

INDONESIAN SPEAKING AND LEARNING MATERIAL DEVELOPMENT BASED ON CENTRAL JAVA CULTURAL VALUES FOR FOREIGN STUDENTS

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Abstract—Foreign students must master Indonesian in daily communication and learning process not only speaking but also written when they study in Indonesia. BIPA (Bahasa Indonesia bagi Penutur Asing or Indonesian for Foreigner) is familiar among foreigner especially workers who stay in Central Java. The competence of speaking can not be separated by understanding local culture. Some students got cultural shock in their first arrival in Central Java. They need a solution to be able communicate fluently and contextual way. This article discuss about how speaking learning based on Central Java cultural values develop to boost speaking competence and understanding local culture values. It is used research and development to develop the speaking material by Banyumas, Solo, and Semarang local cultures as representative Javanese people. The objectives of the research are bridging between culture and speaking competence so foreign students can stay here comfortably and preparing speaking material for foreign students to study Indonesia. This is one part of my dissertation on doctoral degree in Sebelas Maret University- Surakarta.

Keywords: *Speaking; learning material; local culture; development; foreign students.*

I. INTRODUCTION

Many foreigner increasingly need Indonesian language competence and its certificate to continue working in Central Java. Their ability is shown not only on speaking but also writing. However, it is difficult for foreign worker to communicate if they do not master Indonesian language and local culture around them. Indonesian people are very welcomed to speak with foreigner and treat them better when foreigner speak Indonesian. To have such kind of ability, foreigner learn Indonesian before they study in university or work in a company.

Xiaoxia (2006: 209) researched language learning must develop communication skills, be efficient, and wise learners. He found that educators should emphasize the moral value and social identity related on the use of language in society. Foreign speakers got shock culture when they must adapt and communicate in cultural context.

One of the researches on the development of speaking materials is done by Ampa (2013: 235). Learning materials are the most substantial and observable component of education because they determine the quality of language and language practice during classroom learning. Contextual teaching materials help students to connect with the community in everyday life. Central Java culture is synonymous with three local cultures such as *ngapak*

language, palace, and coastal areas. This research develops speech resource of Indonesian language for foreign speakers represented by three regions namely Banyumas, Solo, and Semarang.

II. DISCUSSION

Exploratory results show that the Indonesian language education institute for Foreign Speakers (BIPA) of Muhammadiyah University of Purwokerto (UMP) has not developed its own curriculum and teaching materials. The institute utilizes reference books from other educational institutions that are relevant and appropriate to their educational goals. Currently, the teaching team has developed syllabus and teaching materials that are in line with the understanding of Banyumas local culture. The teaching of cultural material is carried out separately from the teaching of speaking. Teachers take advantage of cultural centers and attractions around the UMP to visit and directly interact with the community. Learners BIPA less vocabulary if you want to ask or discuss about the process of making batik, for example. From the questionnaires that have been answered, BIPA teachers and learners state that they need speaking materials that are culturally charged locally to facilitate communication skills and improve knowledge about local culture. They stated that the teaching materials should be a teacher's handbook and a BIPA

lecturer handbook equipped with a video about local Central Javanese cultures.

The BIPA UNNES Institute has developed textbook covering the language skills of reading, writing, listening, and speaking. Teachers use separate teaching materials for cultural material and are rewarded in 2 credits. Cultural understanding is taught through theory and practice directly to tourist attractions or other cultural venues. Different from other places, BIPA UNNES Educational Institution serves Indonesian Language Proficiency Exam for Foreign Speakers who will extend work permit in Central Java. If foreign speakers do not meet the standardized grades and fail to obtain a proficiency certificate, they may participate in BIPA training organized by UNNES. This special services are tried to do other institutions but have many difficulties.

BIPA UNS educational institutions use the book by title *Keren* in learning BIPA. This book integrates four aspects of language skills: listening, speaking, reading and writing. Teachers say that the book *Keren* has been in accordance with the curriculum prescribed Balai Bahasa but the material is not good because it is composed by foreign speakers. The influence of the use of foreign languages in the material makes the teacher must adjust to the condition of BIPA learners. The cultural material is integrated with the linguistic material in an advanced book. Teachers introduce local culture by bringing BIPA learners closer to objects such as teachers bringing traditional food to the classroom, through videos and pictures. Teachers say that the material contained in the book is not as good as it needs and needs a lot of improvement. Themes - themes that are interesting but not balanced with good preparation. This book is composed by foreign speakers so that language and readability are not appropriate. According to BIPA UNS teachers, the teaching of Solo's local culture is done by visiting cultural sources.

According to Gall, Gall and Borg (1983: 503) development research is used to design new products or modify existing products equipped with procedures for its use. Before being used massively by the user, the product developed must go through a series of tests and revisions so as to achieve the expected effectiveness. Researchers observed the need for teaching materials to speak about the local culture of Central Java at three BIPA institutions and there was an urgent need for material that could be taught integrated with the culture.

The first step of developing teaching materials is to arrange the themes that are often encountered by BIPA learners in daily life. Cultural themes are adapted to the terms commonly used by learners and their environment. Subtitle titles include first Friendship contains the story of Raden Kamandaka, discussing about Jatijajar cave, telling about how good attitudes in friendship according to student perspective and cultural cross-cultural understanding such as male and female relations in Indonesia, curfew Visiting, friends with anyone, not picking friends. Secondly, Happy

New Year tells the story of Javanese New Year, discussing about kris jasmine, kyai slamet kebo bule procession and traditional ceremony series which is typical in Solo, telling about the celebration of new year in student area and cross cultural understanding like ngalab blessing, Different celebration of one sura and new year of masehi, typical celebration of 1 suro in certain area such as sea alms, alms of earth, and alms mountain. Third, Anggunnya Javanese Clothes about the kinds of traditional clothing from Banyumas, Solo, and Pantura areas, the development of clothing today, tells the process of making batik cloth and the process of making and cross cultural understanding how to dress in Indonesia.

The fourth sub-section, Food and Drink, discusses the various kinds of traditional foods and drinks: mendoan, timlo, lumpia, liwet rice, dawet ice, ice kuwat etc., discussed traditional food and drink in Central Java, practicing one of traditional food / beverage Central Java and one of the food / drink typical of the student area and cultural cross-cultural understanding such as prohibition of eating pork for Muslims, beef for Hindus, introduction of cooking utensils such as pawon, oil stove and Javanese spices. Fifth, the House and the Environment contain the differences between traditional houses of Banyumas, Solo and the Pantheon area, the current house condition in Central Java, the function of every room in the house, tells the story of the home from the student's home area and the cross-cultural understanding: climate differences affect the shape of the house, Environment of Central Java community, neighboring life. The Sixth Place of Worship describes the various places of worship, the example of Borobudur, Arjuna Temple in Dieng, Great Mosque and Semarang Church, religious life in Central Java, tells about one of the celebrations of the feast in Indonesia and from the students' Such as religious differences, differences in worship, mutual respect.

Seventh, Marriage explains the differences of traditional wedding ceremonies of Banyumas, Solo, and Pantura areas, the discussion of the current marriage that is beginning to adapt to modern life, telling about the marriage of the student's home area and cultural cross-cultural understanding such as night, midodareni, dodol dawet. Eighth, Mall and Traditional Market tells the atmosphere of traditional market in Central Java and Mall in big city of Central Java, discussion about shifting habit of shopping from buying direct to online, telling habits of shopping at student home country and cultural cross understanding: difference of currency, - bid, payment using cash or credit card, coins, paper money. Ninth, Transportation tells about various kinds of traditional transportation, eg andong, boat, gethek, wagon, becak, bentor, discussion about transportation function, telling of transportation from student area and cross cultural understanding: motorcycle taxi driver, becak driver, , The driver.

Tenth Javanese dance examples of lengger, gambyong, sintren, discussions about dance, telling about

the dance of students' origins and cultural cross-understanding such as the attitude of Indonesian people in general when watching traditional dances or performances, they will participate in dancing, nyawer and actively involved in the show. Eleventh, Traditional Games example racing sacks, sundha mandha, hide and seek, barrels, cranks, discussions about traditional games and modern games, telling about the traditional game of student's home area and cultural cross-cultural understanding like Javanese people who like to gather when playing together when full moon. And now the habits begin to disappear and last Music examples kenthongan, gamelan, calung, dangdut pantura, discussions about various kinds of music, telling about the pleasure of certain music or song and cross-cultural understanding: introduction gamelan, kenthongan, habit jig, expressive when watching Music, contributing to singing when celebrating.

The above themes represent the local culture of Central Java which depicts three areas of Banyumas with its distinctive language, Solo with its kingdom and Semarang with its coastal areas. The speech material discussed is not only a book but also comes with videos containing local Central Javanese cultures that support the communication skills of BIPA learners. According to Prastowo (2014: 341), video teaching materials are viewed as economical, fun, and easy to prepare for student use. The lecture material and presentation sequences are fixed, sure, and can serve as a learning medium for self-study. The characteristics of video teaching materials are, among others, first, containing the message in the form of an audio; second, it can encourage concentration and focus attention; third, suitable for follow-up; fourth, a context, a sixth, can be used to practice separating relevant and irrelevant information, seventh, improving the ability to recall and reinvent ideas or sections of what they hear, eighth, give optimum and ninth learning outcomes, useful for learning diagnostic skills.

Listening and speaking are the language skills that must be mastered by BIPA learners. Learners should be able to capture messages through the process of listening so as to speak fluently and in context. Harmer (2012: 187) states the importance of listening because when listening occurs the process of information absorption between teachers and learners. The ability to listen to foreign languages will affect their speaking ability (Zeng, 2014: 142). That's why it is very necessary to teach listening materials to improve the communication ability of foreign students.

Talalaina (2006: 203) examines the transformation of traditional learning towards digital learning such as the use of ICT in reading, listening, speaking, and writing. Listening is a basic skill that is close to the ability of understanding but away with critical thinking. Learning listening requires the design of learning materials that conform to the authentic criteria and not just repeating the material. According to Tomlinson (2005: 7) teaching materials have an impact on the learner if they

have novelty items (unusual topics, illustrations, and activities), variety (different activities, different source texts, instructor sounds varying Audio), attractive presentation (attractive colors, lots of white space, lots of photos or pictures), appealing content (interesting topics).

In addition to teaching materials that fit the needs of BIPA learners, the success of language learning requires an understanding of the language's original culture. The National Center for Cultural Competence defines culture as an integrated pattern of human behavior in which thought, communication, language, practices, beliefs, values, customs, ceremonies, rituals, interacting ethics and rules, relationships and expected behavior. In other words, language not only defines culture but rather reflects on culture.

Culture in a language can not be associated only with material about celebrations, ceremonies, singing or costumes. Broader cultural concepts are tied to linguistic concepts taught in BIPA classes. Foreign students study Indonesian in Central Java then they will be exposed to the local culture of Central Java. Understanding the culture will make the foreign students avoid the exaggerated cultural shock. That is why the development of teaching materials to listen to the local culture of Central Java is required by BIPA educational institutions.

BIPA teachers have different educational backgrounds. The different knowledge that the lecturers have is required to complement the knowledge of BIPA learners. They are able to communicate with BIPA learners using English or other foreign languages in the early classes. To teach BIPA, teachers can use Indonesian as the medium of instruction in accordance with the mandate of law. Foreign languages are necessary, but in practice, teachers find it more effective to use examples, expressions, and body movements to explain a vocabulary than to find the word equation in the learner's language.

Improved faculty skills in managing classes are conducted by taking BIPA teaching trainings, BIPA management training, and teaching in other countries. Some teachers have taught in Bulgaria, Thailand, Morocco, and Uzbekistan. Hours of teaching in other countries improve the ability of teachers to interact and manage BIPA learning and understand the culture of foreign students.

BIPA teachers at UMP, UNS, and UNNES consider the existing teaching materials partially able to meet the learning needs but there are still shortcomings. For local cultural knowledge, BIPA learners gain experience directly interacting with cultural actors. Some weaknesses raised by the teachers of BIPA related to the teaching materials used, among others, the teaching of culture is not integrated, especially in learning listening and speaking. Audio to listen is still less often even BIPA teacher handbook and BIPA learner handbook not equipped with audio. Sound in audio listening still sound regional accents so that for teachers BIPA that not one area with audio model will be difficult to explain to learners BIPA. The lack of cultural material in

listening and speaking skills allows learners to adjust when talking to the communities around them.

The idea to develop teaching materials to listen to the local culture of Central Java is one of the solutions to bridge the difficulties of foreign students adapting to Indonesian society. Hopefully, teaching materials such as teacher handles, student handles, audio listening, and video will make it easier for BIPA learners to practice Indonesian language in the context of Central Java environment.

III. CONCLUSION

Some of the findings that have been presented in the discussion became the starting point of the development of teaching materials listening to the local culture of Central Java. Teachers need these teaching materials because in classroom learning, BIPA learners can learn the communication skills and local culture at once without having to take another time. Practicality required BIPA learners so as to communicate contextually without having to spend a lot of time. The threat of culture shock can also be avoided because with this learning materials BIPA learners to apply cultures according to the context in which they live.

Acknowledgment

Special thanks for my professors ; Prof Andayani, Prof Retno, and Prof Slamet that have taught me so much things. I can't forget to express my gratitude for DRPM that has granted fund on my research and development. And also, I thank to my family, my university, and my colega that support me to finish my study.

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