

GLOCALIZATION INTEGRATED IN READING TEXTS OF THE ENGLISH MODULE FOR THE SEVENTH- GRADE STUDENTS BY MGMP OF KARANGANYAR REGENCY: A CONTENT ANALYSIS

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Abstract

This research is going to investigate how the module for teaching English to grade VII students in Karanganyar Regency embeds the principles of glocalization, which mix local elements. Glocalization is necessary in education since it cultivates sensitivity and awareness among the learners. This analysis adopts a content analysis approach to see how glocalization is reflected in the reading materials for graders. The focus of the analysis lies in aspects, cultural references, and themes, which better explain the adjustment of global English materials in contexts and cultures. The results underline the contribution of glocalization to the student's engagement and understanding during this curriculum. This research will offer insights into language teaching and the development of curriculum through the critical importance of glocalization strategies in the teaching of materials for learners to be culturally relevant. The recommendations from the conducted analysis give guidance to educators and curriculum designers to improve the implementation of glocalization principles in language teaching resources.

Keywords: Glocalization, Reading Texts, English Module

INTRODUCTION

This research deals with one of the important issues of modern education: the possibility and consequences of implementing glocalization concepts in teaching materials for the formation of a foreign language competency intended for the seventh-grade students. By using glocalization lenses, which effectively combine local and global components, educators hope to provide students with a nuanced cultural sensitivity and understanding. But, particularly focusing on the English module developed by the MGMP of Karanganyar Regency, the current study employs a comprehensive content analysis methodology to understand the extent to

which glocalization is incorporated into the reading texts. The language subtleties, cultural allusions, and topical content are studied in this research to find how these resources reappropriate globalized English in regional and cultural contexts.

In short, the study looks into aspects of the integration of glocalization at the levels of the significance of topics, language intricacies, and other forms of complex interactions between the local cultural context and a globalized training. This would mean that knowing such essential concepts is basically required to understand how curriculum and students' engagement and understanding could be enhanced through approaches to glocalization.

Overall, this research has supported the use of glocalization concepts toward the creation of inclusive and culturally appropriate learning settings; hence, it has great implications for curriculum design and language learning. The findings add to the continuous debate around language pedagogy and have implications for curriculum and classroom design. By using glocalization, the educator can modify his or her lesson plans in small ways to reflect the cultural diversity of his or her students, making for a more stimulating and efficient learning environment.

LITERARY REVIEW

The term "glocalization" has grown to become an essential paradigm in modern education, be it in curriculum development or language instruction. Academics have underscored the importance of this paradigm in the enhancement of cultural sensitivity and understanding in students, thus improving their educational experiences. Its potential for building inclusive, culturally relevant learning environments has been explored in studies documenting the incorporation of glocalization principles into instructional materials in a diversity of educational settings. Glocalization techniques applied to this particular field of.

English language instruction have drawn the interest of teachers who are willing to bridge the gap between globally distributed curricula and regional cultural contexts. (Robertson, 1995; Robertson & White, 2007).

Wu (2012) studied the implementation of glocalization in the English Language textbooks used within Chinese classroom settings to increase the interests and knowledge of students. It was likewise underscored to establish culture-sensitive contents. On the same grounds, Chen and Zhang (2019) researched the aspect of globalization in teaching the English Language in Taiwan and its pedagogical implications toward the development of intercultural awareness and communication competence.

In fact, researches within the domain of curriculum development have also shown the revolutionary potential for the introduction of glocalization concepts into the field of instructional materials. For instance, Jackson and Baxter (2016) conducted a study on the application of glocalization in a language arts curriculum in one of the Canadian school districts, highlighting its contribution to equity in education and cultural diversity. Similarly, Smith et al. (2020) explored what glocalization meant for curriculum development in culturally diverse classrooms and found that it was highly relevant to the development of inclusivity in the process of learning.

In all, the literature has evidenced that glocalization is quite important to language learning and curricular development. This is because teachers can develop instructional materials related to the cultural backgrounds of the students by using both local and global components. This definitely increases the likelihood of students understanding and participating in the learning process. Further research is needed for its integration and for gaining an in-depth understanding of the dynamic and complex dimensions of glocalization in a plethora of educational contexts and situations.

UNDERLYING THEORIES

Cultural Relevance Theory: According to some views, such as Gay (2010), the theory insists on the necessity of matching teaching strategies and materials with cultural backgrounds and life experiences of students. This notion encourages the use

of glocalization concepts in the teaching of languages to include instructional provisions that are aligned with the cultural identities of students and their local environments. Wu (2012) has said that teachers may help students increase knowledge, interest, and engagement in language learning activities if they incorporate elements of the local and global culture.

Socio-cultural Theory: Vygotsky's (1978) work led to the socio-cultural theory, which stipulates that learning and development occur in relation to social and cultural elements. This theory underscores the importance of contextualized learning situations that tap into students' sociocultural backgrounds in language teaching. Glocalization thus corresponds to sociocultural theory by considering dynamic interactions between local cultural contexts and globalized educational contents. Teachers are able to incorporate language learning into authentic cultural contexts, which will help scaffold students' sociocultural development and their processes of language acquisition (Chen & Zhang, 2019).

Critical Pedagogy: According to Freire (1970) and many other researchers, critical pedagogy is a term that defines the ways pedagogy cultivates education that questions dominant relations of power and builds critical consciousness in students. In glocalization in language learning, critical pedagogy points out how important it is to challenge hegemonic narratives and celebrate linguistic and cultural diversity. By inviting students to take a critical attitude towards linguistic ideologies and cultural representations, teachers will help to create a much more inclusive and just learning environment, implementing glocalization ideas into foreign language teaching materials (Jackson & Baxter, 2016).

RESEARCH METHOD

This research mainly focuses on a qualitative research approach, trying to expound the subtleties of glocalization integration in English language teaching materials. This is a methodological decision that is consistent with the research goal of providing a comprehensive analysis of the extent and presence of glocalization in the reading texts assigned to seventh- grade students. In line with this, content

analysis will be the primary technique used in data gathering for this study, which systematically examines the reading materials for the English module.

The analysis, using these basic theories of critical pedagogy, sociocultural theory, and cultural relevance, will then dwell on the importance of finding instances of glocalization in texts. To gain insight into how globalized English language materials are adapted to mirror local settings and cultures, this would require close analysis of linguistic elements, cultural allusions, and thematic substance (Gay 2010; Vygotsky 1978; Freire 1970).

Specific attention will be paid to reading texts that were prepared for seventh-grade students, which shall be collected from the MGMP of Karanganyar Regency. The items will be analyzed through a content analysis with the aid of recognized frameworks and theoretical viewpoints. The study, therefore, will provide a very comprehensive understanding of how glocalization concepts have been implemented in the teaching materials of the English language through the triangulation of materials from multiple sources, including textbooks, curricular documents, and instructor manuals (Jackson & Baxter, 2016).

Glocalization Integrated in Reading Texts of the English Module

1. Text 1

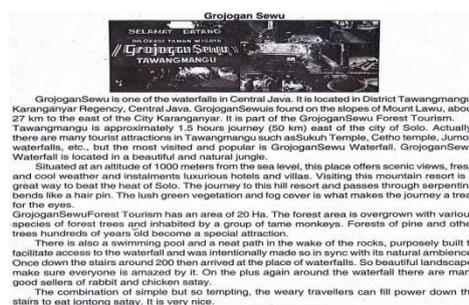


Figure 1: Text about Grojogan Sewu

The example that emerges from the text shows an interesting illustration of glocalization, which means the way business can be done regarding both local and global considerations. This can be deduced through a number of points emanating from the description of Grojogan Sewu, a waterfall tourist spot in Central Java, Indonesia.

a. Localization of Cultural Elements

From the text, local attractions or elements that attract domestic and international tourists are shown, such as Suku Temple, Cetho Temple, and Jumog Waterfall. Such inclusion of local culture and natural sites represents preservation and promotion to the indigenes while making it accessible to the world.

b. Local and Global Languages

The use of Indonesian and English directly in the sign evokes glocalization. While English makes the message relevant to a wider audience, Indonesian is a gesture of respect and acknowledgement for the local visitor and context.

c. Benchmarking of Services against Global Standards

The text further mentions the installation of luxury hotels and villas at 1000 meters altitude; such a preclusion has to be an adaptation to global standards of comfort and luxury in tourism, most probably to attract international tourists who look for their known luxuries in an exotically different location.

d. Economic Globalization

The mention of food sellers and the local dish they will have at the end of the trek indicates a localized economic activity answering to the global tastes. That not only enhances the local economy but also serves to give the global audience a taste of the local flavour, hence enriching the multicultural experience.

e. Environmental and Ecological Concerns

Mentioning the natural jungle and scenic views and the wildlife, like tame monkeys, is a demonstration of an attempt to conserve and project the natural

environment, a concern that has been a global appeal to eco-conscious tourists worldwide.

In general, the text shows how local cultural heritage blends in with amenities and services that meet global standards, therefore portraying glocalization in tourism. This approach enhances the tourist experience while fostering local culture and natural beauty at a global stage.

2. Text 2

Jumog Waterfall is a beautiful waterfall located in Ngargoyoso, Karanganyar. It is about 30 km east north of Solo. We can get there by motorcycle, car, or small bus. There is no public transportation passes the area.

Jumog waterfall has stunning panorama, green forest, clean small rock river, and very fresh air. The waterfall has a clear crystal water which blows passing rocks under it. To reach the waterfall, we have to walk down 116 stairs. The pathways are wide and safe enough with handrail but not recommended for disabled people.

Beside the river, there are a lot of food stalls. We can have many kinds of meal such as rabbit satay or hot meat ball noodle. Kids can swim in the big pool or just play in the river. For you who like taking photographs, there are also a lot of spots for taking pictures with nice view.

Figure 2: Text about Jumog Waterfall

The text about Jumog Waterfall demonstrates aspects of glocalization particularly through the integration of local attractions and global accessibility. Here are a few key points of analysis:

a. Accessibility for Diverse Visitors

While the waterfall can be visited by private transport such as motorcycle, car, or small bus, the fact that there is no public transport at the moment is evidence of local infrastructure that may not sustain the global mass tourism model yet. This fact represents local adaptation that may need further development in order to totally accommodate international visitors who may rely on public transport.

b. Natural and Local Appeal

With crystal clear water and a panoramic view, this description of Jumog Waterfall is typical of a global attraction to natural sites for tourism. These features appeal to people worldwide and are used more or less in international tourism promotions.

c. Cultural and Culinary Offerings

An excellent example of glocalization is the food stalls serving local dishes, like rabbit satay and hot meatball noodle, next to the waterfall. It provides food that is locally prepared and gives international visitors an authentic taste of the regional food culture, while at the same time supporting local vendors and the economy. Facilities and Infrastructure

The mention of pathways that are wide and safe, and specific note that they are not recommended for disabled people, does reflect a partial adaptation to global standards of accessibility. This means that while the commitment is to respect all kinds of demands, there is still room for improvement in making this place fully inclusive according to global accessibility standards.

d. Engagement and Recreation

Swimming facilities and children's play areas, together with photographic points, satisfy the needs both of local family days out and of tourists' needs to capture memories of their trip. This action in itself not only improves the experience of visitors but expands the appeal to a global audience of those people who appreciate diversity in leisure opportunity.

In short, the text shows an attempt to mix local attractions with global tourist-grabbing features, thus glocalization. However, the issues of better accessibility and public transportation still remain to be fully embraced as a global tourism standard.

3. TEXT 3

Map for questions no. 9 and 10.



9. To go to Madaniyah Great Mosque from Disdikpora Karanganyar, we can go through

- go straight and turn right on the first road
- go straight and turn left on the 6th road
- turn left from Disdikpora then go straight until the second road
- turn right from Disdikpora then go straight until the third road

10. Jl. Mataram is located on

- the left side of Alun-Alun Karanganyar
- the right side of Alun-Alun Karanganyar
- beside Madaniyah Great Mosque
- in front of Solo Steak Karanganyar

Figure 3: A Map of Karanganyar Area

Glocalization is the adaptation of global products and strategies to local cultures and tastes. In the image you provided, one can find practical illustration of glocalization—using a global service, Google Maps, but localizing it for local navigation and regional place names in Karanganyar.

a. Local Language and Context

The local names that are found on this map include, but are not limited to: "Madaniyah Great Mosque," "Alun Alun Karanganyar," and "Solo Steak Karanganyar." Local names used—global mapping service—to show local cultural specificity.

b. Local Relevance

In other words, since the map is constructed to answer how to navigate in Karanganyar, it shows applicability for locals and visitors who are familiar with the region. It does demonstrate how global tools are adapted to answer the needs in the region.

c. Cultural Significance

It stands for the cultural and social significance of such monuments as mosques and local markets in the life of the community. Global map services underline the need to be culturally sensitive to glocalization.

A good example of how global products adapt to the local context would be ensuring relevance and usability in different cultural contexts with local languages, local symbols, and infrastructures.

4. Text 4

The Pura Mangkunegaran is a palace complex in the city of Surakarta, Central Java, Indonesia. It is the official palace and residence of the Duke of Mangkunegara and his family. The palace complex is one of the centres of Javanese culture and contains a museum exhibiting royal artefacts of Mangkunegaran.

The palace complex was built in 1757 following the style of Kraton by the command of Mangkunegara I, the first Duke of Mangkunegaran.

The architecture of the Pura Mangkunegaran has similar features of other kratons in Surakarta and Yogyakarta, it has various features such as courtyard, hall, main house, and private apartment. Almost all the Pura Mangkunegaran complex is surrounded by a wall, an exception for the courtyard which is surrounded by iron fence only.

The major colors of this hall are green, yellow, and chartreuse which are the royal colors of the Duchy of Mangkunegaran. The bright color of the Grand Hall ceiling symbolizes Hindu-Javanese astrology which is closely attached to the culture of Mataram dynasty.

Figure 4: Text about Pura Mangkunegaran

The text opens with the description of the Pura Mangkunegaran, the palace complex in Surakarta, Central Java, Indonesia. Some of its elements described here reflect the concept of glocalization—that is, an incorporated aspect of globalization and localization.

a. Architectural Style and Features

The architecture of Pura Mangkunegaran mirrors that of other kratons in Surakarta and Yogyakarta. This is a very localized architecture, carrying all traditional Javanese cultural elements that are important to identify and preserve as part of a wider, perhaps global, appreciation of historic architectures.

b. Cultural Significance and Artifacts

It serves not only as a residence but also as a cultural center and a museum of royal artifacts. This multi-functioning not only carries on the local culture and tradition but also shares it with the global audience in such a way that a localized heritage is positioned within a wider framework that appeals to, educates, and attracts outsiders.

c. Color Symbolism

Other colours, such as green, yellow, and chartreuse—the traditional royal colours of the Duchy of Mangkunegaran—aside from its symbolic representation on the ceiling of the Grand Hall, represent local beliefs and practices in Hindu-Javanese astrology associated with the Mataram dynasty. These aspects of color and symbolism bring forth deep insight into the local culture while being projected in such a manner that is globally appreciable.

In essence, the Pura Mangkunegaran epitomizes the concept of glocalization because it does not only continue and celebrate Javanese culture, architecture, and tradition but also puts itself on the global cultural and historical map. Such an approach not only preserves the local identity but also incorporates it into the global cultural map.

CONCLUSION

This is a study about glocalization in relation to the context of teaching English to seventh-grade students, with a specific focus on materials produced by the MGMP of Karanganyar Regency. With this, the study will carefully undertake a content analysis approach to the way these materials mix globalized English with the regional and cultural, putting the intricate relationship of local contexts to broader directives. The research will shed light on themes such as cultural sensitivity, linguistic subtleties, and relevance of themes, underpinning the critical role of glocalization in bringing about inclusive and culturally responsive learning

environments. Its findings have critical implications for pedagogy and curriculum design in language learning, with an explicit call to the purposeful inclusion of glocalization principles in order to facilitate student engagement and understanding. The more educators are challenged with cultural diversity in their classrooms, the more understanding and working with glocalization techniques become essential to building a learning landscape that is at once enriching and just. This will be a way to close the gap between global education standards and local identities, opening a more unifying and harmonious path of learning for the students of the globe.

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