

# Text Book As a Java Culture Recognition Media in Indonesian Learning For Foreign Speaker (BIPA) in Sebelas Maret University

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## ARTICLE INFO

### Article History:

Received 30.12.2019

Received in revised form

21.03.2019

Accepted

Available online 01.07.2019

## ABSTRACT

The development of Indonesian language is increasingly evident. Indonesian language increasingly exists not only in Indonesia, but also abroad. One effective government program to advance Indonesian is through the BIPA program. This program is not only intended to introduce Indonesian, but also to introduce Indonesian culture. One of the media that is used in BIPA learning to introduce the Indonesian culture, especially Javanese culture, is the use of textbooks. This textbook is used as an intermediary on aspects of Javanese culture that are not possible to be shown directly to foreign students as BIPA learning subjects. The Javanese cultures presented by textbooks in BIPA learning include 1) traditional transportation, 2) traditional food and drinks, 3) traditional arts, 4) traditional clothes, and 5) ancient temples in Java. This research is descriptive qualitative. The data source in this research was the written data source, which is in the form of data contained in textbooks used in BIPA learning.

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### Keywords:

Textbook, language, culture, Javanese.

## INTRODUCTION

Indonesian language from time to time its existence is increasingly recognized both by the people of Indonesia and the world community. This shows that the existence of Indonesian is increasingly advanced. The number of Indonesian users who can be said to be quite a lot contributes to the development of the Indonesian language. Cultural wealth also contributes to strengthening the position of Indonesian in the international arena.

The days of Indonesian culture are increasingly in demand not only by the local community, but also the world community. Nafisah, et al. (2019: 206) reveals that the culture as a legacy of ancestors also becomes the reason of foreign students to learn Indonesian cultures. By looking at the conditions above, Indonesian language has the potential to be more advanced in the eyes of the world, considering that Indonesia is a country rich in cultures. Aragon (2012: 273) reveals that Indonesia is a culturally diverse archipelago and the fourth most populous country in the world. While home to the largest population in the Muslim world, the population is 240 million.

The supporting factors for Indonesian language increasingly known by the world are its flexibility and simplicity. Indonesian is easy to learn. This statement is corroborated by the opinion of Byrnes and Nymas (2010: 12) which reveals that Indonesian spelling is easily mastered because it is very organized. This encourages foreigners to learn the Indonesian national language, namely Indonesian language.

In addition, other supporting factors that make Indonesian increasingly attractive to foreign citizens are from aspects of Indonesian culture. The Indonesian nation is known as a multicultural nation. It is this cultural wealth that strengthens the existence of Indonesian in the eyes of the world. This condition has made the government take the initiative to introduce Indonesian language abroad.

Language and culture are one entity. Implicitly it can be said that culture can determine one's language mastery in BIPA learning. Stern (1983: 250) emphasizes that cultural understanding is the most important component in language teaching. This is in line with the opinion of Meraji and Zamanian (2014: 1130) which explains that the relationship between a language and culture is two-way, so no one can learn a language other than the culture it represents.

Language as an exclusive human phenomenon cannot be studied separately from culture. The above is in line with the opinion of Soewandi (1994: 4-6) who explained that the purpose of teaching BIPA which is very prominent is (1) to communicate daily with speakers of Indonesian (general purpose), and (2) to explore Indonesian culture with all its aspects (special purpose). The relationship between language and

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culture in BIPA learning is two-way which supports one another. Alalou (2001) emphasizes that culture can improve quality in language learning and teaching.

Based on the statements above, it is clear that between language and culture cannot be separated and support each other. In order for BIPA learning objectives to be achieved, certainly good cooperation is needed from various components, namely the teaching role, material and learning media, learning methods, and students themselves..

One of the government's steps to demonstrate the existence of Indonesian in the eyes of the world is through the BIPA learning program (Indonesian for Foreign Speakers) both at home and abroad. This program is expected to be able to attract the interest of foreign citizens who want to learn Indonesian and Indonesian culture. This government effort seems to be quite effective in publishing language as well as Indonesian culture. There are at least 219 institutions in 74 countries, both domestically and abroad, which organize BIPA (Widodo, 2010).

Universita Sebelas Maret is one of the organizers of the BIPA program. The BIPA program aims to teach Indonesian language and cultures to foreign citizens so that in the end they are able to communicate using Indonesian language fluently. Furthermore, they can also get to know Indonesian cultures. Based on the above statements, it can be understood that the purpose of the BIPA program is not only to learn Indonesian, but also to learn about Indonesian culture.

Suparman (in Kusmiatun, 2016: 79) suggests that there are four main components that must be included in the learning strategy, namely the sequence of activities, media use, method use, and time. The component that plays an important role in BIPA learning especially in relation to cultural aspects is the use of learning media. Learning media are human, objects, or events that allow students to gain knowledge and skills. In learning activities, the media is an intermediary to convey the complexity of teaching materials so that the media is able to represent what is less able to be said by the teacher through certain words or sentences (Djamarah and Zain, 1995: 120). Puspitarini, et al. (2018: 199) also argues that learning media can be used to convey any learning materials, both textual and contextual materials. The use of textbooks as learning media is usually only related to textual materials.

One of the media used to introduce Indonesian culture is a textbook. Textbooks in BIPA learning are prepared by incorporating cultural aspects in each chapter that will be taught to students in BIPA learning. Textbooks are expected to be able to give understanding to foreign students about Indonesian cultures, especially Javanese. Javanese cultures need to be introduced to foreign students because Universitas Sebelas Maret where they study is located in Java Island, precisely in Central Java. In addition, most of Indonesia's population live in Java Island so that Javanese cultures are indeed very diverse and have been known to many people both in Indonesia and abroad.

### **Situation of the Problem**

BIPA learning is increasingly in demand by foreigners in various countries. This proves that Indonesian does have the potential to be known by many parties. Seeing the enthusiasm of foreigners who want to learn Indonesian language and culture, the researchers intrigued his heart to examine BIPA specifically regarding understanding culture in BIPA learning.

Research on BIPA has been carried out by several researchers. However, in general the research that has been carried out is more emphasized in the aspects of grammar. In fact, if studied more deeply the BIPA learning objectives not only introduce Indonesian, but also to introduce Indonesian culture. In this case, especially, in relation to cultural aspects, Javanese culture does dominate in all the chapters contained in BIPA learning books, namely the book *Keren*. This is the reason why Javanese culture needs to be introduced to foreign students as the subject of BIPA learning.

### **Aim of the Study**

Culture is an important aspect of BIPA learning because learning languages and culture is a unified whole. Based on this statement, this study aims to introduce Javanese culture in learning Indonesian for Foreign Speakers (BIPA) through textbook media. The culture that is focused on this research is Javanese culture because Java is an island with the most populous population in Indonesia. In addition, one of the organizers of BIPA learning is Universitas Sebelas Maret, located in Central Java, so it is very important to introduce Javanese culture to foreign students. It aims to facilitate communication activities because one of the supporting factors for smooth communication is getting to know the local culture.

## METHOD

This research is a qualitative descriptive study. Qualitative method is research procedures that produce descriptive data in the form of written or oral words from people and observable behavior (Bogman and Taylor in Moleong, 2007: 3). The data source in this study is a written data source. Lofland (1984: 47) states that the main data sources in this qualitative research are words and actions, the rest are additional data such as documents and others.

Data collection in this study uses written sources or better known as library sources. Such research is often referred to as library research. Subroto (2007: 47-48) explains that library techniques are basically a technique of obtaining data sourced in written data that is limited by the intent and purpose of the study. Type of library research will be better and complete if the data collection uses note-taking techniques.

The note-taking technique is recording the relevant data in accordance with the objectives and objectives of the study. The written data referred to in this study are in the form of documents in the form of textbooks relating to culture used in BIPA learning activities. The textbook used in BIPA learning is entitled *Keren*. *Keren* is a book written by Ian. J. White published by Pearson Education Australia Pty Limited Publisher, Australia. This book consists of two parts. The first is the Course Book used during routine learning in class, and the second is the Activity Book used when tutorial activities are carried out after class learning has finished.

The data in this research were analysed using an interactive analysis as presented by Miles and Huberman (1992). In this analysis model, there are three components, namely data reduction, data display, and conclusion or verification. The data were collected interactively as a cyclical process as described below. The number of data obtained from the field was quite large, so they need to be recorded carefully and in detail. The longer the researcher goes to the field, the more data will be obtained. Therefore, it is necessary to immediately analyse the data through data reduction. In this research, data reduction was carried out by selecting and clarifying the data. The main problem in this research is Javanese cultures in BIPA learning at UNS.

After reduced, the data were displayed by describing data clarified in accordance with the subject matter. The data display was in the form of research findings about Javanese cultures in BIPA learning. The conclusion or verification in this research was conducted by drawing conclusions based on the reality found. This activity was carried out together with the data reduction and display.

### Material

In this study the data source that is used is a textbook in BIPA learning entitled *Keren* book. *Keren* books that are used consist of *Keren 1*, *Keren 2*, and *Keren 3*. Each book is divided into two, namely Course Book and Activity Book. The Course Book is used during class learning, while the Activity Book is used during tutorial classes that are held after class learning is complete.

### Data Analyses

This research only focused on Javanese culture contained in the BIPA textbook. Of the six textbooks analyzed, there is Indonesian culture and culture. However, the most found is that Javanese culture and cultural content are mostly found in the Course Book of *Keren* Book. The Javanese cultures found are then classified according to the type of each culture.

## FINDINGS

Textbooks are the inseparable part in learning activities. Darsono, et al. (2018: 1) explain that textbooks are books written with the main purpose as a reference in learning activities. In addition, textbooks can help teachers to facilitate and assist students in the learning process. In other words, textbooks can be used as the learning media from certain disciplines or knowledge. As a learning media, textbooks certainly contain teaching materials in learning, so students are able to understand the material well.

Textbooks are an important medium in BIPA learning because it is a reference or guideline for BIPA teachers. In BIPA textbooks not only are presented about linguistic material, but in each chapter there is always material related to Indonesian culture. This is in line with Sorrells's (2016: 4) opinion which reveals that culture is very important for the way we view, experience, and engage with all aspects of our lives and the world around us.

Lane (2012: 7) also explains that culture is a system of meanings and values that shape one's behaviour, which means that one's culture is influenced by the culture where he is. This condition motivates the instructors to modify cultural material in textbooks with the methods used by teachers in the introduction of Indonesian culture to foreign students.

The textbook used in BIPA learning at UNS is a book entitled *Keren* by Ian J. White. This is the book chosen by the Language Centre of Universitas Sebelas Maret because this book uses two languages, namely English and Indonesian. The use of these two languages can facilitate foreign students to learn Indonesian language and cultures. Almost all the chapters in the BIPA textbooks present cultural elements from various regions in Indonesia, especially Javanese culture. This is not surprising considering that Java is the most densely populated island in Indonesia. However, from several cultural aspects contained in the BIPA textbook, it is the cultural aspects of the artifact that are the most dominant.

Koentjaraningrat (1990) divides culture into three aspects, namely *mentifak* (ideas), *sosiofak* (activity), and artifacts. 1) *Mentifak*/ideas is related to basic cultural thoughts and philosophy, 2) *Sosiofak*/activity is related to the behavior and real application of ideofak in life, 3) *Artifacts* are tangible results of a culture that can be in the form of goods, dances, texts, or songs.

## RESULT, DISCUSSION, AND SUGGESTIONS

The presence of textbooks is able to provide insight and description about Indonesian culture, especially Javanese culture, to foreign students as BIPA learners. Saddhonno (2015: 350) argues that textbooks can be used to facilitate BIPA learning because they are informative. The informative material will help BIPA students to get some information about the language and target cultures so that cognitively students will get important knowledge about Indonesian language and cultures.

As for the cultural aspects contained in the BIPA textbook, it is the cultural aspects of the artefact that dominate the most. Koentjaraningrat (1990) divides culture into three aspects, namely *mentifact*, *sociofact*, and *artefact*. 1) *Mentifact* is related to basic cultural thoughts and philosophy, 2) *Sociofact* is related to the behaviour and real application of ideofact in life, 3) *Artefact* is the tangible result of a culture that can be in the form of goods, dances, texts, or songs. Javanese cultures, especially cultures in the form of artefacts in the BIPA textbook, are as follows.

### 1. Traditional transportation

In Indonesia, there are many public transportation both modern and traditional. Included in traditional transportation are *becak* and *andong*. First, *becak* is a three-wheeled transportation run by human power and the driver sits behind, while the passenger is in front. Usually *becak* has a capacity of two people. Yogyakarta is one of the cities in Indonesia where there are still many cycle rickshaws.

Second, *andong* is a type of train drawn by a horse. This horse carriage has four wheels. In the cities of Yogyakarta and Surakarta, *andong* is often found. However, its function has shifted from public transportation to tourism transportation. The following is a picture of a *becak* and *andong*.



Becak  
(source *Keren* 2,2002:5)

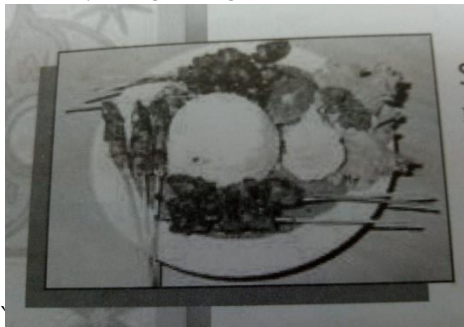


Andong  
(source *Keren* 2,2002:176)

### 2. Traditional Food and Drink

Indonesia is famous for its culinary delights ranging from diverse foods and beverages. One of the most famous Indonesian specialties is *sate*. In the BIPA textbook, material about typical food in the form of *sate* can be found in the BIPA book volume 2. *Sate* is meat that is cut into small pieces and pierced, given peanut sauce or soy sauce, then baked. In Indonesia, meat is usually used for *sate*, which is chicken, goat and rabbit.

The traditional Indonesian drinks contained in the BIPA book are *jamu*. *Jamu* is a traditional Indonesian medicine drink made from natural ingredients such as roots and leaves. The presentation of herbal drinks (*jamu*) is also contained in the BIPA book volume 2. There are two types of *jamu* in Indonesia, namely *jamu pabrik* (factory herb) medicine and *jamu gendong* (herbal medicine). However, what's more popular is *Jamu gendong* (herbs that are sold by holding them using baskets). *Jamu gendong* is a liquid form of herbal medicine without preservatives sold in bottles placed in baskets held on the back using cloth, and these herbs are sold from house to house. The manufacturing process is done by boiling all the ingredients or by taking the juice contained in the raw material, then mixing it with boiled water. The following is a picture of *sate* and *jamu gendong*.



Sate

(source Keren 2,2002:80)



Jamu Gendong

(source Keren 2,2002:105)

### 3. Traditional Arts

Indonesian art presented in BIPA learning textbooks includes traditional musical instruments and performing arts. Traditional musical instruments known as *angklung* and *gamelan*. *Angklung* is a traditional musical instrument made of bamboo. *Angklung* is played by shaking it to sound. There are big *angklung* and small *angklung*. Each *angklung* has its own tone so that to produce a song is usually required at least ten players.

Another musical instrument that is very famous in Indonesia is *gamelan*. This tool is a Javanese cultural heritage. Until now *gamelan* is still often used as an accompaniment in events - traditional events on Java such as wedding ceremonies. *Gamelan* comes from the word *gamel* (Javanese) which means a bat. A set of *gamelan* usually consists of various musical instruments that are beaten with a bat or by hand.

Other arts presented in BIPA textbooks show art better known as *wayang*. *Wayang* are artificial imitation of people or wood carvings and so on that can be used to portray characters in traditional drama performances. *Wayang* is one of the performing arts on Java and has been recognized by UNESCO as Indonesia's cultural heritage. In textbooks (Keren, 2003: 135), it is explained that *wayang* are divided into two, namely *wayang kulit* and *wayang golek*. The distinction is based on the material. *wayang kulit* is made from the skin of livestock such as buffalo, cattle, or goats. *Wayang golek* is a puppet that uses wooden puppets as characters. People who play puppets are called *dalang*.





Sebagian orkes angklung di kota Bandung.  
**Angklung**  
 (source *Keren 3&4*, 2003:35)



Nicky sedang mendekati kendang ke bonang.  
**Gamelan Jawa**  
 (source *Keren 3&4*, 2003:39)



**Wayang Kulit**  
 (source *Keren 2*, 2002:35)



anya: Wayang golek itu buatan mana?  
 wab: Wayang golek ini buatan kota Yogyakarta.

**Wayang Golek**  
 (source *Keren 2*, 2002:35)

#### 4. Javanese Traditional Clothing

In the book *Keren* (2003: 131) explained about Javanese traditional clothing or better known as *kebaya*. *Kebaya* is Javanese traditional clothing worn by Javanese women. Its use is combined with scarves and *jarik* (long cloth that is used as a skirt). Here is a picture of *kebaya*.



Ibu-ibu ini sedang memakai pakaian adat Jawa. Mereka memakai kain kebaya dengan selendang.

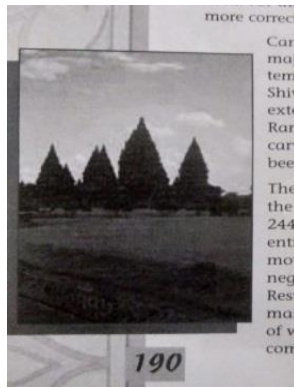
**Kebaya (Javanese women's traditional clothes)**  
 (source *Keren 2*, 2002:131)

#### 5. Ancient Temples

Indonesia has many temples scattered throughout the island and most are located on Java. The temple is an ancient building made of stone as a place of worship, storage of the ashes of the kings, pastors of Hinduism or Buddhism in ancient times. Ancient temples in Java are described in the *Keren* (2003: 190-191). The temples are located in Central Java, namely *Dieng Plateau Temple*, *Prambanan Temple*, and *Borobudur Temple*. The following is a visualization of the three temples.



Dieng Plateau Temple  
(source Keren 2,2002:190)



Prambanan Temple  
(source Keren 2,2002:190)



Borobudur Temple  
(source Keren 2,2002:190)

Based on the results of the discussion, it can be concluded that the objectives of BIPA learning in Universitas Sebelas Maret are to introduce not only Indonesian language but also Indonesian cultures, especially Javanese cultures. The introduction of Javanese cultures in BIPA learning is considered important because Universitas Sebelas Maret is located in Java Island, namely Central Java.

In Indonesia, Java Island is the most densely populated island compared to others. This is related to the cultural diversity of Java. The diversity of Javanese cultures has now begun to be recognized by foreigners, and there are even some Javanese cultures that have been recognized by UNESCO including Borobudur Temple, Prambanan Temple, *Keris*, *Angklung*, *Gamelan*, *Wayang Kulit*, etc.

That was what was tried to be introduced to foreign students in BIPA learning. In BIPA learning, one of the media used to introduce Javanese cultures is a textbook. The Javanese cultures presented in BIPA texts include 1) traditional transportation, 2) traditional food and drinks, 3) traditional arts, 4) traditional clothes, and 5) ancient temples in Java.

The suggestions in this research are related to the instructors in the BIPA class in UNS. BIPA teachers are expected to always integrate cultural aspects in BIPA learning. In addition, they also should continue to learn about cultures to increase and deepen their insights and understanding of cultures.

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