

# Teaching Indonesian Communicative Skill Based on Culture for Foreign Student

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**Abstract.** Indonesian is one of necessary languages in ASEAN as a communicative tool now. Many people can speak Indonesia after they took Indonesian courses. TISOL (Teaching Indonesian to Speakers of Other Languages) is not only teaching language but also introducing culture. Language and culture is like a coin that cannot separate each other. Unfortunately, many Indonesian teachers for foreigner are not ready on their teaching material based on local culture values. This research discusses about how teachers think about the Indonesian material development and how to boost students' competence. Foreign students must understand local culture because to understand Indonesian language easily.

**Keywords:** TISOL, Indonesian material, culture, communicative, foreign student

## INTRODUCTION

Indonesian is well-known and needed by foreign students because they must master it to study here. One of the Indonesian functions is as communicative language on education. By free visa policy, a lot of people come and need Indonesian to communicate. People like to speak with tourists who are able to speak Indonesian. The tourists will get easiness such as cheaper price, friendly services, helpful people when they can communicate fluently and clearly.

Teaching Indonesian to Speaker of Other Language (TISOL) is increasing recently and need the appropriate material. Learning Indonesian means learning culture. Foreign students must understand culture so they can adapt, make a friend, and communicate easily. Culture shows the central java people's characters. Example: mosque in Kudus which is blended between mosque and pura (Hindunese worship place). It stresses that various religions can tighten the harmonious community. Moslems respect Hindunese by avoiding eat meat because cow is holy animal.

Foreign students will feel comfort to study and work in Indonesia if they understand its culture and able to adapt in the environment. They study here through three ways such as Indonesian as a communicative tool, an art and a culture to know how Indonesian habit and its

social life, sociocultural to understand Indonesian people. These can be learned in Indonesian learning.

[1] Studied about the effectiveness Indonesian textbook which is integrated with local culture to students. They divided into two groups, students who can speak English and students cannot speak English. The result shows that integrated textbook can improve the students' understanding culture and communicative competence.

Students must catch the message through listening process so they can speak fluently and understandable. [2] Stresses on the importance of listening activity because it is a chance to students absorb teacher's information and deliver it by speaking activity. Some Indonesian learning materials are separated from culture content so the teacher needs special time to teach it. The students get difficulties to communicate in community because they have lack of cultural vocabularies. Learning language means learning its culture.

## METHOD

This paper used descriptive qualitative method that describes the result of exploratory stage on the development research. Data collection techniques is got from questionnaires containing questions relating to teaching materials, in-depth interviews, and analysis of document contents that is analyzing the teaching materials used by teachers of BIPA. The exploratory stage of the research is carried out at educational institutions BIPA UMP, UNS, and UNNES. All data is described according to the findings after the data reduction process by retrieving the required data only.

## RESULT

Indonesian Language Teaching for Foreign Speakers has become an urgent need for foreign students who will study in Indonesia. The number of foreign students studying in Central Java is getting more and more varied in terms of their home country. Sebelas Maret University - Surakarta set the number of foreign students as much as 5% of the total students (source: website UNS 2015).

Other campuses like Semarang State University receive 50 foreign students, Diponegoro University receives 14 foreign students with the aim of dedication to the underprivileged in Indonesia. In Banyumas, foreign students studying at Muhammadiyah University of Purwokerto using the Muhammadiyah Central Muhammadiyah Scholarship program, STAIN Purwokerto received students from Southern Thailand to study Tarbiyah and Arabic, and Universitas Jenderal Sudirman Purwokerto received 55 foreign students studying in various departments.

The development of BIPA learning requires BIPA educational institutions to prepare teaching materials and implement learning according to the needs of learners. Foreign students generally have high standards in assessing the quality of education so that BIPA institutions must have a quality standard of teaching material that is recognized at least by the quality assurance institution in the institution's colleges.

Listening and speaking are the language skills that must be mastered by learners. Learners should be able to capture messages through the process of listening so as to speak fluently and in context. [2] States the importance of listening because when listening occurs the process of information absorption between teachers and learners.

In addition to teaching materials that fit the learner need, 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 cannot 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.

This development research produces a listening material that is loaded with local culture of Central Java represented by local culture of Banyumas, Solo, and coastal area of Semarang. Koentjaraningrat (1994: 25) divides the local culture of Central Java into three parts. The culture of Banyumas is characterized by distinctive speech of speech,

ceremony throughout life cycle, folklore, and special art form Banyumasan. The local culture of Central Java is also represented by Solo culture which has a deep-rooted civilization. This civilization has a history of literature that existed since four centuries ago and has dance and sound art characterized by a mixed religious

life of Hindu, Buddhist and Islamic elements. Coastal culture in Central Java is different compared to the culture of Banyumas and Solo culture. For this reason, these three local cultures are chosen to be used as material in teaching materials.

Indonesian 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.

Field exploration results show that BIPA University of Muhammadiyah Purwokerto has not developed its own teaching materials. Learning utilizes reference books from UNY, UPI, UNJ and UI. The teaching team has developed a syllabus tailored to the needs of the learners. The teachers create a special worksheet to bridge cultural understanding because the books are from outside Central Java. For example BIPA book published by UPI explains about *angklung* musical instrument, the teacher prepares the material sheet about *calung* or *kenthongan* which is the traditional music of Banyumas. For learning listening, teachers utilize Indonesian songs that lyrics are made of. Some of the books or modules used are not equipped with audio so the teachers have to prepare a special time to prepare for teaching.

Educational institutions BIPA UMP, UNS, and UNNES generally open two classes of regular classes and independent classes. Class differences seen from their program sponsors include *dharma*siswa, KNB scholarships, PP Muhammadiyah scholarships, and independent (own expenses). Every year there is an opportunity for BIPA learners to show their origin culture packaged through special programs such as culture day, summer camp, youth day festival, and others. The BIPA UNNES education institute opens a special preparatory class for foreign workers who will perform certification of Indonesian language proficiency. The Central Java Labor Department enforces this certification for foreign workers who will extend their work permits. Each UNNES lecturer has created his own teaching materials. For the introduction of culture, foreign students study the subjects of Social Culture so that they explore Indonesian culture through special classes. Every language skill such as listening,

speaking, reading, and writing is taught by two teachers who match their skills.

The *Keren* book by Ian J White is used by BIPA UNS educational institutions in the learning process, complemented by enrichment materials created by the teachers. This book integrates the four language skills Teachers say that the book has been in line with the BIPA curriculum but the lesson material and language is less because it is made by foreigners. The influence of the use of foreign languages in this case the English language in the learning materials to make the teachers must adjust to the conditions of learners BIPA and Indonesian culture. The cultural material is integrated with the linguistic material in an advanced Cool book. Teachers introduce local culture by bringing learners closer to cultural objects such as bringing in traditional food, watching videos, making food, and visiting tourist attractions.

A study on the analysis of teaching material needs listening to localized Central Java culture in early stage research was conducted by giving in-depth questionnaires and interviews from three different locations and times (representing Universitas Muhammadiyah Purwokerto, Sebelas Maret University Surakarta, and Semarang State University). Informants are determined on the basis of their competence, their position as the responsible person or lecturer of BIPA, and inputs provided by the informant.

Based on the results of interviews with the teachers and responsible BIPA obtained information as follows: First, all teachers say that the listening material is needed, the two teaching materials need to be equipped with audio and video to facilitate the understanding of learners, and the three teaching materials need to be charged local culture Central Java so that BIPA learners can directly practice in everyday life.

BIPA teachers at UMP, UNS, and UNNES consider the existing teaching materials partially are 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 are 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 sounds regional accents so that for teachers BIPA that are 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.

## 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 apply cultures according to the context in which they live.

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