



Implementing Berau Folklore into English Learning: Fostering Students' Reading Skills and Local Wisdom Awareness

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Abstract

As educators, lecturers should integrate sufficient reading materials that could foster not only students' reading comprehension, critical thinking, or vocabulary mastery, but also local wisdom awareness. Thus, this research focuses on integrating local wisdom, Berau Folklore, into English learning. Specifically, this research aims to: (1) describe the planning stage for using Berau folklore to enhance student's awareness about local wisdom, (2) explain its use in English practice and media preparation, (3) explain the assessment process, and (4) evaluate its effectiveness as reading material. This study employs exploratory sequential mixed method design. The instruments used were interview, classroom observation, document analysis, and tests. The interview was constructed based on the theory of Bamford and Day (2004) whereas the observation was adopted and modified from Ferdila (2014). The pre-test and post-test were given to 15 tertiary students at STITM Tanjung Redeb, Berau who took the Extensive Reading class. The implementation of Berau folklore into reading class, involved the stages of pre-reading, while-reading, and post-reading. However, the tests scores indicate that the use of Berau Folklore is considered ineffective as reading materials for tertiary students. Particularly, it did not significantly increase students' vocabulary. Thus, this study can be a reference for further researchers to find and employ another learning material other than folklore to foster students' vocabulary mastery and cultural awareness.

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INTRODUCTION

In most schools or universities in big cities in Indonesia might have equipped their students with reading materials or texts with a various topics to choose. It is a good thing to remind that students need to familiarize themselves with a wide range of text with different topics to improve their knowledge and vocabulary. According to Sudarwati et al. (2023, p.148), when educators provide their students with different kinds of reading texts, students are facilitated to elevate their critical thinking. These reading texts can be references for students to learn English by using various vocabularies and adding their general knowledge. However, there are still a lot of students in some schools in Indonesia who are not supported to have access in reading these materials. One of them is STITM Tanjung Redeb, Berau, East Kalimantan. This university has limited available reading materials which blocks students' opportunity to broaden their critical thinking and improve their vocabulary mastery. They have few books and most of the English books are outdated. According to Erito et al. (2021), students have different critical thinking skills which affect on how students perceive information from the text they read. In other words, students need to upgrade their skills to improve their knowledge from a wide range of texts. When the universities have limited source of learning such as learning or reading texts, it hinders the students to elevate their general knowledge and their vocabulary mastery as they find it hard to find the availability of reading text.

Moreover, the lecturers have been struggling to adopt the local culture reading text to be employed as supplementary extensive reading material. It can be proven by a few Berau folklores which had been translated into English by one of the lecturers who teach the class of Extensive Reading. Those folklores entitle "Magic Stone of the Kuntum Taklamun" and "Si Ayus Putra Jungle Giant". By adopting local folklore from Berau, the educators can give additional reading sources for the tertiary students and they can ask the students to be more aware of the local wisdom. Having provided

students with folklore, students seemed to show their interests in reading the local text from where they live. According to Mohaideen et al. (2020), teaching English reading or literary should use local literary text as it is considered more effective than those foreign literary texts. It is one of the means the educators do in aiding the students in reading more understandable text with easier English words. When students are introduced with external English books, students find it difficult to conclude or get the point of what a text tries to deliver. By adding the Berau folklore as one of the reading materials, it is hoped that students will be more familiar with English text and aware with the local wisdom.

Extensive reading is a reading practice in which students do to acquire general comprehension. Bamford and Day (2004) explain that extensive reading is a reading activity which allows all students to read a variety of text for producing a reading habit so that students will enjoy it and they achieve general comprehension. Bamford and Day (2003) as cited by Meniado (2021) further add that extensive reading lets the readers to read independently to find comfort, pleasure, and excitement. Thus, students can even stop reading if they find that they feel difficult to understand the text. Besides, students can choose their own reading based on their personal preferences, including the theme, the length of the text, and the words difficulty

Many studies have been previously conducted in accordance to the use of folklore for improving reading, speaking, writing, and listening skill and the use of folklore as teaching and learning tool in the classroom. Mantra and Kumara (2018), Ishak et al. (2023), Wijayanti et al. (2022), and Abidin et al. (2023) agree that the utilization of folktale during English classes is an effective way for educators in teaching reading because of its readability and the language used. Similarly, the implementation of folklore also brings impacts for students' speaking skill. Manukyan and Durgaryan (2019), Widiastuti (2019), and Gomez (2023) mention that the use of folktale improves students' speaking skill as it maximizing their English potential especially in pronunciation and vocabulary mastery.

Moreover, folklore also facilitates students' improvement in writing. Pratiwi et al. (2022), and Darmayanti et al. (2024) mention that one of the means in promoting students' ability in writing is by using folklore. By reading folklore, students can write creatively, think critically, have more insights, and gain different point of view. In addition, introducing students with folklore affects students' listening skill. When the folklore is used in English classes using reading aloud method, students can foster their listening, communicative, and language skills (Putri et al., 2019; Wulur et al., 2022). Lastly, teaching English utilizing folklore elevates cultural and educational values. According to Gaybullaevich (2020), Kartika et al. (2023), and Latifa et al. (2023), choosing folklore does not only improve one language component but all components along with the cultural values which the students can take benefits in the future. Folklore comes with moral value which can teach students about cause and effects. Therefore, students can learn to see things in a positive way and behave accordingly.

This research identifies some gaps from the existing literature from previous researchers. When most previous researches were conducted by choosing elementary school and junior high school students, this research attempts to explore on tertiary students especially in extensive reading class. Specifically, this research aims to: (1) describe the planning stage for using Berau folklore to enhance student's awareness about local wisdom, (2) explain its use in English practice and media preparation, (3) explain the assessment process, and (4) evaluate its effectiveness as reading material.

METHOD

This research utilized exploratory sequential mixed-method design. It was conducted at STITM Tanjung Redeb, Berau, East Kalimantan. The participants for this research were all the students of STITM Tanjung Redeb, Berau, East Kalimantan who took the class of extensive reading and their English lecturers. This study applied some instruments, including

classroom observation, interview, document analysis, and pre-test and post-test. The interview was adopted from the theory proposed by Bamford and Day (2004) about the planning stage of the use of folklore, whereas the observation sheet was adopted and modified from the theory made by Ferdila (2014) about the lecturer and students' perceptions about the implementation stage of Berau folklores in practicing English. The observation sheet consists of 10 statements, while the semi-structured interview consists of 14 questions. The classroom observation assesses students' ability in responding to the lecturer's questions in relation to the folklore they finished reading, their new vocabularies gained after reading the folklore, and their participation during the group discussion in classes. The interview explores the implementation stage of using Berau folklore in practicing the English instructional process, the assessment stage of using folklore, and how these folklores enhance the students' awareness of the local wisdom.

Furthermore, this research has some methods of collecting data. In answering the first research question about the planning stage of utilizing Berau folklore, document analysis and interview were conducted by following the ADDIE model. In answering the second and the fourth research question about the implementation stage of folklore for practicing English and the assessment stage, in-depth interview and classroom observation were conducted. To answer how the implementation of folklore in the preparation of the instructional media, an interview was conducted. Lastly, in answering how effectively Berau folklore was used as the extensive reading learning material, pre-test and post-test were administered.

In addition, there were some procedures in analysing data. Initially, the results of pre-test and post-test were checked its validity and reliability. In checking the validity of the instrument, especially interview and classroom observation, the content validation through the use of expert judgment was suitably chosen. Meanwhile, the validity of the test results was done by using SPSS. On the other hand, to check the reliability

of the instruments, Cronbach's Alpha was utilized. Then, the results of both classroom observation and interview were transcribed into the written form. Having completed with the interview and observation data, the data including the syllabus and the document analysis were further analyzed by referring to the theory of Bamford and Day (2004). The result of the observation was used to check the data gained from the interview. Besides, it can add more information in accordance with the topic discussed. Then, the tests were scored by using SPSS and analyzed. Finally, the research conclusions were drawn.

RESULTS AND DISCUSSIONS

This part delves into the findings of the research and the discussion, as seen in the following.

The Use of Berau Folklores at the Planning Stage

During the planning stage of implementing Berau folklore, ADDIE model was applied. ADDIE model is a learning model which is usually used for developing an instructional learning media. ADDIE has the abbreviation of Analyzing, Designing, Developing, Implementing, and Evaluating. However, the scope of this research was specified into analyzing, designing, and also developing. The reason underlying why this ADDIE model is chosen is because it highlights the students' needs in learning before further creating a suitable learning media based on their learning needs. Analyzing refers to the information gathering process involving what the students need in learning or the learning objectives to fulfil. It aimed at comparing what the students have studied, what they are going to study, and what they need in learning. This data was obtained through interview with the English lecturer. The result displayed that students found it hard to understand the learning material as most learning materials were taken from foreign text books. This problem occurred as the university lacks of English learning books, appropriate learning

media, and other supporting tools for learning. In other words, students did not have many opportunities to expand their English skills especially in reading. Besides, STITM Tanjung Redeb, Berau, East Kalimantan still adopts conventional teaching method. Therefore, students could not have maximum participation in English classes.

Having found out the students' need analysis, the construction of the learning material was begun. Local folklore from Berau was chosen to design as it offers easier and more understandable English translation words. Moreover, utilizing the folklore was not a random act as it had gone through a series of selections. These selections include the relevance, neutralness of ethics and religion, and the usage of language. First, the Berau folklore needed to be relevant to be employed as the learning material to achieve the learning objectives. Berau folklore entitled Puan Si Taddung aids students to gain overall comprehension especially in reading English text. This objective resonates with the objective displayed in class syllabus. Second, this learning material ought to be neutral to any kinds of ethnics, races, and religions. As this Berau folklore does not mention any of these three fundamental elements, it was considered as suitable to employ. Furthermore, this folklore had to be easily understood by the tertiary students. Puan Si Taddung has higher level of readability, meaning that it can be read easily by students who are not even familiar with English words.

In addition, development is the following process where the learning plan is constructed and the learning objective is achieved. During this process, the researcher had a comprehensive discussion with the English lecturer. It involved the best time in applying the learning material, how the students' need could be fulfilled, and whether or not the learning media chosen was suitable to utilize for the tertiary students. Having conducted the discussion, the best time for implementing Berau folklore was the meeting before the mid-semester test, especially in the fifth meeting. As the previous reading text seemed to have shorter classroom discussion, the English

lecturer could manage the time for implementing the folklore as extensive reading material.

Lastly, choosing the preference of the learning material was fundamental as it supported the learning method. Most schools or universities who still hold into the traditional teaching method usually focus on how the teachers or lecturers delivers the material whereas the students listen to what the lecturers have said and they take notes. As the university sticks into conventional learning method, considering to employ supporting app with more pictures or animations might facilitate the teaching process to be more attentive and interesting. Students will feel more exciting in studying because they do not have to deal with boring slides and long-page presentation slides.

The Implementation of Berau Folklore in English Practice

In learning English, the implementation of Berau folklore was done through the process of pre-reading, while-reading, and post-reading. Pre-reading activities were conducted before the process of reading. This is the process in which the lecturer observed, asked questions about the topic given, did the brainstorming, and gave brief description about the text which was going to be distributed. First, the students had to guess the text from the title given. They needed to mention a word which might be associated with the text. Then, the lecturer raised questions about any folklore students had read before. Further, the lecturer asked the definition of folklore to give wide picture for the students to understand deeper about folklore. Shortly, during the process of pre-reading, students had questions-and-answer sessions which facilitate them in establishing supporting learning ambience and improving their reading interests. Students would have been well-prepared with the text because the lecturer had previously associated with specified words such as theme or topic. This answers why pre-reading activities have the same importance with while and post-reading activities.

Moreover, while-reading activities refer to any kinds of activities which are done in the reading processes. During this process, the

lecturer gave 30 minutes for the students to read the folklore given. The lecturer used this time to observe her students' ability in comprehending the text given. Some students asked about the meaning of difficult words which made them unable to finish reading. Thus, the lecturer gave the definition in English and the students needed to understand the meaning by themselves. She said,

"Here I help them by giving clues when they found it difficult to understand the meaning of some words or the content of the text. I do not give answers directly so they could guess the answer and understand the story even without figuring out all meaning of difficult words"

In other words, the lecturer aided the students by defining or giving definition to students so they could understand by themselves instead of directly giving the meaning in Bahasa. However, it does not mean that the lecturer dominated in extensive reading classes as she does not talk much and she understands her role in the class is only as an observer and an assistant.

The final process in the implementation stage of using Berau folklore is post-reading. This process occurs after the process of reading has been completely finished. All students were asked a series of questions. These questions could be easily asked because they were written on the text. Some other questions might range from vocabularies from the text and summary to construct. These were some examples of the questions raised by the lecturer, as follows.

"How is it possible?" (Data O12)

"What does Puan Si Taddung look like?" (Data O13)

"Why was Puan Si Taddung respected by a lot of people?" (Data O14)

"What about let go?" (Data O18)

"What about give birth?" (Data O18)

"Could anyone sum up the answer?" (Data O15)

By answering these questions, students could improve their reading comprehension, expand their critical thinking, and elevate their vocabulary mastery. Besides, the lecturer would have more opportunities to measure students'

understanding and their reading comprehension during classes.

The Implementation of Berau Folklore in Preparing Instructional Media

In preparing the instructional media, Berau folklore can also be implemented. Hence, the lecturer took benefits from the existence of Canva. Canva is an application that offers a series of presentation slides which are available in attractive way for educators or learners to employ. However, in preparing the instructional media, there were some steps that the lecturer did before conducting the extensive reading class. First, the lecturer read the whole text to find out the content of the story. It aimed at figuring out the reading components, including the theme, the setting, the problems of the story, the characters, and many more. She mentioned,

"First, I needed to read the text to find all the reading structures including the main characters, the setting, the plot, the problems of the story, the moral value, and the ending of the story."

It was done to facilitate the lecturer in getting the wide picture of the story before giving out the text to the students. Having comprehended the text, the lecturer began to make questions, including reading comprehension questions, phrasal verbs, general vocabularies, and summary. Furthermore, these questions were displayed through Canva as the supporting media. Based on the interview with the English lecturer, Canva facilitates her in establishing good and positive learning ambiance, increasing students' learning motivation, and elevating their interests in reading.

Moreover, the lecturer also utilized Canva to display some difficult words which appeared on the text. There were five questions shown during the observation. However, the lecturer did not aim her students to give short answers. She triggered her students to elaborate their answers as comprehensive as possible. Then, she started to show questions whose answers could be easily found on the folklore given followed by asking them to sum up the text. In responding to these questions, most students attempted to answer the

questions although some of them mentioned yes or no. it might be caused by their difficulty in elaborating their comprehensive answers.

The Assessment of Integrating Berau Folklore

In answering the research question about the assessment stage of employing Berau folklore, interview and classroom observation were utilized. In the class of extensive reading, each meeting or class weighs 20%. However, this scoring weight changes as the lecturer adds some tasks, assessments, and group discussion during classes. Therefore, the scoring weight might turn to be 30%. It can be proven by the class syllabus that emphasizes the component of classroom participation and tasks earn 30% scoring weight out of 100%.

Moreover, students' presence takes 20% whereas the mid-semester test earns 20% scoring weight and the remaining 30% is for the final test. The lecturer stated,

"Mid-semester test has 20% scoring weight with more difficult words used and longer text, whereas final test takes 30% scoring weight with more complicated plot and longer folklore text. However, students' participation in the classroom has equal amount of scoring weight with final test as it requires efforts."

It showed that the difference of the scoring weight between mid-semester test and final test relied on the level of words difficulty, the length of the text, and also the level of complexity of the story. At the initial meeting, the lecturer distributed the class syllabus to all students. Second, she began to explain about the class rules. Then, the learning materials are highlighted and at the end of each meeting, evaluation is conducted.

In addition, the lecturer divides the assessments into two, namely the written test and the oral test. Both of these tests include the comprehension tasks and also summary. In general, the tasks can be in the long or short answers, multiple choice, or summary. For the oral assessments, the lecturer began to read the question and she triggered her students to provide elaborative reasons or opinions. In other words, the lecturer wished her students to have active classroom participations including the

discussions. By insisting the students to convey their long answers, the lecturer assessed the students' ability in understanding the text and summarizing the whole text by using students' own words and the way the students were confident to deliver their answers in front of their peers. Furthermore, in writing assessments, the lecturer put aside the grammatical rules applied in students' written answers. She said,

"I do not assess how complex the vocabularies they use in summarizing the text. I also do not really focus on their grammar mistakes. I focus more on their abilities in making the summary of the story I gave. Therefore, as long as they can summarize the folklore, I give them points despite their basic language or their grammatically mistakes."

She paid more attention on how students could deliver what they understood about the text given during the class. Therefore, having the right or wrong grammar did not really affect students' scores. Besides, it resonated with students' words level of complexity. It did not matter when the students who might be unable to pick tertiary students as long as they could deliver the points of the text provided.

Specifically, there were three different assessments which the lecturer did during the observation. The first assessment was about the reading comprehension. In this type of assessment, students had to answer questions from the lecturer by employing long and elaborative answers. Another assessment was students' vocabulary mastery. In fact, it did not mean that the lecturer chose the difficult phrasal verbs for students to define or explain. Moreover, the lecturer took the common phrasal verbs for students to give definition during classes. Lastly, students also had to make a long summary in accordance with the text which had been previously given by the lecturer.

From the data gained during observation, it was figured out that in the first assessment, the lecturer mentioned five questions which needed students to provide long answers. Around four students attempted to participate by giving their best answers during the question-and-answer sessions. For the second assessment, five students gave their answers and most of them were

correct. Finally, when the lecturer asked the students to summarize the text, a student answered correctly and completely. Those who delivered the answer correctly would get points whereas those who gave wrong answers got no points.

The Effectiveness of Berau Folklore as Extensive Reading Material

The main research question of this research was to find the effectiveness the use of Berau folklore as the extensive reading material in English class. In achieving this research objective, pre-test and post-test were utilized. Initially, the pre-test was distributed to all students by giving out the manual test during one of the extensive reading class. The title of this folklore was Puan Si Taddung. This folklore was taken from a supplementary book made by Astutik and Milarisa (2021). When the students had to do the test, they had no idea about the text given. They did not get any preliminary information about the text they had to complete. In the following week, the treatment was done, specifically on the third meeting. During this treatment, students were introduced to folklore in the form of class presentation and group discussion. Hence, the lecturer demanded the students to read the text and made a group that consisted of three students to discuss about the text. Having completely finished the treatment, post-test was undergone. They were given the same folklore text entitled Puan Si Taddung and they had to do the same questions. However, what differed the pre-test and the post-test was on the method of giving the test. The pre-test was conducted manually whereas the post-test was given through Google Form. Furthermore, SPSS was chosen to analyze the data obtained.

In analyzing the pre-test and post-test data using SPSS, there were some steps in conducting it. First, in doing experimental research, there were two test requirements to fulfil namely test of normality and test of homogeneity.

This research assorted to use Shapiro-Wilk to conduct the test of normality as it was more accurate to use since the respondents were fewer than 100 respondents. The result of this normality

test displayed the significance for pre-test was 0.108 and the post test gained was 0.514 which meant that they were higher than 0.05. When the numbers shown were more than 0.05, it meant that the data have already in the normal distribution.

Table 1. Test of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	Df	Sig.
Pret est	,270	15	,004	,904	15	,108
Post test	,153	15	,200*	,949	15	,514

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Table 2. Test of Homogeneity

	Statistic	df1	df2	Sig.
Based on mean	,013	1	28	.911
Based on median	,171	1	28	.682
Based on median and adjusted df	,171	1	26.968	.682

The other requirement to fulfil was the test of homogeneity. The significance displayed as 0.911 which was more than 0.05. It meant that the data from both pre and post-test were homogenous and in normal distribution. Thus, it was continued to analyze the paired T-test.

Table 3. Paired Sample Statistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pre-test	52,00	15	18,205	4,701
Post-test	60,67	15	19,809	5,115

The standard deviation of the pre-test showed the score of 18.205 whereas the post-test showed was 19.809. It could be concluded that there was a significant difference for the learning outcomes from the pre-test and the post-test. Furthermore, when the correlation test was conducted, the result shown was 0.967 which meant that the correlation between the pre and post-test variable was strong. For the paired sample test, the result showed that there was a significant difference of the mean score for the learning outcomes between pre and post-test. Moreover, in measuring the enhancement for the learning outcomes before and after the treatment, N-gain score was suitable to utilize. The score of the N-gain score was 21.4%. Following the interpretation score of N-gain by Hake (1999), the score gained for 21.4% was considered as an ineffective because it showed less than 40%. This might be because the students were not familiar with new vocabularies or the text was too long to understand.

These findings have some similarities with some previous studies. Misesani et al. (2020), Lukman et al. (2020), Furwana and Syam (2021), Tamarasan et al. (2021), and Suratnu (2023) put an emphasis on the use of ADDIE model as a framework in constructing an instructional material in teaching and learning process in the classroom. Specifically, they believe that employing ADDIE model can affect students' development in their English skills especially their speaking and listening skills. In fact, Tamarasan et al. (2021), and Suratnu (2023) propose their idea that the effectiveness of ADDIE model is not only for listening and speaking but it can be used for the general

language learning or general English components. Besides, this model is also found as an effective model for both online and offline learning.

The implementation of Berau folklore in practicing English was done through the process of pre-reading, while-reading, and post-reading. These three processes are fundamental to employ in extensive reading classes, especially in utilizing local folklore. This finding resonates with some previous studies by Salehi and Abbaszadeh (2017), Rasheed (2014), Agbevivi and Adogba (2022), Azizifar et al. (2015), and Mutalini et al. (2023). Based on the findings of their research, pre-reading activities establish students' motivation and interests before the process of reading the long text. In this process, students would get some background knowledge about what they were going to read. By conducting this phase, students would highly have had successful reading comprehension by the time they finished doing pre-reading activities. In addition, Ahmed et al. (2024) specify that while-reading activities including visualizing, skimming, scanning, predicting, and many more help the students as the readers to engage and dig into the message behind the folklore. This process also guides the students to measure their capabilities whether or not they are able to summarize, predict further story, and explain new words found in the text. Lastly, the process of post-reading is the most vital phase in implementing Berau folklore as extensive reading material. This finding goes the same with some research conducted by Yokubjonova (2022) and Han and Choi (2018) who agree that post-reading activities are considered as an effective strategy in teaching reading in English. It delivers the positive impacts not only for students but also for teacher.

When implementing Berau folklore in preparing the media used in the classroom, the lecturer used Canva. This finding resonates with some previous studies which had been conducted by Fauziyah et al. (2022), Sugiani (2023), Rezkyana and Agustini (2022), Enoch et al. (2023), Titiyanti et al. (2022), and Ilham et al. (2023). They mention that the use of Canva is very beneficial for teaching in formal classes

which can benefit the learners and the educators. Students can develop their creativity and more importantly they can get rid of their boredom when studying.

Furthermore, some research proposed by Tang et al. (2016), Akpur (2021), and Kinley and Pradhan (2022) highlight the effectiveness of classroom participation as the part of the classroom assessments. By considering students' participation as the classroom assessment, students are triggered to take part during the discussion and they will be more active in raising questions or delivering their opinions. Bekkering and Ward (2020) add that the score for the classroom participation should be by multiplying attendance score. In contrast, Akpur (2021) emphasizes that students who attempted to answer the questions should get twenty score added to their final score. When the lecturer adds twenty score to the final score, students will be more motivated in learning and participating during classroom discussion.

Finally, having implemented Berau folklore entitled Puan Si Taddung to all students at English department in STITM Tanjung Redeb, Berau, it was found that the utilization of this local folklore to the tertiary students was not an effective option to go for. As a matter of fact, this result was contrast with the result of research conducted by Arriyani and Aryanti (2014), Rahman et al. (2021), Sutiawati et al. (2023), Prasasti et al. (2019), and Yoedo and Mustofa (2022). These researchers agree that the use of local folklore is very effective to be used for students. Its effectiveness in teaching brings a lot of impacts for students, including enhancing students' critical and analytical skills, improving students' confidence in delivering their opinions, and increasing students' understanding in English. Seguí (2017) specifically emphasizes that folklore is beneficial for reading achievement. As it affects all English components such as listening, speaking, writing, and reading, students can improve these skills from time to time.

CONCLUSION

The findings reveal that in the planning stage before the implementation of Berau folklore took place, ADDIE model was chosen to apply, especially the stage of analyzing, designing, and developing. Having analyzed what students need, the learning material and media were chosen followed by developing them to be suitable to fulfill the students' needs. In line with that, the implementation of local folklore from Berau involved the use of Canva, which is useful for presentation slides as it has a wide range of interesting and attentive slides for the lecturers to deliver the materials and for the students to learn interestingly. Lastly, Berau folklore entitled Puan Si Taddung which was implemented to the tertiary students at English department at STITM Tanjung Redeb was ineffective to be used. Shortly, this research implies that the existence of pre, while, and post-reading is very beneficial for educators in teaching reading. Besides, students still need to have adequate learning tools and media so that their teaching and learning process can work smoothly and the result can be significantly seen. This research is suggested to be the reference for lecturers to prepare and provide attractive and interesting learning media and material other than folklore. Another suggestion is dedicated to the policymakers to make the minimum standard of teaching reading by including local folklore to raise awareness of the local wisdom and ensure that the learning media and material have met what the students really need.

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