

## **INDONESIAN LANGUAGE LEARNING STRATEGY FOR FOREIGN SPEAKERS CONTAINING LOCAL CULTURAL WISDOM**

U'um Qomariyah

Universitas Negeri Semarang  
uum\_unnes@yahoo.com

### **Abstract**

Language has an important role in communication as well as diplomacy between nations. Awareness of the importance of language in cultural understanding between countries is what has been behind the rise of Indonesian Teaching activity for Foreign Speakers (BIPA) both inside and outside the country. Based on the data from the Center for Strategy and Development of Cultural Diplomacy (PPSDK), in 2016, targeted 80 BIPA teachers will be sent to various countries. Nearly 46 countries around the world, both in higher education institutions as well. These developments are triggering the birth of a number of studies about the BIPA's. The issue of learning does have a strategic role in BIPA program. In an effort to develop the language and build resilience culture then one of the strategies that can be used is to make BIPA has insight into local cultural wisdom. Local cultural wisdom can be used as reference for the essential and strategic in developing teaching materials with a variety of approaches. Local cultural wisdom will build two resiliences at the same time, the inside and outside, both for teachers and learners.as embassies and consulates general of Indonesia in various countries have held BIPA program.

**Keywords:** *BIPA Program, Teaching Material, Local Cultural Wisdom*

### **I. Introduction**

As a means of communication, language plays an important role in connecting one one line with another line, one distance with one distance of the other, and also one interests with the interests of others. Likewise, the Indonesian language as the national language (1928) since it was established until now has been undergoing advanced development and in my opinion, never subsided. To imagine, Indonesian language is used as a unifier between regions in Indonesia. The diversity of regional languages in each region in Indonesia requires a means of mediation that could be accepted by all.

Aside from being a unifier, Indonesian language also serves as the national identity, national pride, as well as a means of interregional and intercultural communication area. In addition, Indonesian language serves as the official state language, introduction to education, communication national level, the development of national culture, commerce transactions and documentation, as well as a means of development and use of science, technology, art, and language of the

mass media. This is where Indonesian language plays an important role in connecting all regions and areas in all parts of the Republic of Indonesia (NKRI).

Not only the internal interests of Indonesia, external interests abroad also turned out to require the role of Indonesian language. It is not surprising considering that Indonesia has been in the vortex of interests of the countries in the world. Indonesian Language is considered as one of the main keys to open the doors of knowledge and understanding of a nation's culture. Knowledge and a good understanding of the language of a nation will be able to give birth to a good understanding of the overall activity and culture. This is what encouraged learning the Indonesian language in foreign countries increased from year to year (2004).

In fact, based on writings, Soenjono (2004), stated that the Indonesian language as the national language has a wide opportunity to become an international language. This is due to several factors. First, the number of Indonesian workers residing abroad are assumed would spread the national language of Indonesia. Second, the relative number of our students study in foreign countries. Third, many foreign countries teach Indonesian language. In an assumption, of course it's not impossible Indonesian language become an international language although it certainly needed a driving force of another field.

Apart from the possibility, the rise of Indonesian language lesson taught abroad has become a reality. Based on the data from the Center for Strategy and Development of Cultural Diplomacy (PPSDK), Agency for Development and Language Development (PPPB), Ministry of Education and Culture, in 2016, targeted 80 BIPA teachers will be sent to various countries. In addition, nearly 46 countries around the world, both in higher education institutions as well as embassies and consulates general of Indonesia in various countries have held BIPA program. Among these countries are Thailand, the Philippines, Singapore, Laos, Vietnam, Cambodia, Myanmar, India, Timor Leste, China, Japan, Papua New Guinea, Madagascar, Morocco, Germany, Italy, France, Egypt, Tunisia, United States, Australia, Russia, Italy, Bulgaria, Poland, and other countries. Not only abroad, in the country, BIPA also taught by university institutions.

BIPA development from over the years fueled the number of studies on all BIPA's. Various issues raised in forums BIPA. One of the strategic issues that have

an important role in BIPA program is a matter of learning teaching materials. Because in practice, many found the difference in variation between agencies and institutions teaching materials. In addition, they also found differences of opinion on how to teach Indonesian language to foreign speakers effectively, whether in relation to the tools for achieving the goals, materials and content, approaches, teaching materials, and teaching methods. Departing from this, in an effort to develop the language and build resilience of culture, then one of the strategies that can be used is to make BIPA has local cultural wisdom. Local cultural wisdom can be used as reference for the essential and strategic in developing teaching materials with a variety of approaches.

### ***Characteristic of BIPA Learning***

As a study, BIPA of course has different characteristics with Another learning. The difference lies in the learners. BIPA teach Indonesian language to foreign speakers who do not use the native language Indonesian language. This is the prominent characteristic of learning Indonesian language in BIPA with others. Nonetheless, as a learning, BIPA has a system that consists of a number of supporting components that are functionally will create the learning process and learning outcomes.

BIPA learning characteristics lie in the role of the learner and its presence. Learners BIPA has characteristics that are clearly visible in (1) background (origin country or region), physical characteristics (which sometimes distinguish the pronunciation of the sounds of language), (3) areas of the learners (Many learners BIPA coming from different areas, not just of interest / concentration ), (4) knowledge / capability (this difference is usually caused partly by fields and different interests), (5) interest / motivation (eager to become a translator and others), (6) the learning objectives (visiting, obtain scholarships, working in Indonesia, and so on), (7) learning strategies, (8) a learning experience. they are some of the characteristics that should be taken into consideration in implementing the BIPA learning.

Although some teachers are sent to different countries with flags representing BIPA, but did not rule out the possibility that the needs of educational

institutions in each country is different. That is, the Indonesian language teaching is not merely learn Indonesian alone, but other aspects that make their interest in Indonesia. Not infrequently, the teachers of BIPA also in addition to teaching literature, culture Indonesia, they also conduct periodic review of Indonesia's economy, politics of Indonesia, and a variety of other interesting topics. Indonesia diversity is an attraction for foreign nationals.

As a language skills, BIPA learning also means examining four aspects of language skills (listening, speaking, reading, and writing) are interrelated in an integrative way. Indicators of learning outcomes are the achievement of competency in Indonesian language communicatively and applicable. During this time, in delivering BIPA, curriculum used are adjusted to the standard of the CEFR (Common European Framework of References for Languages). The core of the CEFR is a descriptive schema that defines the relevant activities and quality control of language and a set of common reference that defines levels of proficiency at six levels (A1, A2, B1, B2, C1, C2). According Wiedarti (2010), the core of the program is a series of communicative language activities coupled with a series of communicative language competence.

As a program, BIPA learning should have a clear foothold so that the competency can be achieved. Similarly, as a form of language learning, it should be based also on a conceptual rule of learning a foreign language / second. Rule of conceptual is mainly rooted in the theory of language and the language learning theory. Some things that should be visible and evident in BIPA learning is (1) the purpose learning, (2) learning objectives, (3) the material, (4) the selection of methods, (5) the use of learning resources / media, (6) the learning activities, ( 7) evaluation.

The picture shows that of BIPA learning is a complex subject. It is not just the instructional design of learning, but also the learners who have a particular background and a different motivation. Based on observations and interviews, not all BIPA learners initially had adequate motivation in learning Indonesian. Some frequent case is the procurement of BIPA in Indonesia. When given the opportunity to learn BIPA, they just misuse it. Among them would prefer to traveling and sightseeing to cities in Indonesia. This is what should have been anticipated by the

organizer and BIPA teachers. Departing from this, I think the first thing to point out is how the effort to develop the motivation to learn BIPA.

## **II. Discussion**

### ***Content of Local Cultural Wisdom in BIPA Learning***

Learning BIPA has specific goals and objectives, which form the learner to have a fairly ability to Indonesian. In a broader sense, the fairness is related to other things, including culture that always inherent in the substance of the language. Therefore in addition to the personal characteristics of learners' issues, cultural issues are also involved in the creation of BIPA learning. Characteristically, Indonesia is a country known for its cultural diversity. This is what can make additional value in BIPA learning namely by considering aspects of local knowledge as well as a charge booster of nation's competitiveness.

Learning through four aspects of language skills are integrated and coupled with the charge of local wisdom, it is expected that BIPA learners able to speak well. Basically, the cultural experience such as biological processes, meaning that culture also experienced periods of birth, ups and downs, and even disappear altogether (Pranoto 2005). The problem then is how the culture of Indonesia in the midst of learning the Indonesian language for foreign speakers. Do not let the foreigners learning Indonesian makes us as people of Indonesia lost the spirit of nationalism because of the imbalance of cultural acculturation. In short, the most ironic thing is, they understand or speak fluent Indonesian and on the contrary, we may not be able to understand their foreign language. But instead, we actually absorb their culture and on the contrary, our culture evaporated.

Why BIPA learning should be associated with local cultural wisdom? It can be seen from several aspects. The first aspect is the diversity of Indonesian speakers, whether viewed from the geographical, social, and ethnographic. This diversity sometimes leads to confusion for BIPA learners in language learning. In fact, based on experience, some BIPA students would have a desire to learn the slang (recency: Alay). This of course would be a record itself if learners further understand Indonesian slang than the standard one. By binding to the cultural wisdom, then

there will be a prominent element in which becomes a bond, and it is hoped this will further motivate learners to learn Indonesian.

The second aspect is related to the fact that the implementation of BIPA program in one institution is different from the one held in other institutions. It could be said that the implementation in the program almost into a full authority of responsible institutions, so that BIPA will be totally dependent on the institution. When examined, the section does portray a positive thing, especially for the benefit of program development and BIPA management. However, in terms of learning, the difference seems to be separate specific issues. Especially if linked to the achievement of learning and base competence. The differences illustrate that BIPA program still does not have a measurable parameter for the purpose of determining the qualification of BIPA teaching. Yet, as a system, it should have a reference pattern and specific characteristics that mark the attribute of a BIPA learning. From this attribute, it can be distinguished clearly between BIPA learning with other forms of learning.

Basically, the basic principle is not something that is absolute. However, if it is done with the procedure and the correct size, then the implementation of BIPA achievement standards will be met. This is where the interests of culture into aspects that can connect the implementation of BIPA from one institution to another institution.

Both of these if summarized back, it can be stated that the contents of local wisdom will be able to create two endurance, inside or outside. From the inside, content of local wisdom is able to strengthen Indonesia as a multicultural country. Indonesia is one country that has a diversity in almost every aspect. each region has its own distinctive features and characteristics. If it is associated with a wide geographical area, natural resources, ethnic diversity, customs, culture system complexity, it is clear that Indonesia has land and abundant material creative process. However, it has not been accompanied by a high awareness of the love of their own culture. It is expected to content the local culture, the specificity and function of its position in order to introduce diversity and cultural diversity at the same time in BIPA learning content can be done as as one of the measures to strengthen national identity, particularly from the aspect of teaching. From the

outside, adding BIPA strategies with local cultural wisdom will be able to motivate BIPA learners. Culture became one of the main attraction. When motivation and appeal already exists, then a wide range of obstacles in learning a foreign language will more easily be overcome.

Furthermore, teaching materials of Indonesian language for foreign speakers must be contained cultural values of regional that has been agreed upon by experts of culture, such as: (1) local identification, (2) local wisdom, (3) local genius, (4) creative cultural, (5) Cultural independence, and socio-cultural (Pranoto, 20015). The values can be given in a balanced manner.

The integration of cultural aspects can be delivered by the search for common values matching between one country and another, both within the regional and international community. Of course this will build emotional bonds in the spirit between teachers and learners. If the teacher to know the culture of learning and vice versa, it will wake up adequate communication. Contextual learning is to be able to bridge the problems in learning the Indonesian language as a foreign language. Contextually material that can be presented may be a tradition, folklore, culinary, novels, movies (the theme of classic to contemporary), music and songs (traditional and contemporary), until the state speech and other socio-cultural issues.

### **III. Conclusion**

Language has an important role in communication as well as diplomacy between nations. Awareness of the importance of language in cultural understanding between countries is what has been behind the rise of Indonesian Teaching activity for Foreign Speakers (BIPA) both inside and outside the country. These developments are triggering the birth of a number of studies to BIPA's. The issue of learning does have a strategic role in BIPA program. In an effort to develop the language and build resilience culture then one of the strategies that can be used is to make the BIPA provides local cultural wisdom. Local wisdom can be used as reference for the essential and strategic in developing teaching materials with a variety of approaches. Local wisdom will build two resistances at the same time, the inside and outside, both for teachers and learners.

#### IV. Refferences

- Pranoto, Suhartono W. (2005). "Budaya Daerahdalam Era Desentralisasi" dalam Jurnal *Humaniora*, Volume17, Nomor 3, Oktober 2005.
- Soenjono Dardjowidjojo. (2004). "Bahasa Indonesia sebagai Bahasa Internasional" dalam Menebar Benih Menuai Kasih.Jakarta: Yayasan Obor.
- Stern, H.H. (1987). *Fundamental Concepts of Language Teaching*. Oxford: Oxford University Press.
- Wiedarti, Pangesti. (2010). "Menuju Pengembangan Program Bahasa Indonesia untuk Penutur Asing dengan Mengacu pada Common European Framework of References for Languages dan Genre". Makalah disajikan pada *The First Annual International Symposium of Foreign Language Learning Exploring Standards for Foreign Language Learning in Southeast Asia*. Jakarta: 20 October 2010.