

Teaching Indonesian As Foreign Language: Development Of Instructional Materials based Javanese Culture With Scientific-Thematic Approach

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ABSTRACT

Research which has correlation to the development of teaching materials with a basis of javanese culture in studying BIPA needs to be encouraged. This research is further expected to enhance competitiveness of Indonesian language and culture in international cultural venues. This research is underwent in BIPA programme which was held by 12 universities and intitutions in Indonesia. The type of data that being observed in this research is qualitative data. The data source of this reserch is document and informant. The sampling technique applied in this research is purposive sampling. Purposive sampling is considered more effective to collect data completely in responding to various realities. Data collection technique is underwent by observing documents or notes using content analysis technique. This particular technique is being used to determine the typical teaching materials in BIPA program. Another technique applied in this research is interview technique involving college students and lecturers, foreign students, in order to data regarding factors which influence studying and teaching materials in BIPA. Moreover, interview is also conducted with lecturers to request the developed teaching materials in BIPA studies. The most common step to increase validity in qualitative research is triangulation technique. This research used triangulation theory, triangulation method, and observing informant. The result of this researcn pointed out that by using teaching materils with basis of central javanese culture enables the students to develop the process and the result of BIPA student's learnings. College students can be more enthusiastic and active in responding teaching materials with basis of central javanese culture.

Keywords: Bahasa Indonesia as Foreign Language, Javanese Culture, University, Scientific- Thematic, and Teaching Material

1 INTRODUCTION

The position of Bahasa Indonesia as a tool of communication is relevant in accordance with Indonesian Constitution Number 25 in 2009 or Chapter VIII Article 45 Number 13 in 2013 regarding employment. One of the restrictions of foreign labor employability is proof of Bahasa Indonesia proficiency certificate on the date of making nor extending working permit (Suara Merdeka, 2016:3). The phenomenoin emphasizes the importance of Bahasa Indonesia in the era of ASEAN Economic Community and henceforth this encounter is valid in education sector of Indonesia.

The number of Foreign Student in Central Java and Special Region of Yogyakarta is raising from various countries. Foreign students in Universitas Sebelas Maret (UNS) amounted 191 students (resource: UNS website 2015). A series of BIPA institutions in Surakarta and Yogyakarta City underwent a learning method using different teaching materials (Andayani, 2015: Saddhono, 2013). A BIPA Institution base in UNY possessed its own teaching material. The modul is formulated separately in 4 different languages skills among listening, speaking, reading, and writing however cultural immersion being held separately from BIPA subject.

The needs of Bahasa Indonesia study for foreign speaker raised up and required however to this date, the presence of definite curriculum is still in absence. Moreover, the use of BIPA materials is separated from cultural immersion. The weakness of separated material with local composition is the fact that tutor requires additional time to insert culture. The challenge in the reality occurred during student visitation to a tourism or another historical places where the visitors find it difficult to understand the explanation from tourist guide. Those will tend to be passive and unable to actively communicate upon visiting due to the lack of understanding over vocabularies and basic local knowledge.

From the situation described, it is clear that there a critical necessity to develop teaching material with a local or javanese basic to bridge culture introduction as well as enhancing ability to communicate towards students of BIPA in Surakarta City and Yogyakarta. A systematic and planned study of Bahasa Indonesia will enable students to receive subjects accordingly. The developed teaching material contains javanese themes to enlight further language material to improve students capability on communication in real life. Every theme is supported by javanese culture eventual video to ensure the students of BIPA will receive initial knowledge as a provision of language skill, BIPA student;s guide and teacher's guide.

The selection of javanese culture in developing material is due to the unique local values and different culture in a region to another which makes it highly interesting to be examined, researched, developed. The development of this research entitle javanese culture. The uniqueness of this javanese culture will enrich the foreign student's adaptation process during residing in Surakarta City and Yogyakarta as well as nurturing attraction to make a visitation.

The novelty in this research is the integration between javanese culture in BIPA material with scientific-thematic approach. This matter is done during multiple times of innovative study model research which may directly improve the progress and the result of the lesson. The object of this teaching material is also entitled to be focus only for foreign student in middle level. This selection is derived by an assumption that foreign students who study Bahasa Indonesia is are initially attracted by indonesian culture. Therefore, the introduction of indonesian culture is precise to be adapted in the middle level of the study of BIPA.

2 MATERIALS AND METHOD

This research is a research and development which aims at developing teaching materials which contains javanese culture for BIPA students in Surakarta City and Yogyakarta. Therefore, research and development are applied to design contemporary products or to modify the existing product equipped with it usage procedure. Prior to using it massively by the users, products developed shall undergo a series of trials and revisions to achive maximum effectiveness expected. The above definition is in line with terminology of Borg and Gall (1983:772). Research stages comprises of among other things, these are (1) introductory study and exploration stage, (2) prototype development stage, (3) prototype calibration stage, and (4) product dissemination.

Research venues are Yogyakarta State University and Sebelas Maret University. Implementation duration approximately 6 months to collect as maximum information

required as a basic of product development. Data resources needed consist of (1) research subject who are BIPA students, tutors, maintenance, and persone in charge, (2) Event which act as data source which is BIPA study activity in BIPA educational institution, research instrument which is derived from questionnaire that comprises of a number of questions to stenghten exploration result, and (4) documents which consist of BIPA teaching materials which includes teaching curriculum.

Data collection techniques applied consist of; (a) In-depth interview with lecturer interviewees, students, BIPA program administrator, policy making which focus on teaching materials, (b) Collective class observation passively (participant observation). Observation held to comprehend the application of BIPA teaching materials; (c) Questionnaire is applied for collecting data of perceptions from lecturer, student, BIPA administrator, policy maker. The data validity raised by triangulation method, members checking, and peer examination through discussion and Focus Group Discussion (FGD). Analysis technique applied is interactive analysis model. The procedure applie is by Miles and Huberman (1984) consist of (1) data collection (focusing the collection data); (2) data reduction (anlysis during data collection, within site analysis, cross site analysis); (3) data service (matrix display some general suggestion); and (4) conclusion drawing (drawing and verifying conclusions).

3 RESEARCH OUTPUT AND ELABORATION

Studying language is studying culture. Kusminatun (2014: 48) argued that in language study, the correlation between language and culture owned by foreign students will affect the result of language that is being studied. Tanriversi (2008:2) mentioned that successful foreign student in adapting new environment affected by not only the ability to mastering new language but also the ability of negotiating with new culture. The effort of connecting culture and language studies is based from sociolinguistic theory. From sociolinguistic view, the ability to master language is determined not only by the ability to operate grammar accurately but also the ability to use appropriate language in certain conditions (T Senk 2002: 101). Therefore, the success of studying language required a user who master the culture of the original language. The National Center for Cultural Competence defines culture as construction of behaviour intergated with mind, communication, language, practices, belief upon values, habits, ceremonies, rituals, ethics on interactions and rules, connection and behaviour which expected by groups of race, tribe, religion, and social and succeeded to deliver onto the next generation.

Javanese culture is multi-diverse and attractive to be applied as a teaching materials. Culture has 3 prominent elements which are culture as a system of life, culture as a process, and culture with a vision. Culture is merely defined as the output of thinking, feeling, and willingness, and human creture individually and corporately to intensify livelihood and huamn-life or shortly culture is a way of life which is developed by society. Koentjaraningrat (2005: 200) diversify three roots of culture which are *ideas, activitis, and artifact*. Kartawinata (2011: 203) emphasized that culture cannot be separated from culture and society as its supporters.

Foreign students studying Bahasa Indonesia are automatically being faced by

Indonesia's multi-diverse cultures. Ratna (2010: 418) argued that language is the main problem if correlated with topics over literature and culture because through language, all aspects of life are being invested and explored. The development of language is translated as the barometer of cultural development as a whole. As a platform of communication, language anticipates and answers the challenge of cultural activities. Andayani (2012: 162) relates the function of Bahasa Indonesia in developing cultures. In multi-ethnic society is highly required to possess a language which is understood thoroughly by the entire society. Foreign society needs Bahasa Indonesia as a tool to communicate with the local society from various national tribes to engage deeper existing local heritages and appreciating it as Indonesia's national wealth. Javanese culture possesses life values such as norm, faith, habits, concepts and symbols of life and being developed in the society as tolerance, affection, mutual cooperation, *andhap ashor*, humanity, respect, gratitude, and etc. All of these values can be discovered in daily life, legend, tourism sites, traditional songs, *geguritan* and local matters. Javanese local culture is multi-diverse and rich which is precise to be deepened as the subject of teaching materials to BIPA students who are studying Bahasa Indonesia. Foreign students are being introduced with integrated Javanese culture in teaching materials to be avoided from cultural concussion and have a deep impression on Javanese culture upon returning to their home country.

Teaching Bahasa Indonesia to foreign speaker cannot be separated from introductory of Indonesia's culture nor the home culture of the particular foreign speaker. Javanese culture has become important to be inserted into teaching materials in listening and speaking because it is highly strategic in the effort of giving understanding over Indonesian stereotype which may mislead to the view of foreign people. Tutors are also encouraged to look for references regarding the types of foreign learners to deliver the subject precisely and to avoid misunderstanding. Stereotypes among nations is basically different so teachers are encouraged to avoid intervening stereotype over the culture of nation because based on research, it is better to teach cross cultural learnings rather than stereotype of certain nation to foreign speakers. (Matsumoto. 2000)

The process of BIPA studies will run well by using a proper approach and functioning teaching materials development. The use of authentic materials will also be helpful to generate the interest and motivation of foreign learners towards Bahasa Indonesia because of its contextuality and close to their daily activities in Indonesia. The use of functional teaching materials derived from authentic materials will ease foreign learners to understand materials diversity by experiencing it directly in daily life. The teachers of BIPA must be able to maximise every resource in surroundings to support the learnings.

Practically, the teaching of language and culture cannot be separated (Dietter, 1991: 19-20) that the use of mother language comparison analysis and the meaning of Indonesian culture can be cooperated in teaching Bahasa Indonesia for foreign speakers as a subject not media of cultural experience. *First*, language lesson on skill stage, enrich with naturalness of language as social and cultural phenomena. *Second*, language study grouped with cultural study, both with mother language comparison technique (*cultural awareness*). *Ketiga*, real experience will

enables learner to comprehend culture and tribe's identity which contributes to the process of language study.

The preparation of teaching materials formulation among listening and speaking with javanese local basis realized with identifying framework introduced by Graves (1996: 12) among other things (1) *need assesment*, which listening and speaking materials that is needed by foreign speakers and BIPA teachers, (2) *determining goals and objectives*, determining goals and the way to achive the targets of BIPA study, (3) *selecting and developing Bahanals and activities*, selecting and developing teaching materials for listening and speaking with a basis of proper local relief and matched with the needs of foreign spekers, (4) *organization of content and activities*, the arrangement of content and supportive learning activities, (5) *evaluation*, how will learning evaluation system will be made, and (6) *consideration of resources and constraints*, considering another sources to support BIPA learnings.

The sixth component above cannot be taken away from individual personality (foreign speaker) which always relates to environmental culture where they resides. Listening materials and speaking with a basis of cultural values emphasize more on the effort of enhancing communication skills with understanding to local culture. Teaching materials will be developed with storytelling about ancient stories which have been rooted and rewritten which can be uses in learning for foreign speaker. Texts used in listening and speaking learnings are not only classical stories but can be adopted from daily life activities which contains javanese local wisdom.

Language can be strongly humanist with the bless of nonverbal dimension which is defined by Hall (1959) as a "language of silence" Brown (2008: 261) whom said cultural expression is deeply bonded with nonverbal communication, therefore, the challenge for cultural study lies on nonverbal culture rather than verbal one. Verbal language requires the use of a single dominant sense among the five senses which is hearing sense. Local culture cannot be separated from nonverbal language which is regularly used by local society. Therefore, this research will elaborates teaching materials whuch contains javanese culture enriched with the above sixth methods which was explained by Brown (2009) henceforth, foreign students are able to learn how to communicate in Bahasa Indonesia completely. Surakarta City and Yogyakarta possess a unique javanese culture due to the fact that both cities are considered as the center of javanese culture.

Culture is a series of opinion and senses sytem, action, and creation which created by human-beings in social life which acquired with studying (Koentjaraningrat. 2005:72). From this dfinition, it explains that culture is an entire activities which is operated by human-being hereditarily (Deneme dkk, 2011) in abstract or concrete term except those which are instinctive. This instinctive matter cannot be categorized as culture because it did not went through creation proces through ideas, but rather only an action which is followed by natural factor. This statement is strenghten by Kluckhohn (1951) that culture shall be based on idea patterns, not only an activity with ambiguous basis.

Culture as one of life elements will always be attached to human-beings. This matter is due to the fact that human-being is the actor of particular culture. It is

similar with the explanation of Tumanggor and partners (2014: 21) which stated that there are 4 positions of human beings towards culture, those are as culture obeyer, culture bearer, culture manipulator and culture creator. From the four definitions, each human being will possess different roles.

Human-being who has fine cultural etiquette is fit to be designated for the fourth position in culture which is as the creator of culture. Having said so, because human beings will carry these new cultures into a certain places. This assumption is in line with cultural character which simultaneously experiencing development in social changes (Tumanggor dkk. 2014:20). Therefore, with the statement, it can be inferred that every human being possessed with a duty to develop and nurture the culture that has been attached as their identity. Furthermore, which cultures that are being the obligation of human being to nurture? In a wide glance, there are seven elements of culture exist, these are religion, science, technology, economic, social organization, language and communication as well as art (Tumanggor dkk. 2014: 26-27). These seven elements implicitly explained that language is included in culture due to the fact that these two elements are inseparable (Deneme dkk. 2011)

In relation with BIPA, foreign students who conduct studies in another countries have rights to gain experience from culture of the particular country. This matter is in line with the statement from Thanosoulas (2001) that culture has to be an integrated part of foreign language teachings. Aside from being a new treasury for them, the gain of this second culture can enables them to to sid in various positions in culture. Culture is essentially transferring benefit and goodwill which will definitely makes them please in accepting culture from their country of residency during completing studies. In this context for example BIPA students whose in process of their study in Indonesian Universities have rights to receive knowledges regarding local and national culture, one of each is Bahasa Indonesia. This phenomenon is a long existing phenomenon which has been done by Porto (2009) and Ritlyova (2009)

Through culturally integrated teaching method, BIPA students will be able to understand and loving the culture of their countries of residency. This is because they are given a specific role to experience directly the particular cultures. The feeling of pleasure and humbleness are experienced because theya are automatically becoming a part of culture. Beside, it is not impossible for them to learn from the culture of their friends. Therefore, it is certain that culture is important to be taught to all, including BIPA students. This argument is in accordance with Tomalin and Stempleski's theories (1996: 11) which reveals that the culture taught for two reasons, these are to improve cultural awareness in promoting cross-culture interactions. Therefore, a new culture will be constructed and the realization of human-being to occupy the highest level of culture, that is the creation of culture.

In multicultural and intercultural learnings context, teaching materials development become a fundamental part and also is a strategic process because the materials designed accurately, students will gain various constructive informations from linguistic aspect nor cultural aspect integrated on it (Crawford- Lange, 2010). Furthermore, Crawford-Lange elaborates eight levels of cultural integration in foreign language study. The eights stages are examined among other things:

1) First stage: culture theme identification

Targeted themes of culture and another cultures/ home culture of students will be an important part that is crucial to be identified in this learning. A number of concepts such as occupation, social issues, health, and values needs to be taken into account in the used texts. Through these particular texts, students are being faced towards matters related with cultural contents and linguistic content to stimulate to the achievement of skills in culture and targeted language.

2) Second stage: service of cultural phenomenon

Phenomena related to the theme has been identified is being presented in a various shapes of images, *bulletin board display*, slide, film, video, audio, and written texts. The study of foreign languages needs to be entangled in a variety of activities based on served phenomena such as: discussion, debate, interview, presentation, opinion, and digital sources exploration.

3) Third stage: dialogue (targeted culture)

An in-depth dialogue related to the theme and phenomenon can be developed with focuses on: (a) served description of phenomenon, (b) analysis of theme features, (c) determination of reaction based on cultural perspective. This dialogue results can be in form of written texts made by students in targeted language which contains perception and their reaction regarding theme and phenomenon of the particular culture.

4) Fourth stage: transition in language learning

Based on the texts produced by students, the next focus on language aspect is being used as: language functions, selected notions, structure, syntax, register, and vocabularies. Two main concerns is the need to raise awareness by teachers and students in this stage. First, teachers need to share with students regarding the solid relationship between cultural themes and linguistic themes that are being used. Second, the teacher needs to integrate the teaching of language structure from several texts/units contextually with cultural materials.

5) Fifth stage: language learning

The focus on this fifth stage is language learning with its aspects and components in accordance with language theories and language studies as well as its application in practical communication which is realized in reading, listening, speaking, and writing lessons. Truth dimension and fluency in language needs a serious attention on this stage.

6) Sixth stage: verification towards perception of targeted culture

In this stage, student can testify/examine a variety of sources using language competence which has been mastered to develop and modify their initial perception towards targeted culture. In this final step, students are expected to manifest their cultural manifestation confidently in linguistic nor culture.

7) Seventh stage: awareness of identifying culture

The foremost goal of this stage is the formation of awareness of

identifying culture for foreign language students through a series of activities and material explorations and the other texts. Students are expected to have a new perception on culture in line with the context of culture that has been deepened along the learning process which is able to practice language and cultural skills in different contexts.

8) Eighth stage: evaluation of proficiencies of language and culture

In this eighth stage, language and cultural competence and performance of students are evaluated. The focus of this evaluation comprises of: function, content, structure, and the fulfilment of standards applied in the study. The focus of this cultural evaluation included the process of achieving cultural aspects in cultural behaviours which realized on their cultural perceptions on communication context.

Integration of cultural aspect on the above eight stages will contribute a guarantee and competence fulfilment of culture for BIPA students integrated from cognitive, attitude, and skills. Cultural aspect as the context and dynamic process shall be integrated contextually in BIPA's teaching materials. Teachers are responsible in giving emphasis on cultural concepts on teaching materials and directly involving BIPA students in a variety of activities which aims at acquiring cultural points served in targeted culture (Indonesia's culture) or cultural sources and international culture as comparison.

On the given materials to BIPA students in SebelasMaret University is divided into four (4) linguistic skills, these are (1) writing skill, (2) reading skill, (3) speaking skill and (4) listening skill. Following is the main framework of BIPA teaching materials in integrating Javanese culture. Writing skill in BIPA teaching materials aims at (1) students are enabled to identify one of the traditional motives of batik in central java, (2) students are requested to read the particular profile, (3) students find sources from internet regarding traditional batik in Indonesia and write up sentences regarding batik. In this part, students are being given table to find out difficult dictions, lecturers will bring 3 different motives of batik and students are requested to draw them. Students are further requested to storytell their impressions and feelings after trying a drawing.

In speaking part, BIPA students are expected to search for information regarding a picture which is used by lecturer as a media. From the information obtained, students are expected to create a description to be presented in front of class. The teaching steps underwent by the lecturers is an initial activity where lecturer is giving explanation regarding central Javanese culture. Meanwhile, the main activities are (1) students receive two pictures which illustrates traditional dance in central java, (2) students are expected to identify the picture by mentioning the name of illustration, (3) student will listening a recording video of wayang show, (4) after listening, students are hoped to answer a number of questions related to the video, (5) as for the next assignment, each student will receive an envelope which contains a picture, (6) students are hoped to storytell a composition based on illustration received verbally in front of class, and (7) students who have not yet standing to storytell are expected to respond to the other students performances who has came forward in written assignment.

In reading comprehension, BIPA students are expected to understand the content

of a reading text and able to summarize the particular text. The learning steps are an initial activity where lecturer giving an explanation regarding the culture in central java accompanied by a picture. Moreover, the main activity is students to read a reading text regarding an art of dance in central java. The first activity is (1) students to read the reading text carefully. (2) students to answer question on text book, (3) students to make option regarding an art if dance in central java, and (4) students to draft a table of difficult words from reading text by searching it in dictionary.

The final skill taught to the BIPA students is the ability of listening or hearing. The aim of this study is (1) students are able to identify songs or lyrics from central java and (2) students are able to understand the meaning of the song of or Javanese lyrics into Bahasa Indonesia. As for teaching steps applied in initial activities are (1) lecturer to ask whether the students know one of central Javanese songs, and (2) lecturer to give materials about a single central Javanese song. The main activities are (1) lecturer to play one of central javanese song to the students (example: ilir-ilir) and (2) students are expected to be able to sing the particular song.

Research and development on teaching materials are highly needed by BIPA teachers because each of student has difficulty in communication that needs to be mitigated with precised learnings. The learning skills of listening and speaking are expexted to be given bigger proportions because it deeply effects the development of BIPA learners to be able to communicate in proper context while understanding the customs in this manner is local culture in a territory. Local culture is not only refered dance or traditional outfits but also including habit, gesture, courteous, unwritten rule regarding cross-gender relationship and many more. Therefore, this research is underwent to alleviate cultural concussion for BIPA students and improving communication skill. Researcher took several strategies which includes in revelant researches to give a framework on how to teach language skill effectively. BIPA teachers may adapt teaching strategies and ways which are appropriate with students characteristic in BIPA class.

CONCLUSION

Bahasa Indonesia for foreign speaker (BIPA) nowadays has been becoming a tool of soft diplomacy for Indonesia in international community, research innovation related to BIPA studies has been being developed continously to embrace and nurture society's enthusiasm towards Bahasa Indonesia can be anticipated accordingly. The conclusion of this research pointed out that teaching materials with a basis of Indonesian culture is highly needed for foreigners whom are willing to learn Bahasa Indonesia as well as introducing Indonesia's cultures and commonly foreigners admire Indonesia for its culture. Henceforth, the union of language and culture is the most definitive combintion in BIPA teaching model in Indonesia. By the existance of these javanese culture materials will be able to contribute close relations between foreigners with language and culture of Indonesia. Therefore, local culture will be strongly helpful to foreigners in understnding culture and Bahasa Indonesia.

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