

DIGLOT PICTURE STORYBOOK BASED ON MALUKU CONTENT AND ITS RELEVANCE FOR YOUNG LEARNERS' LITERACY

Threesje R.Souisa

chocha72souisa@yahoo.com

Jenny Lekatompessy

Marcy Ferdinandus

ferdinandusmarcy@gmail.com

FKIP- Universitas Pattimura - Ambon

Abstract. Providing young learners with variety story books to develop their literacy is importance to be done by considering their interest and learning preferences, and mrnary of children storybook written in English in nowadays. Therefore young learners like to read English children story book since they are in the early stage. Unfortunately in the EFL frame, many children story book less to touch local content materials. Folklore is one of the oral traditions that are told for young learners with the purpose that they will know about their culture and tradition and it can be preserved with meaningful ways in EFL teaching and learning process. Much folklore are written in English and mostly talked about the culture of that language because it is believed that young learners can acquire this language easy both in spoken and written language. Unfortunately those folklores lack to present the local content of EFL context. One of the ways to facilitate young learners loves their culture by inserting local content materials in picture story books. Through reading vary children story books can arise young learners' interest to master this language naturally. Diglot picture story book is a kind of children story book contain two languages and supporting with interesting pictures. It is believed as one of the meaningful ways that young learners can engage and explore deeply about the story with their own experiences .This study is aimed at describing diglot picture story book based on Maluku content and its relevance for young learners' literacy.

Keywords: *diglot picture storybook, Maluku local content, relevance, young learners, literacy.*

Introduction

As a part of Literature, folklore is a kind of teaching and learning materials that can be applied to build learners' literacy. It is a collection of fictional stories about animal and people, cultural myths, songs, tales, and even quotes. It is a description of culture which has been passed down verbally from generation through generation, though many are now in written form. (literacydevices.net/folklore.) The statement is supported by Fauzi (2011) who pointed that today the verbally tradition of folklore now is changing into written

form. It contains the moral lessons and present useful information and everyday life lessons in an easy way for the common people to understand. For that reason, it is needed to preserve the folklore as an important learning source in educational field because it gives the readers pointers about how they should behave. It is one of the best mediums to pass on living culture or traditions to future generation. (literacydevices.net/folklore.)

Nowadays, many forms of folk literature have been transformed into books and manuscripts which can be found in the forms of novels, histories, drama and even children story books supported with interesting pictures. Many writers of children books believe that providing the storybook with creative pictures can give great impact for young learners because it is important source for learn a new language. As it is written in the article by Gabriella A. Strouse et. all (2018) that “ A new body of research has begun to investigate the features of picture book that support children’s learning and transfer of that information to the real world.” The idea implied that children picture storybooks have been developed by many authors and how those books influence the development of children language.

In term of Diglot picture children storybook, it is a kind of children story book written into two languages (first language and second/foreign language). When the children story book is written in two languages such as Ambon-Malay and English, there are some benefits gained by the learners such as; a) the learners can study both languages automatically with enjoyable way, b) the learners know about their culture through folklore, c) the learners will be proud of their own culture that they never known before, d) the learners can preserve their culture by story-telling for other students from other countries, e) the learners know about their identity and realize about the multicultural of their country, f) the learners can *Think locally to act nationally and globally* in facing globalization era without forget of their identity.

The purpose of writing this article are sharing relevance theories about diglot picture storybook based on Maluku Content and its relevance with your learners’ literacy. It is expected that by sharing this article, EFL teachers in Maluku will be motivated to develop the similar type of children story book as the supplement materials to support their learners in developing their language literacy.

Characteristics of Young Learners

When we are teaching it is important for us to know characteristics of our students. By knowing students’ characteristics teachers will be able to decide what should be taught to them therefore they can be engaged in learning process. According to Halliwell (1992) young learner characteristics are

1. They are very good in interpreting meaning even though they do not understand individual word. This implies that they can learn second language by guessing and by guessing also they can what their teacher are saying
2. They have creativity even though they have limited language. They may have limited vocabulary but they creativity in using language is not limited

3. Most of the time young learners learn indirectly rather than directly
4. Their words are full of imagination.

From those characteristics above the experts have tried to divide characteristics of young learner into three sides, physical side which relates to their nature and habit, social side which relates their activity to others and their environment and psychological side which relates to how children psychological when they do the activity.

In learning English foreign language there are several characteristics of young learners proposed by experts such as follows:

1. Young learner are curious to try something new and they like to explore concrete to abstract things (Pinter, 2006). Regarding this characteristic, it is important for teachers to teach concrete concepts that children can understand and relate.
2. Young learner construct meaning based on their experiences (Cameron 2001). This implies that teachers should provide many experiences for their young learners in learning language. Hammer (2001) confirms that young learner learn from what they see and hear. They do not simply learn from teachers' explanation. They learn best when they are giving chances to experience it.
3. Young learner learn best when learning are meaningful, interesting and functional (Brown 2001). Opportunity should be given to these learner in order to make leaning meaningful. Young learner should be given chances to make their own choices and they will relates those choices to their own want and need.
4. Young learner learn best in social context (Scott, 1990) and prefer to learn in non – competitive environment (Mustafa, 2003). This indicates that in learning process competition should be avoided because it can be stressful and overwhelm for young learner.

Developing Literacy for Young Learner

Literacy consists of two language skills. They are reading and writing. Cameron (2001) provides two functions of literacy, social and cognitive function. Social function relates to opportunities to share ideas to others in different space and time and cognitive function relates to ability to use specific knowledge to understand how written language is used in processing text by individual. From these two functions of literacy, it can be concluded that by having literacy skills young leaner can share what they have learnt and have known to others.

In developing literacy for young learner, it is important to for teachers to know young learners' learning style and strategies. According to Nunan, (1989) developing literacy skill can be parts of getting or using skill. They can apply what they have learnt. Young learners' literacy skills can also be developed through much exposure to reading and writing and this can be done by every day reading in classroom (Lems at all, 2010) and emergent literacy where young learn to read without any teaching, and step by step they learn from exposure to text and reading.

Literacy developments in young learner cannot be separated from learning activities therefore learning activities is not only for fun purposes but it goes beyond it. It should have educational purposes. Activities done in promoting literacy skill should have learning objectives and should make learners engage in the activity. Willis (1996) states that learning activity not only merely about practicing of language form, it should be an outcome of learning.

The Essence of Maluku Folklore

Folklore is one form of oral traditions from various regions which is told from generation to generation with the aim that is not lost from a regional culture. Folklore has an important role in storing local cultures and traditions that are believed to have positive values in developing character, storing and passing on these ideas and values to the next generation. The folklore is maintained and maintained with the aim that the next generation can continue to recognize, respect and maintain their cultural and cultural exclusivity.

The forms of oral tradition above are not only used to tell a story, but also to pass down various traditions and values and other needs that cover almost all aspects of life. Indonesia has an abundance of cultural heritage through the diversity of oral traditions in each province, where the noble cultural values need to be transformed to children and future generations.

One of the provinces which is unique from oral tradition is Maluku. Maluku is known as the land of kings, with 11 districts / cities that have a wealth of folklore such as legends, fables, myths or historical stories. In these folktales we can find the history of Maluku. These stories illustrate history and introduce community culture as forming values while also teaching children about the culture of the people who become Maluku's identity. These folktales in ancient times are usually used as a lullaby for children, to tell stories when relaxing with family and others. The stories are written in folklore lead children to see the gates of the diversity of Maluku culture. It contains positive values in building the character and personality of children. From the stories told, children can find out the history, culture, ways of thinking, efforts of ancient parents with the principles of life, teachings that are taken as well as the behaviors taught at that time and the children's meal to be able to take meaning from story read.

Reading folklore, the other language skills that are listening, speaking, and writing can be developed so that children are increasingly motivated to improve their literacy. Teaching using folklore can be done not only in schools integrated with school subjects, but can also be done at home or anywhere when they can find sources of folklore that easily. Some Maluku folklore that can be used includes stories about, Nene Luhu, Kolmedni, Copper Water Story, Putri Tujuh, Batu Badaong, Nene Luhu, Lompa Fish, Origins of Cloves, Water Artisan, and others. Below are the examples of Maluku folklore written in two languages (Ambon Malay and English).

1st folklore

Kolmedni

(Orang-orang dari Pulo babar Pung Carita Soal Timba Laor)

Orang-orang dari Pulo Babar bilang timba laor par Kamedni. Timba laor ni dong disana su biasa biking akang pas di akang pung waktu. Itu jadi di bulang Februari sabang taong. Dong disana bilang timba laor par Komedni ni, tagal itu asal dari tete Kola pung nama.

Tete Kola ni asal dari desa Watruun. Desa ni akang kacil sa, akang ada di Pulo baabr. Antua ni jaga pi tangkap/mangael/jarring ikan deng timba laor. Orang-orang di Pulo Babar pung musim timba laor di bulang Februari sabang taong. Tete Kola ni jaga pi timba laor lai. Jadi ontua kasih siap barang-barang yang ontua parlu par timba laor. Itu ada nikliwra, purpuka dengan lobe. Nikliwra ni biking dari batang gandum yang su karing, purpurke ni biking dari daong palem. La lobe ni biking dari daong kalapa karing. Lobe ini jadi obor par biking tarang.

Pas su oras for timba laor, tete Kola ni pi ka pante. Sampe di pante antua dudu di atas batu karang satu deng pegang nikliwra. Waktu antua ada timba laor, antua bilang for laor kata” Kalo ale ni manusa, ale bawa beta pi kale pung kampong”. Seng lama lai laor banya urung antua. Laor dating tamba banya sampe akang pung laste antua jatu , la laor-laor bawa antua ka tengah lautang la antua tingalang. Bagitu ontua sadar, antua su ada di kampong laor. Di kampong ni antua musti making atong dengan gandum par sagala hari. Antua pung hati palng susa tingal disana. Tarus antua bilang par Raja laor kata “antua inging bale kombali ka antua pung kampong” La raja laor bilang par antua,” Tete Kola nanti bae kombali ka antua pung kampong taong muka.” Orang-orang di tete Kola pung kampon Watrupun piker kalo antua su hiang di lautang tagal tingalang.

Bulan Februari taong muka, orang-orang di pulau Babar su siap-siap par pi timba laor. Deng Raja laor jua pegang antua pung janji par kasi bale/pulang tete Kola ka antua pung kampong kombali. Pas su waktu par timba laor di pante, skerek lai tete Kola su ada sama-sama deng orang banya tu. Orang-orang yang ada di situ takajo paskali waktu dong lia tete Kola masih hidup. Tete Kola bawa pulang otong deng gandum yang ontua ambe di kampong laor. Antua bawa pulang akang par antua tanang di antua pung kampong lai.

Mulai dari oras itu setiap bulang February, orang-orang Babar bilang timba laor par Kolmedni. Kolmedni pung arti tete Kola pung laor. Masarakat Babar bilang dong pung hidup ni dong seng bicara deng manusia sa, amr deng samua yang Tuhan biking di dunya ini. Ini for kasih inga kala tiap orang musti pegang dia pung janji deng bisa tau soal alam.

KOLMEDNI

(The story of Timba Laor from Babar Island)

Kolmedni is the word from Babar language which means ‘*timba laor*’ in the tradition of Babar people. The word *Kolmedni* means ‘Tete Kola’s laor. It is called *Kolmedni* because it named form *Tete Kola* from *Watrupun* village; a small village in Babar island. *Tete Kola* was the old man and usually went to the sea to catch fish or did *timba laor*.

Every February, people in Babar Island usually took *timba laor*, and so did *Tete Kola*. He prepared the equipment needed for *timba laor* such as *nikliwra* (a

basket made of yarns) , *purpurka* (a basket of palm leaves), and *lobe* (a torch made by dried coconut leaves). He went to the beach. He stood on a rock and took out his *nikliwra*. While he took the *laor*, he spoke to *the laor* ‘ if you are human, brought me to your village ‘. A few moments later, many *laor* came surrounded him. *Laor* continued to grow surrounds him and suddenly Tete Kola was lifted up and be carried away to the middle of the sea. *Tete Kola* was sunk.

Tete Kola was shocked because suddenly he was in the village of *laor*. In this village, *Tete Kola* should eat daily food were *otong* and wheat. *Tete Kola* had great difficult to live there. Then he told to the King of *Laor* that he wanted to go home. The King *Laor* said that the later next year, *Tete Kola* would be in home. In the *Watrupen* village, people thought that *Tete Kola* has disappeared because he was sunk in the sea.

In February of the following year, people in the village were getting ready for *Timba Laor* and The King *Laor* was loyal to his promise to took back home *Tete Kola*. AT the *timba laor* tradition happened in the beach, suddenly *Tete Kola* found himself in the middle of people crowed. How surprised everyone looked at *Tete Kola* because He was still alive. *Tete Kola* returned to the village. He brought along *otong* and wheat from the *laor* village to be planted. Since that time, every February the people in Babar called the *Timba Laor* with *Kolmedni* which meant *Tete Kola's Laor*. Afterwards, the habit of *Timba laor* is considered to be related to this story. In the Babar community life, it was believed that communication is not only between humans, but also with other God's other creation (nature). Everyone learn about the commitment and balance of life with nature. (source: It was written by Pdt.Abraham Beresby as told by Tete Banci Mose Almarhum, Watrupun and Bapa Ucu Etwiory, Tepa)

2nd Folklore

Negeri Soya pung Carita Soal Tuang Putry (Nene Luhu)

Bapa Raja Soya ni ada pung ana parampuang satu. Ana ni paleng manis. Dia pung papa deng mama paleng sayang dia, bagitu lai deng samua orang yang tinggal sama-sama deng dia. Dia biasa dipanggil tuan putri. Tuan putri ni paling suka basulam, jadi sagala hari dia basulam, dan itu paleng suka dia biking. Satu hari, pas hari minggu. Tuang putri ada basulam, deng kampingang babunyi, waktu kampingany su babunyi, itu tanda kalo samua jamaat musti maso gareja par ibadah. Mar, tuang putri ini macang seng dengar kampingang babunyi, dia tetap basulam sa. Dia pung papa dengan mama kasi ingat dan tagor dia kala kampingang sa babunyi, jadi nona musti barenti basulam lalu pi kareja. Mar tuan putri acu tau deng apa yang dia pung papa deng mama bilang tu. Baitu kampingang babaunyi kali ka tiga jamaat samu su ada dalang gareja par ibada. Tuang putri ni seng pi gareja, dia tinggal sandiri di ruma biking dia pun karja tu.

Skrek bagini di apung klos banag jatu di flur,klos tu taguling mas aka lobang satu. Lobang itu akang ada di jiku dindin ruma. Skrek tuang putri jatu ka dalang lobang tuh lai. La mulai dari oras itu jua seng dapalia tuang putri lai. Dia hilang deg seng tahu dia ada dimana. DIa Cuma muncul di tenga-tenga kota par waktu yang orang-orang seng tahu.

Dolo kalo wer panas tarang la skrei lai ujang turung, yang orang Ambn bilang ujang panas. Itu tanda kalo Nene Luhu ada bajalang Tuang pruti ni ilang, stu susa paskali par katong tau, akang pono deng rahasia. Dia su jadi roh laeng, su jadi Nene Luhu. Orang-orang yang tinggal di tampa-tampa sunyi ka di tampa-tampa jauh, macang di pinggir-pinggir utang ka dekat air batang, dong su tahu apa yang dong musti biking biar Nene Luhu seng basumbunyi dong. Jadi dong pake daong rutu-rutu babarapa daong la taru akang diatas dorang pung kapala. Dong biking bagitu par jadi tanda kalo Nene Luhu kanal dong, tagal dong tu Nene Luhu pung anana cucu. Nene Luhu seng ambe dong tado-tado la pi sambunyi dong.

Waku hal itu jadi, Belanda yang pegang pareta di Ambon. Balanda anggap negeri Soya ninegeri yang pung pangaru kuat par balanda. Tagal itu Balanda hidop bae deng negeri Soya. Sabang kali kalo Balanda ada masalah yang susa, Balanda nanti minta Raja Soya yang pikir akang. Dolo ada carita kalo Balanda pung satu orang jenderal/tantara yang pangkat tinggi ilang, Jenderal ini gubernur Limburg. Dia ilang di Ambon par taong 1919. La masarakat Ambon pikir kalo gubernur tu, nene Luhu ka Tuang Putri negeri Soya yang sambunyi ontua. Nene Luhu ni jaga tukar-tukar dia pung rupa jadi manusia biasa sampe orang seng bisa kanal dia.

Carita soal Nene Luhu ni, orang-orang jaga carita akan par dong pung anana cucu. Dong carita akang akang biar anana cucu ni seng barmaen di panas tarang. La lewat carita orang ni, orang tatua harap biar anana sen barmaeng di panas tarang la nene Luhu seng ambe dong tado-tado la pi sambunyi.

The Mysterious Princess from Soya Village

The King of Soya had a beautiful princess. She was loved by her parents and all the relationships in the house. She loved to embroider her dress and she always spent all days with her work. In the Sunday, while she was embroidering suddenly the bell of church was rang which meant that the community should went to the church to follow God service. The Princess seemed want to hear the church's bell and still continued to embroider. The King and his wife came and reminded their daughter to stop her work and be prepared to go the church. The princess didn't listen to her parent and still continued to work. At that time, the second church bell was rang but the princess still embroidered her dress. She didn't want to go to the church. When the church' bell was rang for the third time, all the community had in church except the princess still was in her home while embroidered he dress.

Suddenly her gloss felt down in the floor. When she wanted to take it, it still was rolled over and over forward to the small hole at the corner of her house. The princess ran to take the gloss and suddenly he felt down into the hole too. Since that was happened, her parent and all the community never saw her and she never appeared to her parent. She was gone mysterious and became the supernatural creature which arose in the city for certain times.

In the past time, when the sunny day and suddenly there was a rain, it was signed by Ambones that the princess or Nene Luhu was walking on the street. The people who walked in the forest or in the river would take the 'rutu leaves' and inserted into their hair. They assumed that when the princess look at the 'ruhu

leaves' in their head, she would know that the people were her relatives, so that she would not kidnap them

At that time, The Nederland was authority in Ambon city and Soya has great influence for the Netherland Authority. The Governor of Netherland always asked the King of Soya for any decision he made. In the story of people there that The Governor Limber was missing in Ambo city at 1919 and it was caused by the princess or Nene Luhu. They believed that the governor was kidnap by the Prince or Nene Luhu. Sometimes the princess could appear as the usual woman and it could not recognize by people. This story always was told by parents for their children to remind the children to do not play outside in the sunny day so they would not be kidnap by the prince or Nene Luhu. (Source: Dra, Ny.F. Sahusilawane, M.H dan et all.(2006). *Mitos-Mitos Berlatar Belakang sejarah*. Depertemen kebudayaan dan Pariwisata. Balai Kajian Sejarah dan Nilai Tradisional, Provinsi Maluku dan Maluku Utara).

Diglot Picture Storybook Based on Local Content and Its relevance for young Learners' Literacy

One way to build young learners' literacy is by proving them with diglot picture story book. It is a kind of story book containing two languages and supporting with the relevance pictures. It is called diglot because it is written into two languages whereas picture story book is the combination between texts and illustrations. According to Mitchell (2003:87), "Picture storybooks are books in which the picture and text are tightly intertwined. Neither the pictures nor the words are self-sufficient; they need each other to tell the story. Furthermore, according to Glazer and Giorgis (2005:52), the pictures in picture books, particularly in the case of non-fictional picture books, can "help children to become careful observers and interpreters of visual aids".

Lankford (2010) pointed out that the meaning of a storybook is built through the relationship between the text and its illustrations. He then described that in writing a story, texts and pictures have significant role in shaping the writer's perspectives of a story. Both words and illustrations direct readers to have clear picture about the story.

Fleming and Bilman (2012; 4) argued that " the text in illustrated storybooks must provide a balanced perspective and do not emphasize the issue in the story, and the content must also be accurate for a non-fiction book." In line with this idea, Lankford (2010) as it is quoted by Thamrin (2019) explained that in picture story book, illustrations have an active role and show the real description from words. It gives mood and setting in a story as well as define and construct characters that cannot be fully explained by texts or words. She continued wrote that illustration forms a character based on the situation and emotions described in the story and it is supported by showing the actions and reactions of each other's characters by giving an additional description of the character.

Chang (n.d) in his dissertation entitled 'the role of children literature in teaching of English to young learners at Taiwan wrote quoted the ideas of Mines, (2000) and (Lewis, 1990) that the fact that the relationship between text and

pictures in picture books can vary means that they provide children with an opportunity not only to understand and interpret text, but also to create a story of their own. He then explained as it written in (Mines (2000: 210) that “the levels of meaning and the ambiguities created in the relationship between words and pictures” mean that picture books present a challenge to children. In particular, children from different cultural backgrounds bring their own cultural knowledge to bear on interpretation. It is important, therefore, that teachers of English who use picture books to present, revise and practice language are aware of this: it is something that can have a very important bearing on the selection and use of picture books in language teaching and learning contexts. (Chang, n.d: 17)

It can't be denied that through reading picture story book, young learners can gain positive impact in which they can learn the value of life through the story. When young learners are used to read picture story books, it can be an effective means for developing their language as well as their mental images. Moreover, when the story is written into two languages, they will learn both languages naturally as they read. The illustrations/pictures of the storybook have an essential role because it provides visual imagination for children to grasp the content and understand it easily. As it is pointed out by Chang (n.d) that “children in the early stages of the learning of an additional language need pictures that convey clear messages”.

In terms of diglot picture story book based on Maluku local content, it is developed to fulfill young learners' need in developing their language literacy. The story book is created based on the result of needs analysis in developing diglot picture story book. The needs of developing diglot picture story book based on several facts found in education field particularly in Maluku such as; 1) the result of needs analysis on the children story books at elementary and junior high schools in Maluku showed that the stories are not related with the local content of Maluku (Tamaela, 2013). As the result, most children lack of interest to build their language because they have no background knowledge of the existence of story book. 2) the study of *Educational Products Information Exchange* revealed that less than one percent from half of millions of curriculum content which are sold by the publishers who had done with the try- out of the developed materials but less to revise it before continued to be published (Borg, Gall and Gall, 2003), 3) The English textbooks provided by the government less covering the Maluku local contents, and 4) most students in Maluku didn't know well about their local culture because less of references. From those facts, it is important to develop diglot picture story book for young learners as learning sources to develop their language literacy.

Many benefits gain from reading diglot picture story book based on Maluku content as follows;

- 1) According to Fisher et al. (2003), children's literature in providing models of language structure, can be useful in promoting children's literacy development. The idea meant that by reading diglot picture story book based on Maluku local content, it can provide model of language structure bot in Ambon Malay and English and it is useful to promote young learners' literacy development.

- 2) According to Winch et al. (2004, p. 402), children's literature "provides a wonderful opportunity for children to see language in action", "a great resource for more formal learning about the structures of language" and "a locus for learning about these structures in meaningful contexts". The idea implied that through reading diglot picture story book based on Maluku local content, young learners can see, write, and listen to the real language from the story itself.
- 3) Ghosn (2002, p. 173) explain the reasons of using authentic literature such as Authentic literature provides a motivating, meaningful context for language learning, since children are naturally drawn to stories, and it can promote academic literacy and thinking skills, and prepare children for the English-medium instruction. The ideas suggested that as a part of authentic literature, diglot picture story book based on Maluku local content can motivate young learners to learn both languages in meaningful contexts when they describe the story by their own words as well as promote their academic and thinking skills.
- 4) According to Tamaela (2017), reading a diglot picture story book based on Maluku Local content, young learners know about their identity and realize about the multicultural of their country, and they will learn to think locally to act nationally and globally in facing globalization era without forget of their identity.

Conclusion

The needs of develop diglot picture story book for young learners which suit with their local content is very crucial to develop their literacy development. Considering the characteristics of young learners and their literacy development can lead teachers in creating meaningful and creative reading and listening activities. Appropriate Selecting folklore in Maluku content based on young learners' interest and their learning styles can engage young learners to explore deeply about the story when they connect it with their own experiences and context. Creating reading texts in the form of diglot picture story book is a good and applicable way, and still relevance to develop young learners' literacy.

References

- Borg, W.R. Gall, J.P. and Gall, D. M 2003. *Educational Research: An Introduction* (7edth). Boston; Pearson Education, Inc.
- Brown, H.D, 2001. *Teaching by Principles: An Interactive Approach to Language Pedagogy*, (Addison-Wesley Longman Inc), San Fransisco.
- Cameron, L, (001. *Teaching Language to Young Learners*, (Press. Cambridge), Cambridge University.
- Chosn, I. K. 2002. Four good reasons to use literature in primary school. *ELT Journal*, 56(2), 172-179.
- Chang, Jui Fang Yu. (n.d). *The Role of Children's Literature in the Teaching of*

English to Young Learners in Taiwan. Thesis of Doctor of Philosophy.

- Fisher, D., Flood, J. & Lapp, D. 2003. Material matters: Using children's literature to charm readers (or Why Harry Potter and The Princess Diaries matter). In L. M. Morrow, L. B. Gambrell & M. Pressley (Eds.), *Best practices in literacy instruction* (pp. 167-186). New York: The Guilford Press.
- Fleming, Louise Conn, and Linda Webb Billman. 2012. *Using Children's Literature to Enhance Environmental Literacy*. Environmental Education Council of Ohio.
- Glazer, J and Giorgis 2005. *Literature for Young Children*. Merrill Prentice Hall.
- Halliwell, S. 2004. *Teaching English in the Primary Classroom*. England: Pearson Education Limited.
- Harmer, J, 2001. *The Practice of English Language Teaching*, England; Pearson Education Limited.
- Lankford, Megan. 2010. Nature and Grief: An Eco-critical Analysis of Grief in Children's Literature. MA. Thesis. University of British Columbia.
- Lems, K. et al. 2010. *Teaching Reading to English Language Learners: Insights from Linguistics*. New York: The Guilford Press.
- Lewis, D. 1990. The Constructedness of Texts: Picture Books and the Metafiction. *Signal*, 62, 131-146
- Mines, H. 2000. *The relationship between children's cultural literacies and their readings of literacy texts*. Unpublished doctoral thesis, University of Brigh
- Mitchell, D. 2003. *Children's Literature an Imitation to the Word*. Michigan State University.
- Mustafa, B, 2003. *EFL For Young Learners*, Bandung : Writing Team of CREST Bandung.
- Nunan, D. 1989. *Designing Tasks for the Communicative Classroom*. Cambridge: Cambridge University
- Pinter, A. 2006. *Teaching Young Language Learners*, Oxford; University Press.
- Sahusilawane, F. M.H dan et al. 2006. *Mitos-Mitos Berlatar Belakang Sejarah. Depertemen kebudayaan dan Pariwisata*. Balai Kajian Sejarah dan Nilai Tradisional, Provinsi Maluku dan Maluku Utara.

- Scot and Ytreberg. 1990. *Teaching English to Children*. Harlow, Pearson Education. Ltd.
- Strouse, Gabriella A. et. all. 2018. The role of Book Features in Young Children's Transfer of Information from picture books to Real-World context. *Frontiers in Psychology; Developmental Psychology*.
- Tamaela, L.S. 2017. *Pengembangan bahan ajar Bahasa Inggris bersumber pada kearifan lokal untuk sekolah menengah pertama di Kota Ambon*. Laporan hasil Penelitian hibah Bersaing FKIP-Unpatti.
- Tamrin, A.F & Magfirah, S. 2019. Nature Theme Pictured Book Used in Teaching English for Elementary Students. *Eralingua: Jurnal Pendidikan Bahasa Asing dan Sastra*, Vol.3 (1).p.16-25
- Willis, Jane. 1996. *A Framework for Task-Based Learning*. Essex: Addison Wesley Longman Limited.
- Winch G., Johnston. R. R., March P., Ljungdahl L., & Holliday M. 2004. *Literacy Reading, writing, and children's literature*. Melbourne: Oxford University Press.

literacydevices.net/folklore.