

**STUDENTS' PERCEPTION TOWARD CULTURAL AWARENESS AS A  
CONTRIBUTING FACTOR IN ENGLISH LEARNING  
(A STUDY AT ENGLISH DEPARTMENT)**

THESIS

Submitted by:

**HELMI EDI NICO SYAHPUTRA**

Student of Department of English Education  
Faculty of Tarbiyah and Teacher Training  
Reg. No. 230919115



**FAKULTAS TARBIYAH DAN ILMU KEGURUAN  
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THESIS

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By:

HELMEDI NICO SYAHPUTRA  
The Student of English Education Department  
Faculty of Education and Teacher Training  
Reg. No. 230 919115

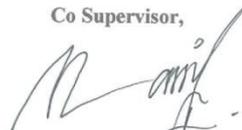
Approved by:

Main Supervisor,



(Dr Muhammad AR, M.Ed)

Co Supervisor,



(Nidawati, M.Ag)

It has defended in Sidang Munaqasyah in front of  
The Council of Examiners for Working Paper and  
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at  
Darussalam-Banda Aceh

THE COUNCIL OF EXAMINERS:

Chairman,

(DR. Muhammad AR, M.Ed)

Secretary,

(Miftahur Jannah, S.Pd.I)

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Member,

(Nur Akmaliyah, MA)

Certified by:

↑ The Dean of Faculty of Tarbiyah and Teacher Training ↵  
Universitas Islam Negeri Ar-Raniry  
Darussalam Banda Aceh

(Dr. Mujiburrahman, M.Ag)  
NIP: 19710908200112001

SURAT PERNYATAAN

Saya yang bertanda tangan dibawah ini:

Nama : Helmi Edi Nico Syahputra

Nim : 230 919 115

Tempat / Tgl Lahir : Srikayu/ 04 November 1992

Alamat : Jl. Prada Utama, Gampong Prada, Syiah Kuala Banda Aceh

Menyatakan sesungguhnya bahwa skripsi yang berjudul "*Students' Perception Toward Cultural Awareness as A Contributing Factor in English Learning*" adalah benar-benar karya asli saya, kecuali lampiran yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan didalamnya, sepenuhnya menjadi tanggung jawab saya.

Demikian surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, Januari 2016

Saya yang membuat pernyataan



(Helmi Edi Nico Syahputra)

230919115

## ABSTRACT

The uniqueness of Acehese culture is not only about celebration, tradition, or custom but also connecting with all of their daily life including education. The religion is the biggest factor and becomes an instruction and guideline since long time ago. Islam and the culture become a unity. This condition makes their perception to outside culture by different point of view although they live in globalization era. Related to the education system, where English becomes a primary subject to learn in any level of education, from elementary to university, but there is still a limit, a measurement to differ the bad and good point from their point of view which is influenced by Islamic concept. In this case especially in University such as UIN Ar-Raniry where the student of English department learning English, they have to learn and know the background culture of English which are differents from their local culture. It is interesting to find out their perception during the process. This research was conducted to analyze students' perception toward cultural awareness on the student who have been learning cross-cultural understanding and their understanding about cultural awareness. The purposes of this study are to find out their knowledges about culture and language, and the perception toward cultural awareness as a contributing factor, directly or indirectly the have been learning the outside culture from the language. The population of this study were students of academic year 2012, English Education of the Faculty of Tarbiyah and Pedagogy UIN Ar-raniry who having class namely cross-cultural understanding. A population of 158 students selected for this study were taken of academic year 2012. Of 158 students, the researcher selected 40 students as research sample. The sampling technique was purposive sampling. In collecting data the researcher used some techniques, they are; questionnaire and interview. The results of this study showed positive perception (62%) of cultural awareness as a contributing factor in learning English and the students agree it is impossible to learn English without cultural awareness. Besidesit, they have good knowledge about cultural awareness. However, study of student's perception toward cultural awareness as a contributing factor was not clear and it is needed more research.

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# CHAPTER I

## INTRODUCTION

### A. Background of Study

As an international language, English plays an important role in global communication. For example, students will be able to adopt many sources and information from other countries which use English as their language. But, as we know many countries did not use English as their mothertongue. Some of them use English as a second language or third language. In Aceh, students who learn English use it as a third or fourth language after Bahasa Aceh or other local languages. Moreover, we call English as a foreign language in a broader definition.

Learning English as a foreign language is not only focusing on language by understanding word by word, but also including culture as a contributing factor that learned directly or indirectly. Because of it, learning a foreign language involves developing an awareness of the ways in which culture interrelates with language whenever it is used (Husein and Zarai, 2012:2)

It is unacceptable to speak English with a mother tongue accent, even somebody who uses English only in the local community. Culture is one of the factors that make different between two accents. Many scholars have argued that learning native culture is the key to success in learning a foreign language.

Additionally, according to Kitoi (as cited in Yakup Doganay, 2012:108) there are some benefits of a cultural awareness, that are:

- 1) Studying culture gives students a reason to study the target language and can be a good motivational tool.
- 2) One of the major problems in language teaching is to enable students think in the language they learn.
- 3) Providing access into cultural aspects of language, learning culture would help learners relate the abstract sounds and forms of a language to real people and places.
- 4) The role of motivation in ELT was proved by experts like Gardner and Lambert (1959:1972). In achieving high motivation, culture classes have to use a great role because learners like cultural based activities such as singing, dancing, role playing, discussing about and doing research on countries and peoples, etc.
- 5) The use of cultural based activities in language education increases learners' not only curiosity about and interest in target countries but also their motivation.

Based on the fact, development of cultural awareness plays an important role in English language classes. We know that learning culture is mean learning language. Understanding and respecting the nature of the relationship between language and culture is central to the process of learning another language. In actual language use, it is not the case that it is only the forms of language that convey meaning. It is a language in its cultural context that creates meaning:

creating and interpreting meaning is done within a cultural framework. In language learning classrooms, learners need to engage with the ways in which context affects what or how is communicated. Both the learner's culture and the culture in which meaning is created or communicated have an influence on the ways in which possible meanings are understood.

As we know, English is the language most used in the world. There are some versions of English, British, American, Australian, etc. But, it's necessary to know that these languages were a western culture and different from eastern culture. Besides, religion is the biggest factor that became an arbiter. Although we cannot refuse that the Muslim community exist in America, Australia etc, but they don't represent the culture of English universally.

Acehnese people are Muslim. This fact makes Acehnese culture is influenced by Islamic teaching. Because of it, there is a filter to adopt a foreign culture in this situation. No matter the cultural aspect is important in the learning process, the filter still wishes to understand it. Moreover, to organize Islamic society, government created law namely Qanun. Qanunis also applied in the educational system. Islamic material is one of things that regulated in it. English learning also has to include Islamic materials. For examples, in a text or passage of English, the content is about local culture. After that, many conditions create a student's negative perception (who learns English) toward western culture because the student has standard to rate bad or good the culture through their own culture. Of course, this condition makes a contradiction with cultural awareness in learning English as a foreign language.

Whereas, in learning English, cultural awareness is a contributing factor that influences student understanding, as explained above about the advantage of learning culture. For example, a student needs to hear a native speaker, watch a movie from the target language or read articles on their concept that's means their culture.

Although the Islamic concept has influenced the educational system, but many students like to improve their English skill through original sources. This fact made L2 learners in Aceh, especially include connotation and convention level of cultural understanding. Some students believe that cultural awareness needed a limit. The others believe that learning native sources cannot be refused.

Based on the explanation above, it will be interesting to see students' perception toward cultural awareness as a contributing factor in learning English. Before entering deeply, the key point of this question is their understanding about the culture and foreign language acquisition. In the English Department/PBI (Pendidikan Bahasa Inggris) of UIN Ar-Raniry has a course related to culture namely cross cultural understanding. In addition, many courses in the English department talk about language and culture such as linguistics, literature, etc.

The researcher is interested to find out students' perception toward cultural awareness. So the writer has chosen a research title:

“Student Perception toward Cultural Awareness as a Contributing Factor in English Learning”

## **B. Research Questions**

The research questions of this thesis are:

1. How do English students of UIN Ar-Raniry understand about culture and language?
2. How do English students' of UIN Ar-Raniry perception toward cultural awareness as a contributing factor in learning English?

**C. Aim of study**

1. To know PBI students' understanding about culture and language
2. To identify PBI students' perception toward cultural awareness as a contributing factor in learning English.

**D. Previous study**

This research inspired by Hussein and Zarei study titled ‘‘The Effect of L2 Learning on Learners' Perception of Culture’’. The study was undertaken to cast light over EFL learners' perception of culture. To that end, a group of English language learners was taught English through Interchange Series and their perception of culture was assessed using a researcher constructed questionnaire. The same questionnaire was also administered to the parents of the same learners to detect any probable differences. The results revealed that the EFL learners are largely distinct from their parents in perceptions of the designated cultural issues. While EFL learners were oriented towards Western Culture, their parents were lopsided towards domestic issues.

There are some differences between this research and Husein and Zarei's study:

1. In this research, writer focus on student's perception towards cultural awareness as a contributing factor
2. The Iranian culture and Acehnese culture are different to set up how culture play important roles in learning English
3. This research does not study about student parents' background like Hussein and Zaire research.

#### **E. Terminology**

1. Student perception

‘ ‘*Student perception*’ ’ consist of two words, student and perception. According to Cambridge Advance learner's Dictionary, ‘ ‘*Student*’ ’ is a person who learning at a college or university or sometimes at school. While, ‘ ‘*Perception*’ ’ is a belief or opinion, often held by many people and based on how things happen. So, student perception is leaner opinion about something based on what they think.

2. Cultural awareness

According to Brown culture is deeply ingrained part of the very fiber of our being, but language-the means for communication among members of a culture is the most visible and available expression of that culture (Brown, H. Douglass, 2007:123). And so a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a change from one culture to another. Tomalin holds that cultural awareness involves a gradually developing inner sense of the equality of cultures, an increased understanding of your own and

other people's cultures, and a positive interest in how cultures both connect and differ.

Moreover, according to Tomalin and Stempleski, cultural awareness encompasses three qualities (as cited in Thanasoulas, 2000:23):

- 1) Awareness of one's own culturally-induced behavior
- 2) Awareness of the culturally-induced behavior of others
- 3) Ability to explain one's own cultural standpoint

### 3. Contributing factor

Contributing factor arranged of two words that are "contribute" and "factor". According to Cambridge Advance Learner Dictionary contribute means to give something in order to provide or achieving something. While factor is a fact or situation which influences the results of something. So contributing factor is something that has to do to achieve the aim.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **A. Aceh and Islamic Society**

Aceh is a part of Indonesia. This province is predominantly Muslim. Islam arrived in Aceh in the early 800s when the first Islamic sultanate, known as Perlak Kingdom (840–1292), was established in East Aceh (As cited in Yunisrina, 2014:2). Its the only one province which applies Islamic Syari'ah. The word of 'Syari'ah' is from the Arabic language, means "the way" or "the rules". According to Ash Shiddieqy and Imam Hanafi, Syaria'h is the name of laws instituted by God for human pass through Rasullullah intermediaries. Moreover, Rosyada explained the aim of Syaria'h is to establish legal norms to organize human life, both in his relationship with the God and with the human. (Ascited in Jalal, 2011:17)

Rajaguguk (2006) says that The Kifayatut Thulab, one of the popular books in Aceh history written by Syech Abdur Rauf As-Singkili indicates that the Syari'ah has been written in the laws of the Acehnese Sultanate of Darussalam since the 16th century (as cited in Yusrina 2014:2). At the end of the 19th century, the Sultanate began to collapse as the Dutch began to colonize Indonesia. The Dutch conquered most of Indonesia, which came to be known as the Dutch East Indies. During World War II, the Japanese entered and occupied Aceh from 1942–

1945. After Indonesia gained its independence, Aceh became a province of Indonesia in 1950. In 1959, it was given the status of Special Territory (Daerah Istimewa) within the Unitary State of Indonesia. Following prolonged conflict and secessionist challenges spanning 30 years, Aceh was given special autonomy by the Indonesian Government in 2001. Upon achieving this status, the province began to establish a legal apparatus for implementing Syari'ah for Muslims (Aspinall 2007:2). Syari'ah had not been fully imposed by the government of Aceh because there was no form of regulation in place at the local level until the province was given special status, Keistimewaan Aceh (Aceh's Specialness), in 1999.

In Aceh, the field of religious life takes ‘‘the form of the implementation of Islamic Syari’ah for its adherents in social life’’ (Aspinall, 2007: 3). Syari'ah was further enforced in 2001 by establishing qanun (regional regulations) on peradilan Syari'at Islam (syari'ah courts), aqidah dan ibadah (faith and worship), khamar (alcohol), maisir (gambling) and khalwat (illicit relations between men and women). Currently, the local government and the ulama (Muslim scholars trained in Islam and Islamic law) work together because their roles are fundamental for the development of the province (Jalil 2007:24).

As explained above, the implementation of Syari’ah began to exist and develop in Aceh since Sultan Iskandar Muda period (1607- 1660).Islamic law applied based on Syafi’i’s school of thought that covering ahwal al-shakhsiyyah (family law), mu'amalat (civil), jinayah (Islamic criminal law), uqubah (penalty),

iqtishadiyah (justice), dusturiyah (legislation), akhlaqiyyah (morality), and 'alaqah dauliyah (state). It is known and from the manuscripts of Aceh history, like the note of Sheikh Nuruddin Ar-Raniry, Abdurrauf As-singkili and from other scholars (Hasanuddin Joseph A, 2005:8).

A famous proverb in Aceh said:

*Adat bak po teumeureuhom/Customary law is dictated by Poe Teumereuhom*

*Hukom bak Syiah Kuala/Islamic law by Syiah Kuala*

*Qanun bak Putroe Phang/Kanun set by Putroe Phang*

*Reusam bak Laksamana/Reusam by Laksamana*

*Adat ngon hukom lagee zat ngon sifeut/the law and culture like essence and its manifestation*) (Nyakpa and Sufi, 2000:13)

In Aceh, customary law is applied and should not contradict with syari'ah. The King of Aceh, Sultan Iskandar Muda, who ruled the kingdom based his decree on the following principle: *Adat ngon hukôm, h'an jeuet crée lagèe zaat ngon sifeut* (the law and culture cannot be separated, like essence and its manifestation)(Nyakpa and Sufi, 2000:13). Today, the regional government regulations that govern the organisation of customary life also state that “Adat law, the customs and traditions that are still applicable, live and develop in the society of Aceh, insofar as they are not contradictory to Islamic Syari’ah, must be preserved” (Rajagukguk, 2006:5). This statement indicates that all rules of law, customs and reusam (habits or traditions of a certain group/village) that complement syari'ah are permissible.

Moreover, Zada (As cited in Yusrina:12) conducted a review of the influence of Acehnese customs on the implementation of Islamic law in Aceh from 1514–1903. Zada notes that although the laws were primarily based on Islam, it was inevitable that customs practiced in society also influenced those laws. This was apparent in the laws governing murder, theft, alcohol and adultery charges, the imposed sanctions for which were mixed with customary law. Zada's study concludes that social dynamics played a significant role in the implementation of syari'ah during that period.

The proverb above or popular with *hadih-maja* tell us about the social-culture of Aceh, which has been embedded and imprinted from past until present. Implementation of Syari'ah in Aceh today is a manifestation of the proverb. Islam is not only seen as guideline for prays, but also has become the daily reality of the Aceh people. This fact also influenced the way of thinking of Ar-Raniry students who lives and studies in this institution.

## **B. The Definition of Perception**

Tomlinson states “to succeed an EFL teaching, the students’ expectations, need and want attitudes and learning styles should be considered”, the writer think that it is needed to define students’ perception specifically.

There are so many different definitions of perception. According to Jalaludin, perception is someone’s experience about objects, events that is obtained by collecting information and decoding the messages (Jalaludin Rakhmat, 2005:51). Experience here can be defined as one’s opinion about objects or events that he or she has passed. While collecting the information by

his or her sensory, their minds start to interpret the messages given. As the result, they can have an opinion whether that is good or not.

In addition, Chambers Dictionary as cited in Unumeri defined ‘‘perception as an act of being aware of one’s environment through physical sensation, which denotes an individual’s ability to understand’’. (Godwin Ogheneochuko, 2009:18). Moreover, Gibson and Donely agree that perception is a process of someone’s awareness to the environment.

Unlike several definitions above, Lindsay and Norman as cited in Pickens believed that perception is closely related to attitudes. Perception is the process by which organisms interpret and organize sensation to produce a meaningful experience of the world (Jeffrey N. Pickens, 2005: 52). Pickens then concluded that people interpret the stimuli into something meaningful based on their prior experiences (Jeffrey N. Pickens, 2005). In short, it can be defined that perception is a process of decoding the messages about objects, events, people, things, etc. by using sense organs: ‘‘eyes, ears, and nose.’’

### **C. Learning English as A foreign Language**

Foreign language teaching (FLT) and second language acquisition (SLA) are two subfields of applied linguistics that are quite different in historical and research terms (J Djigunovic And M. Krajnovic, 2001:3). For a large part of its long history FLT relied mostly on intuitive approaches of both theoreticians and practitioners. Nowadays, language teaching draws heavily on insights that are validated by the research into the teaching process in all its complexity. The content of language teaching (e.g. Vocabulary, grammar), its aims (e.g.

Communicative competence), its protagonists (e.g. Learners, teacher) as well as elements of the process itself (e.g. Language learning and acquisition, classroom interaction) have each contributed to and benefited from a number of disciplines that focus, exclusively or in part, on this important human activity. With a recent insistence on the learner and the learning process, FLT is slowly beginning to be informed by SLA, a discipline that studies language learning as a unique human, cognitive process and can potentially offer a better understanding of the very nature of the human mind and intelligence.

Although SLA researchers generally consider applying aspects of their research to be of secondary importance, the relevance of their findings in such areas as age constraints, crosslinguistics interaction, and the role of input etc. is undeniable. IN fact, FLT and SLA can contribute much to a better global understanding of the human nature and to a further development of intercultural communication.

Language teaching methodology has gone a long way from being based on dogmatic beliefs about the only good way of teaching to being based on insights into processes of second language acquisition and the dynamics of the language classroom itself.

First conceptualizations of language teaching were based on teaching Latin. From the sixteenth century onwards, European vernacular languages came to be studied as foreign languages (FL) too. Once they became school subjects they were taught in the same way as Latin – by the grammar-translation method.

The grammar-translation method was the dominant method for many centuries and was best exemplified by the formal teaching of the classical languages (Latin and Greek for examples). Language analysis, memorizing paradigms and complex grammar rules in order to be able to read and translate literary texts and to learn write similar texts were supposed to train the mind of the student. The FL was hardly ever used in class and no language communication skills were developed.

By the end of the nineteenth century, the opposition to the grammar-translation method became very strong and got articulated in a number of new methods. Their common philosophy was based on the belief that a language is learned by direct association of foreign words with the objects and actions they denote and not through the mother tongue. The new methods were called by the common term - the direct method. Insistence on the FL as the medium of instruction and the development of phonetics as a discipline at the time stimulated the importance of pronunciation. Grammar was taught inductively, which made the student an active participant of the teaching process. It was also taught functionally, that is the choice of the grammar structures taught depended on what was used most frequently in speech. Speaking preceded reading, and reading was dealt with so as to encourage guessing meaning from context. Some experts consider that having the student active was the most important advantage of the method. A number of modifications of the direct method throughout time kept it alive for a long time.

#### **D. Culture Awareness as a Contributing factor**

For many generations of language learners, culture learning meant to be background information in foreign language learning. This attitude was presented not only in lessons but also in textbooks. This view contrasts with the current situation that attributes great importance to culture learning in curricula and academic publications (Lucie Vrbová, 2006:3).

This change in understanding of culture learning is associated with changes in social and political environment as culture learning is part of that complex. O'Dowd claims that the goals and methodologies of foreign language education will inevitably reflect certain beliefs on how the world should develop and what role our learners should play in this world (As cited in O'dowd Robert, 2004:11).

##### **1. Culture definition**

Culture has many definitions, "it is very complex and broad topic to be learnt". Stern (1992:180) says "it is multifaceted". It "lies at the crossroads of a number of fields of study and academic disciplines". There are many different approaches to this term. The key disciplines dealing with this topic are sociology, sociolinguistics, and anthropology (as cited in Valdes, Joyce Merrill, 1986:5). In sociolinguistic terms, culture is understood as communication. It deals with ways of communication; it means verbal and nonverbal communication as well as the social situations under which communication takes place. In anthropological terms, culture is defined by its characteristics which are shared by a community

and make it distinguishable from other communities. This division is supported by Kramersch who recognizes two kinds of definitions which influence the manner in which culture learning is dealt with. The first definition comes from humanities and it focuses on the way a social group represents itself and others through its material productions, be they works of art, literature, social institutions, or artefacts of everyday life (Kramersch, Claire, 1996:2). The second definition derives from social sciences and refers to the attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community (Kramersch, Claire, 1996:3).

These definitions gave rise to two different approaches to the studies of culture; the historical and the ethnographical. Culture learning has been for a long time associated with historical approach as language teachers come from humanistic background. Students were made to learn facts and figures about country's culture although connections between culture and language, as present in ethnographic approach, were missing. The culture traditionally taught was called "big C" culture, it referred to the great achievements of the people as reflected in their history, social institutions, works of art, architecture, music and literature (Halverson as cited in Lucie Vrbová, 2006:5). Customs, traditions and practices carried out in everyday lives were called "small C" culture.

Definition of culture as products, practices, perspectives, communities and persons by Tomalin and Stempleski is best suited for the purpose of language teaching. They define culture as follows:

*Culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts. (Tomalin And Stempliski as Cited In Moran, 2001:19)*

Tomalin and Stempliski claim that “evolving way of life reflects the dynamic nature of culture.” All artifacts produced or adopted by members of the culture as well as environmental issues are considered to be products of the culture. The products range from tangible objects such as written documents, clothing, and buildings to spoken language, music and institutions as family, education, politics, religion. “Products, both tangible and intangible, are located and organized on physical places (Tomalin, 2001).” Practices are actions carried out by members of the culture individually or with other members.

Language and other forms of communication and self-expression are forms of these practices as well as actions associated with social groups and use of products. Practices are both verbal and nonverbal, including interpretations of time, space, and the context of communications in social situations relating also to appropriateness and taboos. Perspectives provide meaning and constitute worldview, they are often implicit. They cover “perceptions, beliefs, values, and attitudes that underlie the product and that guide persons and communities in the practices of the culture (Tomalin, 2001).”

Culture is a common identity for the members of the society or group members. Culture influences world view of its members and the members influence the culture. It is a dialectic process in the dynamic force of culture

which takes place in an encounter with foreign cultures (Parmenter Lynne, 2003:144). Kramersch adds that culture forms itself around three axes; the diachronic axis of time, the synchronic axis of space, and the metaphoric axis of the imagination (Kramersch and Claire, 1996:7).

Cultural awareness, the term relevant to this thesis, is according to Tomalin and Stempleski ‘‘sensitivity to the impact of culturally-induced behaviour on language use and communication (Tomalin and Barry, 1993:5)’’. Cross cultural, sometimes also intercultural awareness ‘‘covers beliefs, values, attitudes and feelings conveyed not only by language but by paralinguistic features such as dress, gestures, facial expressions, stance and movement’’. Developing sensitivity and understanding another ethnic group involves internal changes in attitudes and values. Qualities such as openness and flexibility towards other people also play important role in developing cultural awareness. Cultural awareness must be supplemented by cultural knowledge. To explain difficult concept of intercultural awareness Kramersch claims:

*If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency ... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing. (Kramersch and Claire, 1996:7)*

Kramersch further suggests that we cannot be competent in the language ‘‘if we do not have an awareness of that culture, and how that culture relates to our own first language/first culture.’’ She therefore claims that it is essential to have cultural awareness together with intercultural awareness in order to be efficient in the language. In Common European Framework for Languages (2002),

intercultural awareness is explained as a product of the relation between knowledge, awareness and understanding of ‘‘the world of origin’’ and ‘the ‘‘world of the target culture’’(CEFL As cited in Lucie Vrbova, 2006:8). Intercultural awareness also includes awareness of regional and social diversity of both cultures and how the culture appears from the perspective of the other culture; often in the form of national stereotypes.

Ho claims the development of the cultural awareness in English language classes may be influenced by a number of constraints, namely the teacher’s cultural knowledge, the availability of native English speakers, time allowance for culture teaching in each lesson or even the system of education itself (Ho, 1999:63). With the booming of information technology and the effects of globalization that make many countries dependent on each other, students are now able to get access to many cultural resources and explore the target culture themselves.

Skills and attitudes together with knowledge make competence. It enables a language learner ‘‘to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences.’’ Others call this competence intercultural competence and their definition is different. According to Byram and friends (2002:196) intercultural competence includes five elements:

- ✓ Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

- ✓ Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of social and individual interaction.
- ✓ Skills of interpreting and relating: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
- ✓ Skills of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
- ✓ Critical cultural awareness/political education: an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

## 2. Language and Culture

When learning a foreign language, students learn about the culture of that language, whether or not it is overtly included in the curriculum. This point was made by McLeod some years ago: "by teaching a language...one is inevitably already teaching culture implicitly (McLeod As cited in Byram, 1986:15)". In an article on discourse, for example, Brown questions whether or not language may be value-free or independent of cultural background. She concludes: "there are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language." Such normal language use is exactly what most foreign language instructors aim to teach.

Let us see now several reasons why ‘‘language and culture are from the start inseparably connected’’:

- ✓ Language acquisition does not follow a universal sequence, but differs across cultures;
- ✓ The process of becoming a competent member of society is realized through exchanges of language in particular social situations;
- ✓ Every society orchestrates the ways in which children participate in particular situations, and this, in turn, affects the form, the function and the content of children’s utterances;
- ✓ Caregivers’ primary concern is not with grammatical input, but with the transmission of socio-cultural knowledge;
- ✓ The native learner, in addition to language, acquires also the paralinguistic patterns and the kinesics of his or her culture

Having outlined these findings, Buttjes cautions readers that ‘‘as in the case of first versus second language acquisition research, first and second culture acquisition differ in many respects’’ (Buttjes, 1990:5). Two of his further observations also explain just how language teaching is culture teaching.

Relationship between language and culture has been at the center of interest of many scientists and has undergone a profound development. The intersection of language and culture is studied by methods of cognitive anthropology. It is believed that even the slightest differences in the culture are encoded in its vocabulary.

Sapir assessed that language and culture are not correlated only to admit later that language and our way of thinking are inseparably linked and can be considered the same. The ideas by which he supported his presumptions could be summarized as following: structure of cultural patterns is encoded in language of its culture; language is a guide to “social reality” and strongly conditions human thinking about social problems and processes (Cakir, 2006:3). He believed that understanding the world is determined by language habits of society.

Moreover, Whorf developed Sapir’s presumptions into what is nowadays known as Sapir-Whorf hypothesis of linguistic relativity. This hypothesis posited that language determines thought and the way of seeing the world:

*...the background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas...We dissect nature along lines laid down by our native language. ...We cut nature up and organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way – an agreement which holds throughout our speech community and is codified in the patterns of our language. ...all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated.*(as cited in Hudson and Richard, 1999:101)

Whorf further suggests that users of obviously different grammars are aimed at different observations; therefore, they are not the same as observers but have to end up with a different world view. Principle of language determinism, way of thinking is determined by the language of its speaker, and language relativity, differences between languages have to mirror in the differences of its speakers’ worldview, is considered too extreme nowadays and it is clear that Wharf in his hypothesis exaggerated. Current ideas on this topic are represented

by Hudson who argues that language affects thought beyond the effects of specific lexical items:

*... there is a good evidence that some semantic contrasts which are expressed by grammar are also applied outside the strictly linguistic realm of language use. Whether or not a person applies these contrasts in general life seems to depend on how their language expresses the contrasts concerned (obligatory, often, rarely or not at all), so it seems reasonable to assume that language is the cause and the 'thought-patterns' are the effects. (as cited in Hudson, 1999:102)*

Even though it has been proved that language affects thought, language is not the only kind of experience which has such influence. Language is an important instrument of socialization relating to the fact that some cultural concepts, including abstract concepts, are learned through language. The same applies to more general thought patterns as Hudson suggests, these patterns might be influenced by grammatical patterns of the language. Both these concepts and thought patterns "seem to affect our behaviour not only when talking but also in other activities" (Hudson, 1999).

The issue of the relationship between language and thought has a practical relevance for language teachers as it brings into consideration two opposite learning theories. The first theory claims that in order to learn words, phrases and routines in a foreign language and culture, learners also need to learn the 'mindset' behind them. On the other hand, the second theory suggests that learners acquire the 'mindsets' by learning language form in foreign language without necessarily knowing about it.

As it can be seen, the development of the theories relating to the relationship of language and culture went long way from radical theories to the

evidence that language and culture definitely interact but the effects on each other are not so extreme. Recently, language educators came to conclusion that even though language does not determine how its users will think, some concepts can be more easily expressed in one language than in another (Cohen and Andrew D, 2002:87). Brown (2002:317) claims that “while some aspects of language do provide us with potential cognitive mindsets, there are still numerous universal properties of language.” A learner of the foreign language needs to master the language to some degree and find mindsets from his native language and culture which he can apply to the other language in order to be able to communicate and interact in the foreign language.

Both teacher and learner need to be aware of the culture-specific meanings encoded in the language and “attuned to the culture of a specific social group in a particular time and space (Byram and Fleming, 1998:78).” Cohen (1998:86) suggests viewing the link between language and culture as a “connection going both ways.” Morgan and Cain suggest three possible theories of understanding the link between language and culture for practical use: “language denotes culture; language creates cultural categories and culture shapes language.”

Even though the relationship between language and culture has been in the interest of linguists and educators for ages, teaching culture has been considered important only for about a century, reaching its climax in the 1990s (Kitao and Kenji, 2000:123). It was not until the development of structural linguistics that language teachers started emphasizing the importance of culture in foreign language

teaching. The rise of communicative competence in the 1980s brought acknowledgement of sociocultural dimension of language learning, but the learners' sociocultural background was ignored.

Culture was one of the aspects to be learnt in order to achieve communicative competence. Although various advantages of teaching culture in language classes were accepted, there were still problems about what to teach and how.

McKay claims that culture influences language teaching in two important ways: linguistic and pedagogical. Linguistically, culture is significant in the linguistic dimension of the language itself, affecting the semantic, pragmatic, and discourse levels of the language. Pedagogically, it influences the choice of language materials because cultural content of the language materials and the cultural basis of the teaching methodology are to be taken into consideration while deciding upon the language materials (McKay, 2003:89).

In many cases, culture is learned implicitly through linguistic forms in which it is embedded. To make students aware of the cultural features reflected in the language Peterson and Coltrane urge teachers to make those topics explicit by discussion in relation to the linguistic forms studied. (Peterson, Coltrane 2003:65) Students should also learn to understand socially appropriate communication in the target culture. McKay says that in order to master a language students have to learn both, its linguistic and cultural norms.

One of the main reasons proved by experts like Gardner and Lambert why to study culture is the effect of motivation in language learning. The study of

culture increases not only learners' curiosity about and interest in target countries but also their motivation to study foreign languages (Kitao and Kenji, 2000). Keller and Ferguson give examples of students who showed an increased interest in studying foreign languages after attending courses based on culture (as cited in Kitao, 2000). While Steiner (2000:192) urges to use culture even for a purpose of short-term motivation.

Studying culture is also useful for teaching students to understand their own culture. According to Rivers, students are 'culture bound', it means that their world view is determined by the values of their own culture. This can lead to problems when they are confronted with different cultures. Kitao claims that studying culture, besides already mentioned benefits, "gives students liking for the people of that culture", and "helps avoid the stereotypes (as cited in Lucie Vrbova, 2008:9)" and is part of general education.

Kitao suggests that "studying culture is a useful part of foreign language instruction because of its influence on language and communication." It has benefits on language learner as it increases motivation and student's interest in target culture and its people, improves understanding of student's own culture. There has not been found any argument, according to Kitao, relating to disadvantages of studying cultures in foreign language classes.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

In this chapter, the researcher describes about methodology, participants, data collection and also technique of data analysis of the research. Moreover in this chapter, the researcher pointed out the approach used in this research combined between quantitative and qualitative research. Furthermore, the researcher included the criteria in selecting the participants and described the procedure of conducting the research

#### **A. Research Design**

This research is a descriptive-quantitative research. It's designed with the quantitative method and descriptive approach to present a fact about the students' perception toward culture awareness as a contributing factor in learning English, which was presented numerically in percentage system, which measures and presents a fact or a phenomenon descriptively (Sugiyono, 2013:14).

This research used the survey method. The survey is a research hold to obtain a fact of a phenomenon and to seek the data factually (Yulius S, 2006:12). The reason because the researcher just wanted to know about the respondents' perception generally. The factual result of the survey was expected to represent the respondents' perception.

##### **1. Description of Research Location**

The researcher specifically conducted the research about the Department of English Education “Students’ perception toward cultural awareness as a contributing factor in learning English ” in the Faculty of Education and Teacher Training UIN Ar-Raniry.

UIN Ar-Raniry was firstly established on October 5<sup>th</sup> 1963. It is located in Jl. Ar-Raniry Kopelma Darussalam-Banda Aceh, Aceh Province. The name of Ar-Raniry was taken from Syekh Nuruddin Ar-Raniry, Adviser of Aceh Darussalam Empire in 1637-1641 (Tim revisi, 2014:1-2).

Department of English Education that is well known as *Pendidikan Bahasa Inggris*(PBI) or in before also popular as TEN was the research location. For more detail, this research took participants from PBI students of 2012 academic year because the student of this level has been learning cross-cultural understanding as a course’s connected with this research. The aim of the department to train professional English teachers, prospective English teachers in Islamic Schools, State, Schools, and lecturers in Universitas Islam Negeri Ar-Raniry (UIN Ar-Raniry). English student of UIN Ar-Raniry learn various subjects in order to master English, such as listening, grammar, academic writing, reading comprehension, teaching methodology, cross culture understanding, English for academic purposes (EAP) and so forth.

For more details, here are the numbers of PBI Students.

Table 3.1 The Total Number of students of Department of English Education

No	Academic Year	Semester	Male	Female	Total
1	2014	I	73	216	289
2	2013	III	76	206	282
3	2012	V	40	78	158
4	2011	VII	23	54	77
5	2010	IX	33	42	16
6	2009	XI	12	6	12
7	2008	XIII	6	6	5
	Total		263	608	801

Source: Archive of Subbag Akademik FTK UIN AR-RANIRY

## 2. Population and Sample

### a. Population

The population of this study was all students from 2012 of academic year. Based on the table above, there are about 158 population of this research. On the researcher's assumption, 2012th students have a good condition and experience because the length of duration of their learning in the English department.

### b. Sample

According to Arikunto (2006:134) if the subject less than 100, it is better to take all of the numbers to be sampled and the research called as a research population. If the number of subject more than 100, then the samples could be taken about 10-15% or 20-25% or more. The sampling technique used by

researchersis purposive sampling technique. Purposive random sampling is sampling technique based on specific objectives with regard traits and characteristics of the population (Arikunto, 2006:185). To determine the total respondents of this research, then the researcher used a formula from Arikunto design is:

$$n = 25\% \times N$$

$$n = \frac{25}{100} \times 148$$

$$n = 39,5$$

n= Sample

N= Population

So, the total sample of this research is about 40samples based on 20%-25% ofthe population. Based on the data of the table above, there were 118 students of academic year 2012 or at seven semester. They divided into four classes which each class, the researcher took ten partisipants.

## **B. Techniques of Data Collection**

To build people's perception, it needs the experiences to be noticed, listened, or felt. In fact, when learning English, it means learning culture of Englanders. Then, the sensory data areprocessedof interpretatingperception (Noor J, 2011:2). Likewise, to show the students' perception toward culturalawareness as acontributing factor in learning English, it needed accurately data.

In research, the researcher chose two techniques of data collections that support the survey method. The techniques used were, questionnaire, and interview.

#### 1. Questionnaire

A questionnaire is a means of eliciting the feeling, beliefs, experiences, perceptions, or attitudes of some sample of individuals (James P, 1997:7). It is often provided in printed form (James P, 1997:8). In the survey method, questionnaire is one of the keys to collect the data. In this case, questionnaire provided was closed questions. The purpose of applying this was to find out students' perceptions toward cultural awareness as a contributing factor in learning English.

Scale type that used by the researcher is the adapted from Likert Scale. Likert Scale is the number of positive and negative questions about an attitude object (Margono, 2004:176). Each question contains of four available options: (1) Strongly Agree (SA), (2) Agree (A), (3) Disagree (D), and (4) Strongly Disagree (SD).

Then questionnaires were adopted from Fortune's questionnaire design. The questions were modified to make them suitable to the purpose of this research. It contains 16 questions related to the students' perception toward culture awareness as a contributing factor and other aspect as a supporting data in learning English, which was given to the students to answer the questions, the students could spend 5 up to 10 minutes, in order to minimize the time for each

student to answer it. The totals of student that were sampled in this research are 40 students.

The questionnaire in this study gave to every student who became samples in this study individually or when having a class. The writertook permission from the lecture before class begins. So, the necessary data was obtained accurately.

The analysis data was based on the percentage of the respondents' responses and the formula used was adapted from Sugiyono (Sugiyono, 2005:375):

$$P = \frac{f}{n} \times 100\%$$

Note:

P = percentage

*f* = frequency

*n* = number of samples

100% = constant value

## 2. Interview

In this research, the researcher used the structured-interview, contained five questions. The researcher designed the draft of the questions related to the research. The interview was designed for the English students who had experienced in learning English and learning Cross-Cultural Understanding by adopting English culture during the building perception process.

The interviewtook time after the writer gave questionnaires. The researcher made the appointment with the student to do the interview. Then the

researcher recorded the interview by making note. The interview result needed as the secondary data to support the main data from the main object.

The researcher analyzed interview data used Miles and Huberman (1994:156) concept about qualitative data analysis that consists of three procedures:

- 1) *Data reduction*. This refers to the process whereby the mass of qualitative data – interview transcripts, field notes, observations etc. – is reduced and organised, for example coding, writing summaries, discarding irrelevant data and so on. At this stage, the researcher discard all irrelevant information, but still have access to it later if required, as unexpected findings may need to re-examine some data previously considered unnecessary.
- 2) *Data display*. To draw conclusions from the mass of data, Miles and Huberman suggest that a good display of data, in the form of tables, charts, networks and other graphical formats is essential. This is a continual process, rather than just one to be carried out at the end of the data collection.
- 3) *Conclusion drawing/verification*. Analysis should allow to begin to develop conclusions regarding the study. These initial conclusions can then be verified, that is their validity examined through reference to your existing field notes or further data collection.

## CHAPTER IV

### DATA ANALYSIS AND DISCUSSION

#### A. The Analysis of Questionnaire

The questionnaire contained sixteen descriptions. Each questionnaire were given to 40 students of the Department of English Education of UIN Ar-Raniry year 2012 to grasp their perception about the Cultural Awareness as a contributing factor in English Learning. Each of sixteen descriptions was completed by four options that participants could choose; Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD). To analyze the results of these 40 questionnaires, researcher used the following formula:

$$P = \frac{F}{N} \times 100\%$$

Where:

P = percentage                      N = the number of sample

F = frequency                      100% = constant value

The results for each question are as follow:

**Table 4.1: Student's perception about their motivation in learning English**

No.	Option	F	Percentage (%)
1	Strongly Agree	23	58%
	Agree	12	30%
	Disagree	4	10%
	Strongly Disagree	1	2%
Total		40	100%

Table 4.1 was the result of question number 1 which appeared from the description, "Learning English is interesting". It's to show student motivation in

English learning. The table above explained that a large number of participants took the option “Strongly Agree” for this statement (58%) and there were 4 (10%) participants disagree about the description. These results indicated that the English student’s of Ar-Raniry have good motivation to learn English.

**Table 4.2: Student perception toward Islamic culture in Aceh**

No.	Option	<i>F</i>	Percentage (%)
2	Strongly Agree	11	28%
	Agree	24	61%
	Disagree	5	11%
	Strongly Disagree	0	0%
	Total	40	100%

The result that was gained from description, number two was provided in table 4.2. It came along from the description, “The culture of Aceh influenced by Islamic aspects”. This statement designed to see their understanding about religion. The result, most of them were agreed. Twenty four participants tick their strongly agreement to this statement with the amount is 28% (11 participants). The first rank was positioned by option “Agree” with the number of electors are 24 participants (61%). 5 participants (10%) the rest of them chose “Disagree” for the description. These results indicated that the students of PBI know that Islamic Syari’ah influenced Aceh culture.

**Table 4.3: Student Perception about the relationship between culture and language**

No.	Option	<i>F</i>	Percentage (%)
3	Strongly Agree	8	20%
	Agree	30	75%
	Disagree	2	5%
	Strongly Disagree	0	0%
	Total	40	100%

The result above came from the description “I think the cultural and language are connected”. It grabbed 30 (75%) participants’ attention by putting their agreement and 8 participants (20%) put “Strongly Agree” for this statement. However there were 2 (5%) participants showed disagreement for this description. These results indicated that the student understood the relationship between language and cultural aspects inside it.

**Table 4.4: Student perception about outside culture**

No.	Option	<i>F</i>	Percentage (%)
4	Strongly Agree	6	15%
	Agree	14	36%
	Disagree	16	40%
	Strongly Disagree	4	9%
Total		40	100%

The description “ Most of the outside culture that is not based on Islamic values bad”.This statement to gain what their perception about outside culture of other nations that there are Muslim became a minority. The result is, there are 14 participants (36%) who chose option "Agree", followed by the selection of "Strongly agree" as many as 6 participants (15%). And most participants (40%) who disagree with this statement. So, there were 20 participants (49%) who disagree and strongly disagree with this statement, it balanced that there were 20 participants (50%) who chose option "Strongly agree" and "agree". It showed that the student is not fanatic to Islamic values. The writer noticed that all of the participants who chose option “strongly disagree” is women.

**Table 4.5: Student's perception toward cultural understanding in English learning**

No.	Option	<i>F</i>	Percentage (%)
5	Strongly Agree	0	0%
	Agree	0	0%
	Disagree	30	70%
	Strongly Disagree	10	25%
Total		40	100%

The table above showed the result from the description ‘‘I think language can be learned without understanding cultural aspects.’’ Of the 40 participants, more than half participants chose option ‘‘Disagree’’ and followed with participants who chose option ‘‘Strongly Disagree’’. However, there are no participants agree or strongly disagree with this statement. These results indicated that the students knew cultural aspects is having to learn by directly or indirectly.

**Table 4.6: Student perception toward their knowledge about culture**

No.	Option	<i>F</i>	Percentage (%)
6	Strongly Agree	8	20%
	Agree	27	68%
	Disagree	5	12%
	Strongly Disagree	0	0%
Total		40	100%

Description number 6 is ‘‘I fully understand about culture’’.The result in table 4.6 is ended by 68% ‘‘voice’’ of 27 participants who agreed that they really understand about culture in wide definition. Different finding was drawn by other participants,5 participants (12%) of them disagreed about this statement and the others sure to choose option ‘‘strongly agree’’. It showed all of student in this research have a good knowledge about culture.

**Table 4.7: Student perception about differences between Aceh and western culture**

No.	Option	<i>F</i>	Percentage (%)
7	Strongly Agree	10	25%
	Agree	30	75%
	Disagree	0	0%
	Strongly Disagree	0	0%
Total		50	100%

This result came from the description “I think the culture of Aceh people and American/British are totally different”. The number of selectors and percentage ensured us that 30 participants (75%) agreed that the culture of Aceh people and American/British are totally different. It indicated the student agreed there are many differences in culture between Aceh and American or British.

**Table 4.8: Student’s perception toward their aim in learning English**

No.	Option	<i>F</i>	Percentage (%)
8	Strongly Agree	14	34%
	Agree	22	54%
	Disagree	4	12%
	Strongly Disagree	0	0%
Total		40	100%

Table 4.8 was the result of question number 8 which appeared from the description, “I learn English for academic purpose.” The table above explained that most of participants agreed that they learn English for academic purpose. On the next level, 14 participants (34%) strongly agreed about the description, and 4 participants (12%) the rest of them chose “Disagree” for the description.

**Table 4.9: Student’s perception toward the importance of cultural awareness in English learning**

No.	Option	<i>F</i>	Percentage (%)
9	Strongly Agree	14	35%
	Agree	26	65%
	Disagree	0	0%
	Strongly Disagree	0	0%
Total		40	100%

Description number 9 was “Cultural Awareness is needed in English Learning”. The result in table 4.9 was ended by 65% “voice” of 19 participants who agreed that Cultural awareness is needed in English learning, additionally about 14 respondents Strongly Agree with statement.No different finding was found here. That indicated, mostly of respondent agreed with description.

**Table 4.10: Student’s perception about limitation in Cultural awareness**

No.	Option	<i>F</i>	Percentage (%)
10	Strongly Agree	8	20%
	Agree	14	35%
	Disagree	12	30%
	Strongly Disagree	2	15%
Total		40	100%

The table above showed the result from the description “cultural awareness needed with limitation”. The result is that there are 12 participants (35%) who chose option "Disagree" and there were 14 participants (30%) who chose option "agree". Totally, about 22 participants believe cultural awareness needed with wall that became the limit.

**Table 4.11: Student's Perception toward Western people**

No.	Option	<i>F</i>	Percentage (%)
11	Strongly Agree	0	0%
	Agree	12	30%
	Disagree	24	60%
	Strongly Disagree	4	10%
Total		40	100%

The description "Mostly of Western culture cannot become a model for our people" The results showed there were 24 participants (60%) who chose option "disagree" and there were 12 participants (30%) who chose option "agree" and 4 (10%) other participants chose option "Strongly Disagree". The results can be concluded is, most of respondents believes not all of western culture bad.

**Table 4.12: Student's perception about their motivation when they are speaking with native speakers**

No.	Option	<i>F</i>	Percentage (%)
12	Strongly Agree	6	14%
	Agree	25	62%
	Disagree	9	22%
	Strongly Disagree	0	0%
Total		40	100%

The result which came along from description, "I am comfortable when speaking with native speakers." Half than of the participants showed their agreement for this statement by putting 62% (25 participants) to option "Agree" and 22% (9 participants) to option "Disagree". It can be interpreted that there no problem when student speak with native speakers.

**Table 4.13: Student perception about how many times they read nonacademic article from American/British source**

No.	Option	<i>F</i>	Percentage (%)
13	Strongly Agree	6	10%
	Agree	12	30%
	Disagree	18	45%
	Strongly Disagree	6	15%
Total		40	100%

The writer found half than of participants or 60% (24 participants) disagreed with the statement “I often read nonacademic article from American/British source”. While, 18 participants often read nonacademic article from American/British sources. That indicated most of them seldom read nonacademic article from an outside source.

**Table 4.14: Student perception toward their skill to differ bad and good point from a culture**

No.	Option	<i>F</i>	Percentage (%)
14	Strongly Agree	7	18%
	Agree	28	70%
	Disagree	5	12%
	Strongly Disagree	0	0%
Total		40	100%

The result was gained from description number fourteen and proved on the table above, It came from description, “I can separate the good point and bad point from outside culture.” Almost of students put their agreement about this description. 28 participants (70%) agreed with this statement and only 7 participants (18%) chose “Strongly Agree”. However, there were 5 participants (12%) that put “Disagree” for this statement. It means that they can differ between bad and good point from outside culture.

**Table 4.15: Student perception about how many times the lecture uses material in English class from original sources**

No.	Option	<i>F</i>	Percentage (%)
15	Strongly Agree	0	0%
	Agree	16	40%
	Disagree	22	55%
	Strongly Disagree	2	5%
Total		40	100%

Table 4.15 illustrated the finding of the description “the lecture often uses original sources in English class”. Mostly of participants disagreed with the statement. Totally there were 60% sure that the lecture seldom to give English material from original sources, from American or British.

**Table 4.16: Student perception toward the how the course “Cross-Cultural Understanding” help them in understanding Cultural Awareness in English Learning**

No.	Option	<i>F</i>	Percentage (%)
16	Strongly Agree	12	30%
	Agree	28	70%
	Disagree	0	0%
	Strongly Disagree	0	0%
Total		40	100%

Table 4.16 illustrated the finding of the description “Cross-cultural understanding help me in understanding cultural awareness”. All of respondent agreed and strongly agreed with this statement.

## B. The Analysis of Interview

The researcher interviewed with 40 students from 4 classes of 158 students. It is based on 25% of population. The researcher asked them a structured interview, which contains 5 questions. Each question have different answers except question number four that only have two options between “yes” or “no”. As explained before, the researcher used Miles and Huberman concept in analyzing data. Firstly, researcher reduced the original data by divided the data into several categories, because there were same meaning, although they said with different words.

For the second step, the researcher displayed data into a table to draw conclusion from the mass of data. It is showed by table below.

**Table 4.17 The Various Answer of The Participant**

<b>Question</b>	<b>Various answer</b>
1. What do you know about cultural awareness?	Cultural awareness is something that we need when we learn new languages
	It is about understanding cultural differences
	Cultural awareness is knowledge about a culture
	Cultural awareness is sensitivity to the similarities and differences that exist between different culture
	Cultural awareness is when people realize the importance of knowing about culture
2. What is the biggest factor	The religion

which differs between American/British and Aceh Culture?	The way of people thinking or view something
	Social factor
	Norms and custom factor
3. Why culture aspect important in language Learning?	We can understand language by learning culture
	Cultural aspect is a part of a language
	It's impossible to learn language without absorbing the other aspect like cultural aspect
4. Is the current English learning including cultural awareness?	Yes, the current English learning has included cultural awareness
5. What do you hope about English learning in the future?	I hope, even though we live in Aceh and learn English, we still keep Islamic values in every single one of our activities
	I hope, English learning will become interesting and exciting
	I hope many cultural understandings can be included in English learning
	Learning English should not make people forget to learn their own language

	I hope learning English did not make us forget about syariah Islam
--	--

The last step is drawing conclusion. From the table above, here are some points of their various answers:

1. The English department student of UIN Ar-Raniry had well-knowledge about cultural awareness
2. The participants of this research said that Acehese people and American people have different culture. According to them, the religion, social factors, norms and custom also the point of views made aceh people and western people were different
3. The participants agreed that culture and language cannot be separated. Because of it, cultural awareness was the important point when learning English.
4. The participants stated that learning English doesn't mean adapting their culture.

### **C. Discussion**

Based on the description of questionnaires and interview, the researcher found the answer to the first research question about ‘‘How do English students of UIN Ar-Raniry understand about culture and language?’’ Researcher found a highly significant result in which the majority of students understood and have a good knowledge toward culture and language. It can be seen in several questionnaires, there were number two and five. The statement are :‘‘I fully

understand about culture”, and “I think the cultural and language are connected”. Overall, based on data above, most of participants have a good understanding about relationship between language and culture. Additionally, the writer asked them why cultural aspect is important and got some interesting answer.

Based on the calculations, researcher can conclude that 85% participants (about 35) or almost half number of students were good understanding toward culture and language. Even 5 participants chose option “Disagree” and no one chose option “Strongly disagree” from two statements about their understanding toward culture and language.

The second research question was “How do English students of UIN Ar-Raniry perception toward cultural awareness as a contributing factor in learning English?” The researcher found some differences of view of this question. To gain the perception about cultural awareness as a contributing factor in learning English, the researcher checked out several statements there are:

1) I think language can learned without understanding about culture

This description is number four in questionnaire. The writer gave option “strongly agree”, “agree”, “disagree” and “strongly disagree”. The result were 30 (70%) participants chose option “disagree” and the remnant chose option “strongly disagree” from 40 participants. Its showed, nobody think language can be learned without understanding the culture behind it.

2) Cultural awareness needed in English learning

This statement is number eight in questionnaire. The results were about 26 respondent agreed with this statement, and the others surely agreed by chose option ‘‘strongly agree’’. It’s clear, the students believe English learning need cultural awareness to study it.

### 3) Cultural awareness needed with limitation

One of the important point is ‘‘are there a limit in cultural awareness?’’ This statement based on the definition of cultural awareness itself. So many variation of this description. The biggest result is that there are 14 participants (35%) who chose option "Disagree" and there were 12 participants (30%) who chose option "agree". Totally, about 22 participants believe cultural awareness needed limitation and the others about 18 participants believe, limitation unnecessary in English learning.

Based on the explanation above, the English student of Ar-Raniry Univesity believes cultural awareness cannot be separated with English learning. They have a good understanding about cultural awareness. Moreover, The researcher sure Cross-cultural Understanding course’s help them understood cultural awareness. It showed the result, no participant says in disagreement.

As shown in this study, it may be claimed that culture as inseparable part of the language can penetrate into the language learners' modes of thinking and feeling, and consequently release as behavioral outputs. Of course, it must be noted that these remarks are not supposed to verify the strong version of language and culture interface which stresses the interdependence of the two for learning the language (acculturation). This point seems to require a different research

design to come up with reliable results. The researcher agreed with Brown statement that cultural learning is a process through which language learners come to experience, perceive, interpret and feel the world around (Brown 2007).

On the whole, the results reached in this study are to be taken as suggestive rather than definitive as a multitude of issues might work for or against any attempts made for illumination of the culture-language relationship. Also, thought learners of English are brought up by local culture and Islamic aspects provided is believed to be sometimes stringent and meticulous we need to remember that the mass media, society in general, school as an important nurturing milieu, and the overall structure of the new generation life style fostered by the peer pressure may all variably account for the cultural changes the youth experience. The English language books may be considered one crucial factor among many others. Also, the reader needs to remember that there are lots of other factors which may have affected the results in this study, ranging from specificity of instrument, subjects, cultural contexts, to subjects' age, gender, number, sociocultural and University backgrounds. Therefore, the results of the study have to be cautiously interpreted or generalized.

## **CHAPTER V**

### **CONCLUSIONS AND SUGGESTIONS**

In this final chapter, the researcher discusses the brief conclusions of the study. The analysis of the data and the discussion of the result would be restated and summarized accordingly. Moreover, the researcher adds some suggestions for the best English learning in the English department of UIN Ar-Raniry as the pioneer to teach and train professional English teacher, and the other researchers who are interested in developing this issue or any related issues in the future works.

#### **A. Conclusion**

As already mentioned in the first chapter on this thesis, the aims of this study were to find out the students' perception toward cultural awareness as a contributing factor in English learning. Here, researcher would like to conclude the data obtained in the previous chapters. There were some points to be concluded in this chapter as follows:

1. This research has shown that the majority of students in this study had a good motivation to learn English.
2. According to the research, the majority of student has a good understood about cultural awareness.

3. Moreover the student's believes its impossible learning English without cultural aspect in it. And a part of them believes cultural awareness needs the limit.

#### **B. Suggestion**

According to the results of the study, the writer humbly suggests some suggestions for the sake of improving the pedagogical process in English learning, especially in cross-cultural understanding class.

1. The researcher suggests that the lecture should choose the material in English class that appreciate with local culture.
2. The researcher suggests that cross-cultural understanding class should give more attention about cultural awareness.

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**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH**  
**FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syekh Abdur Rauf Kopelma Darussalam Banda Aceh  
Telp: (0651) 7551423 - Fax. (0651) 7553020 Situs : www.tarbiyah.ar-raniry.ac.id

Nomor : Un.08/FTK1/ TL.00/ 9063 / 2015  
Lamp : -  
Hal : Mohon Izin Untuk Mengumpul Data  
Menyusun Skripsi

Kepada Yth.

Di -  
Tempat

Dekan Fakultas Tarbiyah dan Keguruan (FTK) UIN Ar-Raniry Darussalam Banda Aceh dengan ini memohon kiranya saudara memberi izin dan bantuan kepada:

N a m a : Helmi Edi Nico Syahputra  
N I M : 230 919 115  
Prodi / Jurusan : Pendidikan Bahasa Inggris  
Semester : XIII  
Fakultas : Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam.  
A l a m a t : Darussalam B.Aceh

Untuk mengumpulkan data pada:

**Mahasiswa(i) Prodi PBI, Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh**

Dalam rangka menyusun Skripsi sebagai salah satu syarat untuk menyelesaikan studi pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry yang berjudul:

**Student's Perception Toward Cultural Awareness As A Contributing Factor In English Learning  
(a Study at English Department of Education and Pedagogy Faculty)**

Demikianlah harapan kami atas bantuan dan keizinan serta kerja sama yang baik kami ucapkan terima kasih.

Banda Aceh, 30 November 2015

An. Dekan,

Wakil Dekan Bidang Akademik,

  
**Dr. Saifulah, M.Ag**

NIP. /19720406 200112 1 001

BAG. UMUM BAG. UMUM

Kode: 5778



DEPARTMENT OF ENGLISH EDUCATION  
FACULTY OF TARBIYAH AND TEACHER TRAINING OF UIN AR-RANIRY  
DARUSSALAM – BANDA ACEH

Surat Keterangan  
No:Un.08/KJ.PBI/TL00/074/2016

Sehubungan dengan surat Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh, Nomor: No: Un.08/FTK.1/TL00/9063/2015 tanggal 30 November 2016, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Ilmu Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

Nama : Helmi Edi Nico Syahputra  
NIM : 230 919 115  
Prodi /Jurusan : Pendidikan Bahasa Inggris  
Semester : XIII  
Fakultas : Ilmu Tarbiyah dan keguruan UIN Ar-Raniry Darussalam.  
Alamat : Darussalam

Telah melakukan penelitian dan mengumpulkan data pada mahasiswa jurusan Pendidikan Bahasa Inggris dalam rangka penyusunan skripsi yang berjudul

**Student's Perception Toward Cultural Awareness As A Contributing Factor in English Learning ( a Study at English Department of Education and Pedagogy Faculty)**

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 11 Januari 2016  
Ketua Prodi PBI

Chamisah, M.Ed  
NIP.19700205 199903 2004

## QUESTIONNAIRE

The questionnaire below is intended to find out the **Student's Perception toward Cultural Awareness as a Contributing Factor in English Learning.**

Please Circle in the column that is appropriate with your answer. Be sure to give an answer for all questions. If you change your mind about an answer, just cross it and circle another one (column).

(SA) : Strongly Agree      (A) : Agree      (D) : Disagree      (SD): Strongly Disagree

**Please choose the most appropriate answer!**

Statements	Answers			
	SA(4)	A(3)	D(2)	SD(1)
1. Learning English is interesting	4	3	2	1
2. The culture of Aceh influenced by Islamic aspects	4	3	2	1
3. I think the cultural and language are connected	4	3	2	1
4. Most of the outside culture is bad	4	3	2	1
5. I think language can learned without understanding cultural aspects	4	3	2	1
6. I fully understand about culture	4	3	2	1
7. I think the culture of Achenese people and American/British are totally different	4	3	2	1
8. I learn English for academic purpose	4	3	2	1
9. Cultural Awareness is needed in English learning	4	3	2	1
10. Cultural awareness needed with limitation	4	3	2	1
11. Moslty of Western culture cannot became a model for our people	4	3	2	1
12. I am comfortable when speaking with native speaker	4	3	2	1
13. I often read nonacademic article from American/British	4	3	2	1
14. I can separate the good point and bad point from outside culture	4	3	2	1
15. The lecture often uses original sources in English class	4	3	2	1

16. Cross-cultural understanding help me in understanding cultural awareness	4	3	2	1
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### **Interview**

The list of question :

1. What do you know about cultural awareness?
2. What is the biggest factor which differs between American/British and Aceh Culture?
3. Why culture aspect important in language Learning?
4. Is the current English learning including cultural awareness?
5. What do you hope about English learning in the future?

## **AUTOBIOGRAPHY**

1. Name : Helmi Edi Nico Syahputra
2. Place / Date of Birth : Srikayu / 04November1991
3. Religion : Islam
4. Sex : Male
5. Nationality / Ethnic : Indonesia / Acehnese
6. Marital Status : Single
7. Occupation : Student
8. Address : GampongPrada, Kecamatan Syiah Kuala, Banda Aceh
9. E-mail : edinicoz@yahoo.com/thenicoz84@gmail.com
10. Parents' Name
  - a. Father : Azmi Ubiet
  - b. Mother : Yusnida Manik
  - c. Occupation :Farmer
11. Address : Desa Krueng Luas, Trumon Timur, South Aceh
12. Education Background
  - a. Elementary School : SDN 1 Krueng Luas, South Aceh(1997-2003)
  - b. Junior High School : SMPN 1 Subulussam, Subulussalam (2003-2006)
  - c. Senior High School : SMAN 1 Kluet Utara, South Aceh(2006-2009)
  - d. University : UINAr-Raniry(2009-2016)

Banda Aceh, January 12, 2016

The Researcher,

Helmi Edi NicoSyahputra

