



Typology of Teaching Materials with *Kebhinekatunggalikaan* Dimensions in Sumbawa

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Abstract. The purpose of this research is to establish the typology of teaching materials based on *kebhinekatunggalikaan* using geographical variances in the Sumbawa language. This study employs a qualitative approach. Data collection methods include interviews and documentation, and data analysis is done using the intralingual equivalent approach. The results of the analysis, found several types of language elements to build togetherness on diversity, namely related elements in the form of dialectal variations and ancient forms of the Sumbawa language. The element of the ancient Sumbawa language is a unifying tool, while the “similarity” which can be varied can be used to mark *kebhinekatunggalikaan*. The related elements are: (a) the exact same elements, for example for the meaning of ‘eye’, ‘foot’, ‘dead’, ‘hand’, and so on; (b) similar elements, for example for the meaning of ‘fear’, ‘goat’, ‘thin’, and so on; and (c) elements that are not similar at all. The last two forms can be regular and irregular. These findings indicate that the teaching materials are relevant to be taught to students in grades 4–6 at the elementary school level, although they can also be taught to junior high school students.

Keywords: typology · teaching materials · kebhinekatunggalikaan · Sumbawa language

1 Introduction

There are two main concepts that should be described in relation to the topic of this research, namely typology, teaching materials, and diversity. The concept of typology refers to the form and characteristics of teaching materials (linguistically historical), while teaching materials refer to raw materials (materials) in the form of language (linguistic elements) that are relevant to be taught at the level of formal education (both elementary school and high school education). The study’s purpose is local languages, the position of the teaching materials is, of course, as one of the local content teaching resources. The term “*kebhinekatunggalikaan*” relates to the concept of teaching raw materials in the form of linguistic parts that have varied features or types yet remain one. So, in this study, the concept of typology of teaching materials with the dimension of

kebhinekatunggalikaan refers to the form and characteristics of learning raw materials in the form of linguistic elements that have different main characteristics but remain one (*Bhinneka Tunggal Ika*) that is relevant to be taught as local content at the primary and secondary education levels.

The Sumbawa language was chosen as the subject of study since there were precursor studies that made this study possible, particularly Mahsun's [1–3] study on dialectal differences of the Sumbawa language. This indicates that if the study on dialectal variation undertaken by Mahsun [1–3] has not been carried out, it is difficult to analyze the typology of teaching materials with the dimensions of *Bhinneka Tunggal Ika*. As is well known, these studies have identified the Sumbawa language into four dialects, namely the Sumbawa Besar dialect (DSB), the Taliwang dialect (DT), the Jereweh dialect (DJ), and the Tongo dialect (DTn) as well as showing the form of differences (characteristics) of linguistic elements. Each dialect includes ancient forms that have derived elements of the language used in the four dialects. However, as far as can be reached, there are no studies that utilize the results of these studies for the development of teaching materials for local content with the dimensions of *kebhinekatunggalikaan*.

In language studies (linguistics), the concept of *kebhinekatunggalikaan* is more closely related to the subfields of dialectology and historical linguistics (both called diachronic linguistics). This sub-sector examines language variations caused by geography or place of residence but still have a genetic relationship, for example speakers of a language who live in area A is different from area B, area B is different from area C, also with area D, and so on. At the language level (of course on the languages of relatives), for the Sumbawa language it is certainly different from the Sasak language, as well as the Balinese language. Such genetic *isolek* (dialects or languages) are not only different but also have similarities even though geographically the speakers have different places of residence.

Except for forms that are not synonymous, both the same and different forms can have one original form (proto/form language) or be derived from the same (ancient) form in the study of diachronic linguistics. In that context, the concept is different but the one (*kebhinekatunggalikaan*) refers. In the study of diachronic linguistics, cognate forms both at the dialect and language level have several typologies. To clarify the description, in dialects of the Sumbawa language, for example, to express the meaning of 'eye' it is realized as an eye (DSB: eye, DT: eye, DJ: eye, and DTn: eye), which is derived from one original form, the Ancient Sumbawa/Pralanguage Sumbawa (PBS): eyes. In contrast to the form which expresses the meaning of ' (carry)', in DSB: bring, DT: ubaq, DJ: *baq*, and DTn: *bahaq*, which by Mahsun (1995) these forms are derived from one original form, namely PBS: * *bawaq*. In the study of diachronic linguistics, the first type of "original" is different from the second type. The symptom of language from a diachronic linguistic perspective is important for the life of a nation and state that adheres to the philosophy of *kebhinekatunggalikaan*. More research is needed to determine the forms and characteristics of the linguistic elements of the *kebhinekatunggalikaan* type.

The sort of uniqueness in the first example above differs from the second type when examined through the lens of learning principles. The first kind is easier to understand

than the second because the original form of the first type is identical, as is the etymology, whereas the second type has various forms from the ancient form (the etymon), and the difference must be explained. These symptoms show that the typology of instructional materials with diverse dimensions has varying levels of complexity or complexity, with some being simple and others are complex. If it is associated with the principle of preparing teaching materials, that which is easy or simple should be taught in low/beginning/earlier classes than those that are complex or complex. The issue is determining what forms and types of educational materials with diverse aspects must be taught first and then studied. As a result, this becomes the second goal of this study.

This research has various advantages in accordance with the goals to be attained, which are as follows. First, identifying the linguistic features that are “*kebhinekatunggalikaan*” indicates the availability of empirical information concerning the Sumbawa people’s origin. Second, the influence of the first aspect is to build Sumbawa’s and human identity both externally and internally in order to reduce horizontal conflicts (due to differences). Third, the availability of varied learning raw materials is crucial for the means or tools to unite the country’s youth. Fourth, factual availability of materials for nation-building (not indoctrination) is needed.

Mahsun [4] uses the terminology of learning with the dimension of *Bhinneka Tunggal Ika*. The concept of typology of teaching materials with the dimension of *kebhinekatunggalikaan* in this study refers to the form and characteristics of learning raw materials in the form of linguistic elements that have different but still one main characteristic (*kebhinekatunggalikaan*) which are relevant to be taught at primary and secondary education levels as local content (*mulok*). If the above concept is used as a guide, language learning with the dimension of *kebhinekatunggalikaan* should be in the majority languages (with a large number of uses with several dialectal variations), such as Javanese, Sundanese, Madurese, Malay (in Sumatra and Kalimantan), Sundanese, Balinese, Batak, Sasak, Sumbawa, Mongondow, and so on have available studies and language data on this matter. However, if teaching materials with a variety component are used as local content material, then the study of synchronic and diachronic local languages must be offered. In other words, to prepare teaching materials with the dimension of *kebhinekatunggalikaan* from a variety of languages in Indonesian perspective, efforts must be made in a systematic way: (1) a synchronous study of the majority local languages; (2) a diachronic study of the majority local languages representing members of the Austronesian Main Group (Malay-West Polynesian, Malay-Central Polynesian, and South Halmahera-West Papua) by linguistic with related to history; (3) the provision of learning raw materials with the dimensions of the majority local languages representing the main group members of the Austronesian tribe; and (4) The development of language teaching materials with the *kebhinekatunggalikaan* dimension (both through *mulok* and national subject depend on the amount of research activities). As a result, this study is one of the attempts in that direction, with the usage of which is aimed to *mulok* learning, but it can subsequently be merged nationwide if language data and similar studies on other majority local languages are completed.

In view of the findings, the main idea of the state of the art and the research road map must be as follows: (a) a diachronic study of the Sumbawa language; (b) a synchronic study of the Sumbawa language; (c) preparation of materials for language variations with

the dimension of *kebhinekatunggalikaan* in the Sumbawa language; and (d) development of teaching materials with the dimension of *kebhinekatunggalikaan* in the Sumbawa language. In relation to point (a) of the diachronic study, Mahsun [1–3, 5] has carried out an assessment of the geographic variation of the Sumbawa language. Burhanuddin, Sudika, and Paridi [6], Burhanuddin [7, 8], Burhanuddin et al. [9]. Mahsun [1] studied the “Geography of the Sumbawa Language” which divided the Sumbawa language into four dialects, innovation and conservation as well as Sumbawa Pre-language. Mahsun [2] is a conceptual idea about the study of dialectology with the title Diachronic Dialectology. Mahsun’s [3] writing is entitled Study of Diachronic Dialectology in the Sumbawa Language-Speaking Area. Mahsun [5] discusses local languages as a means of enhancing the conditions of *kebhinekatunggalikaan* in Indonesian society’s unity. Burhanuddin [7] conducted a synchronic investigation on the phonological standardization of the Sumbawa language. Burhanuddin [8] and Burhanuddin et al. [9] conducted morphological investigations on the comparison of (*ber-*) Indonesian and (*ba-*) from Sumbawa languages with Taliwang dialect and lingual units *ka-* in the Jereweh dialect of Sumbawa, respectively.

Furthermore, the identification of the typology of teaching materials with the dimension of *kebhinekatunggalikaan* in Sumbawa language can be carried out in hope that it can be used for the preparation of *mulok* teaching materials. However, if it is oriented to national-scale learning, a diachronic study of the three members of the Austronesian tribe for their major group is needs to be carried out, especially in the majority local languages. As is well known, the main groups of the Austronesian tribe are: Malay-West Polynesian (Sulawesi, Kalimantan, Sumbawa, Sasak, Balinese, Javanese, Sundanese, Madurese, Malay, Sumatran, and so on); Central Malay-Polynesian (Ambon, East Nusa Tenggara, Bima, Sumba, Aru Islands, Buru, Sula, Taliabo, and so on); and South Halmahera-West Papua (Buli, Maba, Taba, Gane, Sawai, Amber, Biak, Maya, and so on). In this regard, a diachronic study of Central Malayo-Polynesian has been carried out by Sumarlam et al. [10–12]. Sumarlam et al. [10] examine the urgency of historical linguistic studies on the West Central Maluku Group; Sumarlam et al. [11] studied the PAN reflex on Buru; Sumarlam et al. [12] studied the PAN reflex to the Ambelau language in West Central Maluku to test the Collins hypothesis. In the South Halmahera-West Papua Main Group several local languages have been studied diachronically by Hadi, Burhanuddin, and Sukri [13].

For example, other studies were carried out by Paridi, Sudika, and Burhanuddin. [6]; Sarwadi, Mahsun, and Burhanuddin [14]; Diana, Mahsun, and Burhanuddin. [15]; Badelah, Mahsun, and Burhanuddin [16]; Nurmalayani, Burhanuddin, and Mahyudi [17]; Nurfidah, Mahsun, and Burhanuddin [18]; Arrozi, Burhanuddin, and Saharudin [19]; Hilman, Burhanuddin, and Saharudin [20]; and Sukri et al. [21]. Paridi, Sudika, and Burhanuddin [6] studied the standard extension of Sumbawa language phonological system. Sarwadi, Mahsun, and Burhanuddin [14] examine lexical variations in the Kuto-Kute dialect from Sasak language. Diana, Mahsun, and Burhanuddin [15] examines gender in the Samawa language from the anthropolinguistic aspect. Badelah, Mahsun, and Burhanuddin [16] examined the politeness speech acts of teachers and students in learning Indonesian language at Junior High School number two Sakra. Nurmalayani, Burhanuddin, and Mahyudi [17] examine the historical aspects of Tere Liye’s novel in

relation to learning history texts in high school. Nurfidah, Mahsun, and Burhanuddin [18] studied the understanding of Indonesian language teachers in senior high school, vocational school and Islamic school in Mataram City towards text-based Indonesian language learning. Arrozi, Burhanuddin, and Saharudin [19] studied the ethnomedicine lexicon in Sasak medicine from the anthropolinguistic aspect. Hilman, Burhanuddin, and Saharudin [20] examine the form of culture in the Suna Rondoso tradition from the ethnolinguistic aspect. Meanwhile, Sukri, Burhanuddin, Aswandikari, and Ali [21] studied the extension of the language skills of junior high school's teachers in text-based learning in Mataram City.

2 Methods

Observing the aspects studied, the research is qualitative-applied. Methodologically, this research follows three strategic stages, namely the pre-research stage, the research stage, and the pre-research stage [22]. The pre-research stage includes the preparation of proposals and the preparation of research questionnaires. The research phase includes data collection activities, data analysis, and preparation of data analysis results. The post-research stage includes the preparation and copying of research reports. Data collection is done by interview method and library method. The interview method was used to collect linguistic forms to contain the type of diversity in the dimensions of *kebhinekatunggalikaan*. The library method is used to collect similar data but by utilizing documents in the form of reading materials in the form of previous research or Sumbawa language texts. The method of interviewing data comes from informants directly. Both interview and library methods use note-taking techniques [22]. The data that has been arranged is then analyzed following the rules in qualitative research, namely data reduction, data display, and conclusions. Data reduction is done by classifying the data on the basis of similarities and differences in the nature of the data according to the research objectives. In addition, a simple quantification of the teacher's ability score was carried out based on the questionnaires that had been developed. The qualitative and quantification results are then formulated (displayed) based on each component/conceptual aspect according to the research objectives. Specifically, the analysis of the type of teaching material with the dimensions of *kebhinekatunggalikaan* uses the intralingual and extralingual equivalent method [22].

3 Results and Discussion

According to its purpose, in this section, the types of Sumbawa language teaching materials with the dimensions of *kebhinekatunggalikaan* will be presented. However, before this is explained, it will be stated about the important underlying issues and the concept of teaching materials (in the form of local languages) with the dimension of *kebhinekatunggalikaan*.

There are several important issues that underlie the need for ideas on the development of teaching materials (local languages) with a *kebhinekatunggalikaan* dimension (compare with Mahsun, [5]). Mahsun [23] did not specifically explain the issues that underlie teaching materials with the dimension of *kebhinekatunggalikaan*. First, Indonesian

society is a multilingual society. Whereas the Unitary State of the Republic of Indonesia consists of various local languages, each of which is supported by speakers and in general the Indonesian people consist of speech communities that master and use local languages as their first language or mother tongue. The diversity of the Indonesian people (speech) must be used as a potential to build togetherness so that national unity and integrity can be maintained. Second, the diverse Indonesian people (which are reflected in various languages), historically linguistically the local languages in Indonesia are derived from the same origin or ancestor, namely Austronesian (Ancient). Hypothetically the Ancient Austronesian elements that have reduced the elements contained in more modern local languages are now available (reconstructed) so that they can be used to explain the differences in linguistic elements contained in existing local languages.

Third, the high spirit of localism coupled with the spirit of local autonomy has led to an attitude of primordialism and tribalism so that it is seen as endangering the unity and integrity of the nation. On the other hand, the impact of globalization has eroded nationalism or a sense of nationality so that the management of diversity through language is important to do. Fourth, local language teaching materials with the dimension of *kebhinekatunggalikaan* are the use of related elements to explain the differences in the existing language elements. In this regard, a diachronic linguistic study (also sociolinguistics) of a local languages in Indonesia is a necessary. The study of diachronic linguistics is a study of the number, characteristics, kinship, and dialectal/subdialectal archaic forms in a language, as well as the relation of objections to languages (local) in Indonesia, including their ancient languages. Based on the diachronic linguistic study, the types of teaching materials with the dimensions of *kebhinekatunggalikaan* can be identified and formulated.

According to Mahsun's view [5], teaching materials with the dimension of *kebhinekatunggalikaan* are defined as local language materials based on standard dialect teaching by introducing other dialect variations contained in the language being taught and or introducing dialectal variations in other languages that have kinship relations with the language being taught. Observing this concept, there are several things that should be stated in relation to teaching materials for local languages with the dimensions of *kebhinekatunggalikaan*. First, the raw materials for teaching local languages with the dimension of *kebhinekatunggalikaan* can take advantage of the variations of related languages found in dialects/sub-dialects in one language. For example, in language A there are several dialects so that the elements of related languages that have several dialects are used as raw materials. Second, the raw materials for teaching local languages with the dimension of *kebhinekatunggalikaan* can take advantage of variations in related languages found in two or more related languages. The language elements that are used as raw materials come from two or more related languages. Third, the learning base is the standard dialect in one language, while the language elements in other dialects are used to understand diversity. In other words, learning with the *kebhinekatunggalikaan* dimension of teaching materials does not only focus on the standard dialect but also other dialects contained in the language so that it does not invite the jealousy of non-standard dialect speakers.

In addition, the teaching materials can be sourced from the standard dialect of a language, then linked to other dialects from other related local languages. Of course, the

language element as a teaching material is a related element. Fourth, in relation to the first aspect, a dialectological study is needed which explains the geographical (dialectal) variations contained in a language, including its characteristics and forms of ancient language. In relation to the second point, it is necessary to study historical linguistics to show the kinship between these languages, including their ancient elements. So, information about language groups both at the lowest level to the main Austronesian branch including elements of related languages is very necessary. The third aspect requires a sociolinguistic study to determine standard variations (standard dialects) in a language. Thus, Sumbawa language teaching materials with a *kebhinekatunggalikaan* dimension refer to the use of standard Sumbawa language elements (as well as Ancient Sumbanese language) which are related to nonstandard elements (other dialects of the Sumbawa language), as well as other dialects in other languages that are related.

3.1 Typology of Sumbawa Language Teaching Materials with kebhinekatunggalikaan

The results of data analysis show that there are several typologies of Sumbawa language teaching materials with the dimension of *kebhinekatunggalikaan*. The Sumbawa language teaching materials are related words of the existing inter-dialectal Sumbawa language as well as words of Sumbawa language relatives with dialects in other languages (especially Sasak language and Balinese language because they are more closely related). Considering this and the types of kinship words, there are several typologies of Sumbawa language teaching materials that have the dimension of *kebhinekatunggalikaan*.

3.1.1 The Same Type of Form that Can Be Seen in Sumbawa Dialects

This type of teaching material is related words that have the exact same shape found in dialects of the Sumbawa language. These forms certainly have the same or similar meaning. There are several examples of linguistic elements of relatives between dialects of the Sumbawa language which have exactly the same form, namely to express meaning of: ‘*mata* (eye)’, ‘*kaki* (feet)’, ‘*mati* (death)’, ‘*tangan* (hand)’, ‘*rambut* (hair)’, ‘*perut* (stomach)’, ‘*anak* (child)’, ‘*hari* (day)’, which in Standard Sumbawa and non-standard dialects (Taliwang dialect, Jereweh dialect, and Tongo dialect) the realization of the form is exactly the same in sequence: *mata, ne, mate, ima, bulu, tian, anak*.

3.1.2 The Sort of Form is Comparable (Different One or Two Sounds) in Sumbawa Languages

These types of teaching materials are words that are closely related in form (of course have the same meaning) in the dialect of a language and are regular.

Differences in form (because they are similar) can differ by 1 or more phonemes. For this type, the Sumbawa language has several regular constructions such as the following:

1. Relative words with the type of: $e \approx \check{i} \approx u \approx \hat{e}$, for example:

'takut (afraid)'	<i>taket</i>	<i>takīt</i>	<i>takut</i>	<i>takêt</i>
'racun (poison)'	<i>racen</i>	<i>racīn</i>	<i>racun</i>	<i>racên</i>
'kambing (goat)'	<i>bêdes</i>	<i>bědīs</i>	<i>bêdus</i>	<i>bêdēs</i>

2. Relative words with the type of: $e \approx \check{i} \approx i \approx \hat{e}$, for example:

'tipis (thin)'	<i>ripes</i>	<i>tipīs</i>	<i>ripis</i>	<i>ripês</i>
'betis (shank)'	<i>bêtes</i>	<i>bětīs</i>	<i>bêtis</i>	<i>bêtês</i>

3. Relative words with the type of: $a \approx e \approx \hat{e} \approx \check{e}$, for example:

'sembilan (nine)'	<i>siwaq</i>	<i>siweq</i>	<i>siwêq</i>	<i>siwěq</i>
'belikat (shoulder blade)'	<i>balikat</i>	<i>baliket</i>	<i>balikêt</i>	<i>balikět</i>
'dua (two)'	<i>dua</i>	<i>due</i>	<i>duê</i>	<i>duě</i>
'buah (fruit)'	<i>buaq</i>	<i>bueq</i>	<i>buêq</i>	<i>buěq</i>

4. Relative words with the type of: $e \approx \check{i} \approx i \approx o \approx au \approx ai \approx \hat{e}\check{e}$, for example:

'laut (ocean)'	<i>let</i>	<i>līt</i>	<i>lit</i>	<i>lot</i>	<i>laun</i>	<i>lait</i>	<i>lêêt</i>
'tahun (year)'	<i>ten</i>	<i>tīn</i>	<i>tin</i>	<i>ton</i>	<i>taun</i>	<i>tain</i>	<i>têên</i>
'daun (leaf)'	<i>den</i>	<i>dīn</i>	<i>din</i>	<i>don</i>	<i>daun</i>	<i>dain</i>	<i>dêên</i>

5. Relative words with the type of: $a \approx \check{e}$, misalnya:

'enam (six)'		<i>ěnam</i>	<i>ěněm</i>
'tali dari bambu (rope from bamboo)'		<i>amat</i>	<i>amět</i>
'empat hari mendatang (four days later)'		<i>patan</i>	<i>patěn</i>

6. Relative words with the type of: $ai \approx e \approx \hat{e} \approx \check{e}$, for example:

'pahit (bitter)'	<i>pait</i>	<i>pet</i>	<i>pêt</i>	<i>pět</i>
'jahit (sew)'	<i>jait</i>	<i>jet</i>	<i>jêt</i>	<i>pět</i>

7. Relative words with the type of: $e \approx \hat{e}$, for example:

'bangkai (carcass)'	<i>bangke</i>	<i>bangkê</i>
'anak tiri (step child)'	<i>anak terqe</i>	<i>anak têrêq</i>

8. Relative words with the type of: $w \approx \emptyset \approx h$, for example:

'membawa (bring)'	<i>bawaq</i>	<i>baq</i>	<i>bahaq</i>
'bawah (below)'	<i>bawaq</i>	<i>baq</i>	<i>bahaq</i>
'atas (above)'	<i>bawo</i>	<i>bo</i>	<i>baho</i>

9. Relative words with the type of: $q \approx \emptyset$, for example:

'delapan (eight)'	<i>baluq</i>	<i>balu</i>
'membawa dengan pinggang (carry)'	<i>umaq</i>	<i>uma</i>

10. Relative words with the type of: $\eta \approx q$, for example:

'tidur (sleep)'	<i>tunuη</i>	<i>tunuq</i>
'mandi (take shower)'	<i>maniη</i>	<i>maniq</i>

11. Relative words with the type of: $y \approx j$, for example:

'kayu (wood)'	<i>kayuq</i>	<i>kajuq</i>
'tajam (sharp)'	<i>tayam</i>	<i>tajam</i>

12. Relative words with the type of: $g \approx h$, for example:

'pagar (fence)'	<i>pagar</i>	<i>pahar</i>
'gigit (bite)'	<i>geget</i>	<i>gêhêt</i>

13. Relative words with the type of: $t \approx n$, for example:

'ulat (caterpillar)'	<i>ulat</i>	<i>ulên</i>
'lalat (fly)'	<i>lalat</i>	<i>lalên</i>

14. Relative words with the type of: $w \approx b \approx h$, for example:

'mabuk (drunk)'	<i>bowas</i>	<i>bobos</i>	<i>bohos</i>
'sisa nasi di pipi (few rice stuck on the cheek)'	<i>bew(e,a)t</i>	<i>ebet</i>	<i>bêhêt</i>

In addition to finding similar regular shapes, there are also irregular types of teaching materials. That is, the similar elements are limited in number, as follows.

15. Relative words with the type of: $w \approx b \approx h$, for example:

'mabuk (drunk)'	<i>bowas</i>	<i>bobos</i>	<i>bohos</i>
'sisa nasi di pipi (few rice stuck on the cheek)'	<i>bew(e,a)t</i>	<i>ebet</i>	<i>bêhêt</i>

16. Relative words with the type of: $w \approx b \approx h$, for example:

'mabuk (drunk)'	<i>bowas</i>	<i>bobos</i>	<i>bohos</i>
'sisa nasi di pipi (few rice stuck on the cheek)'	<i>bew(e,a)t</i>	<i>ebet</i>	<i>bêhêt</i>

17. Relative words with the type of: $w \approx b \approx h$, for example:

'mabuk (drunk)'	<i>bowas</i>	<i>bobos</i>	<i>bohos</i>
'sisa nasi di pipi (few rice stuck on the cheek)'	<i>bew(e,a)t</i>	<i>ebet</i>	<i>bêhêt</i>

18. Relative words with the type of: $w \approx b \approx h$, for example:

' <i>mabuk</i> (drunk)'	<i>bowas</i>	<i>bobos</i>	<i>bohos</i>
' <i>sisa nasi di pipi</i> (few rice stuck on the cheek)'	<i>bew(e,a)t</i>	<i>ebet</i>	<i>bêhêt</i>

19. Relative words with the type of: $w \approx b \approx h$, for example:

' <i>mabuk</i> (drunk)'	<i>bowas</i>	<i>bobos</i>	<i>bohos</i>
' <i>sisa nasi di pipi</i> (few rice stuck on the cheek)'	<i>bew(e,a)t</i>	<i>ebet</i>	<i>bêhêt</i>

3.1.3 Types that Do not Resemble Each Other but Are Connected

What is meant by this type is related words that do not have the same form (of course they have the same meaning), but the dissimilarity can be explained through a complex process. For this type, there are limited numbers, for example, for the meaning of 'uncle', the forms of *podeq* and *dea ode* are found. The two forms are related because it is suspected that the process through: $*podeq > *paodeq > *daodeq > dea odeq$ 'paman'.

3.2 Sumbawa Language Teaching Materials with a Variety of *kebhinekatunggalikaan*

Regarding how the Sumbawa language teaching materials with the dimensions of *kebhinekatunggalikaan* are taught (in what grade and at what level, including the scope of learning), the following is stated. In order to foster a sense of togetherness, these learning materials can be or are relevant to be taught at the elementary school = and junior high school levels. For elementary school level, it can be taught starting from grade 4 (four), especially material with typology (a). In other words, at the elementary school level, it is appropriate to teach material which is a relative word in the dialect(s) of the same language. This is because elementary school students are relatively homogeneous, namely Sumbawa as their mother tongue, although some speak Indonesian as their mother tongue. Because, these teaching materials must be taught in stages, from oneself, the household environment, the community environment, and the wider external community environment, the more important reason is that new students at the elementary school level (starting in grade 4) need to be introduced to religion and originality using linguistic materials sourced from the environment around the place of residence.

Considering that these teaching materials need to be introduced from grade 4 (higher grade) to college, the materials taught must be materials that have characteristics that are easier than others. This is relevant to the principle of learning, that students are introduced or taught in stages from easy to difficult. Observing this, fostering the attitude of *kebhinekatunggalikaan* in material types (a) and (b) is an important issue. In other words, the type of language learning material with the dimension of *kebhinekatunggalikaan* in elementary school students is limited to the scope of one language (or dialectal variations contained in one language). The typology of type (c) teaching materials can be taught in grade 5 or grade 6 because it has a complex level of kinship complexity.

That is, to understand the kinship of these types of teaching materials, a long and clear explanation is needed.

The forms of teaching materials of types (a), (b), and (c) in the form of relatives of the Sumbawa language (another language) with dialects from other languages may be relevant to be taught at the junior high school level. Considering that students are assumed to have had and need to introduce broader local insights, it is also assumed that they have various local origins. The interaction of students at this level occurs across languages and or cultures so that the diversity of other languages and or cultures needs to be introduced. The problem is whether learning with the *kebhinekatunggalikaan* dimension is good enough from the aspect of breadth and adequacy if it is used as a particular subject (*mulok*) that must be taught. Observing the characteristics and breadth of the teaching materials above, it seems that they are still inadequate so that other (complementary) materials that have the same dimensions or characteristics are needed. Therefore, material about history, literature, and local culture can be an option for enriching the intended teaching material so that it can be intact into local content material for local languages with the dimension of *kebhinekatunggalikaan*.

4 Conclusion

The results of this study are a description of teaching materials with the dimensions of *kebhinekatunggalikaan* in the Sumbawa language. Of course this material is very relevant for students or students who speak and or who are in the Sumbawa language speaking area so that to foster the spirit of *kebhinekatunggalikaan* in other regions in Indonesia, a study similar to this study is needed. That is, if efforts are made to develop the spirit of *kebhinekatunggalikaan* in the Javanese speaking community, a study of the types of teaching materials with the dimension of *kebhinekatunggalikaan* in Javanese is needed. The teaching materials of this type are relevant for elementary school students. As for the junior high school and high school levels, the availability of data typologies in various local languages in Indonesia is required as stated above. Efforts to develop the character of *kebhinekatunggalikaan* can be done by linking the mother tongue or local language where students are located with other local languages in Indonesia. Thus, an understanding of *kebhinekatunggalikaan* and unity is instilled in students.

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