The correlation between students’ background knowledge of cultural content in a reading text and their reading comprehension

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Abstract

This study aimed to find out whether students’ background knowledge of cultural content of a text has relation to their reading comprehension. Ninety students of grade XI from SMAN 1 Bergas participated. They were given two text with completely different cultural content within. Text 1 was a western-based content and the second one was telling Javanese culture. Then, their familiarity were measured by questionnaires. The results demonstrate that participants’ background knowledge of the content is not related to their reading comprehension. Numbers of students had high familiarity score to the content, but failed to succeed in the reading test. On the other hand there were several students who got high reading test score eventhough their familiarity score were low.

Keywords: reading comprehension, cultural content, correlation
Introduction

Reading comprehension holds a crucial role in learning the language. It plays an important role for students’ academic and career life, and it becomes challenges since many aspects affect reading and understanding text (Fogarty, Davis, Anderson, & Myint, 2016). One of the aspects which are most hotly debated among the researchers is cultural content. As stated by Brown (2008), language and culture are bonded and separating them will affect either the language or the culture. However, in EFL context, there are two cultures that exist in the learning process, which is target culture and local culture. In order to avoid bias, the perception of target culture is the culture in English speaking countries.

Along the growth of language learning, cultural content has been a debatable issue among the researchers. Some researchers believe that exposure to target culture plays a vital role in language learning. They highlighted that teaching L2 will be inaccurate and incomplete without the study of culture (Genc & Bada, 2005). Kitao (2000) explained the advantage of teaching target culture: a) studying culture motivates students to study as language learning, b) it will help learners to relate the sounds and forms of a language vividly, c) the study of target culture increases learners’ curiosity and interest and d) it builds learners to a native-like speakers. Hence, in EFL context students may not have sufficient background knowledge and exposure to the target culture. On the other hand, Goodman (1982) in his research claims that reader had higher comprehension when texts were relevant to students. By referring to Goodman statement, we can assume that local culture content will help students to comprehend text better, because local culture may be more relevant to them. When students are familiar with cultural norms, they make a better interpretation of the text than when they are not (Steffensen et al, 1979).
Culture in learning language has become a debatable issue around the world. Genc & Bada (2005) claim that mastering language is a lot more than learning grammar and vocabulary. However, many teachers in EFL countries such as Indonesia are confused in choosing or constructing a reading material, whether they should expose their students to target culture or local culture. One of the importance of exposing target culture in language learning is to help students understand what a sentence really means. On the other side, highlighting local cultures in a reading text may be, in a way, help them understand the text because they know the content of the text.

This study investigates the relationship between high school students’ background knowledge of cultural content in reading texts and their reading comprehension. The main objective of this research is to examine whether the knowledge of cultural content in high school reading texts affects students’ reading comprehension. The findings can be used as a reference for the teachers to find suitable reading materials to improve students’ reading comprehension. Moreover, the result of this study may help students to develop their reading comprehension.
LITERATURE REVIEW

Definition of Culture

Culture has been considered as a crucial aspect of language learning especially in EFL context (Tsou, 2005). It is a growing trend to embed cultural content in the teaching materials. Teaching a language without teaching its culture means giving symbols that have no meaning to which students give incorrect meaning (Politzer, 1959). From the statements, we can infer that learning language should be done concurrently with learning its culture. Kuo & Lai (2006) claimed that the culture of a society can be shifted depending on the language they use in order to master a language. Thus, the existence of culture in students’ material is really crucial in their process of learning the language.

The Importance of Culture in Language Learning

After knowing the growing awareness of culture in language learning we may try to seek the importance of embedding culture in language learning. Garcia (2005) mentions that, there are five important aspects in embedding cultural content which may be beneficial. (1) It improves students’ knowledge of society overseas. (2) It will introduce students to the target culture behavior and routines, (3) It helps students’ respect and tolerance, (4) It promotes students’ own culture, (5) It emphasizes students’ cultural role. McKay (2003) argues that there are two impacts of culture in language teaching, linguistically and pedagogically. In the linguistic area, the culture will affect the meaning, discourse and pragmatic. Meanwhile, in the pedagogical area, it will influence the selection of material in terms of cultural content and instruction method.
The Debate of Cultural Content in Language Learning

The trend of embedding cultural content in language learning has led to a debatable issue. Which culture should be emphasized more in language learning especially in EFL context? This issue has been debated among the scholars since the awareness of cultural content’s relationship and language learning existed. Some experts believe that target culture should be highlighted the most. Stewart (1972) asserts “Target culture is an indispensable part of foreign language instruction, while local culture reference in language teaching is absurd.” Experts who are for Stewarts’ argument believes that exposure to target culture is highly needed. On the opposite, there are some scholars against that statement suggest that local culture or source culture needs to be emphasized. Baker (2012) suggested that in order to understand target culture, one should understand their own culture first. Based on this logic, promoting source culture and deepen students’ understanding of their own culture should be highlighted more in language learning.

However, there are some researchers who believe that both target culture and source culture should be emphasized, instead of choosing which one should be highlighted the most. The focus is no longer on one’s culture but on the intercultural competence. Intercultural competence is an awareness of others’ culture as well as someone’s own culture (Hamiloglu and Mendi, 2010, p. 16).

Reading Comprehension

Culture holds a big contribution to students’ reading comprehension. It has significantly affected students’ reading ability and overall reading comprehension when learning English (Liu, 2015). Reading is a process to construct meaning from words. It requires readers’ cognitive process and prior knowledge in order to derive meanings of texts. One of the aspects of reading is reading comprehension. According to Liu (2015), reading comprehension is an advance and
mental process between readers and the texts, relating to readers’ language ability and knowledge of the topic.

Reading comprehension is a decisive aspect in students’ process of learning language, especially in reading. The ability to read has always been considered as crucial to students’ academic career (Levine, Ferenz, & Reves, 2000). The concrete implementation of this statement is students’ examination. Indonesian students need to pass the examination in order to graduate from high school. Commonly, English final examination for high school in Indonesia consists of fifteen questions on the listening section and the rest is multiple choices. Students need to be able to comprehend the questions in order to answer the question. If they failed to know the meaning of the questions how would they answer them then?

**Schema Theory**

Schema theory is one of the most known theories in reading. Schema theory has been claimed by many researchers and it is believed positively affect EFL learners reading comprehension (Liu, 2015). How readers use their prior knowledge to understand and learn is explained in schema theory (Rumelhart, 1980). In other words, schema theory is based on readers’ background knowledge in comprehending reading texts. Schema theory initially was brought by a psychologist named Barlett and was used as “an active organization of past reaction or experiences” (An, 2013). Schema theory deals with readers’ previously acquired knowledge or called schemata and background knowledge (prior knowledge). A reading comprehension is effective when readers are able to relate the reading texts with their own knowledge.

Schema theory has four types of schemata in terms of nature of contents. Carrel (2004) suggested four types of schemata; formal schemata, content schemata, cultural schemata and linguistic schemata. Formal schemata is related to the structures of the text. Meanwhile, content schemata deals with the content of the text. Then, cultural schemata involves cultural knowledge
shared in a large cultural population. Lastly, linguistic schemata covers reader’s knowledge of vocabulary and grammar of a language.

Cultural schemata explain the role of how an individual makes sense based on their cultural experience (McVee, Dunsmore, & Gavelek, 2005). In that sense, students may be dealing with confusion when they are reading texts if their existing schemata contradict to the newly gained information (Yang, 2008).

Previous Study

Numerous studies related to the implementation of cultural content in students’ reading texts in language learning in EFL context have been done by many researchers. Liu (2015), focused on how cultural familiarity of target culture in reading material influences students’ reading comprehension. The study shows that the students perform better understanding on a reading text when they have prior cultural knowledge. The result also shows that background knowledge significantly affects students’ reading comprehension. Another study related to the effect of cultural familiarity on reading comprehension was also done by Erten and Razi (2009). Erten and Razi (2009) compares an original short story and a nativized short story. Their study shows that the participants show a significantly better comprehension when they read the nativized short story. Another study related to culture on reading comprehension was also done by Ebe (2010). Ebe (2010) focused on how culturally relevant text affects students’ reading comprehension. The study shows that the students’ comprehend the text better when they are relevantly related to the texts. However, previously mentioned researches do not cover the implantation of cultural content in Indonesia. This study attempts to investigate if the cultural content also affects Indonesian high school students’ reading comprehension.
The Study

This study is an attempt to investigate if there was a relationship between cultural content in a reading material with students’ reading comprehension.

Hypothesis

The hypothesis to be tested was students’ background knowledge of cultural content had correlation with students’ reading comprehension.

The Focus of the Study

The focus of this research was on the reading texts provided in a high school subject, where the different cultural contents would directly relate to the students’ reading comprehension. The goal of addressing the research question was to know whether cultural content in reading material related to the students’ reading comprehension.

The Context of the Study

The study aimed to investigate the relationship between high school students’ background knowledge of cultural content in a reading text with their reading comprehension. The study was conducted in a high school in Kabupaten Semarang. SMAN 1 Bergas was chosen to be the participants and object of the study, specifically students in grade XI.

The Participants

The target participants of the study was XI grades students in SMA N 1 Bergas. Then, the sampling used probability methods (Dawson, 2009), more specifically stratified sampling. The participants comprised three subgroups; MIA (Matematika dan Ilmu Alam) or Math and Science class, IIS (Ilmu-Ilmu Sosial) or Social class, IBB (Ilmu Bahasa dan Budaya) or Language and Culture class.
Data Collection Instruments and Procedures

This study used two data collection methods, questionnaire, and test. The questionnaire was used to determine how much the participants had background knowledge of the text in terms of cultural content. The questionnaire was adapted from Ebe’s (2010) cultural relevance rubric. The participants were given two texts. The first text was western-based content, entitled “What is Halloween”. The text was taken from students’ textbook published by Erlangga, Pathway to English. The second text contained Javanese cultural content that was supposedly the local content. The text was taken from students’ handout titled “Kirab Malam Satu Suro Ritual”. The participants did the test first and after that they proceeded to the questionnaire.

Data Analysis Procedures

The collected data was analyzed using IBM SPSS 21 to analyze the correlation between students background knowledge of cultural content in a reading text with their reading comprehension using Pearson Product Moment Correlation.
Finding and Discussion

In this section the result of the test (see appendix a) and questionnaire (see appendix b) and the data that have been analyzed were shown and discussed. The result of the test and the questionnaire were analyzed using IBM SPSS 21. The correlation coefficient was measured using Pearson Product Moment method. Later, the discussion lead to the conclusion whether the students’ background knowledge of cultural content of the texts was related to their reading comprehension or not.
Table 1. Sample of the questionnaire and test results

| Participant | Class | Questionnaire | | Test | | |
|-------------|-------|--------------|---|---|---|
|             |       | Text 1 | Text 2 | Text 1 | Text 2 |
| 1           | MIA   | 14 | 20 | 80 | 70 |
| 2           | MIA   | 13 | 17 | 70 | 80 |
| 3           | MIA   | 10 | 18 | 80 | 80 |
| 4           | IIS   | 11 | 19 | 80 | 50 |
| 5           | IIS   | 5 | 14 | 80 | 40 |
| 6           | IIS   | 15 | 16 | 100 | 70 |
| 7           | IBB   | 11 | 22 | 90 | 90 |
| 8           | IBB   | 11 | 20 | 80 | 90 |
| 9           | IBB   | 10 | 15 | 80 | 70 |

The table above shows that the majority of the students had better knowledge of cultural content in the text 2. In the other hand, they are barely possessing the background knowledge of the text 1. This data proves that the majority of students are more familiar to the text 2 rather than text 1. Alptekin (2016) stated that if students’ are more familiar they will have better understanding compared to when they read a text they are not familiar with.
Table 1.1 provides the summary of the data collection results of this study. The table displays that students of XI grade at SMAN 1 Bergas are indeed more familiar with the second text. However, according to the total average score, the students performed better in the text 1 reading comprehension test.
Table 2. The result of correlation analysis for text 1 “What is Halloween”

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<thead>
<tr>
<th></th>
<th>Cultural Knowledge</th>
<th>Reading Comprehension</th>
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</thead>
<tbody>
<tr>
<td>Cultural Knowledge</td>
<td>Pearson Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>90</td>
</tr>
<tr>
<td>Reading Comprehension</td>
<td>Pearson Correlation</td>
<td>0.008</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>0.940</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>90</td>
</tr>
</tbody>
</table>

The table above shows the score of the correlation analysis of students’ background knowledge of cultural content and their reading comprehension. As it is stated in the table the significance score is 0.940 and the correlation coefficient score is 0.008. In the decision drawing from correlation analysis, two variables are correlated if the significance score is < 0.05 (below 0.05). So, refer to that, it can be inferred that there is no correlation between these two variables. In line to that the correlation coefficient is almost zero. It means according to Sarwono’s (2006) measurement of correlation, the correlation between students’ background knowledge and their reading comprehension of text 1 is very weak.
Table 2.1. Correlation coefficient measurement, Sarwono (2016)

<table>
<thead>
<tr>
<th>Value</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>0</td>
<td>No correlation</td>
</tr>
<tr>
<td>0.00 – 0.25</td>
<td>Very weak correlation</td>
</tr>
<tr>
<td>0.25 – 0.50</td>
<td>Moderate correlation</td>
</tr>
<tr>
<td>0.50-0.75</td>
<td>Strong correlation</td>
</tr>
<tr>
<td>0.75 – 0.99</td>
<td>Very strong correlation</td>
</tr>
<tr>
<td>1</td>
<td>Perfect correlation</td>
</tr>
</tbody>
</table>

In order to give clearer explanation, below, there will be a graphic that projects the correlational relation between students’ background knowledge and their reading comprehension.
Table 2.2 The diagram of the correlation of students’ background knowledge and their reading comprehension for text 1 “What is Halloween”

The table projects the demographic of students’ test and questionnaire result for text 1 titled “What is Halloween”. The table shows that the students with low familiarity scores could get high scores on their test. Moreover, there are also students with medium familiarity scores fail to get maximum score on their test. The line that is almost horizontally straight proves that there is no correlation between those two variables. This result contradicts to earlier study done by Alptekin’s (2006). In his research he found that students’ are likely to perform well when the content and their background knowledge correspond

However, the result of the correlation analysis for text 1 “What is Halloween” is supported by the result of the second text “Kirab Malam Satu Suro Ritual”. In line to the first test result, the second text test result shows there is no correlation between students’ background knowledge and their reading comprehension.
Table 3. The result of correlation analysis for text 2 “Kirab Malam Satu Suro Ritual”.

<table>
<thead>
<tr>
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<th>Cultural knowledge</th>
<th>Reading Comprehension</th>
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<tbody>
<tr>
<td>Cultural knowledge</td>
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<td></td>
<td>Sig. (2-tailed)</td>
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<tr>
<td>Reading Comprehension</td>
<td>Pearson Correlation</td>
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<td>Sig. (2-tailed)</td>
<td>.437</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>90</td>
</tr>
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</table>

The significance score in this analysis is slightly lower than the first test, 0.437. However, still, this score means that there was no significant correlation between those two variables because the correlation coefficient is more than 0.05. The correlation coefficient is also slightly higher than the previous test’s score. But, 0.083 is categorized as weak correlation.
Table 3.1 The diagram of the correlation of students’ background knowledge and their reading comprehension for text 2 “Kirab Malam Satu Suro Ritual”.

The table shows similar result to the text 1 test result. Students with high familiarity score do not always get high score in the test too. On the other hand, some students with low familiarity score are able to get optimal result on their reading test. The linear line that is slightly different from the diagram for test 1 depicts the slight different correlation score. However, it does not change the final result of this research that students’ background knowledge of cultural content has no correlation to their reading comprehension. This result contradicts the research undertaken by Alptekin (2006) that students’ familiarity to the cultural content facilitates them to comprehend the text better.
Conclusion

The focus of the study is to find out whether students’ background knowledge of cultural content of the text has correlation to their reading comprehension. This study attempts to prove Alptekin’ (2006) and Erten and Razi (2009) studies that show students’ familiarity on cultural content plays vital role on their reading comprehension. Nevertheless the results discussed above prove that their theories are not applied in this study’s context.

Despite the success of the study, however, this study focused on small scope of reading comprehension and cultural knowledge correlation. Since this study only discussed the correlation between those two variables. This contradicting result may be affected by many factors, another shortcoming of this study. Without neglecting the fact that cultural knowledge is important to students’ comprehension of a text, the result of this study shows differently. Another limitation of this study that probably one of the factors that influenced the absence of strong correlation of students’ background knowledge of the texts and their reading comprehension is the difficulty level of the texts used in the study. The text “What is Halloween” has shorter length and much simpler sentences, vocabularies and sentence structures. Meanwhile, the text “Kirab Malam Satu Suro Ritual” is quite longer and has more complex vocabularies and sentence structures.

Therefore, a further and deeper study could possibly be planned to discover broader knowledge of those variables. In the future study, eventhough the texts material are meant for the same grade, considering the level of difficulty of the texts must be taken into account.
Acknowledgement

First of all, I would send my greatest gratitude to Allah SWT for His mercy and grace that strengthening every minutes of my study. I would also express my deepest gratitude and admiration to father and mother. They have always been there for me and support me emotionally and financially. This gratitude also goes to my super thesis supervisor, Prof. Dr. Gusti Astika, M. A. who has been guiding me through tough times. I am pretty sure my writing would have been such a mess without him. For my second reader, Martha Nandari, M. A. Thank you so much for being patient and humbly accept my thesis submission in the very last minute of the deadline.

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References


APPENDIX

What is Halloween?

Halloween is always identified with pumpkins, candies, or black-colored decorations. Halloween is celebrated yearly on the night of 31 October or the All Saints Day Eve in some European and American countries. Halloween originated from Celtic festival, known as Samhain. The festival was celebrated at the end of harvest season. The celebration mark the time to take stock of supplies and prepare for the winter. It was believed that October 31 is the boundary between the worlds of the living and the dead. Gaelic people believe that the spirits of the deceased would come back and cause bad things, such as damage the crops. In the Christian culture, 1 November was celebrated to honor all saints. People made Samhain as celebration before they celebrated All Saints Day, and it became Halloween.

People usually make bonfires on Halloween. It was believed that the fire would help them to send away the spirits of the deceased who wanted to do bad things. At the same time, people wear masks and costumes to mimic the evil spirits.

On Halloween, children play trick-or-treat. It is a game in which children come to houses in the neighborhood asking for treats such as, bonbons or chocolate. If the home-owners do not give any treats, they will play “tricks” on the home-owners. Traditionally, families will do Halloween shopping to purchase treats in preparation for trick-or-treat.

Put an (X) for the correct answer!

1. What did you read?
   a. The tale of Gaelic people
   b. Halloween themed passage
   c. A story about All Saints Day celebration
   d. The origin of trick-or-treat

2. What is the sign for Halloween celebration?
   a. There is no any sign
   b. People will start decorating their house with lamps and trees
   c. People will decorate their house with pumpkins and black-colored stuff
   d. People will go to streets and sing songs.

3. When is Halloween usually celebrated?
   a. In the All Saints Day
   b. After the All Saints Day Eve
   c. 1 November
   d. 31 October

4. The word “it” in the fifth line of the first paragraph refers to......?
   a. All Saints Day
   b. Stock of supplies
   c. The celebration
   d. The winter

5. Where did Halloween originate from?
   a. Europe
   b. Celtic
   c. America
   d. Australia

6. What is the old name of Halloween?
   a. Samhain
   b. All Saints Day
   c. Trick-or-Treat
   d. Gaelic

7. What faith do Gaelic people have in Halloween?
   a. The spirits of the deceased would come back and pay a visit to their kin
   b. The spirits will help people protect their crops from damage
   c. The spirits will come back and do people a favor by giving presents to people on the Halloween
   d. The spirits will come back and do horrible things such as harm the crops

8. How would people dress up in the Halloween?
a. They would wear superhero costumes
b. Using beautiful masks
c. People would impersonate demons and use terrifying costumes
d. They’ll be dressing on funny costumes

9. What do the children do in the Halloween?
   a. Play Trick-or-Treating
   b. Basketball
   c. Video games
   d. Football

10. These are the delicacies that people would give to children, except.....
    a. Candies
    b. Chocolate
    c. Bonbon
    d. Crackers

**CULTURAL FAMILIARITY QUESTIONNAIRE**

Tujuan dari kuesioner ini adalah untuk menghitung tingkat pengetahuan tentang konten kebudayaan dari kedua teks yang sebelumnya telah diberikan terhadap pemahaman budaya murid. Kuesioner di bawah menggunakan Likert Scale sebagai acuan dimana Sangat Setuju (SS) akan bernilai 5, Setuju (S) bernilai 4, Netral (N) bernilai 3, Tidak Setuju (TS) bernilai 2 dan Sangat Tidak Setuju (STS) bernilai 1.

<table>
<thead>
<tr>
<th>No</th>
<th>Pernyataan</th>
<th>SS</th>
<th>S</th>
<th>N</th>
<th>TS</th>
<th>STS</th>
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<tbody>
<tr>
<td>1</td>
<td>Saya tinggal/ pernah mengunjungi tempat tempat pada teks “What is Halloween”</td>
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<tr>
<td>2</td>
<td>Lingkungan Saya melakukan kegiatan yang sama seperti dalam teks “What is Halloween”</td>
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<tr>
<td>3</td>
<td>Saya sering pernah terlibat dalam kegiatan seperti dalam teks “What is Halloween”</td>
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</tr>
<tr>
<td>4</td>
<td>Saya tinggal di lingkungan yang merayakan Halloween setiap tahunnya.</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>5</td>
<td>Lingkungan Saya juga memiliki kepercayaan bahwa Halloween adalah saat terbukanya pintu antara dunia orang yang telah mati dan yang masih hidup</td>
<td></td>
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</tbody>
</table>
Kirab Malam Satu Suro Ritual

The most favorable event of Satu Suro plays an important role in the life of the Javanese. Satu Suro marks the first ‘satu’ day of the Suro month, which is considered the most sacred month of the Javanese calendar. Furthermore, Suro is the first month of the Javanese calendar, and coincides with Muharram – the first month of the Islamic calendar. Since ancient times, the Javanese spend the night ‘malam’ of Satu Suro through practicing meditation and contemplation. Besides spiritual practice, ceremonial rituals are performed at the Javanese royal palace ‘keraton’ of Surakarta and Yogyakarta.

Traditionally, the first day of the New Year marks the beginning of a new life. In this way, then, Satu Suro also can be seen as a cleansing ritual, for it offers the Javanese the opportunity to purify themselves through performing austerities throughout the night. Hence, the majority of Javanese will stop eating, drinking, talking, and sleeping during the night of Satu Suro. This is believed to generate immeasurable value and benefit, which will result in auspicious blessings of good luck, health and wealth for the coming year.

At midnight there is an ancient ritual performed by the royal court servants ‘abdi dalem’ at the keraton of Surakarta. This ritual is called ‘Kirab Malam Satu Suro’ and is performed according ancient tradition, which originates from the early days of the Mataram Kingdom in seventeenth century. The Kirab Malam Satu Suro ceremony involves the ritual cleansing (‘kirab’) of the collection of sacred pusaka heirloom items in the keraton. The pusaka collection mainly consists of traditional weapons such as ancient keris (daggers) and tombak spears, though it also includes several traditional music instruments (gamelan) and royal regalia.

However, perhaps the most unique pusaka item in the royal palace at Surakarta is Kyai Slamet Kebo Bule, an albino buffalo which is believed to possess supernatural abilities. The kebo bulu, as it is often called, was offered as a royal gift to Sultan Pakubuwono II (1711–1749). At midnight of Satu Suro, the Kirab Malam Satu Suro ceremony follows with a procession through the streets of Surakarta. The procession is led by the kebo bulu, followed by the abdi dalem carrying the ritually cleansed pusaka items.
Put an (X) for the correct answer!

1. What is the topic of the passage above?
   a. Ceremony of “Malam Satu Suro”
   b. New year celebration
   c. Buffalo parade
   d. Cleansing Keraton’s pusaka

2. Where does this event take place?
   a. Semarang
   b. Magelang
   c. Keraton Surakarta
   d. Yogyakarta royal palace

3. When is this ceremony held?
   a. First month of Islamic and Javanese calendar
   b. First day of second month of Javanese calendar
   c. First January
   d. After the first month of Islamic calendar

4. What will people do on the night of “Satu Suro”? 
   a. Sleeping
   b. Eating
   c. Talking
   d. Meditating

5. What will the royal court servants do at the midnight of “Satu Suro”? 
   a. They will meditate through the night
   b. Protecting the Keraton
   c. They’ll be performing ancient ritual
   d. They will remain home during the night

6. What is the name of the ancient ritual? 
   a. Kirab Malam Satu Suro
   b. Buffalo parade
   c. New year ceremony
   d. Cleansing of pusaka

7. When did this event firstly start?
   a. Mataram Kingdom’s early days in 7th century
   b. Early 1711
   c. Late 1749
   d. First month of Javanese calendar

8. This is one of Keraton Surakarta’s pusaka, except…..
   a. The Kebo Bule
   b. Gamelan
   c. Keris
   d. Traditional clothes

9. The word “it” in the second line of the last paragraph refers to…..?
   a. Kirab Satu Suro

10. Who brings the cleansed pusaka in the ritual?
    a. The people around Keraton
    b. The kebo bule
    c. The royal servants
    d. The royal family
CULTURAL FAMILIARITY QUESTIONNAIRE

Tujuan dari kuesioner ini adalah untuk menghitung tingkat pengetahuan tentang konten kebudayaan dari kedua teks yang sebelumnya telah diberikan terhadap pemahaman budaya murid. Kuesioner di bawah menggunakan Likert Scale sebagai acuan dimana Sangat Setuju (SS) akan bernilai 5, Setuju (S) bernilai 4, Netral (N) bernilai 3, Tidak Setuju (TS) bernilai 2 dan Sangat Tidak Setuju (STS) bernilai 1.

<table>
<thead>
<tr>
<th>No</th>
<th>Pernyataan</th>
<th>SS</th>
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<th>N</th>
<th>TS</th>
<th>STS</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Saya tinggal/ pernah mengunjungi tempat tempat pada teks “Kirab Malam Satu Suro Ritual”</td>
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<td>2</td>
<td>Lingkungan Saya melakukan kegiatan yang sama seperti dalam teks “Kirab Malam Satu Suro Ritual”</td>
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<td>3</td>
<td>Saya sering pernah terlibat dalam kegiatan seperti dalam teks “Kirab Malam Satu Suro Ritual”</td>
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<td>4</td>
<td>Saya tinggal di lingkungan yang merayakan Satu Suro setiap tahunnya.</td>
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<td>5</td>
<td>Lingkungan Saya juga memiliki keypercayaan bahwa pertanda permulaan hidup baru.</td>
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