

LOCAL WISDOM IN DESIGNING ESP FOR COMMUNITY-BASED TOURISM PRACTITIONERS: A STUDY OF NEEDS ANALYSIS

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Abstract

The present study aimed to investigate the target needs as well as learning needs of the English for Specific Purposes (henceforth, ESP) training for community-based tourism (henceforth, CBT) practitioners in Meat village, North Sumatera and to investigate the integration of local wisdom in the design of the ESP training for CBT practitioners in Meat village, North Sumatera. Conducted by using mixed methods, this study was carried out involving six CBT practitioners in Meat village. A questionnaire and a focus group discussion were used to gather the data. The data were analyzed descriptively to provide a complete understanding of the research objectives. The findings of the study revealed that the target needs consisted of the participants' necessities in the ESP training, the participants' lacks, and the participants' wants towards the ESP training. In addition to this, learning needs comprised of the content materials, teaching and learning activities, medium of instruction, and time preference of the ESP training. The findings also revealed that local wisdom integrated in the design of the ESP training motivated the participants in learning and was considered providing authentic as well as meaningful learning experiences. The findings of this study provided an implication for ESP material developers and a contribution to studies of ESP for CBT in Indonesian context.

Keywords: community-based tourism, ESP, local wisdom, needs analysis

INTRODUCTION

Recently, newly developed community-based tourisms (henceforth, CBT) are easily found in many regions in Indonesia (Aditya, 2020; Pradewo, 2020). CBT are generally defined as a type of tourism which maximizes the community well-being which ensures the sustainability of the environment and social and economic of the local community by preserving heritage and cultural traditions of the community (Witchayakawin et al., 2020). With the help from the local people, most CBT develop new tourism objects which are usually based on the community's local wis-

dom. An example of CBT is tourism villages. Tourism villages empower local people to develop the uniqueness of the villages to be interesting places to visit. By developing such a kind of object of tourism, the potential of local wisdom is flourished. Therefore, CBT are built in order to help local people to dig out the potential of local wisdom of the region that can support the growth of socioeconomic, language skills, and cultural heritage (Nomnian et al., 2020).

Besides managing and coordinating the tourism objects, CBT are also responsible to advertise the tourism objects to local and international tourists as well as serve and entertain local and international tourists. Therefore, there is a need to study English in order to make the community-based tourism able to communicate in English well. Besides communicating with the tourists, English will help the community-based tourism to present a description of the object of tourism and the products that reflect the identity of the place. It is important for those who deal with tourism and hospitality to have a good command of English (Zahedpisheh et al., 2017). If the community-based tourism has poor command of English, they will not be able to serve the tourists who visit the object of tourism well because they will have difficulties in attracting and entertaining the tourists. Therefore, it is important for community-based tourism to learn English in order to improve the quality of service and communications (Asmin & Hasby, 2017). In order to have good command in English that is relevant to tourism, the community-based tourism needs to learn four basic English skills which are very important to fulfill the current communicative English needs.

Studies about ESP for CBT practitioners are not new. There have been some previous studies about ESP for CBT practitioners-in Indonesia and overseas contexts (Asmin & Hasby, 2017; Namtapi, 2022; Nomnian et al., 2020; Zahedpisheh et al., 2017). Nomnian et al. (2020) conducted a study about the local communities' perceived English language needs and challenges for tourism purposes in Thailand's second-tier provinces of Chiang Rai and Buriram. This study found four key issues, namely the limitations of host-guest interaction and communication, dependency on tour guides, communities' current communicative English needs, and language users' sociocultural and linguistic identities. The findings revealed that the communities in Baan Pha-Mee and Baan Kok Muang needed English speaking and listening skills. In addition, they also needed more access to English skills that can improve their communication skills, such as terminology, lexical choices, and grammar. Asmin et al. (2017) conducted a study about phrases and expressions used by the tourism practitioners in Latuppa, Palopo. This study also aimed to improve the English communication skill for the people who lived around the tourism destination in Latuppa. The findings showed that the most frequently used phrases and vocabulary used by the people near Latuppa were related to buying and selling, showing directions, and telling time. Zahedpisheh et al. (2017) conducted a study about varieties of English learning activities to improve CBT practitioners' English speaking skills. Prachanant (2012) conducted a study about the most used English skill for CBT practitioners. This study reported that speaking was the most important skill that CBT practitioners needed to master. The study explained that the English speaking skills were used to give information, provide service, and also offer helps to the foreigners. Namtapi (2022) conducted a study about the English skills needed by CBT practitioners. The findings of the study revealed that CBT practitioners needed to have good communicative skill, such as greeting, giving directions, providing information as well as offering and asking for help. This study, therefore, investigated the target needs as well as learning needs of ESP training for CBT practitioners and the integration of local wisdom in the design of the ESP training.

This study investigated the target needs as well as learning needs of ESP training for CBT practitioners and the integration of local wisdom in the design of the ESP training in Indonesian

context. In accordance to this, there have been numerous studies about designing ESP for CBT practitioners in Indonesian context (Dayu & Haura, 2016; Masyhud & Khoiriyah, 2021; Ulfa, 2014). Dayu & Haura (2016) conducted a study about the students' need of English materials and the design of English for tourism practitioners in Banjarmasin. The results showed that the materials were varied based on the local ethics and common topics. This study also found that speaking skill was considered as the most important skill for tourism practitioners. Speaking fluency was needed to enable the tourism practitioners communicate with foreigners while they were on duty. Ulfa (2014) conducted similar study about the design of ESP materials for tourism students in Medan. The finding of the study revealed that speaking skill was considered as the most important skill in English for tourism. Masyhud & Khoiriyah (2021) conducted a study exploring the needs for English as a means of communication for the tourism practitioners in Malang, Indonesia. The finding of the study showed that local wisdom and local culture should be incorporated in the learning materials because the two reflected the learners' real world. Compared to the previous studies, the context of this study was a tourism village in North Sumatera known as Meat village.

Local wisdom has been a paramount topic related to the design of ESP for CBT practitioners. Some previous studies in Indonesian context have discussed the integration of local wisdom in the design of ESP training for CBT practitioners (Darmayenti et al., 2021; Hamer et al., 2017; Septiana et al., 2021; Septy, 2019). Hamer et al. (2017) conducted a study about the integration of local wisdom in the design of English as a Foreign Language (EFL) training for CBT practitioners in Baduy. In a similar vein, Darmayenti et al. (2021) designed an EFL teaching textbook based on religious characters and local wisdom for CBT practitioners. Similarly, Septy's study (2019) explored the integration of local wisdom in English language teaching and materials. She also discussed how local wisdom was integrated in the English materials through the use of technology. Septiana et al. (2021) conducted a study discussing the integration of piil psenggiri values into English language instruction. As a local wisdom, piil psenggiri should be preserved through educational practice and the integration of piil psenggiri should be properly conducted through English instructional materials. This study, therefore investigated the integration of the local wisdom of the people in North Sumatera into the design of ESP training.

Need analysis is a crucial thing to do in designing ESP materials since it is the primary step used to determine the course contents needed by the learners (Imron et al., 2022; Padmadewi et al., 2022). By doing need analysis, a course designer know the learners' necessities, lacks, and wants (Hutchinson & Waters, 1987). Need analysis can be used as a tool for designing a course, developing the course objectives and evaluating the course. Need analysis is usually done at the beginning of the course. The course designer identifies the learners' needs, lacks and want to determine the syllabus of the course. There have been some studies discussing needs analysis on ESP training for CBT practitioners (Anam & Rachmadian, 2020; Prachanant, 2012; Salisna et al., 2019; Suprina & Rahayu, 2017). All of them were conducted by using mixed methods combining quantitative and qualitative data in order to get comprehensive and solid data to answer the research questions. In comparison to the previous studies, this study, therefore, used mixed methods as the methods were considered common for studies about needs analysis.

Based on the aforementioned rationale, this study aimed to (1) investigate the target needs and learning needs of the ESP training for CBT practitioners in Meat village, North Sumatera and

(2) investigate the integration of local wisdom in the design of the ESP training for CBT practitioners in Meat village, North Sumatera.

METHODS

Research design

This study employed mixed methods in order to collect the data from the participants. Mixed methods combine both quantitative data and qualitative data to produce rich and solid data as well as to provide complete understanding of the research problem (Creswell & Clark, 2014; Fetters et al., 2013; Maarouf, 2019). In this study, quantitative data resulted from the statistical analysis were used to find out the frequency of the trends, i.e., the nature of the program the participants needed. In addition, qualitative data resulted from the Focus Group Discussion (henceforth, FGD) were used to obtain comprehensive, detailed, and specific information supporting and supplementing the statistical analysis.

There have been some numerous studies about needs analysis of an ESP course in the Indonesian context (Lodhi et al., 2018; Muthmainnah et al., 2020; Padmadewi et al., 2022; Syakur et al., 2020) and overseas (Ali & Abdalla Salih, 2013; Alqunayeer & Zamir, 2016; Tzotzou, 2014; Yassin et al., 2019). Most of previous studies about needs analysis of an ESP course were conducted by using mixed methods (Ali & Abdalla Salih, 2013; Alqunayeer & Zamir, 2016; Muthmainnah et al., 2020; Padmadewi et al., 2022; Tzotzou, 2014; Yassin et al., 2019) in order to obtain complete understanding of the issue under study. Only a few studies on needs analysis (Lodhi et al., 2018; Syakur et al., 2020) were conducted by using quantitative method. This study, therefore, was conducted by using mixed methods because mixed methods provided both quantitative and qualitative data that led to thorough explanations and understanding of the issues being studies (Maarouf, 2019) and were considered widespread for studies about needs analysis.

In accordance with the chosen research design, a pragmatism paradigm was used to legitimate the used of mixed methods. The pragmatism paradigm was considered as a compatible support for mixed methods as it focused on solving practical problems in the real world rather than making assumptions or interpretations about a certain phenomenon (Hall, 2013; Maarouf, 2019). The pragmatism paradigm believed that research should be conducted primarily to answer the research questions regardless of its underlying philosophy (Creswell & Clark, 2014; Maarouf, 2019).

Research setting and participants

This study was conducted in Meat traditional village, North Sumatera. Situated in Tampahan district, Toba Samosir regency, Meat traditional village was chosen as the setting of the study as it conformed to the criteria in establishing a research setting proposed by Holliday (2016). Meat traditional village could provide a variety of interconnected data for this study. The setting provided rich data about CBT, the needs of Meat village CBT practitioners to have English speaking proficiency, and the local wisdom that is lived by the community. In addition, the setting provided accessibility of data collection that offered easy access and opportunities to get in touch with the participants.

This study involved six CBT practitioners who were actively involved in developing and managing the CBT. Six out of fifteen CBT practitioners who filled out and returned the questionnaire provided solid data to answer the research questions. The participants, who were all male, worked as full-time farmers and dedicated some of their time to organize the CBT. There were

two considerations in choosing the participants. First, they were chosen as they could provide rich and solid information about why they needed the English training. Second, the participants could share what kind of ESP training they needed based on the local wisdom viewpoint.

Research instruments

The data were gathered by using a questionnaire and a list of FGD questions. The questionnaire was made based on Hutchinson & Waters' (1987) framework of ESP needs analysis instrument. The questionnaire consisted of five parts, i.e., (1) personal identity, (2) learners' necessities in joining the English course, (3) learners' lacks, (4) learners' expectations from the course, and (5) learning needs. The closed-ended questionnaire consisted of total eight statements. The questionnaire was intended to explore the target needs and the learning needs (Hutchinson & Waters, 1987) in order to get the data to design an appropriate ESP course for CBT in Meat village. Sequentially, a FGD was conducted after all the participants filled out the questionnaire. The questions asked in FGD were related to the participants' needs in learning English and the learning needs. During FGD, the participants were asked to share their opinion as well as viewpoints about their needs and learning needs and to respond to the other participants' opinions.

Data collection and analysis

To collect the data, the researchers invited the CBT practitioners to a meeting. During the meeting, the researchers explained in detail the purposes of the questionnaire, how to fill out the questionnaire, and each item in the questionnaire. After the participants finished completing the questionnaire, they were invited to a FGD led and moderated by the researchers. The purpose of the FGD was to seek clarification and confirmation as well as to provide supporting information for each item in the questionnaire. The FGD that was conducted for about 2 hours provided participants with opportunities to share their ideas, opinions, viewpoints, feelings, and thoughts about the English training as well as to respond to their friends' opinions (Onwuegbuzie et al., 2009).

To analyze the data, the researchers analyzed the quantitative data using descriptive statistics to find out the frequency of the participants' preferred options. The quantitative data were used to answer the first research question, i.e., to analyze the participants' target needs and learning needs towards English training for CBT practitioners. Sequentially, the data from the FGD were transcribed and analyzed qualitatively to support the quantitative data. The qualitative data were used to answer the second research question, i.e., to find out how local wisdom was integrated in the design of ESP training for CBT practitioners in Meat village. Then, the qualitative data were coded and thematized (Xu & Zammit, 2020). The themes resulted from the qualitative data analysis were generated based on the research questions (Braun & Clarke, 2019).

Ethical considerations

In this study, ethical considerations were imperative and taken into account. An informed consent form attached in the questionnaire was given and explained to the participants prior to completing the questionnaire. Along with the informed consent form, the researchers explained the purposes of the study and the benefits the participants might have received in participating in the study. These two were informed to make the participants understand what the study was about and to provide alternatives whether they were willing to participate in the study without any compulsion or not (Fetters et al., 2013; Gray, 2014). In addition, to protect the participants' confidentiality, any detailed personal information about the participants were remain undisclosed in the data presentation and in publication (Gray, 2014).

FINDINGS AND DISCUSSION

By referring to the objectives of this study, the findings and discussion were classified into two, i.e., (1) the target needs and learning needs towards English training for CBT practitioners in Meat village and (2) the integration of local wisdom in the design of ESP training for CBT practitioners in Meat village.

The target needs and learning needs on ESP training for CBT practitioners

The target needs comprised of (1) the necessities of ESP training, (2) the lacks, and (3) what the participants wanted or expected (Hutchinson & Waters, 1987). Meanwhile, the learning needs sought to analyze the content materials, teaching and learning activities, medium of instruction, and setting. The target needs and learning needs will be explained and elaborated in the following paragraphs.

The necessities of ESP training provided information about the reasons why the CBT practitioners in Meat village had the needs to hold and participate in the English training. The data from the questionnaire, as shown in Figure 1, indicated that all the participants were in agreement (100%) that they needed the English training to be able to communicate with foreign tourists. Two participants (33.3%) thought that besides being able to communicate with foreign tourists, they needed the training to be able to support and develop CBT in Meat village. The findings indicated that being able to communicate with foreign tourists who visited the village was critical and needed.

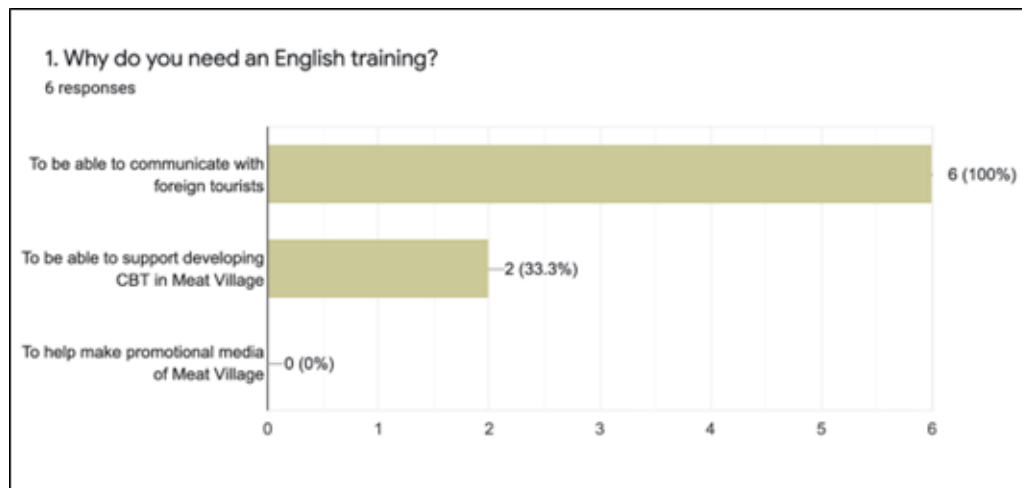


Figure 1. The Necessities of the Target Needs on English Training

As seen in Figure 2, being asked about the skills and competencies the participants needed to gain through the English training, all participants (100%) stated that they needed speaking skill. In addition to the option that all the participants preferred, the data indicated that four participants (66.7%) also stated that they needed vocabulary related to tourism and three participants (50%) stated that they also needed listening skills.

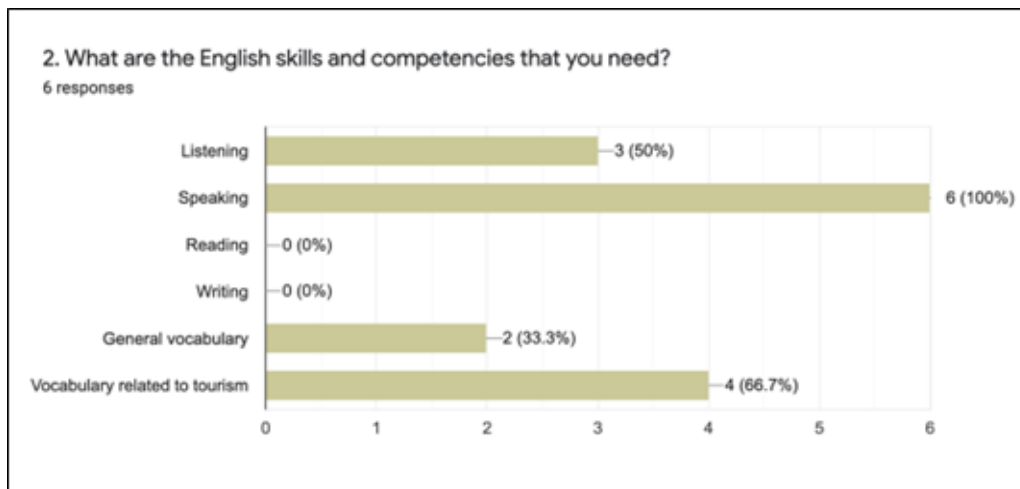


Figure 2. The Necessities of the Target Needs on the English Skills and Competencies

The findings, as shown in Figure 1 and 2, were consistent with previous studies about the needs of English for tourism and hospitality practitioners conducted by Zahedpisheh et al. (2017) and Prachanant (2012). The findings in their study showed that an English training program was considered imperative for those who work in tourism and hospitality. Not only English helps them improve the quality service in international tourism, but also English helps them meet professional linguistic requirements. Moreover, they asserted that mastering good English communication skills provided them with linguistic competences to develop their career in tourism and hospitality sectors (Prachanant, 2012; Zahedpisheh et al., 2017).

The lacks provided information about English skills and competencies the participants have not mastered. The lacks of the participants explained in Figure 3. Figure 3 indicated that all participants (100%) were in agreement that they have not mastered English speaking skills. Of all the participants who agreed about it, four participants (66.7%) have not mastered listening skills. Supplementary data gathered from the FGD revealed that the participants realized they needed speaking skills to communicate with the foreign tourists who visited their village, yet they did not have good speaking skills. The finding was consistent with those of Namtapi (2022) and Nomnian et al. (2020). They researched CBT practitioners' perceived needs and challenges of English language training for tourism purposes. The findings revealed that CBT practitioners had limited English communication skills which was proven by the foreign visitors who perceived that the CBT practitioners could not provide services to guide the foreign tourists because of the absence of the English linguistic foundation (Nomnian et al., 2020). In addition, the CBT practitioners expressed the needs to improve their English speaking skills, including their cross-cultural competence, due to their limited speaking skills (Namtapi, 2022).

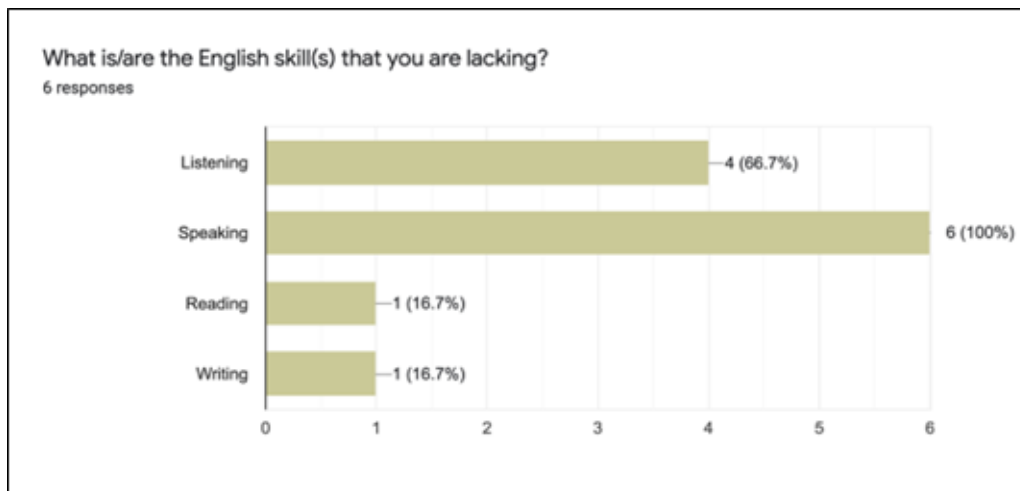


Figure 3. The Lacks of the Target Needs

The wants referred to the expectations of the CBT practitioners to the English training. Figure 4 indicated the results of the questionnaire about the expectations of the CBT practitioners. All the participants (100%) completed the questionnaire agreed that the English training was expected to facilitate them to be able to understand English conversation and to provide appropriate responses to statements of questions in English during conversation. This finding was aligned with earlier research (Asmin & Hasby, 2017). The findings of their study indicated that the CBT practitioners agreed that they mastering English was paramount to improve the quality of communication services for foreign tourists who visited the tourist attractions.

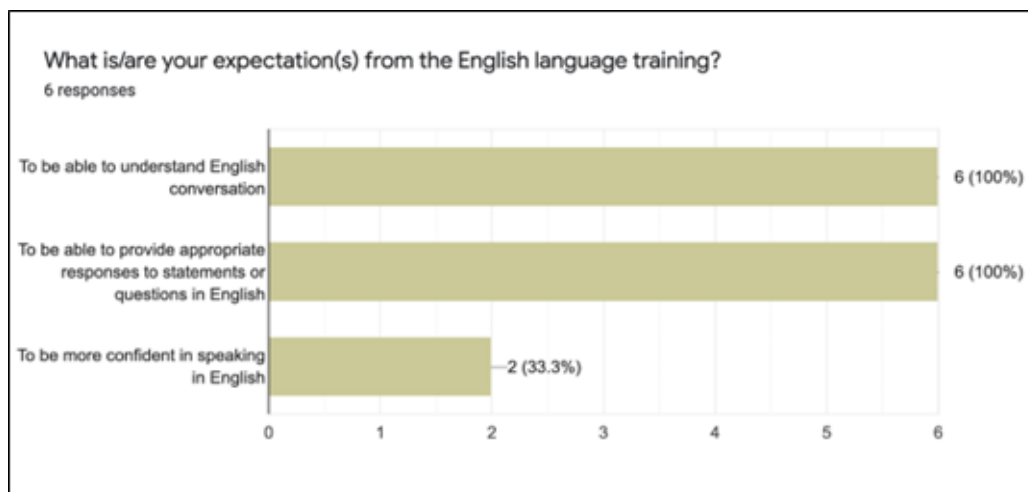


Figure 4. The Expectations of Target Needs on English Training

In addition to the target needs, learning needs were analyzed in order to design the ESP training for CBT practitioners. Learning needs were analyzed based on some elements, i.e., (1) the content materials for the ESP training, (2) the learning activities, (3) the medium of instruction, and (4) the setting of the ESP training. Each element will be explained further in the following paragraphs, based on the following charts.

Being asked the learning contents the participants expected to have, they were all (100%) in agreement that they needed English conversation practice throughout the training. Of all the

participants who preferred to have conversation practice, four participants (66.7%) stated that they needed listening practice throughout the training. Figure 5 indicated the summary of the participants' preferences about the contents of the ESP training. This finding was consistent to those of Asmin et al. (2017), Namtapi (2022), Nomnian et al. (2020), Prachanant (2012). The findings from the previous study revealed that CBT practitioners were in need of conversation practice throughout the English training. In addition, the participants of the studies asserted the importance of conversation practice during the training as their work was closely related to English communicative skills, such as greeting, describing the village potential, providing information, as well as understanding and responding to questions.

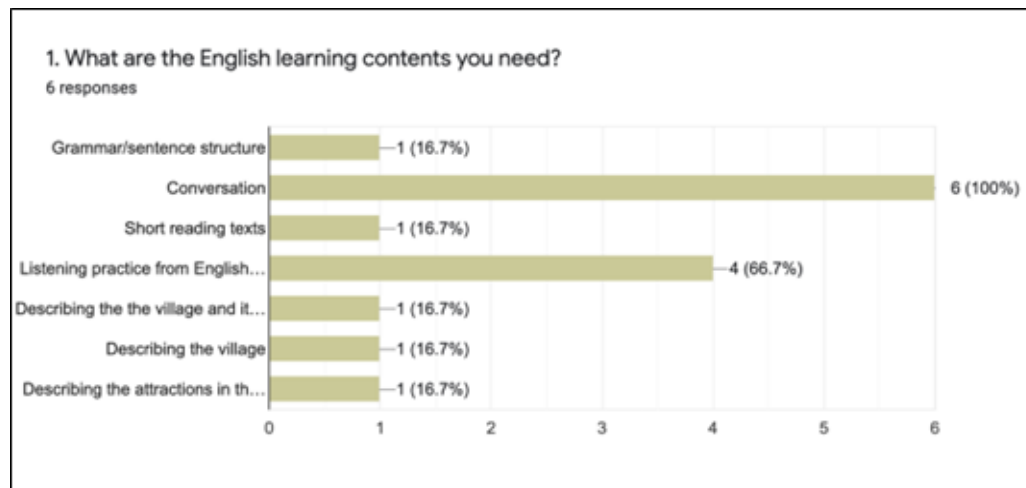


Figure 5. The Contents in the Learning Needs

Figure 6 illustrated the learning activities the participants expected to have. Most participants (66.7%) agreed that authentic learning activities were most preferable. During FGD, the five participants provided more information about the authentic learning activities they expected to have throughout the training. They asserted that they expected to have some speaking and conversation practices corresponding to the real contexts when they provided services to the foreign tourists, i.e., giving information, describing their village and its potential, and engaging in smooth conversation related to the village. Interestingly, four participants (66.7%) agreed that singing English songs were preferable as one of the learning activities. During FGD, the four participants who preferred singing English songs clarified and explained that singing songs was part of their daily routines. In the evening, most people in their village would gather in a traditional coffee shop to sing songs while drinking traditional drink and socializing. They stated that it was a custom they have been living for ages. The finding was consistent with some previous studies (Septiana et al., 2021; Septy, 2019) researching the integration of local wisdom in English training for tourism practitioners. The results of the previous studies showed that tourism practitioners found the training more interesting when the elements of local wisdom were integrated in the English training.

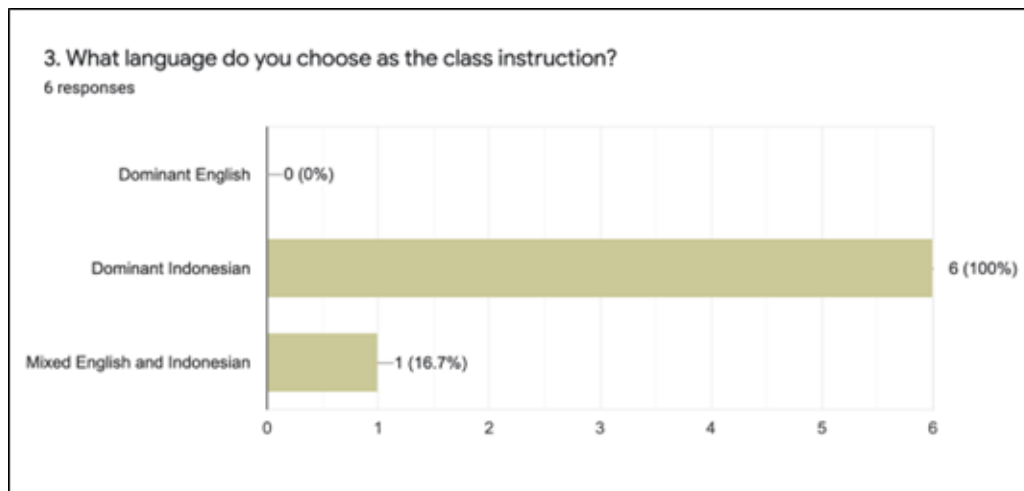


Figure 6. The Learning Activities in the Learning Needs

Figure 7 and 8 respectively illustrated the medium of instruction the participants expected to have and the setting of the training. All the participants (100%) expected the English training would be conducted by using Indonesian as the dominant language of instruction. During FGD, the participants shared their thoughts that they preferred Indonesian because it had been quite a long time since they learned English when they were in high school. They also stated that they would need time to familiarize themselves with English sounds, words, and sentences. Figure 8 showed that all the participants (100%) agreed to have the training in the evening after they finished their work in the farms.

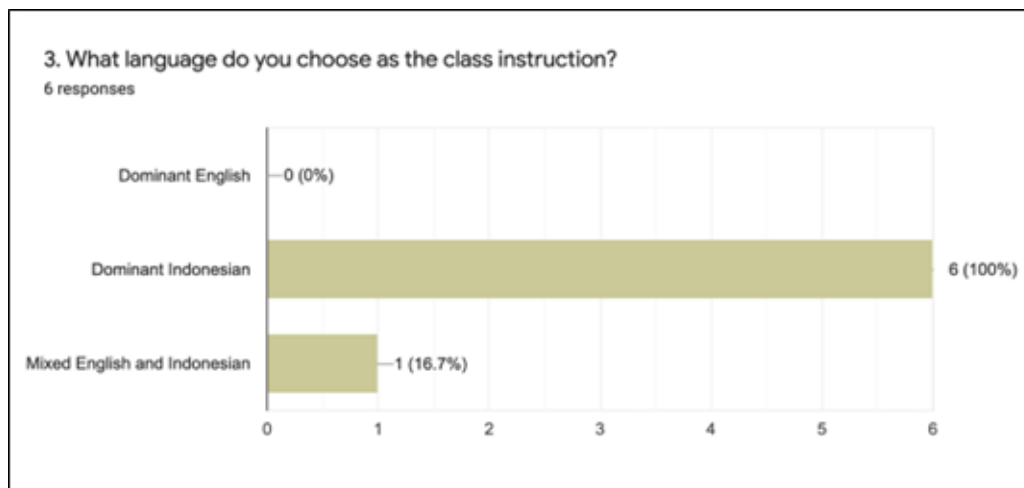


Figure 7. The Medium of Instruction in the Learning Needs

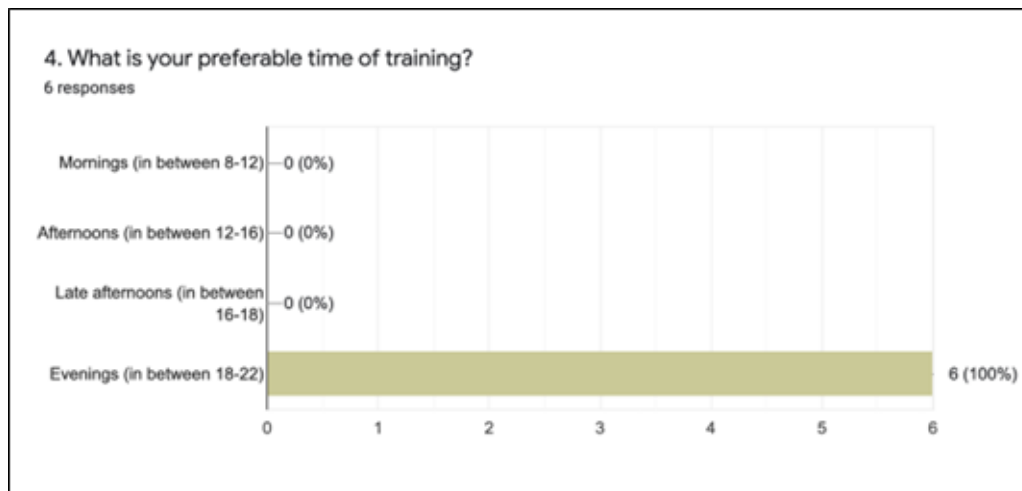


Figure 8. The Setting of the Learning Needs

This finding was aligned with a study conducted by Nomnian et al. (2020). In their study, they investigated the needs, dependency, and limitations of CBT practitioners in Chiang-Rai and Buriram. The results of the study showed that CBT practitioners who mostly worked as micro-entrepreneurs, such as homestay owners, farmers, and baristas at traditional coffee-shops encountered some limitations in using English as the dominant language of instructions during the training and in finding the suitable time to conduct the training. Most of the CBT practitioners in those two places spoke Akha as their first language and Thai is the second language. Most of them did not attend high school where English was introduced. Consequently, their English proficiency was inadequate and they preferred to use their first language as the medium of instruction throughout the English training. In addition to that, their social background as micro-entrepreneurs required them to work through the days and nights that having a regular English training schedule seemed difficult (Nomnian et al., 2020).

The integration of local wisdom in the design of the ESP training

The data collected from the FGD revealed the target needs and learning needs were closely related to the integration of the local wisdom in North Sumatera. The local wisdom referred by the participants was the source of values derived from socio-cultural environments and became a system for the people who lived there (Nieto, 2010). Nieto (2010) asserted that local wisdom varied among societies and reflected their identity. As it reflected a certain identity of a group of people, local wisdom was specific in nature and it formed a pattern in the social-cultural system of a certain group of people (Nieto, 2010; Septy, 2019). From the FGD, the participants stated the necessities to incorporate their local wisdom in the English training. The following excerpts indicated their necessities to incorporate the local wisdom.

“We like singing. We always go to the coffee shop in the evening. We sing songs during the night, drink coffee and ‘tuak’, and share our stories, issues in our life, happiness, as well as misfortunes. If during the training we can sing songs just like when we are in coffee shop, I will love it.” [Arshavi]

Caraka was in agreement with Arshavi's statements. He reported:

"The last time I spoke English words was when I was in high school. Now, I don't remember any single English words [laughing]. I think, you can introduce some vocabularies by using songs. As Bataknese, we love singing. After working in the field, we spend our time in coffee shop, we sing and drink 'tuak' there." [Caraka]

Wasa agreed with the previous two people, he stated:

"...I wished the activities in the training can involve singing and playing games, for example card games. We really like singing, just like my friends said. Most men in the village always get together in the coffee shop to catch up things and sing together. It's a stress reliefer activity." [Wasa]

The other participants were also in agreement with those three. They asserted that singing and gathering were parts of their daily lives. They would spend their evening in the local coffee shops to meet their fellow friends, exchange stories, share life stories, and sing over coffee and tuak, traditional alcoholic drink. Therefore, they expected this local wisdom they inherited could be incorporated in the design of the training. The findings in the excerpts were consistent with some previous studies researching the incorporation of local wisdom as the content materials in English training (Hamer et al., 2017; Septiana et al., 2021; Septy, 2019). Hamer et al. (2017) conducted needs analysis study to develop ESP materials for tourism practitioners. The results of the study indicated that the tourism practitioners were all in agreement that local wisdom values of Baduy tribe of Banten, Indonesia should be integrated in the English training to preserve and introduce the values to the foreign tourists. In a similar way, Septiana et al. (2021) conducted a study about how the values of piil psenggiri, local wisdom of Lampungnese, were incorporated in English language teaching in Lampung. The findings of the study revealed that integrating local wisdom in English language teaching in Lampung helped preserved the tradition and provided authentic as well as meaningful learning materials closely related to Lampungnese daily life. In her study, Septy (2019) incorporated local wisdom into English language training materials to preserve the values lived by the society through the English learning materials. In addition, she asserted that the students were motivated to have their local wisdom incorporated in the English materials.

CONCLUSION

Understanding target needs and learning needs is imperative in designing English training. This study has discussed the target needs and learning needs of CBT practitioners towards an ESP training and the integration of local wisdom in the design of the training. Identifying the target needs and learning needs help the course developer and teacher to design the language learning instruction, learning objectives, and assessments. From the data gathered, the integration of local wisdom was considered as a fundamental element in the design of the English training. The integration of the local wisdom might motivate the CBT practitioners in learning English and provide authentic as well as meaningful learning experiences resembling their daily life. As for the implication, the findings of this study can be used to design the learning instruction for the ESP training. By using the findings as a referent, the design of the learning instruction might be well adjusted to the needs of the participants. Apart from the implication, this study provides contribution to the studies of needs analysis of local wisdom in designing ESP for

CBT in Indonesian context. Future study might discuss the instructional design of ESP for CBT in Indonesian context. Also, future studies might explore the CBT practitioners' perspectives on the integration of local wisdom in the instructional design of the ESP training.

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