

Cultural enrichment in Indonesian language for foreign speaker (BIPA) learning with *Trihita Karana* concept

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Abstract - Indonesian Language for Foreign Speaker (*BIPA*) students are very interested in cultural values, the provision of cultural values is very important for *BIPA* students to enrich their language skills. Even cultural errors can be more serious than language errors. *Trihita Karana* is a philosophical value of living in harmony with God, nature, and fellow human beings. To teach *BIPA* students, it is necessary to have a genuine learning method so that *BIPA* students can absorb the culture significantly. The twenty *BIPA* learners in the State Polytechnic of Bali were conducted in this research. Questionnaire and observation methods were used in data collection. The data obtained were then analysed using a qualitative descriptive method. Based on the results of *BIPA* students' responses to several methods being tested, it can be concluded that 96.7% of respondents argued that *Trihita Karana* cultural learning method was very feasible to support the *BIPA* learning process. There were several methods appreciated by *BIPA* students, including guessing pictures, running while dictation, observing, video documentation, immersion, and debate. Among these methods, the immersion method was the most favoured by *BIPA* students because they directly experienced it in daily life.

Keywords: Balinese culture, *BIPA*, Indonesian for foreign speaker, *trihita karana*

1. Introduction

Learning a language means comprehending the culture of the language (Duranti, 1997; Ghazali, 2013). Even Thanasoulas (2001) also revealed that the purpose of incorporating culture into the foreign language learning curriculum is to foster cultural awareness and communicate insights into the civilization of the target language. In the context of teaching the students who speak a foreign language, teaching the Indonesian language cannot be separated from the local culture. Even Bundhowi (2021) identified that cultural errors can be more serious than language errors. Moreover, learning Indonesian is intended for foreign speakers (BIPA) who concern with language and culture learning.

Zoetmulder expresses the relationship between language and culture as the development of all possibilities and the power of nature, especially nature in humans, under intelligence (Poespowardojo, 1989: 218). This means that culture includes all dynamics and their realization towards perfection or maturity. In relation to the realization of human talents and abilities, culture also shows certain patterns of thought and action that are revealed in life activities, including language activities. A similar argument was also elaborated by Kumaravadivelu (2003) that all goal of integrating cultural learning into language learning is to assist students in developing their language empathy skills so that the language used is in accordance with the culture of the native speakers.

One of the universal life concepts applied in Bali is *Trihita Karana* (THK) which means the essence universal and exists in every holy book of major religions in the world (Windia, 2007: ix). Therefore, grounding it into various aspects of human life on earth so that it is not merely studied or understood from a Hindu perspective. This is important to emphasize considering that the cultural diversity of the archipelago is multi-faith and multicultural. Thus, in grounding the concept of *Trihita Karana*, it is necessary to give operational meaning by not discriminating against religion, language, skin colour, and nation because those differences are God's wisdom.

This culture teaches that happiness will be achieved if humans are able to have a harmonious relationship with God '*parhyangan*', with the environment '*palemahan*' and fellow humans in society '*pawongan*'. This concept is basically in line with the opinion of Dema and Moeller (2012) which states that cultural learning in language learning includes three aspects, namely philosophy (perspective), behavioural practice, and product.

The essence of understanding THK is to achieve happiness in life through a harmony process and togetherness. This concept causes Balinese people to have a very strong attachment to traditional villages or traditional customary law communities which are characterized by various collectivises of socio-religious activities (Pitana, 1999). As a culture, THK is basically not something static, but on the contrary as something dynamic, in tune with the cultural dynamics of people's lives.

To enrich the experience of BIPA students, it is necessary to provide an understanding of THK concept so that the Indonesian they learn has a higher adhesive power. Based on the study of existing learning models, until now there has not been specifically found research that implements THK cultural values in BIPA learning. There is only the integration of common cultural values through the teaching of vocabulary, songs, literature, traditions, rituals, and other cultural implementations.

The learning method chosen is the active learning method which it means that the learners **dominate the learning activity**. In this way, students will **actively use the brain, either to find the main idea of the learning material, solve problems, or apply what they have just learned into a problem that exists in real life**. With active learning, students participate in all learning processes, not only involving the mind, but also physically. In this way, students will **feel involved in a more pleasant and meaningful atmosphere so that learning outcomes can be maximized**.

Active learning is one way to absorb the information that has just been received by the learner (Zaini, et al, 2002: xiii). In saving the knowledge, several actions such as repetition of information, questioning information, sharing with others, observation, and direct practice are required. Another consideration for using an active learning strategy is the fact that students have different ways of learning. There are students who prefer to read, discuss, play, and enjoy hands-on practice. This is often called a learning style or learning style (Zaini et al, 2002). To help students to maximize their learning, the pleasure in learning is as much attention as possible. To be able to accommodate these needs can be done by using a variety of learning strategies that involve the senses of learning.

This study aims to determine students' opinion about the application of the THK concept and methods in BIPA learning. The learning method used in data collection was the questionnaire method and the listening method with the listening-engagement technique and the conversation-free listening technique. The collected data was then analysed using qualitative descriptive methods, especially the distributional or *agih* method. At the end of the presentation of the material, a questionnaire was given to evaluate student responses to the method used. Based on the processed results of student responses to the method used, it will be known what method was best applied in teaching THK culture in teaching BIPA. By knowing effective methods, the teaching of national and regional cultural values will be more easily accepted by BIPA students.

Cultural Enrichment in Teaching BIPA Based on *Trihita Karana* (THK)

Cultural enrichment in BIPA teaching can be developed using the *Trihita Karana* concept, namely the three elements that cause happiness. First, the human relationship with god (*parhyangan*), this represents the relation between human with the god. Hindus believe that god has a significant role in the life cycle. Praying and believing the god may boost the people's positive impact which results the peacefulness. Second, the relationship between human to human means '*pawongan*' which links to the social life. Humans tend to engage each other, for example, helps each other and conduct the communication. This engagement reveals the human nature and being social with other people is the characteristic. These characteristics encourage people to enhance the interaction through communication. People in Bali believe that by interacting, helping, and bringing positive impact to others, the kind ambience comes. Third, the human relationship with nature '*palemahan*'. These three concepts can be described with the tread '*Tapak Dara*' (+).

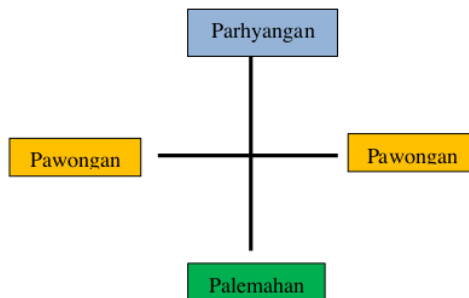


Figure 1 Trihita Karana Concept

Parhyangan is an upward human relationship that is manifested through acts of devotion which mean respect, submission, and loyalty to God Almighty. *Pawongan* is a human relationship to the side or between human beings which is realized through acts of love and respect for others, while *Palemahan* is the relationship between humans and nature, the

environment loves each other and preserves the environment which is realized through acts of love. If the relationship of these three components is synergized and rotated, there will be a harmonious balance and strength and is manifested in a swastika image as shown in figure 2.



Figure 2 Symbol Swastika

(Wayan Fais: <https://images.app.goo.gl/LPUZJaUGfKK3PZX29>)

This *swastika* is circled by eight lotus or lotus leaves '*padmamandala*', which function to maintain the balance of the world. In Bali, this symbol is realized with the *khayangan* universe temple which surrounds and fortifies the island of Bali from eight directions, to maintain its sustainability.

In enriching BIPA teaching, the *Trihita Karana* concept can be realized through interaction between students and Indonesian speakers. This form of interaction can include three aspects, which can be explained as follows:

1. *Parhyangan* which related to the cultural materials that can enrich Indonesian language learning in the field of *parhyangan* include, among others; religious rituals, traditions, literary texts, philosophies, and value beliefs.
2. *Pawongan* links to the cultural materials that can be taught include, among others; ethics (courtesy), social structure, food products (culinary), songs, music, marriage process, history, politics, proverbs, and humour.
3. *Palemahan* is intended to add to the treasures of students in human relations with the natural environment. Materials that can be inserted in this weakening field include; ecotourism, rules (rules), environmental festivals/traditions, spatial planning, architecture, and astronomy.

The form of presentation of cultural material can be in the form of physical and non-physical. Physical culture can be in the form of products that show the diversity of Indonesian works, tastes, and inventions. Physical culture can also be an attractive destination or tourist destination. Furthermore, non-physical culture can provide a sense of comfort, tenderness, harmonization, and also uniqueness (Mussaif, 2017). Both physical and non-physical culture can be used as supporting materials for BIPA teaching materials which include four language skills, namely reading, listening, speaking, and writing.

Implementation of the THK Cultural Values Teaching Method towards BIPA Learning

Cultural learning for BIPA students is integrated into teaching materials, some are given through direct interaction both in class and outside the classroom through the outing programs. Programs outside the classroom can usually be in the form of immersion into the location or object that is used as learning material. There are several methods that have been tested in integrating THK cultural values into BIPA teaching. These methods were chosen based on the characteristics of the BIPA students and the suitability of the material presented.

Guessing the Picture

Guess the picture method can be applied when teaching THK culture related to *palemahan*. This method is done by using cards that contain pictures, including the natural environment (mountains, rivers, and seas), places of worship, types of houses or buildings, architectural layouts. The purpose of this learning method is to enrich vocabulary related to culture and the environment. How to play it can be done in pairs. One guessed and the other confirmed or rejected. The winner was the student with the most correct guesses. At the end of the session, the teacher could explain how the community interprets the mountain as the upstream environment and source of prosperity.

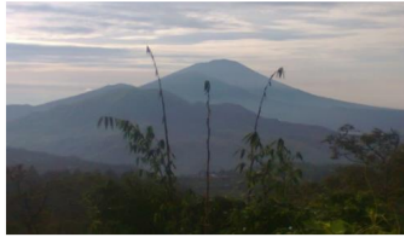


Figure 3 Picture (Teaching Media)

Running dictation

Running while dreaming is also done in pairs. The teacher prepares reading texts related to THK culture such as those related to traditional irrigation (*subak*), places of worship, history, traditions. This reading text is pasted on the wall outside the classroom. One of the students reads the text and makes an implication to his partner who is in the class. Her partner in this class writes what they think into text. The winner is the pair that finishes the fastest and has the highest similarity to the text pasted on the outside. The text used can also then be discussed both vocabulary, grammar, and culture or traditions related to the reading.



3 Figure 4 Goa Gajah Temple

Source: *Objek dan Daya Tarik Wisata Bali II*, 1992: 33

Goa Gajah was discovered in 1923. The name of Goa Gajah was mentioned in the Nagarakertagama book written in 1365 AD. In 1954, the bathing pool in front of the cave was rediscovered, which was then followed by repairs to the statue of the showerhead which was originally located in front of the cave in a state of disrepair. complete. The historical features of Goa Gajah can be divided into two parts. Goa Gajah among locals is better known as Pura Goa. This temple is located in the west of the village of Be predecessor, Blahbatuh district, Gianyar regency, about 27 km from Denpasar.



Figure 5 Offering 1



Figure 6 Offering 2

Source Fig. 5: <https://dharmadana.id/makna-dan-tujuan-mesaiban/>

Source Fig. 6: <https://puragunungsalak.or.id/bebantenan/makna-mebanten-saiban-dalam-tradisi-hindu-bali/>

Tampaksiring highway. This temple was built in the Petanu river valley with a beautiful natural panorama (adapted from Bali Tourism Objects and Attractions II, 1992:33). This running dictation method was used in an integrated manner to sharpen reading, speaking, listening, and writing skills. The application of this method requires the readiness of pairs of students, both imitating and writing. The text above can also be used as a reference for learning grammar, especially in the formation of passive ‘*di-*’ and ‘*ter-*’. When applying the running dictation method, the students seemed to do it with enthusiasm because they tried to finish the text they were reading in a short time with correct and satisfactory results.

Observation

This listening method can be used to directly observe the activities of the language user community. There are three activities being tested which include ‘*parhyangan*’, ‘*pawongan*’, and ‘*palemahan*’. BIPA students can be divided into several groups to choose each activity.

First, the activity of offering ‘*saiban*’ related to the ‘*parhyangan*’ concept. The aspect learned is studying behaviour. Hindus believe that to thank God before eating. This activity is called ‘*saiban*’, it’s a sacred sacrifice on a small scale in the form of a miniature of what we eat before being offered to God.

The culture of ‘*gotong royong*’ means the second activity that is part of the ‘*pawongan*’ concept. Gotong royong is an activity to help each other among community members without being paid with the aim that the activity is completed quickly. There are several gotong royong activities that are still being carried out by the community in the village today, such as building houses, planting rice, keeping the environment clean, and preparing religious ceremonies. However, along with the times, the current gotong royong activities in the city have gradually disappeared due to the tendency of people today to think more individually.

1

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<http://ojs2.pnb.ac.id/index.php/JASL>



Figure 7 Gotong Royong

(Riskianto, <https://www.sawah-ponjong.desa.id/first/artike/313-Bangkitkan-Gotong-Royong-Wujudkan-Cita-cita-Bersama>)

The third activity related to the '*palemahan*' concept can be seen in community activities towards the environment, especially plants. In Bali, tree conservation efforts are carried out by giving a "*poleng*" blanket (a cloth with a combination of white and black) to the plants that you want to protect, as shown in the image below.



Figure 8 *Poleng* blanket Source:

<https://www.facebook.com/513324609205461/posts/1061980091006574/>

One of the ways in which humans love plants is by giving a "poleng" blanket to the tree. If the tree is covered with "poleng", it means that the tree is sacred and no one dares to cut it down. The weak relationship in the THK concept is how we humanize nature. Plants are believed to have given humans fresh air. Protection of this tree, ultimately also has a religious impact. It contains the value that humans should not cut down trees carelessly, especially trees that have been sacred. Another rule regarding plant preservation is the tradition that on Sundays it is not allowed to cut bamboo. This rule also indicates that bamboo is a very important plant in Balinese life. In addition, Balinese people also especially worship plants on Tumpek Uduh/Pengatag day, namely on Saturday Wuku Wariga (which is commemorated every six months). This kind of activity also seems to be an object of ecotourism (Defina, 2020).

The application of these three methods can be assisted by a structured interview method to enrich new vocabulary and the THK cultural values contained in it. Students are assigned to interview people's views on the three activities so that the values contained in them can be understood.

Documentation using video Method

Documentation with video can be used as a learning model to instil cultural values that are built in human-human relations '*pawongan*'. Students are tasked with making videos about how the Balinese make the '*banjar*' hall a center for learning and various activities, both traditional and modern. All activities carried out informally in the '*banjar*' include several activities, including; learn to dance, beat, traditional singing (*shanti*), '*posyandu*', elderly activities, meetings, and even modern gymnastics for PKK women. Video example: activity of one of the '*banjar*' in Bali.(© video 1).

Immersion Method

Immersion is done by directly involving students in the activities they want to explore. There are several choices given to students, namely: cak dancing, traditional cooking (cooking class), cultivating agricultural land, visiting museums, making '*canang sari*' (one of the simplest types of ritual facilities). Students are welcome to choose the activity they want to pursue. They will be guided by teachers who are professionals in their fields.



Figure 9 private doc: learning "*matekap*"



Figure 10: private doc: planting rice

Debate Method

This method is carried out to provide a critical and sharp assessment of a phenomenon they face in society. Students were divided into two groups. There are pro groups (who support the theme being criticized) and there are con groups (who argue against). Each group consists of 3 people. Each person is given 2 minutes to defend his opinion by expressing critically and sharply his arguments according to his experience on the topic discussed. In this debate there will also be learning automatically: pronunciation and spelling, fluency, vocabulary, and grammar.

3. Results and Discussion

The integration of THK material in BIPA learning is very interesting for BIPA students in enriching their understanding of the culture of the language being studied. The addition of insight in the field of THK convinces them of the value of the philosophy of life, diversity, meaningfulness of functions, cooperation, balance, and process order to be able to live life in peace and harmony to achieve happiness. The active learning method that was tested to support the inculcation of THK values also received a positive response because in the process of presentation they learned and experienced so that learning became more meaningful. In this case, students contextualize the material with the real world so that it can encourage them to connect the initial knowledge they have with its application in the real world.

Table 1 Learners' perception towards THK method in the BIPA program

No	Method	Activities	Score scale					Σ X	n	%	Criteria
			1	2	3	4	5				
1	<i>Guessing the Picture</i>	Guessing the nature, house, and worship place	0	0	0	6	14	94	100	94	Acceptable
2	<i>Running dictation</i>	Historical text: Goa Gajah	0	0	0	2	18	98	100	98	Acceptable
3	<i>Observation</i>	Activities: Saiban ceremony, covered tree, agriculture	0	0	0	4	16	96	100	96	Acceptable
4	<i>Making video</i>	Video Banjar for Learning Center	0	0	0	4	16	96	100	96	Acceptable
5	<i>Immersion</i>	Cak Dance Traditional dish Making Canang Sari	0	0	0	0	20	50	100	100	Acceptable
6	<i>Debate</i>	Discussion topic: sanitation, Transportation, Education, and life style	0	0	0	4	16	96	100	96	Acceptable
Average									96,7		Acceptable

Based on the student responses in table 1, it can be seen that in general almost all of the methods tested attracted the attention of BIPA students. This is evidenced by the range of their responses, all of which ranged in good and very good scores with an average value of 96.7%. Even for the immersion method, all students responded very well.

4. Conclusion

The response of BIPA students to the application of the THK concept with the active learning method was in very good qualification. This means that the application of the THK concept and the method used is very feasible to support BIPA learning. The use of THK leads to increase the learners' urge to learn Indonesian language. The immersion of culture to the learning materials impact significantly to the students' ability in learning this program.

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