization	Function
Harmony and tolerance	Assertive-Declare Connecting material with real phenomena (2.1)	T: That's the example of harmony reflected in an activity gedhogan? S: (silent) T: this tradition to live together in joy and sorrow and help each other. that tradition comforts sad people. Context: <i>Teachers explained the concept of harmony using Gedhogan as one of the social phenomena in the society.</i>	Provide an understanding that living harmoniously is shown by giving sympathy. There is a culture existing in the society to show one's empathy to each other especially to those (neighbor) who has passed away. It is a predictive example of harmonious living in Indonesian society. Unity in diversity is a concept in respecting religious differences not only ethnicity and races.
Environment	Assertive-Declare Connecting material with real phenomena (2.1)	T: the more plants the more oxygen. In our culture, every house must have plants as petetan or our favorite, plants are our lovers. Look at every house there are plants, right S: I have mangoes at my home, Mom. T: Yes, mangoes, the fruit is eaten, the plants provide oxygen every day Context: <i>The teacher explains the culture of planting trees as a symbol of love for plants in the local culture.</i>	Providing understanding that planting plants are useful for getting oxygen and is a form of love for plants.
Harmony and tolerance	Directive-counseling Connect material with spiritual beliefs (2.2)	T: helping others in harmony. Remember God will repay every good deed even though it is as big as mustard seeds. S: all actions, Mom T: Yes good deeds will get a reward Context: <i>The teacher assures students to help others based on merit from God.</i>	The teacher explains the meaning of maintaining personal hygiene and the environment by convincing students through the concept of cleaning a portion of faith. The concept is Islamic teachings.

Theme	Act	Realization	Function
Environment	Directive-advise (persuade) Connect material with spiritual beliefs (2.2)	T: Cleanliness of ourselves and the environment is our responsibility. Maintaining personal hygiene, for example, what? S: take a shower, brushing teeth, mom T: Good, remember kids, in Islam, we are taught to keep the environment clean. Cleanliness is a part of our faith. If our nails are clean, what does it mean? S: It means that we keep the environment clean. T: It means that we keep our faith. If our nails have cleaned already, it also means we show our gratitude to God. Our culture also teaches a clean life according to what religion teaches. Context: <i>The teacher explains that maintaining cleanliness is part of the act of faith.</i>	Keeping ourselves clean is a form of gratitude towards God and to keep our faith strong . Teachers believe is that students understand the meaning of gratitude and faith. The teacher believes that the condition of one's nails determines one's status of cleanliness and faith. Once a person keeps his nail clean it means that he has good faith and vice versa

According to the data above, the teachers' efforts existed towards the cultural awareness of gedhongan tradition to show cooperation, harmony, and brotherhood by striking rice pounders. This activity is also to entertain other sad people. The awareness of social and cultural life relationships is used to broaden students' knowledge. The knowledge extension of social life is built by the teachers according to the context of the Indonesian lifestyle, the tolerance attitude between religions, appreciating others, and being cooperative. Cultural awareness in the social context is used by teachers to instill knowledge and value.

In the environmental theme, teachers involve petetan culture as the realization of the concept of healthy living. Petetan means something that loved. Plants as petetan as associated with protecting the environment concept. In both themes, the teacher connects the material with attitudes according to religious or spiritual beliefs. Teachers associates learning material with religious and cultural values according to religious values. In action 2.1 the theme of harmony and tolerance teachers develop knowledge and values through real phenomena that refer to the culture of social interaction, such as giving empathy without looking at religious differences. On the theme of the environment, the teacher connects with the habits of the people who are part of the culture in protecting the environment. In action 2.2 there is an act of advising and persuading religious grounds on both themes.

Table 6. Distribution of Teacher's Actions in Dimension 2

Act	Theme	Participants	<i>f</i>	Percentage
2.1	Harmony and tolerance	T1, T4, T6, T7, T9	41	19
	Environment	T2, T5, T8	31	20
2.2	Harmony and tolerance	T4, T7, T9	39	18
	Environment	T3, T5, T7	28	18

The awareness of social and cultural life relationships is used to broaden students' knowledge. Teachers try to develop students' knowledge expansion of social life based on the Indonesian lifestyle, the tolerance attitude between religions, the value of appreciating others, and the trait of being cooperative. The 2.1 actions are used by all grade 4 teachers (the theme of harmony and tolerance), while action 2.2 is not chosen by all class 4 teachers. In the environmental theme, the teacher tends to choose both or one with the same percentage number. Through interviews, it is known that the teacher does not choose action 2.1 because it focuses on the referential aspect to focus speech on the material about oxygen in the environment, while the teacher does not choose action 2.2 because he feels it has been automatically understood by students and need not be emphasized. Figure 2 below shows the teacher's actions in dimension 2.

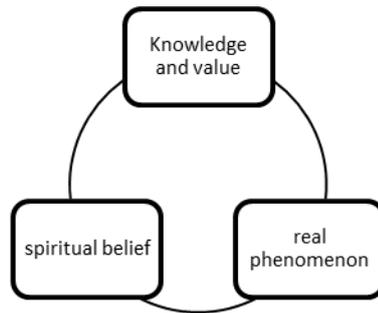


Figure 2. Making Connections Between Material and Local Culture

Dimension 3: Referring Cultural Values to Solve Problems

In this dimension, the learning action taken by the teacher is to convey solutions to real problems through information and cultural teachings. The solution is in the form of things that people have done and become habits. Also, problems related to understanding or views are presented with solutions through thinking or views of values that already exist in cultural teachings. The teacher's speech directs students to behave according to what they are understood by culture, including resolving natural and social environmental problems. The application of 3 dimensions varies, globally can be divided into 2 actions in the following table. Examples of data can be observed in the following table.

Table 7. Example of Dimension 3 Data

Theme	Act	Realization	Function
Harmony and Tolerance	Directive-recommend Refer to positive habits (3.1)	T: Social life is getting worse. Everyone is busy with his mobile phone. This is a problem for us. Do you know where your friends' houses are one by one? S: No, Mom. T: Hmmm, yeah that's it. In our culture there are activities to show off, which is called unjung-unjung, stay in touch with friends' houses. Show off to your friends' house so that the interaction will	Instill human knowledge as social beings who need other people. On the other hand, there is an attitude of not caring for others because it is busy with telephone and other matters, interactive communication is needed to overcome the problem. Informing that the culture of success is a solution to the decline of

Theme	Act	Realization	Function
		<p>be better.</p> <p>Context: <i>The teacher explains the culture of demonstration to overcome social problems.</i></p>	social interaction in the community.
Environment	<p>Directive-recommend</p> <p>Refer to positive habits (3.1)</p>	<p>T: Can anyone explain how healthy a house is?</p> <p>S: there is ventilation, enough oxygen, and allows sunlight to enter.</p> <p>T: Good. What is the sunlight for? Why do you want sunlight to enter your house?</p> <p>S: Save electricity, Mom.</p> <p>T: can you, then how about our health? We need the sun to kill germs. Look at the house, there is a bed, the air is moist or not. Children, we have a culture of mepe mattresses or sunbeds. Our ancestors taught us mepe kasur to kill germs on the mattress and make us sleep well</p> <p>Context: The teacher explains the solution to make house healthy. Teacher explanation based on local culture mepe mattresses.</p>	Understand a healthy home and explain the solution for a humid house and a little sunlight that enters with a culture of drying the mattress.
Harmony and Tolerance	<p>Directive-advise</p> <p>Referring to ways of thinking according to cultural values (3.2)</p>	<p>T: help others is the practice of Pancasila. Avoid being Kembyang Terong. That will make our lives get along well. What do you know about Kembyang Terong?</p> <p>S: stingy mom.</p> <p>T: Yes, don't think selfishly. I Do not want to help or give, but always want to be helped and given.</p> <p>Context: <i>the teacher provides a way of life to socialize with an attitude of giving and helping.</i></p>	The teacher explains helping others as a part of living in harmony and solving social problems with the idea of mutual help and giving, not the attitude of Kembyang terong which in local culture should not be done.
Environment	<p>Directive-arguing</p> <p>Referring to ways of thinking according to</p>	<p>T: Whose environmental safety is the responsibility?</p> <p>S: everyone, mom.</p> <p>T: correct. Why is there a flood?</p> <p>S: cutting down many trees.</p>	<p>The teacher explains the foundation of thinking to do good for the environment.</p> <p>The teacher explains the continuity of good deeds by</p>

Theme	Act	Realization	Function
	cultural values (3.2)	<p>T: Yes it can be. Because we cut trees, garbage is thrown away carelessly. That effect doesn't feel right. Cutting down trees now, the effect is the next 10 to 20 years. We must learn as in our culture, the plant now, pick tomorrow. That is for all.</p> <p>S: planting fruit now, we will reap the fruit in 5 years</p> <p>T: Yes, we should be patient. Keep the environment safe until later.</p> <p>Context: The teacher explains the negative effects of cutting down the trees through the perspective of cultural thinking.</p>	the concept of culture that is taught namely planting now, picking tomorrow.

The teacher provides a social problem solution through unjung-unjung and provides the solution to environmental problems through the culture mepe kasur. Data examples shows the teacher efforts to explain the solution to live problems through local community habits (3.1). Culture-based thinking is explained by the teacher through understanding ways of thinking according to cultural values to avoid thinking selfishly. That is related to ways of thinking and choosing attitudes that are reflected in attitudes that must be avoided, kembyang terong 'stingy, selfish'. In the environment theme, the teacher teaches futuristic thinking about protecting the environment as taught in culture (3.2). The statement is corroborated by the sentence "We must learn as in our culture". The teacher tries to realize that this way of thinking is a way of thinking based-culture.

From the explanation of the sample data, it is known that learning in a multicultural context demands the teacher to seek and invite students, persuade them with arguments to behave and act according to cultural values. Action 3.1. and 3.2 done in both texts. The distribution can be observed in the following table.

Table 8. Teacher's Actions in Dimension 3

Act	Theme	Participants	<i>f</i>	Percentage
3.1	Harmony and tolerance	T1, T9	43	19
	Environment	T2, T5, T7	32	20
3.2	Harmony and tolerance	T4,T7, T9	33	15
	Environment	T2, T3, T7, T8	31	20

The teacher aims to direct students to think and behave based on cultural values in solving problems. Solving these problems consists of ways of thinking to understand something and their actions. Thus, this dimension concerns the problem of declarative and procedural knowledge. From interviews and observations made it was known that the teacher did not take

action 3.1 and 3.2 because the direction of the interaction was not directed at the action. The description of the two actions described in the following diagram.

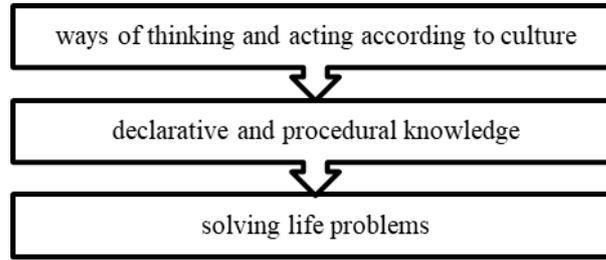


Figure 3. Referring to Cultural Values to Solve Problems

Dimension 1 shows the use of cultural objects, dimension 2 shows the making connection between material and cultural contexts, and dimension 3 shows an explanation of problem solutions through cultural values. These three dimensions contain actions taken by teachers in grades 4 and 5 of elementary schools in Banyuwangi, East Java, Indonesia. Dimensions 1, 2, and 3 show the tendency of teachers to integrate culture, namely motivation for humanity and religion.

Conclusion

In this study, there are 3 domains stated in the dimensions of learning. These three dimensions (1) using stories and language repertoires, (2) making connections between material and local culture, (3) referring cultural values to solve problems show that the teacher applies the knowledge-transforming. Each domain is specified in taxonomies. Taxonomy is a learning act or a learning effort carried out by teachers by integrating culture. It is expected that through the learning activities the explanation of the teacher can form a paradigm that local culture (1) reflects the concept of learning in the material, (2) relates to the material, and (3) provides solutions to problems of life.

The direction of teacher speech refers to cultural values that are in line with human values and rewards from God. In the first dimension, stories and languages are used to show that culture teaches sacrifice (1.1) and cares for others (1.2), and respects others (1.3). In the second dimension, the construction of the teacher's speech leads to caring and empathy (2.1), faith or belief (2.2). The third dimension shows caring (3.1) and being responsible for life (3.2). The content of the teacher's explanation through cultural awareness is basically to maintain human relations with humans and human relations with God. This fulfills the criteria for basic competency goals in the curriculum in Indonesia, precisely at core competency 1: living the teachings of the religion they adhere to, and core competency 2: respecting and living honest, caring, tolerant, responsible, and so forth behaviors. Core competency 3 is related to factual and conceptual knowledge, core 4 is related to learning by doing.

What is interesting is the regional language in the form of words or phrases used in each dimension. The characteristics of language involvement are (1) directly used by the teacher to discuss their meaning as part of the material, such as learning 1.2, 1.3 (2) indirectly as part of the speech or reference to clarify the material, such as 2.1, 3.1 and 3.2. It supports the innovative The contribution of Vigotsky is that his idea of world sense is broadly derived from symbolic tools in education and learning. A symbolic tool is an intellectual tool, like language, which accumulates in the development of our maturity. Though symbolic tools can be different, the language is different from the fact that the constituents of the major symbolism have an understanding of the world.

Explanation of the teacher in the form of an assertive speech act which aims to explain or understand through statements containing factual information; explanation in the form of directive speech acts aimed at motivating, advising, arguing, ordering, and recommending. In the implementation of the first dimension of the learning act telling stories of whether stories of heroism or folklore were not found in the theme of the environment. This shows that the teacher has not believed in applying the story to the environmental theme as a reference or reference in explaining. From these explanatory speeches, it appears that teachers have a strong effort to instill positive characters through discourse production using knowledge transforming. This is supported by the existence of references in the explanation in the form of stories, the meaning of language, real phenomena, and solutions to problems.

Based on research findings, the cultural riches raised in teacher talks are stories of heroism or folklore, language, community habits, and thinking or paradigm thinking. Thus, learning dimensions of teachers talk to instill knowledge and value within cultural awareness is demands an instruction reflecting what is the best of what one should know about how a learning should be ideally conducted with characteristic (1) done with knowledge-transforming not only knowledge-telling, (2) involving cultural and language repertoire, (3) spoken with pragmatic force not only understanding, but also motivating, advising, and recommending to change behavior and convince students to do as explained teacher.

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