FRAMEWORK FOR ENGLISH LANGUAGE LEARNING BASED ON SABUNESE FOLKLORE AS A MEANS FOR ENRICHING LEXICAL KNOWLEDGE RELATED TO SABUNESE TRADITIONAL ECONOMIC SYSTEMS

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Abstract: This research aims to develop a framework for English language learning based on Sabunese folklore as a means for enriching lexical knowledge related to traditional economic systems within the Sabunese culture. Theoretical framework on which this research is based on is applied cultural linguistic which empowers local cultural products and practices of Sabunese people in form of folklores as the basis for modelling English language learning based on local culture. This research is that of a descriptive study which blends analysis and its application in form of framework development. Research results develop the English language learning framework based on Sabunese folklore which functions as an approach to enrichment of lexical knowledge related to traditional economic systems which encompasses agriculture, farming, and trading systems. The framework development is that of a single entry – multiple outputs, as the model provides several outputs besides enrichment approach to lexical knowledge related to traditional economic systems embedded within the Sabunese culture as the main focus of this research. The developed framework is applicable to other fields with necessary modifications depending on specific aims and context.

Keywords: *framework, Sabunese folklore, lexical knowledge, economic system.*

INTRODUCTION

English language is a compulsory subject which is embedded into the curriculum of secondary schools in Indonesia, both in middle school (SMP) and high school (SMA). The aim of English language courses in the level of secondary schools in Indonesia is to equip students as learners with working knowledge which comprise of skills in using the language of English effectively in communication. The significance of English relates to its worldwide usage as an international and global language. As English is that of a foreign language to Indonesians, it is required a lengthy process in order to achieve the aim of the English learning as a target language. The reason to this premise is that throughout the learning process, various issues do arise and are subjected to the students in their capacity as the English language learners. Identifying the root cause of the major issues traces linguistics and language factors, mainly due to the fact that the English language in its system differs from that of Indonesian language. Moreover, traditional language which has been practiced by the students since childhood and before they entered elementary school, also contributes as a factor related to the issues in English language learning. Other factors are accredited to non-linguistic ones, which are those factors other than that of language. These non-linguistics factors arise in various aspects.

A particular issue which often arises among students of secondary school in learning English as a foreign language is the lack of vocabulary treasury of the English language. Evidence shows that learning English for several years does not guarantee secondary school students in Indonesia to be able to communicate and interact fluently in English. This is true for both oral and written forms. Regarding this issue, Harmer (1993) argues that in English language communication, knowledge of grammar is indeed critical, yet it requires possession of lexical knowledge in form of suffice vocabulary registry in terms of its quantity. The absence of lexical knowledge or suffice vocabulary registry renders students as learners to be unable to construct and produce meaningful sentences in communication and interaction with others. In other words, significant and meaningful sentences in communication are not only the product of adequate grammatical registry, yet it also relates to lexical knowledge in general and special forms pertaining to a specific context of use.

The issue of lexical knowledge inadequacy is related to mastery of vocabulary in specific social and cultural contexts as casual and friendly conversations or expressions. Specific vocabularies comprise of traditional economic systems terms, such as that of agriculture and farming, which is a part of the culture of Indonesian people. Accordingly, to overcome this issue and prevent it from potential worsening, the writer found interest in constructing and applying an English language learning framework based on folklore. Such construct refers to folklores within the social reality of the Sabunese people of the East Nusa Tenggara Province as a cultural identity which marks their existence as a particular ethnicity in their province.

The design and application of the English language learning framework is focused on the enrichment of lexical knowledge which is related to traditional economic systems within the people of Sabunese ethnicity as embedded in Sabumese folklore.

Sequences preceding the design and application of the framework are as follows: (1) collection of Sabunese folklore texts, (2) transcription of oral texts into written texts, (3) selection of Sabunese folklores relevant to aim of the research, (4) translation of the selected folklores from Sabunese language into Indonesian language, (5) translation of the selected folklores from Indonesian language into English as the main reference for English language learning for the compulsory subject in the curriculum of secondary schools.

The translated texts are to be aimed as a main reference for the design and application of English language learning based on Sabunese folklore as a source for enrichment of lexical knowledge or vocabulary treasury of the English language. The material is indeed related to traditional economic systems within the culture of the Sabunese people. As further elaboration of the developed learning framework, a Learning Preparation Plan (LPP) is developed as supporting media for English language learning reference for secondary schools (middle school and high school). The secondary schools are specific to that of Sabunese cultural background as aimed by this study to develop an English language learning framework.

LITERATURE REVIEW

Cultural linguistic is a particular theoretical perspective within the field of cognitive linguistics which studies the relationship between language, culture and conceptualization of people as part of certain ethnicities or tribes (Palmer, 1996; Palmer and Farzad, 2007). The definition suggests that within the basic perspective of cultural linguistic, language can be studied through the lenses of culture with the aim to conceptualize cognitive maps or cultural understandings of certain people as speakers of a particular language regarding the world. This worldview is related to the environmental context surrounding the people, both socio-cultural and ecological environments (Bustan, 2016). As a theoretical perspective in cognitive linguistics, the relationship between language, culture, and conceptualization as enunciation objectives derives from the assumption that there is indeed a strong relationship between human thoughts and their cognition. This assumption agrees with the view that language is a manifestation of human reasoning for being part of a society, one in which the people disclose thoughts, feelings, and experiences of their lives, both factual and symbolic in which an object referred to only is that of imaginative as it is at the ideational level. Accordingly, human's assumption support the view that culture is a cognitive map which comprise of shared beliefs within a society.

The basic concepts of bridging ideas in cultural linguistic studies are language, culture, and conceptualization. Within the perspective of cultural linguistics, language is regarded as a cultural activity as well as an instrument to arrange the realm of other cultures. Recalling many definitions and boundaries to culture, it can be agreed that culture is a collective cognitive map of a society that functions as a vessel of meaning which in essence discloses the worldview of the society itself. The relationship between language and culture of a society is reflected in conceptualization embedded within their cognitive map dealing with providing meaning towards phenomenological reality in their lives as part of a tribe or society (Palmer and Farzad, 2007; Bustan, 2016; Bustan, et al., 2017).

The reality of using language as a reflection of culture within a particular society with certain customs of language which is the study aim in cultural linguistics is the variety of cultural texts that exists and develops in the lives of the related society. A particular cultural text is found in form of folklores which among others, in essence narrates living phenomenon experienced by the society in interacting with the environment, both socio-culture and physical-wise (Bustan, 2016). Cultural texts in form of folklore can be used as a reference for contextual English language learning process oriented to the basic principal that humans think globally yet act locally in terms of exercising local cultural products and practices inherited from their ancestors. This inheritance is socio-cultural capital that are potential resources to be developed in terms of enhancing quality of the process of English language learning as a target language in the significance of English language as an international or global language.

Preliminary study in this research revealed the non-existence of previous research to the specific and depth of aim to design and apply a framework of English language learning based on Sabunese folklore in order to enrich vocabulary related to traditional economic systems within the Sabunese culture. Regardless, data and information extracted from the study of literature show several studies that provide both direct and indirect contributions related to this research. These researches are that of Bire & Bustan (2014), entitled "Grammatical cohesion as a means of unity information in Sabu language of Indonesian discourse", which covered the significance of grammatical cohesion as a means for constructing the wholeness of a text according to principles of the Sabunese language. Bustan, (2005) in "*Tudak* Cultural Discourse in *Penti* Ritual of the Manggarai Ethnic Group of West Flores: A Cultural Linguistic Analysis", reviewed the form, function, and meaning of linguistic unit used in *Tudak* cultural discourse text commonly belonging to *Penti* ritual context of Manggarai people. Moreover, Bustan et al. (2017) in "The features of anthropomorphic in Manggarai language", interests the writer to develop a model for English language learning based on local culture. Specifically, the model developed in this research refers to Sabunese folklore as a reflection of culture which is the identity both internal and external of Sabunese people as members of Sabunese ethnicity.

RESEARCH METHOD

In accordance to the main issue and theme of this research, a descriptive style is applied throughout the study by using a humanist and phenomenological

paradigm as its philosophical basis. Respective to the research aim, this study undertakes an analysis – application style as its blends both analysis and application approaches into unity (Muhadjir, 1995; Widyastono, 2007; Nusa Putera, 2011; Afrizal, 2014).

Aiming to answer to the issues and reach aim of research, this study proceeds a field research and library research. The field research is conducted in aiming to obtain primary data as the main source of information for this research. Research location takes place in secondary schools in Sabu Raijua District as the main location of Sabunese people spread. The primary location of the field research however, is at Sabu Seba, which is the capital of Sabu Raijua District. Primary data were obtained from Sabunese people as part of the Sabunese ethnicity. Nonetheless, for the convenience of the research, Sabunese people were represented by several key informants as the primary source for obtaining necessary data. These key informants representing the Sabunese people were selected based on the criteria provided by Faisal (1990:44-45), Spradley (1997:35-52) and Sudikan, 2005:9.

Research data were collected via observation, interview, directed group discussion, and documentary study (Bungin 2007:107-127). Respective to data collection method, the writer applied recording, elicitation, and note-taking approaches in order to support the process. Literature study is the approach undertaken to obtain secondary data relevant to main issues of a particular research. Accordingly, documentary study was best fitted be to be applied in this research. There were two types of documents used as the reference for the process of obtaining research data, which are that of general references in form of books, and specific references in form of researches, monographs, scientific articles, and other forms of published papers.

Collected data were analyzed qualitatively through an inductive approach and that of moving-analysis from data to abstraction and concepts or theory. Procedure of data analysis undertook the following sequences: (a) data collection of Sabunese folklore texts, (b) classification of folklore texts, (c) transcription of data from oral forms into written texts, (d) translation of folklore texts from Sabunese language into Indonesian and English languages, and (e) data selection in order to filter the translated texts to be used as references for the development of Sabunese–based English language learning framework. In specific reference to the view of Bungin (2007:254-261), the researchers conducted a test of validity to the research results through data checking approach. Recalling the qualitative nature of this research, results are displayed in form of systematic description and narration. Graphical data in form of tables, geographical map, and pictures are placed in the appendix section for necessary use.

RESULTS AND DISCUSSION
Sabunese Folklore Texts

Research identified ample amounts of folklores surrounding the lives and culture of the people of Sabu. Unity of language found within the folklores possess characteristics of form, function, and meaning specific to the people which becomes a symbol of internal identity of the existence of Sabunese people as part of the Sabunese culture. Moreover, the folklores resemble a symbol external identity which differing people of Sabu with people of other cultures.

Form, Function and Meaning Characteristics

In accordance to textual form of linguistics unit manifested physically in the surface level, the folklores are visible in narrative texts that portray the life stories experienced by the Sabunese people as part of the Sabunese culture. These stories reflect on either past experiences or imaginary accounts, particularly to that related to traditional economic systems as inherited from their Sabunese ancestors.

Text Comparison

Results from text comparison render all collected texts to carry lexicons that are related to traditional economic systems surrounding the lives of Sabunese people and their culture. Specifically, in terms of quantity based on frequency of appearances in the text, the story entitled *HAWU MIHA NGA JHAWA MIHA* carries the largest numbers of such lexicons. Accordingly, the particular folklore is selected to be the main reference for the development of the English language learning framework as the means for enrichment of lexical knowledge related to Sabunese traditional economic systems.

Learning Framework

The framework for English language learning based on Sabunese culture is presented as below:

THEME
(Based on main issue of research)
Research Title:
FRAMEWORK FOR ENGLISH LANGUAGE LEARNING
BASED ON SABUNESE FOLKLORE AS MEANS FOR ENRICHING LEXICAL KNOWLEDGE RELATED TO SABUNESE TRADITIONAL ECONOMIC SYSTEMS
THINKING BACKGROUND
Think global, act local
Single entry, multiple outputs
AIM
Enriching lexical knowledge of the English language related to traditional economic systems within the Sabunese culture
APPROACH
Trilingual approach as pertaining to three distinct languages which are Sabu, Indonesian, and English

LPP
Overview of the Learning Preparation Plan (LPP) is presented as follows:
LPP OVERVIEW

A. Reading Texts
Read the following texts carefully!
The texts are provided in three languages involving Sabu language (text in Sabu language), Indonesian language (text in Indonesian language) and English language (text in English language).

Sabu Language Text
HAWU MIHA NGA JHAWA MIHA

Era ke do dhue ana mumone, ana Miha Ngara. Ne ngara rod hue, Hawu Miha nga Jhawa Miha. Hawu Miha do mone a'a ana dhei ama ro. Jhe Jhawa Miha mone ari, ana dhei ri ina ro. Ngara ina ro Beka Ra rai ti rai Ra (Arab). Ama ro Miha weke ke, jhe lemma do keloe, wokeo ri. Mekka dho ke ta kako da nggka. Tatoi ke ri awe ta umu ta made, ta pedoe ke ri no Hawu Miha. Ta menangngi ke no pa Hawu Miha kako la pehobho, ri hemole ta nga'a do ie do ae, mita wie ne li ajha li menangngi to Hawu Miha la pehobho, pedute ne li ami ama no Miha Ngara. Beka Ra, do keto ta ina Hawu Miha do dhanno hari-hari ne li pedai ama nga ana mone a'a ro ina Hawu Miha dhei do Hawu Miha. Dhei do lema Hawu Miha ta nara li ajha nga li menangngi ti ama ro. Dahi no mita Jhawa Miha we do ta nara ne li ajha nga limenangngi ama ro. Pa dhara Hawu Miha la pehobho, pe doe ke ri ina Hawu Miha, Jhawa Miha jhe peke ne li pedai ama ro nga Hawu Miha. Ta li ke Beka Ra pa Jhawa Miha ta loro hengi'u ki'I, jhe hoge padho dhei ama ro. Ta mami, ta aghu ke tu ama ro do ke'o ne. Ngiu Jhawa miha herimo ri kuri ki'I mita hela'u nga ngiu Hawu Miha do tobo ri rou la he dhapa ne nga'a ne la he dhapa ama ro. Ta li kea ma ro: "nadhu ke nadhe?" Hamme ri Jhawa Miha: "Yak e ana mone a'a, do pepue ri ama la pehobho, jhe pemoke ne nga'a dhei ama". Ta rangnge ne li pedai ana dhe, Miha Ngara kepapi, jhe lemma adho do tade ri ro ne li pedai dou pa he dhapa no. Jhe raja do, bhale dhenge ti pehobho. Ta li ke Jhawa Miha: 'kinga kepapi ama, bhuje we ne ihi ya". Ta bhuje ke ri ama ro. Do era pahedhapa no nane, Hawu Miha ana dhei no. Ta nga'a kea ma Hawu Miha. All ape nga'a, ta wie ken e li ajha nga li menangngi tu Jhawa Miha. Moko nane, ta pedoe ke Jhawa Miha ri ina no Beka Ra, jhe pejue ke la rai do jhou, la ammu ama Ra (tanah Arab) rai liha ina ro, pe nga bara wini mita dho pehala nga a'a no Hawu Miha. Dhai tab hale Hawu Miha ti pehobho, jhe rangnge ne lai tao ari no Jhawa Miha, majile ta minaharre, tapulara pe ma Hawu Miha hoge ne nga'a tu ama ro, jhe aggo la ama no dhai ta mami ne nga'a. Ta tao ri ama no Hawu

Miha ne lai do tao ri Jhawa Miha, he hedui ad eke ama Hawu Miha jhe li; "all eke ya pepelue ri ari au, jhe all eke pewie ri ya ne li ajha nga li manangngi pa Jhawa Miha, tangi ogaga ke Hawu Miha, jhe pe ma megei ta ami pa ama ro, moko ri ama rot a wie ke do kerihi "li pana" do tadae ta hegai hebhoro tu atta due, pengo'o ko'o ma. Alle parri tou, ta mura ke ne bubu Hawu miha, ta bhale ke Jhawa nga kerabbo Jhawa. Petari rain e era na ajhu nadhe pa rai Hawu. Dhai ta kako ri jhawa Miha la ana Ra pa kedhue wari ne, ta atta ke Jhawa Miha ne kejanga mehia ta hallepa Rai ra, ne tima pa kejanga mehia era ketoe tuwuni ana mumone. Tewuni ana mubbani ta pedane nga jhujhau nga wangngu, pa kejanga mehia nane era ketode tewuni Jhawa Miha.Rihi tui ketode Tewuni no pa mehia nane, ta majje ke. Ta aggo kejanga mehia ta halle la rai Ara Ra. Tapu Lara muri dho ne mehia ne. Ta dai awe Jhawa Miha ta made ta am eke ri no pa ana no he, mita ate ne ru kattu no jhe aggo lai Rai Hawu. Ne lai tima nadhe, pekako titu ju hape ma lodho nadhe kinga era do Hawu do made pa rai dou. Ne bara wini aggo ne umu do made pengaddo la Hawu, do tade ta "aggo ru kattu".

Indonesia Languagfe Text
HAWU MIHA DAN JHAWA MIHA

Miha Ngara memiliki dua orang putra, Hawu Miha (Hawu/Sabu) dan Jhawa Miha (jhawa/orang asing).Hawu miha lebih disenangi ayah mereka.Jhawa Miha lebih disukai ibu mereka Beka Ra (tanah perbatasan) yang berasal dari Au Ra (tanah Arab).Pada masa tuanya, Miha Ngara sudah tidak mampu lagi bejalan dan menderita kebutaan. Ketika ia merasa bahwa ajalnya sudah dekat, ia pun memanggil dan menyuruh Hawu Miha pergi berburu dan menyiapkan makanan kesukaannya agar ia dapat mewariskan ilmu dan pengetahuan rahasia untuk anak sulungnya, Hawu Miha, sebelum ia meninggal. Kemudian Hawu Miha pun pergi berburu untuk memenuhi keinginan ayahnya.Ketika Beka Ra alias Ina Hawu Miha mendengar percakapan antara ayah dan anaknya, Hawu Miha, tidak ingin agar suaminya mewariskan ilmu pengetahuan itu kepada Hawu Miha.Ia menginginkan agar anaknya yang termuda, Jhawa Miha, menerima warisan ilmu pengetahuan tersebut. Sementara Hawu Miha berburu, Ina Hawu Miha menyuruh Jhawa Miha segera menyembelih seekor kambing dan memasaknya.Ketika makanan sudah siap, Jhawa Mihapun membawa makanan lezat itu kepada ayahnya. Tubuh Jhawa Miha pun ditutupi dengan kulit kambing agar kelihatan sama dengan tubuh Hawu Miha yang berbulu. Jhawa Miha meletakkan semua hidangan di hadapan ayahnya.Ayahnya bertanya; 'ini siapa? Jhawa Miha pun menjawab: 'ini aku anakmu yang sulung yang ayah tugaskan untuk pergi berburu dan

menyiapkan makanan kesukaan ayah'. Miha Ngara tidak percaya karena ia tidak mengenali suara itu dan ia pun merasa heran karena Hawu Miha pulang begitu cepat dari berburu. Kata Jhawa Miha kepada ayahnya, 'ayah, kalau ayah tidak percaya, ulurkanlah tangan ayah dan sentuhlah aku". Akhirnya yakinlah Ama Hawu Miha kalau putra yang ia sayangi Hawu Miha sudah berada didepannya. Setelah makan ia pun memenuhi semua janti tentang semua ilmu pengetahuannya kepada Jhawa Miha. Segera setelah Jhawa Miha menerima semua ilmu dan pengetahuan dari ayahnya, sang ibu memanggilnya. Ibu menyuruh anak kesayangannya itu pergi meninggalkan daerahnya, pergi ke tanah Ama Ra (tanah Ra) tanah kelahirannya dan tinggal dengan kerabatnya supaya terhindar dari pertengkaran dengan kakaknya Hawu Miha. Ketika Hawu Miha kembali dari berburu dan mendengar apa yang terjadi, ia pun berencana membunuh Jhawa Miha. Segera Hawu Miha memasak makanan kesukaan ayahnya Ama Hawu Miha pun mengenalnya dan ia menjadi sangat sedih karena ia menyadari bahwa ia telah dikhianati oelh putranya sendiri. Hawu Miha sangat marah dan ia meminta yang tersisa pada ayahnya. Ayahnya hanya memiliki mantra "Li pana" (mantra) yaitu Hegai Kebhoro, untuk menyadap lontar dan Pego'o Ko'o Ma) yaitu ilmu bercocok tanam. Beberapa tahun kemudian, ketika Hawu Miha tidak menaruh dendam lagi kepada Jhawa Miha, Jhawa Miha pulang ke Sabu membawa ternak domba (ki'i jhawa), jagung (terae jhawa) dan labu (kerabho jhawa). Sejak itulah semua yang dibawanya berada di Sabu, ari-ari bayi laki-laki harus digantung di cabang pohon beringin dan ari-ari anak perempuan dikubur dengan dilengkapi dengan jarum, benang dan sebagainya.Sekian lama Jhawa Miha meninggalkan Sabu, ari-arinya habis dimakan waktu, untuk mengenangnya, di ambil cabang pohon itu untuk ditanam di Ara ra namun tidak tumbuh. Ketika ajalnya sudah dekat, ia menyuruh anaknya memotong rambutnya jika ia meninggal dan dibawa bersama ikat kepala (Lehu Kettu) kembali ke Sabu. Peristiwa ini disebut Aggu Mukattu (bawa rambut).

English Languagfe Text
HAWU MIHA AND JHAWA MIHA
Miha Ngara had two sons. Their names were Hawu Miha (Hawu/Sabu) and Jhawa Miha (Jhawa/Foreign). When Miha Ngara became old, he couldn't walk anymore and became blind. He asked his eldest son to go hunting and prepared delicious meal for him. Miha Ngara loved his eldest son very much and, as such, he promised to pass down his secret knowledge to Hawu Miha before he died. Beka Ra (Ra from Ara or Arabian) listened to their conversation. She favoured her younger son and did not agree on her husband passing down the secret knowledge to her Hawu Miha. Beka Ra overheard the conversation between Miha Ngara and Hawu Miha. Consenquently, when Hawu Miha went hunting, she asked Jhawa Miha to kill a goat, then prepared a delicious meal for his father. She also asked Jhawa Miha to cover his body with wool to imitate his hairy older brother. When Jhawa Miha approached his father and told him that he was Hawu Miha, his father did not believe him. But Jhawa Miha convinced his father by asking to put his hand on his body to feel this hairy skin, so that his father believed him. Miha Ngara kept his promise. Soon after eating his meal, he gave all his secret knowledge to his youngest son as he was convinced that his son preparing him the meal was Hawu Miha, his oldest son. After receiving the secret knowledge, Jhawa Miha moved to another place called Ara Ra, his mother's birthplace. When Hawu Miha returned from hunting and found out what happened, he became very angry with his younger brother's behaviour. Hawu Miha was very upset that he wanted to kill Jhawa Miha. Their mother, Beka Ra, read the situation and asked her youngest son to escape from home as soon as possible. Miha Ngara was very upset with his youngest son, Jhawa Miha because all the secret knowledge had been given to him. Consequently, his eldest son was only left with three other important insights, which are "li pana" (magic words), "hegai hebhoro" (word for taping palm) and "pengo'o" ko'oma' (knowledge about planting). When the grudged between the brothers was over, Jhawa Miha returned home bringing ki'I Jhawa (goats), terae Jhawa (corn), and kerabho Jhawa (gourds). When Jhawa Miha left his hometown for the second time, he cut the branch of a banyan tree to hang his son's placenta. His daughter's placenta was buried in the ground along with other belongings such as sewing threads. Jhawa Miha did not return home for a long time afterwards hence the placentas' ceased to exist. He tried planting a banyan tree taken from his homeland in Ara ra yet failed to see it grow because it died. When his death drew near, he requested for his sons to cut his hair and bring it to Sabu along with his hairband once he died. This became a tradition among Sabunese people until today, which is known as the "Aggu Rukattu".

B. Evaluation
Identify the words used in the text which are related to the traditional system of economy in Sabu culture, in Sabu Language (SL), Indonesian Language (IL)and English Language (EL) based on Word Class (WC)!

Table 1
WORDS IDENTIFICATION

NO.	SL	IL	EL	WC
1				
2				
3				
4				
5				

What are the synonyms of those words in Sabu Language, Indonesian Language and English Language?

Table 2
SYNONIMS

NO.	SL	IL	EL	WC
1				
2				
3				
4				
5				

What are the antonyms of those words in Sabu Language, Indonesian Language, and English Language

Table 3
ANTONYMS

NO.	SL	IL	EL	WC
1				
2				
3				
4				
5				

Identify as many as possible the related terms of the following words in tems of their classes!

Table 4
RELATED TERMS

NO.	WORDS	RELATED TERMS
1	hunt	
2	sheep	
3	buffalo	
4	farm	
5	corn	

CONCLUSION

English language learning at the levels of middle school (SMP) and high school (SMA) in Indonesia aims to equip students with knowledge and skills for using English language effectively in communication. In pursuing that aim, the process is realized as that of a complicated one recalling the various issues that arise since the very early stages, rooting from linguistic and non-linguistic factors. A particular issue generally faced by the students is insufficient vocabulary registry, even though they have been subjected to English language courses since elementary school level. Secondary school students are rendered unable to properly construct and produce meaningful sentences in communication using English language. Issues in insufficient lexical knowledge are related to, among others, mastery of specific vocabularies pertaining to particular social and cultural contexts which provides background to the language usage. Specific vocabularies encompass that of traditional economic systems which comprise of agriculture and farming systems that have been embraced by society since the time of their ancestors. Aiming to overcome the issue, the writers developed a folklore-based English language learning framework specific to the culture of Sabunese people. Sabunese folklore is realized as the symbol of identity for the Sabunese people as a particular ethnicity in the East Nusa Tenggara Province. The learning framework aims to enrich lexical knowledge in terms of traditional economic systems within the Sabunese culture that have been experienced or embraced in the past. The learning framework is that of a single entry-multiple output since it produces a variety of outputs. The model applies that of three different languages which are Sabunese, Indonesian, and English as the target language. English vocabulary enrichment is approached through a mapping mechanism. In its application, English language learning framework is manifested through a Learning Preparation Plan (LPP) as a learning media for Secondar school students from a Sabunese language and cultural background.

SUGGESTION

It is necessary for the local government of Sabu to support by following up this research considering the potential benefits this study offers in regards to the development of human resources of Sabu Island. Not only does this research offer development materials in regards to the English language, moreover revitalization of the Sabunese language can be sought, as the particular language is the reflection of Sabunese culture as means to make sense of the World. Furthermore, this research can be a reference for the design of local content learning materials for Secondary schools, specifically for those of Sabunese ethnicity background in the District of Sabu Raijua.

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