BIPA LEARNING DESIGN BASED ON BUGINESE CULTURE

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Article Info	ABSTRACT
	Learning and studying a language are essentially learning and examining its culture because language activities are also considered an activity to convey cultural messages to the community. Learning BIPA is a significant and prospective field in introducing a language and its culture. This research aims to develop the contextual BIPA (Bahasa Indonesia bagi Penutur Asing) teaching materials based on the local culture: Bugis culture. The fundamental concept of this research is research and development (R&D). This teaching material is based on the local culture of South Sulawesi, especially related to weddings and traditional South Sulawesi snacks such as Barongko. The goal is to learn the Indonesian language and introduce the Bugis culture, such as Bugis traditional marriage, which has several stages and each of which has its own ritual. Likewise, the traditional snacks topic aims to introduce South Sulawesi traditional snacks. The students are expected to be communicative and master some vocabulary and terms related to the Bugis culture based on the discourse's explanation of this learning material.

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1. INTRODUCTION

Language is very significant in human life, especially to meet their needs because it can convey messages, goals, wills, ideas, information, and so on from one to another. Language, as a means of communication, functions as a converse and communication tool among humans to form a social system (Gibson et al., 2019; Pickering & Garrod, 2021). This means language is vital in speech events to develop and foster social relationships. Therefore, it can be said that living humans indeed cannot be separated from language. So is the case with learning the Indonesian language. As a national identity, learning the Indonesian language is an important aspect that must be taught to strengthen the young generation's love for the Indonesian language and culture as its unique and diverse (Ismawati, 2018; Rachman, 2019; Martono et al., 2022).

Studying and examining a language is essentially also studying and examining its culture (Yore et al., 2003; Mokhtari & Reichard, 2004). This implies that language exposure contains cultural messages as well as reflects the culture of the speech community. Meanwhile, language is seen as an activity to convey cultural messages to the community; in contrast, the Indonesian language is the gateway to entering the Indonesian "world" or the primary means for foreigners to understand Indonesian society and culture (Kohler, 2019; Wijaya, 2019). Learning the Indonesian language is also learning to understand the civilization of the Indonesian nation. The Indonesian language is one of the languages that the participants are interested in learning, besides Japanese,

Chinese, and Thai (Clyne et al., 2004; De Swaan, 2013). This shows that the Indonesian language is one of the major languages in Asia.

In connection with this, BIPA becomes a prominent and potential program as well as a tool for introducing Indonesian society and its culture (Saddhono & Erwinsyah, 2018; Suyitno et al., 2019). Therefore, the BIPA program needs to be well programmed and seriously handled by BIPA program institutions. BIPA learning pedagogical norms need to be explicitly designed by incorporating cultural aspects into the BIPA learning program and conveying them to international students. Considering that existing teaching materials do not support international learners' interest in learning the Indonesian language. This culture-based BIPA teaching material has enormous benefits for the BIPA program because it includes our identity, character, and culture as Indonesian (Ulumuddin & Wismanto, 2014; Suyitno, 2017).

Research on cross-cultural-based BIPA learning designs has been widely carried out, one of which is Sumarti et al. (2020) entitled "Lintas Budaya dalam Pembelajaran Berbicara bagi Peserta BIPA Darmasiswa di Universitas Lampung". This research focuses on designing, implementing, and assessing intercultural-based speaking activities, especially shopping at traditional markets topic. The shopping culture topic teaches the culture of the people of Lampung and Malay in general. The significance is that BIPA students can get lower prices due to their ability to bargain with traders, which is Indonesian society's culture.

Further research from Adnyani et al. (2014) entitled "pengembangan bahan ajar BIPA kontekstual berbasis budaya lokal Bali". This study discovered that BIPA participant's competencies needed to master, especially novice participants, were (1) able to say greetings, introduce themselves and others, (2) able to introduce themselves and others, (3) able to say numbers, 4) able to utter simple sentences related to shopping, (5) able to mention colors, (6) able to name the body parts and describe someone's physical characteristics, (7) able to name objects around the house and describe the objects, (8) able to mention the day, date, and time, (9) able to utter the direction and location of an object, (10) able to tell about their hobbies and others, and (11) able to name and describe pets. The cultural aspects included in textbooks are how to get acquainted with Balinese culture, courtesy in Balinese culture, how to drive and traffic in Bali, how to behave in a society, the Balinese people's daily activities, and what Balinese people do when gathered, and the concept of direction in Balinese culture. All the materials aim to train students' communicative skills in the Indonesian language while they are in Indonesia. It contains new vocabulary and is very beneficial to be used in everyday life.

Research on local culture-based learning designs was also carried out by Muzaki (2021), namely "pengembangan Bahan Ajar BIPA Tingkat 3 Berbasis Budaya Lokal Malang". This research limits the aspects to be developed to seven stages. The developed teaching materials are integrated with four language skills: listening, speaking, reading, and writing. In each teaching unit, there are local cultural materials of Malang, both explicitly and implicitly explained.

The main differences between all the research are the local culture behind the learning design and the material coverage. In previous studies, the developed scope was only in writing, listening, and speaking skills. Accordingly, this research will form the learning design in the translating aspect. Therefore, this research needs to carry out a learning design for foreign speakers based on local culture by developing all the potential in language learning. Contextual teaching materials are expected to accommodate BIPA participants' needs to practice their Indonesian language and use it in everyday life, both in the surrounding environment and daily interactions. Based on local culture, especially Bugis culture, language learning is a part of intercultural communication.

Learning Model

A learning model as an instructional model is a step-by-step procedure that leads to specific learning outcomes (Gréhaigne et al., 2005; Dewi et al., 2019). The learning model is usually arranged based on various principles or knowledge theories. Furthermore, a learning model is a plan or pattern that can form a curriculum (a long-term learning plan) and design the learning materials, meaning that the teachers can choose an appropriate and efficient learning model to achieve their educational goals (Wehmeyer et al., 2012; Tibahary & Muliana, 2018; Muzaini et al., 2022). Concerning that, each component of the learning model is based on theory by bringing together many concepts that show the components' effectiveness in various educational situations in one apparent unanimity (Boud et al., 2013). This is in line with the Kemp learning model, the development of a learning system that includes learning media development (Kemp et al., 2006). It consists of ten learning designs. In addition, the PPSI (Prosedur Pengembangan Sistem Instruksional) learning model is oriented on the teaching goals by bringing out five steps; namely, students can formulate specific goals, listen, write, speak, and translate based on local culture, develop evaluation tools that learners will provide according to local culture-based material by providing good evaluations in the form of essays, terms, affixes, and diction, determine teaching and learning activities starting with an introduction, core, and closing, plan the learning program according to the time allocation and the number of meetings, and carry out evaluations or assessments to determine the abilities or knowledge of learners in accordance with the specific goals to be achieved. It is in line with Tyler's learning model, which is oriented to the learning process by choosing educational purposes (Palupi, 2018).

The language learning model proposed by Schumann is a model that views social distance and psychological distance between learners and the target language culture (Zaker, 2016; Alm, 2021). Learning is influenced by learners' attitudes towards their first language, learner motivation, and learner anxiety levels. To explain variations in learners' verbal performance is by stating there is a mechanism of 'internal processing' that influences what kinds of 'input' the learner takes from the language environment to be processed. Specific learner characteristics and socio-affective filters influence the learner's unconscious processes that process and organize linguistic data. This linguistic data is then edited by conscious knowledge, which in turn produces a verbal output. The language acquisition process uses a cognitive perspective (Tomasello, 2005; Tomasello, 2007; Song, 2018). Language learning is seen as a complex acquisition of cognitive skills, namely having to carry out various tasks until those tasks can be carried out automatically by the learner (Tomasello, 2007; Spada & Lightbown, 2018).

On the other hand, Kazanidis et al. (2019) argue a learning model is a conceptual framework that describes a systematic procedure of a student's learning experiences to achieve specific learning objectives and serves as a guide for learning designers and teachers in planning and implementing teaching and learning activities. It can be concluded that a learning model is a learning pattern that is described from the beginning to the end of learning activities that are systematically arranged and used as a guide for planning the learning activities to achieve learning objectives that have been set.

2. METHOD

This research uses research and development design. The first stage of this research consists of a theoretical assessment of the Indonesian language competence that foreign learners must achieve in BIPA learning. This should be done by analyzing and reviewing the topics to be developed in the teaching materials obtained through BIPA learning

missions, consultation with BIPA learning and development experts, and reviewing literature related to BIPA learning. The second stage is the preparation and development of teaching materials. This needs to be done through the development of learning topics and activities that can measure the achievement of the competencies that have been formulated.

A qualitative research approach is used in this research. This study obtained data from two different research subjects. The first research subject is the vision and mission, curriculum, and syllabus of BIPA by the Ministry of Education and Culture, which provides information about the competencies that international students must master in learning the Indonesian language. The second research subject is BIPA experts, who provide feedback on the compiled learning model.

3. RESULTS AND DISCUSSION

Cultural Components in BIPA Learning

Language use is significantly influenced by cultural factors. Therefore, it is expected of language learners to comprehend the cultural facets of the group whose language is being learned in order to communicate effectively and appropriately. This is so that foreign speakers can avoid cultural conflicts with native speakers by having a deep awareness of the local culture. That will enable successful communication.

The cultural components in learning the Indonesian language for foreign language speakers include 1) knowledge of the culture of Indonesian people; 2) culture/characteristics of regions in Indonesia (South Sulawesi); 3) existing systems/norms in Indonesia (South Sulawesi), and 4) traditional ceremonies (Bugis traditional wedding ceremonies), and traditional culinary/confectionery (Barongko). Each component is described in specific themes on the development of Indonesian society in various fields.

BIPA Teaching Materials Based on Local Culture of South Sulawesi

UNIT 1
Bugis Traditional Marriage Ceremony
In this part of unit 1, the learners will study about:
a. Listening
 Understanding the contents of news recordings or information with the theme of Bugis traditional wedding ceremonies
b. Reading and writing
 Understand texts with the theme of Bugis traditional wedding ceremonies and write a summary of texts with the theme of Bugis traditional wedding ceremonies
c. Speaking
 Expressing feelings according to the situation or circumstances experienced
d. Translating
 -Translate texts with the theme of Bugis traditional wedding ceremonies accurately
 -Translate orally texts with the theme of Bugis traditional wedding ceremonies accurately
e. Understanding Grammars
 Understand about the use of affixes, especially the use of the suffix ***ber-***.

The learning objectives are as follows.
1. Learners can understand the contents of news recordings or information with the theme of Bugis traditional wedding ceremonies;
2. Learners are able to understand texts with the theme of Bugis traditional wedding ceremonies;
3. Students are able to write a summary of the text with the theme of the Bugis traditional wedding ceremony;
4. Learners are able to express feelings according to the situation or circumstances experienced;
5. Learners are able to translate texts with the theme of Bugis traditional wedding ceremonies;
6. Learners are able to accurately translate texts with the theme of Bugis traditional wedding ceremonies; and
7. Learners are able to understand about the use of suffixes.

Reading 1
Bugis Traditional Marriage Ceremony
Marriage is also called marriage or abbottingeng in Bugis. Marriage is an important and valuable moment in a family that is carried out with great fanfare. The excitement can be seen from several attractions of the cultural works of the ancestors that are displayed at the wedding, such as traditional arts and folk games. For the Bugis, the wedding ceremony is generally celebrated with a variety of arts, such as harp strings (pakkacaping), violin friction (pakbiola/pakbaula); while the folk games that are usually displayed are the top game (makgasing), soccer kick (massempek), and swing or tojang (mattojang).

Bugis traditional marriages take place in three stages, namely pre-marriage, marriage, and post-marriage. Each stage has a small ritual that supports it and all of them are important to be carried out as a procedure. These pre-marital stages include: Mammanuk-manuk or mabbaja laleng, madduta, mappettu ada, mappenre balanca, and tudang penni (mappacci). Mammanuk-manuk or mabbaja laleng is a process of exploring the girl who will be married. The essence of the activity is to send a male's family to a woman's residence to convey their desire to marry their daughter. Madduta is proposing, while mappettu is an agreement on several terms such as dowry, spending money, contract day, wedding day (tudang botting), including the clothes to be used. This is then followed by a mappenre balanca 'delivering shopping money' which is generally equipped with items such as rice, gold, women's clothing, various fruits, and traditional cakes placed on walasuji and bosara. The last series of pre-wedding Gan stages is tudang penni 'sitting night', which is marked by khataman quran and mappacci 'berinai' which means purifying the bride and groom before building a new life.

The second stage, namely marriage is the peak or core event in the marriage process, which is marked by two major agendas, namely the marriage contract process and the marriage contract. The marriage contract process includes the process of picking up the arrival of the groom's entourage with various treats such as drumming, beating of the gong that accompanies the dance, scattering rice to the groom and guests. After that, it was followed by a marriage contract led by the village priest. After that, it was continued with the mappasikarawa event. Mappasikarawa is held in a room, where the bride waits for the groom accompanied by small rituals such as putting on a wedding ring, bribing food between the bride and groom, sungkeman and ending by sitting side by side on the aisle to receive congratulations from the families and friends. invited guests.

The third stage is post-marriage. The essence of this stage is marked by the mapparola activity, which is to escort or visit the groom's house to then sit side by side receiving congratulations from the family and invited guests, followed by mappeddara, which is to send a group of the bride's family to the male residence by bringing beppa rakko 'pastries'. The meaning of this activity is to strengthen family relations. The last series in this stage is to determine the place of residence of the bride after marriage, which is around the residence of the bride's family.

Vocabularies
a. Marriage/marriage
b. Attractions
c. Traditional
d. Game
e. Ancestor
f. harp
g. Bride
h. group
i. Family

Glossary of Terms in Marriage

Terms		Description
Abbottingeng	:	Marriage or marriage
Pakkacaping	:	Harp/person who plays the lute
Pakbiola/pakbaula	:	Violin or person who plays the violin
Makgasing	:	Top game
Massempek	:	Spoke kick
Tojang/mattojang	:	Swing
Mammanuk-manuk atau *mabbaja laleng*	:	The process of assessing the girl to be married
Madduta	:	Apply
Mappettu ada	:	Agreement on several terms such as dowry, spending money, contract day, wedding day, including the clothes to be used
Mappenre balanca	:	Deliver shopping money
Tudang penni	:	Sitting at night marked by completing the quran and mappacci
Mappacci	:	Sanctify the bride and groom before building a new life.
Akad nikah	:	The process of consent and acceptance as a sign of validity as a husband and wife
Mappasikarawa	:	The grip or touch of the groom's hand on the bride as a symbol of her legality as a married couple
Tudang botting		sitting side by side on the aisle
mapparola		escort or visit the groom's house to sit next to each other and receive congratulations from the family and invited guests
mappeddara		sending the bride's family group to the groom's house with "beppa rakko" 'pastries'

Reading Comprehension

Complete the following sentences with the choice of words in the box!

Festivities Three Mapparola	Valuable Scoping

1. Marriage is an important moment and…………. in a family.
2. Marriage is carried out in full ……………
3. Bugis customary marriages take place in …………. stages, namely pre-marriage, marriage, and post-marriage.
4. Mammanuk-manuk is a process ………… towards the girl who will be married.
5. Post-wedding stages are marked by ………… activities

Explain the sentences below in your own words!

1. The implementation of the marriage is enlivened with various arts.

2. The excitement can be seen from several attractions of the cultural works of the ancestors

3. Each stage of marriage has a small ritual.

4. Madduta is proposing.

5. The last series of pre-wedding stages is tudang penni 'sat night'.

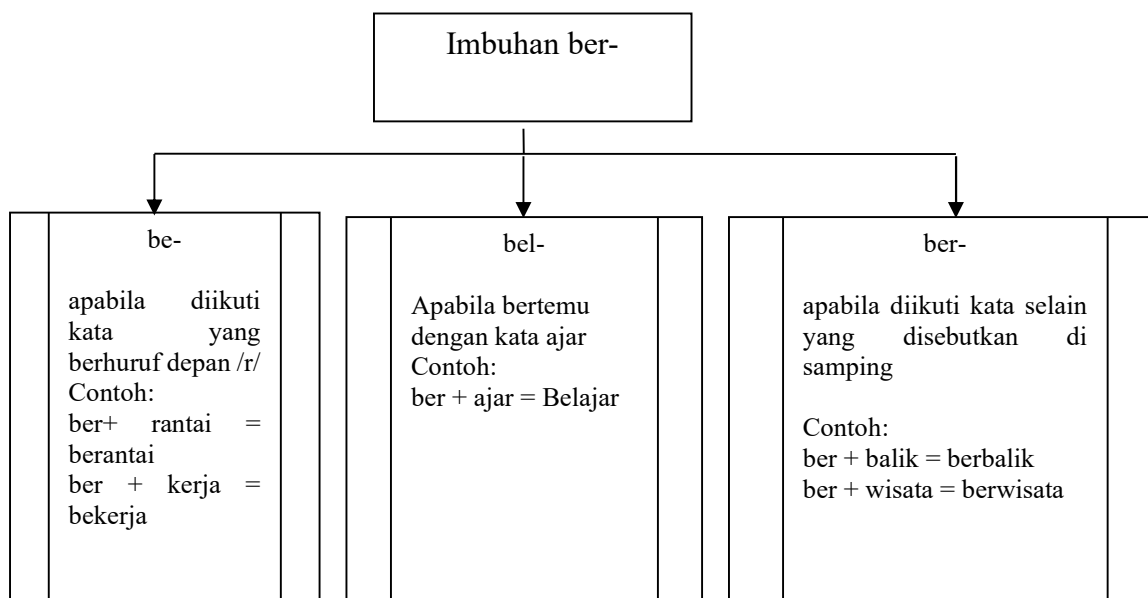**Grammar**
The use of suffixes *ber-* this figure 1.

Figure 1. Use of Suffixes *Ber-*

Examples of the use of suffixes ber-

Affixes	Plus	Word Type	Example
		Kata kerja:	
ber-	+	lari	berlari
		jalan	berjalan
		Kata sifat:	
ber-	+	sedih	bersedih
		gembira	bergembira
		Kata benda:	
ber-	+	sepeda	bersepeda
		kalung	berkalung
		Kata bilangan:	
ber-	+	tujuh	bertujuh
		delapan	berdelapan

The meaning of the suffix ber-
Imbuhan ber- memilki makna sebagai berikut.
a. Menghasilkan atau mendapatkan sesuatu
    Contoh: Bebek itu bertelur.
b. Mempunyai atau memiliki
    Contoh: Adik berkalung emas.
c. Melakukan tindakan
    Contoh: paman sedang bertukang di rumahnya.
d. Tindakan berbalasan atau saling
    Contoh: Ani bertengkar dengan adiknya tadi pagi.
e. Memakai
    Contoh: Nana berkacamata di dalam mobil.

Exercise

Make five sentences using affixed words accompanied by explanations of their meanings.

UNIT 2
Traditional Food "Barongko"
In this part of unit 2, learners will study about:
a. *Listening*
    Understanding the contents of news recordings or information with the theme of traditional South Sulawesi traditional food "Barongko"
b. *Reading and writing*
    Understand the text with the theme of traditional South Sulawesi traditional food "Barongko" and write a summary of the text with the theme of South Sulawesi traditional food "Barongko"
c. *Speaking*
    Expressing feelings according to the situation or circumstances experienced

d. *Translating*
   - Translating texts with the theme of traditional South Sulawesi food "Barongko"
   - Translating orally the text with the theme of the traditional South Sulawesi traditional food "Barongko"

The learning objectives are as follows.
1. Learners can understand the contents of news recordings or information with the theme of the traditional South Sulawesi traditional food "Barongko";
2. Learners are able to understand texts with the theme of traditional South Sulawesi regional snacks "Barongko";
3. Learners are able to write a summary of the text with the theme of the traditional South Sulawesi traditional food "Barongko";
4. Learners are able to express feelings according to the situation or circumstances experienced;
5. Learners are able to translate texts with the theme of traditional South Sulawesi snacks "Barongko"
6. Learners are able to translate orally texts with the theme of traditional South Sulawesi traditional food "Barongko".

Reading 2

Barongko

   This food recipe was originally created by the Bugis. However, now it is widely known in South Sulawesi. Its function is as a snack that is always served during aqiqah ceremonies, circumcision, marriages, thanksgiving ceremonies, and special events both formal and informal. In addition, it is also often consumed at the time of breaking the fast.

   Barongko is a sweet and savory snack. The combination of sweet and savory is considered by the Bugis as a very high taste of food. The taste of Barongko is then used as a symbol of beauty and goodness. For example, a beautiful woman is described as a sweet woman.

   The ingredients needed in making this "Barongko" snack are not difficult to find or get. The ingredients are ripe kapok bananas, chicken or duck eggs, sugar, coconut milk, sweetened condensed milk, and vanilla and banana leaves as a wrapping container. How to make it is quite easy, namely prepare banana leaves that have been cut into pieces and printed. After that, peel the kapok banana and remove the blackish inside, then beat or blend it with eggs, coconut milk, sugar, and sweetened condensed milk. After that, sprinkle with vanilla and stir until the vanilla is evenly mixed. Next, the banana dough is put into a banana leaf mold, then steamed until cooked. Once cooked removed and cooled.

Vocabularies
a. Recipe
b. Confectionary
c. sweet
d. tasty
e. ripe
f. receptacle
g. wrapping
h. batter

i. print
j. ripe

Reading Comprehension
Jawablah pertanyaan berikut sesuai dengan isi bacaan!
1. Who was the first to create the recipe for "Barongko" confectionery?
2. Is this "Barongko" snack widely known in South Sulawesi?
3. What is the symbol for the taste of "Barongko"?
4. What materials are needed to make "Barongko"?
5. How to make the "Barongko" confectionery?

Write the letter [B] if the statement is true and the letter [S] if the statement is false in the column provided!
1. [………..] Barongko is a sweet and savory snack.
2. [………..] Ingredients needed in making confectionery "Barongko" is not difficult to find or get.
3. [………..] The basic ingredient of this "Barongko" is plantain.
4. [………..] The "Barongko" dough is put into the leaf mold banana.
5. [………..] How to make "Barongko" confectionary is quite difficult.

4. CONCLUSION

BIPA learning develops into a successful curriculum that also introduces students to Indonesian society and culture. This teaching material, which is based on the local culture of South Sulawesi, is useful to present the local culture of South Sulawesi, especially related to weddings and South Sulawesi's traditional snacks, Barongko. The aims are to learn the Indonesian language and learn the local culture; Bugis traditional marriage is being introduced here. Buginese traditional marriage has several stages, and every stage has its own ritual. As well, the topic of traditional food aims to introduce the traditional foods of South Sulawesi. Besides, by learning from this material, learners are expected to be communicative and master some vocabulary and terms in the fields of marriage and traditional confectionery. Moreover, learners can practice how to make "Barongko" based on the discourse's explanation.

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