Mapping Indonesian-Thailand Traditional Arts for Indonesian for Foreign Speakers Students (BIPA)

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Abstract: Indonesian is one of the tools used to communicate. Indonesian language diplomacy efforts in the Thaksin University, language study program are through the BIPA (Indonesian Language for Foreign Speakers) program. The steps for introducing Indonesian to international students are through Wayang media. Wayang is a replica of human life behaviour. The choice of Wayang media in this research is Wayang Beber. Wayang Beber is the oldest Wayang in Indonesia. The example of preserving and introducing Indonesian culture, especially in the Malay language study program at Thaksin University. This research focuses on examining language aspects, especially speaking skills. Speaking skills are considered very important for using communication tools. Therefore, using Wayang Beber media is an effort to improve speaking skills in 2nd year Thaksin University Malay study program students. International students use Wayang Beber media to tell stories about daily activities. These activities are implemented starting from waking up, eating, going to campus, and activities at night. The method used in this research is a qualitative case study method. The data collection used in this research was observation, interviews and documentation.

Keywords: Mapping, traditional arts, foreign speaker

1.   Introduction

BIPA, or what is known as Indonesian for foreign speakers, is a form of diplomacy to introduce Indonesian to other nations. The regulated in Law Number 24 of 2009 concerning Flags, Languages and National Emblems, making Indonesian an international language. Diplomacy efforts under the Ministry of Education and Culture gradually promote this legal basis. Seni et al. (2019) explains that language is a means or tool for communicating even though they have different cultural backgrounds.

The BIPA program teaches Indonesian and also conveys and introduces Indonesian culture (Tiawati et al., 2023). To welcome the scoop, University Muria Kudus, especially the Indonesian Language and Literature Study Program, collaborated in teaching, research and community service with the Thaksin University Malay language study program.

Language skills are the main skills possessed by students majoring in Language. Rivers (2018) explains that language skills are a means of communication to convey ideas verbally and in writing. Aspects of language skills include listening, reading, writing and speaking. In every learning activity, four language skills, namely listening, speaking, reading and writing, always appear (Amanov, 2023).

The four language skills that are the focus of this research are speaking skills. Hussain (2017) explains that speaking is the ability to utter articulatory sounds that express and convey ideas and feelings. Palmer (2023) adds that speaking is an activity that is productive and active in conveying something to the listener. In short, speaking is part of a reciprocal relationship, taking, for example, dialogue and discussion activities. Indonesian originally came from Malay and was then developed and adapted to Indonesian society. Indonesian was inaugurated on October 28 1945, and is always celebrated as Language Day. Indonesian and Malay have differences in pronunciation and use of vocabulary. For example, the word I in Indonesian is pronounced says in Malay. Through this BIPA program, it is an effort to improve speaking skills.

The media used to improve language skills for international students is Wayang Beber media. Wayang is a manifestation of depicting humans' good and bad nature and character, so it can be concluded that Wayang reflects human behaviour on Earth (Lis, 2014). Wayang beber is the first Wayang in Indonesia. Based on this statement, preserving and introducing it to international students is important. Wayang Beber media is a unique medium because the details of the images in Wayang Beber are varied in the form of images of people and puppets and decorated with artistic colours.

BIPA has never been taught at Thaksin University. Therefore, efforts to promote BIPA must involve diplomacy and a mature strategy. Ningsih et al. (2023) emphasized that several BIPA dimensions also have the potential to grow rapidly. Besides having prospects in the industrial and economic realms, BIPA has the opportunity to develop in various dimensions. Five dimensions presented by Solikhah & Budiharso (2020) are 1) fields of scientific study, 2) learning programs, 3) careers, 4) industrial/commercial businesses, and 5) cultural strategies. These five dimensions are BIPA's space and opportunities for development.

The BIPA program given to Malay Language Study Program students is basic BIPA or level A1. This program contains basic material to improve speaking skills. Self-introduction material is the material of choice for this research because international students can share their experiences and start introducing themselves and their families. The novelty of this research is improving speaking skills (self-introduction) through Wayang Beber media.

2.   Literature Review

Regarding language acquisition, culture is crucial for helping foreign students develop their communication abilities. Another aspect of language is spoken voices; these voices act as arbitrators and need to have meaning (Eisenchlas & Trevaskes, 2007). Language serves primarily as a tool for communication. Regarding language acquisition, the teacher's role is crucial since students desire to be literate and have cross-cultural competencies because qualified teachers of language and culture support literacy (.Akmajian et al., 2017) Therefore, cross-cultural awareness is also required to be a useful tool in a nation's language learning process. Without understanding the local culture, international students will find it difficult to integrate into the local society. The employment of different languages in communication is always connected to language, language users, and language use (Haryati et al., 2019).

Program developers work to use the five intercultural language learning principles of active creation, making connections, engagement, reflection, and responsibility to create successful programs that enhance participant language proficiency and intercultural competencies (Timpe, 2014).

Traditional tales that are passed down orally within a society are known as folklore. One strategy to maintain and expose local folklore to students is through using it as a teaching tool in schools (Nugraheni & Salaebing, 2023). Folklore is one of the indigenous wisdoms that should be preserved. The lofty ideals of enhancing community welfare in general and school education specifically are expressed through folklore. These principles serve as a model for the students and are instructive. The religious values of honesty, tolerance, discipline, hard work, independence, democracy, curiosity, the spirit of nationalism, patriotism, respect for the achievements, friends/communicative, peace, reading habits, caring for the environment, social care, and responsibility are the eighteen values of character education that should be taught to students and society (Wardani, 2019).

3.   Methodology

This type of research is descriptive qualitative. Qualitative research is a method that pays attention to natural data, data in relation to the context of its existence (Hennink et al., 2020). The strategy used in this research is a fixed case study. Rowley (2002) explains that research uses fixed case studies; the researcher has determined the research object since the beginning of the research. Case studies are used because they are focused on specific events. Cuevas et al. (2002) states that fixed design is an important tool for achieving an invention (inquiry) case study. The subject of this research is speaking skills through Wayang Beber media. The data sources in the research were students from the Malay language study program at Thaksin University.

Data collection in this research uses descriptive analysis, namely observation, by collecting compiled data. Then, the data presented is analyzed by describing the target situation based on existing theory. The data collection techniques used in this research are observation, interviews and documentation.

The observations made in this research were to pay attention to pronunciation when introducing themselves to international students. The components considered in this research are linguistic/phonological, word/morphological, phrase/clause/syntactic and discourse aspects. Interviews in this research will be conducted with subjects consisting of second-year students of Thaksin University. This method pretends to explore information as deeply as possible so that what is expected can be found. Documentation is a tool for collecting data in the form of event records in writing, images, visualization data, etc. Documentation is used as concrete evidence in conducting research.

The data analysis technique used in this research is descriptive analysis from the beginning to the end using a framework invention of tradition and discourse analysis Foucault, with the following steps: 1) record all reality findings in the field through observation, interviews and documentation review, and record them in the form of field notes, 2) grouping data (pronunciation, spelling and discourse) from foreign students, 3) review the notes from observations, interviews and documentation, and separate data that is considered important and not important, and 4) create a possible final analysis in the form of a report.

4.   Results

4.1   Mapping Traditional Arts in the Form of Folklore

Culture is a form of diplomacy between countries. Through learning BIPA, Indonesians can be known by other countries, including Thailand. The form of BIPA learning is not only learning the language but also learning Indonesian culture. One of the Indonesian cultures introduced by dharmasiswa from Thailand is folklore. The selection of folklore in this research is folklore from Indonesia (Malin Kundang) and Kudus (Bulusan tradition). Next, the folk tales from Thailand that are introduced are the story of a farmer and an angel, the island of mice and cats. These four folk tales have similarities. For example, the story of Malin Kundang is almost similar to the folklore of Jelapi Island. Both of them told the story of a disobedient child to his mother, and in the end, the child turned into stone. Similarities in the folk tale The Story of a Farmer and an Angel also have similarities with the folk tale from Indonesia, namely Lake Toba. The results achieved in this research are that there are cultural values of religion, honest, hard work, independence, social care and responsibility in the Malin Kundang folklore. The cultural values in the Bulusan tradition story are religion, discipline and responsibility. The cultural values in the story of a farmer and an angel are honesty, religion and responsibility. The final folklore is that there are cultural values of honesty and responsibility on the island of mice and cats.

4.2   Mapping Traditional Arts in the Form of Traditional Games

Anggaira's research (2021) discusses the difficulties of learning Indonesian for BIPA students in Vietnam. In line with Tanwin's research, this research focuses on language. The difference in this research is in the object of language study regarding phonology. From previous research, the author is interested in studying cultural diplomacy through traditional games. This research introduces the types of games and cultural values between Thailand and Indonesia and classify the names of traditional Thai games similar to those in Indonesia.

Table 1. Classification of traditional Thai and Indonesian games

No.	Thailand	Indonesia	Culture value
1	Every Year	Tug of war	Togetherness and helping each other
2	Deed Luk Kaew	Marbles	Talk about counting
3	Dern Kala	Stilts	Obedience
4	Clock Jee	Cublak Suweng	Honesty
5	Where did you fuck?	Gobak Sodor	Togetherness and helping each other
6	Khee Ma Kan Kluay Free Mp3 Download	Horses	Pleasure
7	Kradod Chueak	Jump Rope	Talk about counting
8	Kratai Khadeaw	Engklek	Obedience
9	Len Son Ha	Hide and seek	Honesty
10	Only Wao	Kite	Pleasure

5.   Discussion

The relationship between Indonesia and Thailand is positive, particularly when it comes to sharing culture and education. Among the ASEAN nations, Indonesia has a unique culture. Numerous nations are interested in Indonesia because of its strong religious foundation and population, which protect and maintain regional customs and culture (Riyanti & Zuchdi, 2019). Thailand and Indonesia are excellent neighbors, which has led to a modest number of Thai individuals, particularly in the lower southern region, being interested in learning about Indonesian language and culture (Prasetyanti, 2016).

According to a study mapping Indonesian language instruction for international speakers (BIPA) across Asia, there are a number of reasons why foreigners wish to learn Indonesian as a means of achieving different objectives. According to Yuriananta et al. (2023), Indonesian is one of the languages that has grown the fastest in the world during the 20th century, and the number of people teaching the language overseas has not decreased. The perception of the need for foreigners to learn Indonesian is growing as ties between Indonesia, ASEAN, and other nations deepen in a variety of industries. The rise in BIPA organizers and learners is presently observed in Thailand as well. The number of universities that start the BIPA program with Indonesian language instruction demonstrates this.

Learning Indonesian for diplomatic purposes has demonstrated positive results for the growth of Indonesian in Thailand, even though it is still mostly taught as an elective foreign language (Leksono, 2016). The initial measure for Indonesia to enhance its perception in the eyes of Thailand is to raise the level of knowledge that foreigners, particularly Thais, have about Indonesian language. In order to prepare Thai citizens for life in the ASEAN region, the BIPA learning program and system had to directly address their need to learn about Indonesia and vice versa.

6.   Conclusion

Diplomacy is a way to establish cooperation with other nations. One effort to establish diplomacy between Thailand and Indonesia is through the BIPA program. The focus of the BIPA program's internationalization is introducing traditional games from Thailand and Indonesia. Ten games have something in common, including Chak Ka Yer, Deed Luk Kaew, Dern Kala, Jam Jee, Ka Fak Khai, Khee Ma Kan Kluay, Kradod Chueak, Kratai Khadeaw, Len Son Ha, and Len Wao. Of the ten games, there are similarities with games with Indonesia. There are 5 cultural values in the game. Togetherness and helping each other, Ability to count, Obedience, Honesty and Fun. The cultural values in this game aim to shape children's morals so that their behaviour is good.

Furthermore, one of the Indonesian cultures introduced by students from Thailand was folklore. The selection of folklore in this research is folklore from Indonesia (Malin Kundang) and Kudus (Bulusan tradition). Next, the folk tales from Thailand that are introduced are the story of a farmer and an angel, the island of mice and cats. These four folk tales have similarities.

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