



# Learning Language Skills Using "*Tanean Lanjhang*" Technique for BIPA Students at the Beginning Level

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**Abstract.** *Tanean Lanjhang* is a traditional Madurese community house with an elongated yard. The *Tanean Lanjhang* house is inhabited by the nuclear family and several of their descendants. The house is built from wood with a shorter terrace than the next room. Writing learning techniques in the beginner class are applied to teach language skills (writing, reading, listening, speaking) to the Indonesian Language for Foreign Speakers (BIPA) students. This research focuses on learning to write at the beginner level for BIPA students using the *Tanean Lanjhang* material. The research employed the development method. Data was obtained from the curriculum, which was developed into a learning plan for language skills. The development research results are culture-based teaching materials for writing, speaking, reading, and listening. The material was about 1) the architecture of *Tanean Lanjhang* by mentioning its parts, 2) the function of each *Tanean Lanjhang* part, and 3) the nuclear family and extended family who live in *Tanean Lanjhang*.

**Keywords:** Language Learning, BIPA, Beginner Level.

## 1 Introduction

The Indonesian Language for Foreign Speakers, or BIPA, is a learning program for international students studying Indonesian. The BIPA learning program is designed to teach Indonesian and everything about Indonesia, starting from language, culture, history, and daily life in Indonesia. Indonesian itself is now not only known at well-known universities in Indonesia but has also been taught at various universities in several countries. There are even universities abroad that require Indonesian as one of their courses. For example, BIPA is learning in Poland, according to Hertiki [1]

Indonesian was introduced in 2011 through the Indonesian Embassy (KBRI) in Warsaw and in collaboration with several universities in Poland. Since 2011, there have been seven universities that have Indonesian language classes spread across various cities in Poland, including the University of Warsaw, Collegium Civitas, Nicolaus Copernicus University Torun, Jagiellonian University Krakow, Vitsula University Warsaw, Institute of Technology and Cultural Anthropology Warsaw, and the Warsaw School of Economics.

Another example of BIPA learning in Tunisia, according to Widiyanto [2], Indonesian has become a new attraction in Tunisia. Academic circles look at the Indonesian language and culture as the world's unique charm, confirmed by sending BIPA teachers to the University of Sousse over the last two years. In 2017, Ezzitouna University, Tunis, also opened Indonesian language classes for students and lecturers. A breath of fresh air for Tunisia's Indonesian language and culture has been blowing strongly in recent

years. This condition is undoubtedly an opportunity and a challenge for the Indonesian people. The material in the teaching materials developed refers to the Graduate Competency Standards (SKL) contained in Minister of Education and Culture Regulation Number 27 of 2017 [3].

Based on the background above, the identification of this research includes three things, namely 1) the lack of learning media that is interesting and fun for international students, 2) there is no learning media that has content in the form of social values as learning the character of international students, 3) there is no media presentation which has or consists of several types of learning media that can be used as tools and can be used for all sub-themes and can also be used as tools for higher levels.

## **2. Method**

The research and development employ the R2D2 (Recursive, Reflective, Design, and Development) development model portrayed by Willis & Wright [4]. The R2D2 model is the basis for thinking in development research, although there are several adjustments to suit the development objectives. Referring to the dissertation written by Priyatni [5], the R2D2 development model was modified and adapted to development objectives. Tomlison said that adaptation means several modifications are reduced, added, or altered because they are adjusted to the development objectives [6].

Development adaptation in this research is related to the focus of product development and effectiveness testing. The R2D2 model has three development focuses: defining, designing and developing, and disseminating focus [4]. The development focus of the study is determining (define focus) and distinguishing design and development (design and development). Next is product effectiveness testing, which is not included in the discussion in the R2D2 model but was carried out in this research. This effectiveness test was carried out because it aims to determine the effectiveness of the development product.

The R2D2 research model has four principles: (1) recursion, (2) reflection, (3) nonlinearity, and (4) participatory. In the recursion stage, developers can make temporary decisions and continue to develop during the development process. The following reflection means that developers can reflect and rethink in depth the criticism, suggestions, and ideas that come in during the development process. Non-linear means developers can conduct development randomly or out of sequence and revise the product continuously. Participatory means a team of participants involved in the development process. Interpretation and presentation of data in this research were carried out descriptively. Informal presentation of data can be done by using ordinary words. The presentation is descriptive and uses technical terminology [7].

## **3. Findings and Discussion**

### **3.1 Tanean Lanjheung**

Learning is a relative change in behavior permanent and resulting from past experiences or planned learning [8]. Like other traditional houses, the Madurese Traditional House is made with different parts. Each part has a function and background, so it is appropriately built.

### 1. *Tanean*

Tanean means yard. Tanean is an open space that functions as a place for socialization between family members and a place to carry out daily activities. It is also a place for family rituals, children's playgrounds, and other activities. Tanean has the advantage of being a place of communication and bonding relationships between one family and another. The role of Tanean is critical because kinship and togetherness are built in this place. In comparison, Panjang means long, so the meaning of Tanean Lanjhang is an elongated houseyard.

### 2. *Langghar* (Place of Worship)

Every Madurese traditional house is equipped with a prayer room. Apart from functioning as a place for prayer, this prayer room is also a place for the head of the family to inspect people coming in and out of his yard. Madurese people call this place of worship a *langgar* (a small mosque). Langgar in Madura is crucial because the Madurese people are religious. Langgar is a symbol of Madurese religious devotion. The small mosque (langgar) faces to the west, which in Islam means facing the Qibla. Apart from being used as a place of worship, langgar is also used to guard livestock and protect crops. Langgar is also used as a center for men's activities. It can be a place to work during the day, a place to receive guests, and a place to rest for men. Langgar is also commonly used for daily activities and a place for religious learning for the residents of Tanean Lanjhang.

### 4. House or Main Building

The main house or building in a Madurese Traditional House is usually occupied by the oldest person in the entire family in the house group. The house or main building is 6.6 meters wide and up to 11 meters long. The way to distinguish the main building from the other is the presence of a cock's comb as a distinguishing sign. The main building will also usually look more extensive and luxurious than the other buildings.

### 5. Kitchen for Cooking

The location of the kitchen in a traditional Madurese house can be in the back of the house, next to langgar, or next to the livestock pen. It is a place to prepare food and a granary to store harvests. The size of a kitchen is also manageable, and usually, the construction of the kitchen will be adjusted to suit your needs.

### 6. Building Materials for Madurese Traditional Houses (*Tanean Lanjhang*)

Traditional communities generally still rely on materials that come from nature to build traditional houses or traditional houses. The Madurese Traditional House is made from traditional forest materials around the established house settlement like other conventional houses.

For example, the floor of a Madurese Traditional House, which has a height of up to 40 cm above the ground, is usually made of soil, plaster, and a mixture of other materials such as terracotta. Meanwhile, this traditional house's walls are made from wood, bamboo, and bricks (ordinary walls). Thus, the building has good structural strength.

Madurese traditional house doors are generally made of wood. In communities with a high economic level, house doors are decorated with typical Madurese carvings, making the house look luxurious and attractive. The roofing material is made from palm leaves, thatch, or roof tiles, depending on the family's economic conditions.

Langgar in traditional Madurese houses are usually smaller than the house. Langgar has a stage structure with poles 40-50 cm high made of bamboo or wood. Langgar has a right, left, and back wall. Walls can be made of brickwork, wood, or bamboo. The roof consists of tiles or leaves. Four or eight support poles can be made from solid bamboo or wood.

#### 7. Traditional Madurese House Shape (*Tanean Lanjhang*)

The plan's shape, the main pillars' location, and the roof's shape can differentiate the shape of a traditional Madurese house building. Based on the floor plan, the building is divided into *slodoran* and *sedana*. *Slodoran* consists of one room with two doors and a veranda with one exit. *Sedana* has two rooms and two doors but only one veranda with one exit. The Madurese traditional house also only has a central door at the front. This door controls the incoming and outgoing activities of each family member.

Based on the location of the central pillar, traditional Madurese house buildings are divided into wards and *peguns*. *Bangsai* is similar to the Javanese *Joglo*, which is sharpened on both sides, while the *pegun* is shaped like a pyramid that juts out at the front and back. Both types have the same four main pillar structure. However, the ward always has a roof ridge shaped like a dragon's tail.



Picture 1: *Tanean Lanjheung* (ira fatmawati)

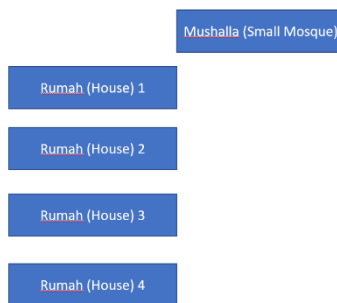
From its shape, the roof of a traditional Madurese house can be divided into *pacenan*, *jadrih*, or *trompesan*. *Pacenan* roof comes from the word 'pa-cina-an,' like a Chinese building. This roof always appears in the form of a ward-type house. The ridge decoration can be horns or a dragon's tail. *Jadrih* itself is a type of roof with two ridges. Meanwhile, *trompesan* is a type of roof that consists of three segments.

### 3.2 My House of Tanean Lanjhang as BIPA Material

There are four kinds of language skills. According to Tarigan [9], language skills include four interconnected aspects: (1) listening, (2) speaking, (3) reading, and (4) writing. Each aspect of language skills has different characteristics, goals, and benefits. However, these four language skills are very closely related. Learning is meaningful because it begins by introducing complete sentence structures corresponding to actual language practices in society [10].

The following is a form of learning writing skills for basic-level BIPA students. The theme is My House, divided into house 1, house 2, house 3, house 4, etc. Students learn to write vocabulary and recognize numbers. Mulyati and Cahyani [11] explain that initially, reading is taught to primary-grade BIPA students. The following is an example of elementary-level reading learning. Learning language skills for BIPA students helps to minimize errors in syntax, morphology, and linguistic phonology [12].

Chart 1. theme: My Home



The *Tanean Lanjhang* is an exciting material for BIPA learning that shows the characteristics of Madurese culture. It is a culturally responsive learning material to expose how the Madurese family lives in *Canaan Panjang*. Tarigan [9] explains two crucial aspects that can build reading skills: (1) Mechanical skills, including recognition of letter shapes, recognition of linguistic elements (phonemes/graphemes, words, phrases, clauses, and sentences), recognition of the relationship between spelling patterns and sounds or the ability to pronounce written symbols, and slow reading speed, and (2) Comprehension skills, including understanding simple meanings (lexical, grammatical, rhetorical), understanding meaning (author's intent and purpose,

relevance to culture, reader reaction), ability to evaluate both content and form and flexible reading speed adapted to the circumstances.

The following are learning materials with the theme of my family: father, mother, and children. It begins with nuclear family material.

**Table 1. The Family**

<b>Num- ber</b>	<b>Family Member</b>
1	Ayah (father)
2	Ibu (mother)
3	Anak (children)
4	Kakak (elder sis- ter/brother)
5	adik (younger sister/brother)
6.	Nenek (grand- mother)
7.	Kakek (grandfa- ther)
8.	Cucu (grandchil- dren)
9.	Keluarga lainnya (other relatives)

Learning language skills includes four interrelated skills. These language skills are listening, speaking, writing, and reading. The students are taught Basic language skills to recognize themselves and their surroundings. BIPA learning material using *Tanean Lanjhang* facilitates the BIPA learners to engage with Madurese culture and know how the Madurese family manages their daily lives.

#### **4. Conclusion**

Learning BIPA is not just learning language but also learning culture. BIPA learning using *Tanean Lanjhang* material is challenging to realize and expose the richness of Indonesian culture, especially Madurese. *Tanean Lanjhang*, a characteristic of Madurese society, needs to be created into BIPA teaching materials containing how Madurese people manage their daily lives and interact with each other. Further research is required to test the design of BIPA teaching materials using *Tanean Lanjhang* to BIPA learners according to their competence level.

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