

BIPA Learning on Aceh Local Wisdom Through Audiovisual Using the Make E Match Method

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Abstract

Local wisdom is an idea, knowledge, norms, ethics, and morals that are in accordance with community life and sustainable with the environment. The existence of traditional activities is one part of the symbol of existing local wisdom. The Peseujeuk tradition is a tradition with local wisdom originating from Aceh and is a local wisdom based on existing traditions. This study aims to understand the value of traditional activity videos for BIPA students in terms of the use of audiovisual media with local cultural content. This article discusses the use of traditional activity videos in Aceh as learning media for junior high school BIPA students. The researcher found that the video seemed significant to students' understanding of traditional culture in Aceh, especially the Peuseujeuk tradition through the practice of speaking and writing that they had done in the BIPA class. Although still lacking in terms of affixes, formal and informal contexts, punctuation and conjunctions, and understanding of meaning. This article concludes that based on these findings, further research on this topic is needed to improve BIPA teaching and learning, especially in junior high school classes.

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INTRODUCTION

Indonesian for Foreign Speakers (BIPA) is an Indonesian language learning program aimed at non-Jati speakers, launched in the 1990s by the Language Development Agency (then known as the Language Center). The interest of foreign native speakers in learning Indonesian has increased from year to year. This is in accordance with the latest study uploaded by the Ministry of Education and Culture BIPA which shows that in 2022, as many as 150,290 BIPA students from all over the world will learn Indonesian, and in 2020 the number of students reached 72,746. The Language Development Agency estimates that this number will continue to increase over time, and estimates that more than 100,000 foreigners will learn Indonesian by 2024 (Ardiyanti & Septiana, 2023).

The phenomenon of increasing numbers of foreign speakers learning BIPA must be accompanied by an increase in the quality of BIPA learning. All BIPA learning tools must meet standards to achieve these goals. The BIPA curriculum in Indonesia on a national scale was only socialized in 2014 by the Language Development and Fostering Agency (hereinafter referred to as the Language Agency). The Language Agency developed the BIPA curriculum based on international reference standards called the Common European Framework of Reference for Languages (CEFR). By utilizing CEFR, the competency levels of BIPA students are divided into six levels: beginner level (A1 and A2), intermediate level (B1 and B2), advanced level (C1 and C2). Before using CEFR, the competency levels of BIPA students were only divided into three, namely basic, intermediate, and advanced BIPA students. (Pubarani, Muliastuti, & Farah, 2021).

At each level, the learning program includes four language skills: reading, writing, speaking, and listening, which are divided into ten meetings. BIPA learning at the Indonesian Embassy in London for the Intermediate 1 level uses the BIPA 3 textbook issued by the Language Development and Fostering Agency. One of the

topics discussed is "Daily Activities." In this topic, learners can practice speaking Indonesian concretely because the vocabulary context is close to their daily lives (Salindri & Idris, 2019). In addition to paying attention to the context, there are several principles of BIPA teaching that need to be considered, such as components of language skills and non-skills materials, cross-cultural understanding, learner character, learning objectives, selection of learning methods and media, and learning evaluation (Rahmina, 2002).

There are several studies that have been conducted to develop BIPA teaching materials. These studies include (1) Development of BIPA Teaching Materials based on the Results of Learning Needs Analysis by Suyitno (2007), (2) Development of BIPA Teaching Materials Based on Indonesian Language Errors of Foreign Learners by Susanto (2007), (3) Beginner Level Teaching Materials for Japanese Learners by Susanto (2008), (4) Development of Reading Teaching Materials for Elementary BIPA Learners by Kusumawardhani (2008), (5) Development of Indonesian Speaking Teaching Materials for Foreign Speakers (BIPA) Intermediate Level: Exploratory Descriptive Study on the 2007 Turkish BIPA Program at the Language Center of the Indonesian Education University by Basari (2008), and (6) Writing Teaching Materials for Indonesian Language Learners for Intermediate Foreign Speakers by Fariqoh (2013). The various studies above focus more on teaching materials to improve language skills.

Indonesian Language Learning for Foreign Speakers (BIPA) based on local wisdom connects the learning process with Indonesian culture, especially in the Aceh region which still preserves the Peusijek tradition. Peusijek (Acehnese language) or *menepung tawari* is one of the traditions of the Acehnese people that is still preserved today. Peusijek comes from the word *sijek* which means cold in Acehnese. The prefix *peu* adds the meaning of making something cold or cooling. Peusijek is a traditional ceremony performed at various important events in Aceh, such as at weddings,

moving to a new house, migrating, going or going on the hajj, sacrifice, divorced women, people shocked by extraordinary events, fights, or hostilities that are then reconciled. In addition, peusijek is also performed by members of the community towards someone who has succeeded in achieving good fortune, such as graduating, getting an important position in government and society, receiving the highest award, buying a new vehicle, and other peusijek things (Ismail, 2003).

The procedure for carrying out peusijek is carried out in the following order: (1) sprinkling rice (breuh padee), (2) sprinkling plain flour water, (3) editing sticky rice (bu leukat) on the right ear, (4) giving money (teumutuek). This method is usually almost the same in every peusijek procession, but there can be differences depending on the activities held for the peusijek. Peusijek equipment usually consists of a tray, breuh padee (rice), bu leukat (sticky rice), tumpoe (cake made from flour and banana or red coconut), teupong taweu (flour) and water, oun sineujuek (special leaves), on manek mano (leaves), on naleung samboo (grass with strong roots), glok ie (handwashing place), and sangee (food cover) (Dhuhri, 2009).

Local wisdom is an idea, knowledge, norms, ethics, and morals that are in accordance with community life and sustainable with the environment. Local wisdom has three important elements: (1) Religious values and social ethics as the basis for managing biological resources. (2) Customary rules to regulate relations between communities and the natural environment. (3) Local knowledge and skills gained from experience. BIPA learners can be interested in learning that uses local wisdom because it is more interesting and not boring. This can create a positive image of Indonesian culture in the international world through the spread of the use of Indonesian abroad (Suyitno, 2016). This is because Indonesian language skills will help foreigners adapt to Indonesian culture and the environment and understand the culture properly. Learning media can be a bridge between teachers and students to convey

messages (learning materials) during the teaching and learning process (Rosanti, 2018).

Along with the development of the era, learning media has also developed, especially in BIPA teaching. In an era that has utilized a lot of technological modernity, digital-based learning media has begun to emerge. Learning media can take various forms, for example, audio-visual media that exposes students to objects and see messages in a series of information that they hear (Kusnida, Mulyani, & Su'udi, 2015). Digital learning media can be utilized in various forms such as video, animation, images, and audio (Martin & Betrus, 2019; Tschirner, 2011). According to Tschirner (2011), video is a very important learning medium because it contains audio and visuals that are able to represent the language and culture being taught. Therefore, this will accelerate the process of acquiring Indonesian for BIPA learners. Therefore, this article will focus on discussing how to utilize the Peusijek tradition video of the Acehnese people as a BIPA learning medium based on local wisdom for intermediate level 1 in Indonesia.

METHODOLOGY

This study uses a qualitative descriptive method with the E Match approach. According to Lune and Berg (2017), qualitative research is research that focuses on the concept and description of an event. In addition, qualitative research can examine a natural condition of an object (Sugiyono, 2013). While descriptive research is research that describes the abilities or perceptions of participants (Lune & Berg, 2017; Sandelowski, 2010). The make a match method approach is a learning model that requires supporting learning media such as cards containing questions and cards containing answers (Suprijono, 2010). Make a match learning aims to foster an attitude of responsibility, mutual respect, and also increase students' self-confidence in solving a problem. This learning encourages students to play a more active role than teachers, with teachers acting as facilitators and observers. Learning is made fun and democratic, students are given the freedom to

express their opinions or ask questions if there is something they do not understand.

According to Huda (2011), the make a match learning model has several advantages compared to other learning models, namely it can increase student activity, both in terms of cognitive and physical. The make a match model is more fun for students because there are elements of the game, increasing students' understanding of the material being studied and increasing students' learning motivation. In addition, this learning model is also effective as a means to train students' courage to appear in front of the class (during presentations) and training students' discipline in appreciating time while studying is an effective way.

This is very relevant to the purpose of the research in this article which focuses on the conditions of learners systematically and factually from the learning process of BIPA level 1 when studying the topic of daily activities by utilizing videos based on local wisdom, namely traditional markets in Indonesia. The data source for this research is a video of traditional activities in Aceh and has been adjusted to the abilities of intermediate level learners 1 in Indonesia.

The BIPA class at intermediate level 1 consists of five students with each group consisting of 4 students from outside the city of Aceh. Therefore, the sample in this study is included in purposive sampling because the researcher deliberately invited BIPA students with special criteria (according to the research objectives) to become participants (Bakkalbasioglu, 2020).

Video presentation was given during the learning of listening, speaking, and writing skills so that the method used is the listening method and then they record some activities in the traditional market that occur in the video. Then, they convey the results of the brief observations that have been obtained in front of their friends. The listening method is an active process carried out by an individual to obtain information by observing the use of language by other individuals (Sudaryanto, 2015). In this context, the listening material used is a documentary video of activities in traditional markets in Indonesia so that BIPA

learners can represent the results of these observations which the learners then convey orally.

Data collection in this study used recording and questionnaire techniques. The questionnaire was conducted so that students answer questions in the form of questions that would be given to students. The questions given were based on the results of the video that had been shown related to the Acehese people's *peusijek* tradition. The recording technique is the process of documenting with a device that is adjusted to the needs (Owsinski, 2008). This aims to track important moments that occur while students are watching the learning video with a recording device that has been prepared by the teacher (Barlett & Barlett, 2009). In addition, the teacher also records the vocabulary spoken by students after watching the video. This recording technique functions to collect data in the form of vocabulary and is relevant to the research (Mahsun, 2005). Furthermore, students are asked to practice writing independently about the activities that have been determined to be carried out on the weekend. This section is an effort to produce orderly, coherent, and cohesive writing (Suyitno, 2017).

RESULTS AND DISCUSSION

From the analysis process that has been carried out, the researcher obtained several examples of vocabulary spoken by BIPA learners at intermediate level 1 with different words but having the same meaning. The selected learning videos come from several creators and are documentary or cinematic. This type of video is chosen so that learners can focus on observing the activities that occur in the video without being disturbed by the existing narrative and they can express the vocabulary they already know to describe the results of their observations. At the same time, BIPA learners also learn about the local culture of the Indonesian people, especially Aceh.

At this stage, students will be given a paper leaflet containing questions about traditional activities with local wisdom in Aceh. They will

discuss how to answer the related questions given by the teacher. Afterwards, each group representative will present the results of their discussion in front of the class guided by the teacher. Thus, from the results of their presentation, answers will be obtained based on their understanding of cultural traditions in Aceh.

From the results of the video observations that have been carried out, BIPA learners can express meanings related to traditional activities in Aceh with local wisdom contained in them, for example the tepung tawar event. In the first question related to the purpose of the Peuseujeuk tradition, the learners gave different answers but could be concluded with one word, namely the meaning of prayer. The second question discusses the time of the Peuseujeuk tradition. The learners have the same understanding, namely that the implementation of the tradition is carried out at important events such as weddings and circumcisions.

The third question is related to the materials in the Peusejeuk ceremony. The students wrote down the results of their discussions with almost the same answers. Where, from all the group's answers, they mentioned the materials needed correctly, although there were groups that did not mention them completely (in their entirety). The fourth question contains the meaning of the Peusejeuk

tradition carried out by the Acehese people. Based on the results of the groups that have been presented in front of the class, learners as a whole can understand the symbolic meaning of the existing tradition.

The fifth question is a sentence that asks the organizers who usually lead the traditional event to take place. Students as a whole can answer this question because traditional events are always related to the elders and traditional leaders in the area. The sixth question contains the procedures for the Peuseujeuk tradition to be carried out. In this case, only a few students mentioned the sequence of events carried out correctly from the groups that had presented their results to the front of the class after discussing in groups.

The seventh question has similarities with the fourth question. The difference is, this question asks about the meaning of the leaves that are the ingredients of the Peuseujuk event, namely the tepung tawar event. In this case, the learner provides an explanation with almost the same meaning.

Based on the results of the discussion above, it can be concluded that students can provide answers that are in accordance with the traditions of the In addition, teachers can also observe the use of vocabulary chosen by students so that they can understand the meaning.

Table 1.1 Results of discussion and presentation

No	Questions	Answer
1.	What is the main purpose of Peusijeuk tradition?	Group 1: Peusijuk is a tradition related to prayer. Group 2: Peusijeuk is a traditional ceremony to give blessings and grace. Group 3: Peusijuek is an Acehese tradition related to prayer, blessings and good fortune. Group 4: Peuseujeuk is a tradition in Aceh with the offering of plain flour to obtain blessings.
2.	At what events is Peuseujeuk often held?	Group 1: Wedding and circumcision events. Group 2: Wedding, birth, and housewarming events.

		Group 3: At every important event such as weddings and births. Group 4: Wedding and pilgrimage events.
3.	What materials are used in the Peusijek ceremony?	Group 1: Betel leaves, flowers, holy water, and rice flour water. Group 2: Betel leaves, flowers, fresh flour water, leaves, and holy water. Group 3: Flowers, betel leaves, holy water, and fresh flour. Group 4: Betel leaves, fresh flour water, rice, holy water, flowers, and leaves.
4.	What is the symbolism of betel and lime in Peuseujeuk?	Group 1: Symbolizes harmony and unity. Group 2: Symbolizes harmony and unity. Group 3: Symbolizes unity and harmony. Group 4: Symbolizes harmony and unity.
5.	Who usually carries out the Peuseujeuk procession?	Group 1: A community leader. Group 2: A traditional leader and community leader. Group 3: Traditional leaders and community leaders Group 4: A traditional leader or community leader
6.	How is the Peuseujeuk process carried out?	Group 1: Performed by sprinkling fresh flour water or flowers on the body part of the person who is given Peuseujeuk. Group 2: Sprinkling fresh flour water along with flowers, rice and leaves on the person who is given Peuseujeuk. Group 3: By sprinkling fresh flour water, attaching leaves and rice on the shoulder of the person who is given Peuseujeuk. Group 4: Performed by sprinkling fresh flour water on the body part, attaching rice, leaves, and flowers on the shoulder of the person who will be given Peuseujeuk.

7.	What is the symbolic meaning of the leaves in Peuseujeuk	Group 1: Symbolizes prosperity. Group 2: Symbolizes prosperity and good fortune. Group 3: Symbolizes prosperity and good fortune. Group 4: Symbolizes good fortune.
8.	Why is Peuseujeuk considered an important cultural heritage in Aceh?	Group 1: Because it reflects the values of harmony and family of the community to an individual or a group. Group 2: Reflects the hopes and prayers given to the individual or group community. Group 3: Reflects the values of togetherness, respect, and prayers and hopes given by the community to an individual or group. Group 4: Reflects the values of togetherness, respect, and prayers and hopes given by the community to an individual or group.
9.	What is the symbolic meaning of rice in Peuseujeuk?	Group 1: Blessings and abundant sustenance. Group 2: Meaning blessings and abundant sustenance. Group 3: Meaning blessings and abundant sustenance. Group 4: Meaning blessings and abundant sustenance.
10.	What is the purpose of the Peusijuek tradition at weddings?	Group 1: Aims to ask for blessings from the family. Group 2: Aims to ask for blessings and blessings in marriage. Group 3: Aims to ask for blessings and blessings in marriage. Group 4: To obtain blessings in marriage and ask for blessings.

CONCLUSION

From the explanation above, it can be concluded that the video of Acehnese traditions used as a BIPA learning medium based on local

wisdom for speaking and writing skills classes for intermediate 1 level students in Aceh is very helpful for teachers. The video, which is no more than twelve minutes long, helps students get to know the traditions in Aceh without having to go

to the location directly. In this case, four groups of students were able to express the meaning related to the traditions in Aceh after watching the video, although one of them used an inappropriate meaning due to cultural influences. In addition, there were other students who interpreted the traditions less accurately. The researcher found inconsistencies in the students' speech which in this case need to be studied further.

Not only that, when students practice writing, the data sample found that students made mistakes in capital letters, conjunctions, formal and informal varieties, and punctuation. At the same time, these four points are very important to pay attention to in Indonesian writing skills. However, in this article, the researcher does not touch on this topic in depth. Therefore, this topic can be used as material for further research to deepen research findings on the topic of capital letters, conjunctions, formal and informal varieties, and punctuation in intermediate BIPA students.

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