

The Manifestation of Intangible Culture of the Archipelago as a Source of Digital Teaching Materials to Indonesian for Non-native Speakers (BIPA)

1st Linda Wahyu Setyaningrum¹, 2nd Sumarwati², 3rd Andayani³

setyaningrum.linda@student.uns.ac.id¹, sumarwati@staff.uns.ac.id², andayani@staff.uns.ac.id³ }

Sebelas Maret University, Surakarta, Indonesia^{1,2,3}

Abstract. This study aims to describe the manifestation of intangible culture of the archipelago that can be inserted into BIPA digital teaching materials. The research method used is qualitative through literature review. Data analysis was carried out interactively with the Miles and Hubberman model using symbolic interactionism theory. Data validity was carried out by triangulating sources. The results of the study showed that there is an intangible culture of the archipelago originating from the islands of Sumatra, Java, Kalimantan, Bali, Sulawesi, Maluku, Nusa Tenggara, and Papua covering aspects of 1) communication style and rules; 2) notions of leadership, modesty, and manners; 3) concept of time, self, and role in society; 4) attitude towards others, work, authority, and cooperation; 5) approach to religion, decision-making, and problem solving, as sources of digital BIPA teaching materials

Keywords: intangible culture, BIPA, digital Indonesian teaching materials

1 Introduction

Indonesian language learning for foreign speakers is currently designed and implemented based on the Graduate Competency Standards for Indonesian Language Courses and Training for Foreign Speakers in Permendikbud No. 27 of 2017. It contains a description of the level of Indonesian language ability in seven levels ranging from BIPA 1 to BIPA 7. In the description section, each level contains an introduction to competency elements and graduate indicators that cover linguistic and non-linguistic aspects that need to be mastered by students [1]. At levels BIPA 1 and BIPA2 (basic level), reviewing the material points that can be taught is BIPA learning with general objectives. The higher the level, the more complex the material taught. At the intermediate level, namely BIPA 3 and BIPA 4, learning begins to be directed towards more specific objectives, not only for everyday communication. To design learning and provide teaching materials, the Language Strengthening and Empowerment Center (Pustanda) has published 435 digital books to facilitate teachers, students, and institutions organizing BIPA programs that can be accessed on the bipakemdikbud.go.id page. [2] After reviewing the books, I found that they all contain aspects of the Indonesian language and culture. However, most Indonesian culture is integrated into it through introductions to tangible cultures such as dance, food, clothing, songs, traditions, folklore, tourist attractions, and other cultural artifacts. For non-tangible cultural content, the books are still limited. On the other hand, according to Edward T. Hall as quoted from <https://bccie.bc.ca/>, the concept of the cultural iceberg was coined in 1976 by Edward T. Hall, who suggested that culture is analogous to an iceberg in that only about

10% of the iceberg is visible at any given time and that a large part of it is hidden beneath the surface. Culture has components that are externally facing or above the surface and visible; most cultures, about 90%, are hidden below the surface.[3]

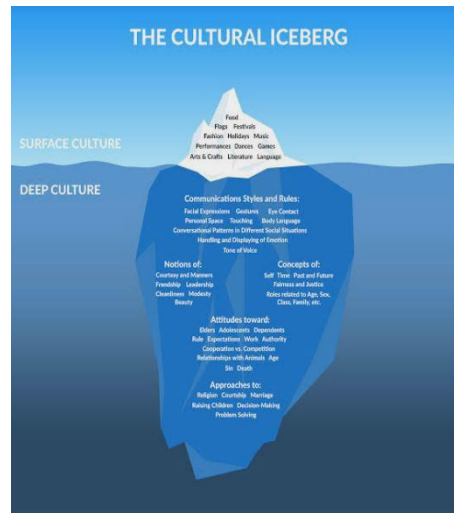


Figure. 1. The Cultural Iceberg by Edward T. Hall

The picture above shows that the cultural aspects below the water surface have more components compared to the types of culture found above the water. The cultural aspects of this deep culture bring opportunities for significant misunderstandings. For example, one BIPA student who was interviewed on Monday, November 11, 2024, stated that he needed help understanding the lecturer who explained in Javanese. He also shared his experience when visiting a night market to observe his college assignment; the student needed clarification about the politeness of his attitude. This reinforces the need for intangible cultural learning that needs to be explicitly inserted with a more significant proportion than existing books. BIPA students studying in Indonesia include recipients of the Darmasiswa and Developing Country Partnership scholarships. Darmasiswa is "a scholarship program offered to all foreign students from countries that have diplomatic relations with Indonesia to study language, art, and culture. Participants can choose one of the selected universities located in different cities in Indonesia." [4] The Darmasiswa program focuses on learning the Indonesian language and culture, while the Developing Country Partnership program aims at students studying for a Bachelor's, Master's, or Doctoral degree in Indonesia. Both types of scholarships have one aspect in common: students will undertake a simple research project at the end of the semester or write a thesis, dissertation, or dissertation. Therefore, students must master Indonesian for research purposes, primarily to communicate with Indonesians during the research. However, based on information from BIPA students who have been interviewed, they had difficulty asking questions during their research interviews because they needed to learn how to ask the proper and practical questions. The root of the problem is that they need to understand Indonesia's intangible culture. Academic culture becomes part of specific BIPA for academic purposes [5]. Therefore, this paper aims to identify the intangible culture of the archipelago spread throughout

Indonesia by limiting it to the mindset and actions of people living in Sumatra, Java, Bali, Kalimantan, Sulawesi, Maluku, Nusa Tenggara, and Irian Jaya. The results of identifying the form of intangible culture will be used as a source for compiling digital BIPA textbooks for research purposes.

2 Research Method

This study was conducted qualitatively using the library study method. Data were obtained from books, scientific articles, mass media, and previous research. Research data were analyzed interactively using the Miles and Huberman model. The data that had been collected were then reduced, displayed, and then concluded [6]. Data validity was carried out using source triangulation. The main book analyzed in this study was Indonesians Portrait from An Archipelago by Ian Charles Stewart and Judith Shaw [7]. After being reviewed, the findings from the book were grouped into a table and then analyzed to be concluded.

3 Result And Discussion

3.1 Aspek Budaya Takbenda

This section describes the findings regarding the form of intangible culture of the archipelago. Data is presented based on the origin of the island or archipelago in Indonesia. The following is the table.

Table 1. Forms of Intangible Culture of the Archipelago (Thought Patterns and Actions)

Islands	Description of The Thought Patterns and Actions)
Sumatera	<ol style="list-style-type: none"> 1. Batak people have a reputation for being straightforward. 2. Minangkabau people organize titles and inheritance according to the maternal line. 3. Minangkabau people are good at trading. 4. Batak traditional houses are inhabited by several families living together.
Jawa dan Madura	<ol style="list-style-type: none"> 1. Javanese people are very friendly and polite. 2. If Javanese people show emotions and fiery attitudes, it is considered bad 3. Javanese people will not say frankly what they mean. The key is in the way of expression and attitude. 4. Sundanese people are more open, not so restrained, more agile, simple, and more formal. 5. Shamans are still believed in. 6. Belief in Gods in the Tengger Tribe. 7. Villagers show a spirit of cooperation. 8. Someone will help their neighbor with the belief that they will be helped if they are in trouble. 9. Bathing under a waterfall once a year is believed to purify the soul. 10. A grandfather in Madura likes to tell stories.
Bali	<ol style="list-style-type: none"> 1. Most of the population has abilities in the arts. 2. Balinese people have an attitude of being willing to sacrifice for their leaders. 3. The popular religion practiced by the Balinese people is Hinduism. 4. Balinese Hindus believe in gods and goddesses. Every sacred place will be given offerings.

	5. Native Balinese people are honest and harmonious. 6. The profession of dancing is respected in society. 7. Balinese people live together to prosper in their villages, temples, and subak (irrigation systems) in their environment. 8. Balinese people try hard to maintain their unique characteristics amidst the many people from outside Bali. 9. Have their way of calculating time, namely one year for 210 days, 1 week for 1-10 days.
Kalimantan	1. Life in Kalimantan is centered around rivers. 2. Culture is centered around longhouses. 3. The space under the house is used as a pen for pets. 4. Belief in the existence of evil spirits. 5. Some Dayak tribes live nomadically. 6. The jungle protects culture and natural resources.
Sulawesi	1. The more buffalo horns displayed in a house, the higher its social status. 2. The funeral ceremony of the deceased is a significant event. 3. Honoring the spirit of the deceased. 4. Death is a joyful departure for the spirit. 5. Many Makassar people make a living at sea.
Nusa Tenggara	1. The population sometimes experiences hunger. 2. Many of the population keep pigs. 3. Ikat woven cloth is usually given as a gift at family gatherings. 4. A person's status can be seen from the size, color, and intricate patterns on their shawls.
Papua	1. Papuans like to hang baskets around their backs, made of rope. 2. Men tend to work communally and women like to work alone.

The above intangible cultural aspects are then integrated into digital teaching material sources for four language skills. The following is a grouping of intangible cultural aspects (deep culture) based on Edward T. Hall's cultural iceberg theory, which is limited to thought patterns and actions. To make it easier for readers to understand the regions in Indonesia, here is a map of Indonesia.



Figure 2. Map of Indonesia(<https://sejarahpopulerdunia.blogspot.com>)

3.1.1 Communication style and rules

Regarding this aspect, there are differences in communication patterns when delivering messages directly to people in Sumatra and West Java. On the other hand, communication patterns tend to hide the speaker's emotions and convey messages indirectly to the main problem in the people of Central Java, East Java, and the Special Region of Yogyakarta in general. Symbolic non-verbal communication also occurs in the Nusa Tenggara community based on the pattern, color, and size of the ikat cloth, which indicates a person's social status. Likewise, Balinese people are generally known to communicate honestly and are willing to offer kindness to leaders in their community. In the Madura area, a grandfather will tell stories to his grandchildren as a form of cross-generational communication to establish close relationships. Javanese people are very friendly and polite. Javanese people will not say what they mean frankly. The key is in the way of expression and attitude.

Regarding this, the communication as usual form used by Javanese people, which is not directly to the point, often confuses BIPA students. They need clarification about the meaning of a conversation; they also need to learn how to respond to it. BIPA students are concerned about the appropriateness of using words or sentences in a context.

3.1.2 Notions of leadership, modesty, and manners

Regarding the concept of leadership, the Balinese are one example of a society that is willing to sacrifice for the interests of their leaders. For the Kalimantan people, the center of leadership is in the longhouse, and the center of culture develops around the river area. The jungle protects Kalimantan's culture and natural resources, making the native people more likely to protect and respect the forest. Indonesians, in general, have a high tolerance for cultural differences because they live in a country that is entirely diverse. Politeness is upheld when interacting with each other. However, BIPA students sometimes need help understanding politeness in acting and speaking, for example, with older people in traditional markets.

3.1.3 Concept of time, self, and role in society

Batak traditional houses are inhabited by several families living together. On the other hand, Balinese people have their way of calculating time, namely one year for 210 days and 1 week for 1-10 days. 5. Indonesians often use the words "besok" or "nanti" to refer to a time. If they encounter this, BIPA students should ask for certainty about the time to avoid misunderstandings, for example, when making an appointment for a meeting, working on college assignments together, or if they are going to visit an Indonesian person's house. Some Dayak tribes live nomadically in Kalimantan. The more buffalo horns displayed in a house, the higher its social status in Sulawesi. Many Makassar people make a living at sea. The funeral ceremony of the deceased is a significant event in Sulawesi.

3.1.4 Attitude towards others, work, authority, and cooperation

Balinese and Javanese people generally want to cooperate in mutual cooperation for the prosperity of their surroundings. Someone will help their neighbor with the belief that they will be helped if they are in trouble. Minangkabau people are good at trading. Men tend to work communally, and women like to work alone. In Bali, most of the population has abilities in the arts. The profession of dancing is respected in society. When BIPA students interact with someone who has a high position at the university, they also need to know the procedures for meeting them, for example, how to make an appointment that in various situations cannot be done directly but through the secretary.

3.1.5 Approach to religion, decision-making, and problem solving

Balinese Hindus believe in gods and goddesses. In Java and Madura, shamans are still believed in. In East Java, belief in Gods in the Tengger Tribe. Bathing under a waterfall once a year is believed to purify the soul before celebrating religious holidays in Java. Every sacred place will be given offerings in Bali. Minangkabau people organize titles and inheritance according to the maternal line. Balinese people try hard to maintain their unique characteristics, as do many people outside Bali. Kalimantan people believe in the existence of evil spirits. The space under their house is used as a pen for pets. Sulawesi people honor the spirit of the deceased. Death is a joyful departure for the spirit. Many of the population keep pigs in Nusa Tenggara because it is a solution for food availability for people who have big celebrations.

3.2 Integration of Intangible Culture in Digital BIPA Teaching Materials

The cultural forms that have been explained above can be inserted into digital BIPA teaching materials, including listening, speaking, reading, and writing skills, by dividing the target object cultural forms based on topics in the digital teaching materials. Each topic will be arranged systematically, containing readings, target vocabulary and grammar, and worksheets. In listening skills, teaching materials are in the form of audio or audiovisual. Speaking skills need to be given teaching materials that allow BIPA students to practice monologues and dialogues. For reading skills, students need to be introduced to various types of texts, followed by supporting activities for reading comprehension. In writing skills, teaching materials contain exercises on various types of texts on the learning topic.

4 Conclusion

The results of the study showed that there is an intangible culture of the archipelago originating from the islands of Sumatra, Java, Kalimantan, Bali, Sulawesi, Nusa Tenggara, and Papua covering aspects of 1) communication style and rules; 2) notions of leadership, modesty, and manners; 3) concept of time, self, and role in society; 4) attitude towards others, work, authority, and cooperation; 5) approach to religion, decision-making, and problem solving, as sources of digital BIPA teaching materials. This BIPA Digital teaching material will contain exercises to maximize students' abilities in four language skills, supplemented with vocabulary and grammar with the integration of intangible cultural content, especially regarding the mindset and actions of the Indonesian people.

Acknowledgments. This work was supported by The Indonesia Endowment Funds for Education (LPDP) Grant No:202407211204904.

References

- [1] Peraturan Kementerian Pendidikan dan Kebudayaan No. 27 Tahun 2017.
- [2] Belajar Pembelajaran Bahasa Indonesia untuk Penutur Asing tahun 2024 dalam bipakemdikbud.go.id.
- [3] Advancing and Supporting International Education in and for British Columbia tahun 2024 dalam <https://bccie.bc.ca/>
- [4] R. L. A. Candy. 2022. Indonesia Softpower Diplomacy Towards Madagascar Via Education and Cultural Exchange: Darmasiswa Scholarship Period 2016-2019. Undergraduate Thesis, Syarif Hidayatullah State Islamic University. (2022)
- [5] Ari Kusmiatun, Imam Suyitno, Widodo HS, and Imam A. Basuki. Identifying Features of Indonesian for Speakers of Other Language (BIPA) Learning for Academic Purposes. International Journal of Social Sciences and Educational Studies. <https://doi.10.23918/ijsses.v3i4p197> (2017)
- [6] Miles, M.B., & Huberman, A.M. Qualitative Data Analysis (terjemahan). Jakarta: UI Press (2005)
- [7] Ian, Charles Stewart & Judith Shaw. Indonesian Portraits from an Archipelago. Jakarta: Pranawajati [1987]