

## BIPA LEARNING METHOD BASED ON TRIHITA KARANA WISDOM

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**Abstract:** This study aims to test the application of the BIPA learning method based on local culture. This study was conducted because BIPA students were very interested in local cultural values to enrich and improve their ability to master the Indonesian language they were learning. The local culture tested in this study is the local culture of Trihita Karana. Trihita Karana is a philosophy of living in harmony in relation to three dimensions, namely God (parhyangan), fellow human beings (pawongan), and nature (palemahan). Data collection methods used in this study were participatory interviews, questionnaires, and observations with qualitative descriptive analysis and Spradley's holistic-integrative ethnography. The results of the study show that the response of BIPA students to integrating local culture in BIPA learning is very good with an average of 88% which is in the very decent category. In addition, Trihita Karana is able to become a mediator to increase BIPA students' understanding of the value of cultural harmony in the archipelago. The practical implications of this study also provide a basis for understanding the relevance that learning local culture of language-speaking communities is able to enrich their understanding of the language they learn.

**Keywords:** learning, BIPA, local culture, Trihita Karana

### INTRODUCTION

A good language learner should also explore the local culture of the language he is learning. This is closely related to the concept of social institutions, in which language is included as one of the socio-cultural institutions. The local culture contains cultural values, ethics, manners, morals, and vocabulary which are closely related to the enrichment of one's language learning. Based on observations of several BIPA course providers, until now the integration of local culture into teaching BIPA (Indonesian for Foreign Speakers) has been carried out by course institutions or several universities, but is still limited to the realm of human-human relations. Likewise, the selection of the method still really needs to be created to attract the interest of BIPA students.

The problems of integrating local culture in BIPA teaching that are often faced by BIPA teachers include: (1) BIPA learning does not integrate local cultural materials to agree with BIPA learners' understanding of the specific local culture where the language is studied, (2) teachers still have difficulty determining which type of local cultural domain needs to be given to BIPA learners considering that the archipelago culture is very many and diverse and supported by Each tribe in the archipelago, (3) teachers need to agree to BIPA learning with a variety of several methods to attract and reduce the saturation of BIPA learners, (4) teachers also need to master digital teaching technology so that they can integrate local cultural materials into digital teaching platforms in accordance with today's technological developments, (5) teachers need creative efforts in exploring and presenting local culture to please BIPA learning with the hope that BIPA learners can understand the language they learn holistically.

Studies on the integration of local culture in BIPA teaching have been carried out by several BIPA researchers and activists, which can be grouped as follows.

- 1) Integrating culture related to social humanity and society by incorporating real (tangible) cultural domains, such as integrating local culture and Bugis tourism (Amin, 2021); human relations and traditional Bugis food (Arisnawati, 2022), and with a more diverse range of materials including food, art, transportation in local culture in Malang (Muzaki, 2021).
- 2) Integration of culture related to intangible culture such as character education and norms with cognitive, affective, and psychomotor stages (Hariadi, 2018); cultural literacy using literary works or drama plays (Helaluddin (2018); or those that are socially thematic in nature, such as Lebaran homecoming traditions, regional songs (regional songs), and moral messages from fables (Subandiyah, 2019); characteristics Minangkabau culture (Tiawati, 2022), and local wisdom values to avoid cultural clashes (Safitri, 2019).
- 3) Presenting local culture by utilizing contemporary (digital) technology, such as presenting local Madurese cultural values with fantasy stories based on android (Faqih, 2021); making audio, video with narrated learning methods to present the local culture of Central Java (Nurlina, 2020); interactive multimedia learning media (Pujihastuti, 2021); including the need to adapt how the stages of presentation (systematics and structure of teaching) are displayed in the global era (Surahman, 2018).

Furthermore, the grouping of studies on local cultural material in BIPA teaching that has been carried out needs to be tested for validity and effectiveness (Kartini, 2019) so that it meets the learning achievement standards, as has been done at Palopo University, South Sulawesi.

Based on studies on the integration of local culture that have been carried out in the last five years by BIPA researchers, teachers and activists, the following can be noted.

- 1) The domain of integrating local cultural materials has not been carried out in a balanced manner. Some material areas related to cultural awareness, such as divine values, business culture, environment, and critical incidents (do's and don'ts) have not received adequate touch. In fact, if presented attractively, these topics will be able to agree to the vocabulary treasures of BIPA learners.
- 2) Judging from the various methods used, both conventional and modern (digital), but presentation techniques that are attractive and attractive such as the use of museums, cartoons and comics (Bundhowi, 2021) have not been widely implemented.
- 3) Adequate cross-cultural learning enrichment is needed for BIPA learners considering that learners sometimes come from different academic and socio-cultural backgrounds. This topic will be able to help BIPA learners to reduce culture shock, especially at the beginning of the learning process.

Taking into account the records and activities of integrating local culture that have been carried out so far, the main issues studied in this study are as follows.

- 1) What is the student's response to the application of the local culture-based BIPA learning method Trihita Karana?
- 2) What kinds of local cultural areas or elements need to be taught to BIPA students?

## **METHODS**

The local culture-based BIPA learning method tested in this study is based on the philosophy of Trihita Karana. In Bali, Trihita Karana is used as a foothold or guideline for life in interacting as a society or social creature to achieve harmony or happiness both outwardly and mentally.

Trihita Karana, includes parhyangan (human relations with God), pawongan (human relations with humans), and Palahan (human relations with the natural environment). Trihita Karana is actually a universal concept because this concept is also known in major religions in

the world, including Islam with the terms *Hablum Minallah*, *Hablum Minannas*, and *Hablum Minal Alam* (Effani, 2023).

The number of samples studied in this study were all BIPA students in the last five years (2018-2022) who studied at the Bali State Polytechnic, totaling 46 people. The number of BIPA students is spread from regular classes, *darmasiswa*, student exchanges, joint research, internships, and credit transfer programs. The data collection methods used in this study were participatory interviews, questionnaires, and observations with qualitative descriptive analysis and holistic-integrative Spradley ethnography. The results of the analysis are presented using formal and informal methods.

### **Theoretical foundation**

The local cultural concept of *Trihita Karana* is related to the essence of living in harmony and balance to achieve happiness (Windia, 2007). This balance is associated with human relationships in three dimensions, namely God, fellow human beings, and nature. Based on studies of BIPA researchers or activists in the last five years, there have been no studies that specifically apply the THK concept in teaching BIPA. Most of the studies that have been carried out are about human relations in tradition, food, folk songs, folklore, performing arts, tourist attractions, cultural literacy, and local wisdom.

The integration of local cultural material presented with the *Trihita Karana* concept in BIPA learning includes the following domains.

- a. Relationship with God. In relation to God, religious values play an important role. There are several materials that can be presented related to the realm of divinity, such as local traditions, moral values, religious philosophy, ritual ceremonies, traditions, ancient literary values, philosophy, and norms of life.
- b. Human relations. Human relations are horizontal relations between people. Teaching materials that can be presented include friendship, humor, weddings (wedding parties), social relations (ethics), social structure, culinary, dance, traditional games, and songs.
- c. Relationship with nature. BIPA materials that can be presented to balance the relationship between humans and nature include spatial arrangements for residential buildings, environmental traditions, traditional villages, ecotourism, traditional agricultural regulations, traditional architecture, astronomy, offerings to the environment.

Judging from its form, the local culture that is taught can be tangible and intangible products. Both types of culture can be taught to enrich students' understanding of their language skills. Meanwhile, in terms of the method of presentation, the method chosen by the teacher can be varied, including reading, listening (observing), watching broadcasts (video-virtual, augmented reality), immersion, and digital-based games, visiting to museums, and learning with cartoons or comic strips.

### Performance Indicator

The success rate of carrying out the trial implementation of the *Trihita Karana* local culture-based BIPA learning method will be seen based on student responses to integrating local cultural material in BIPA learning with the following criteria: percentage score (%) very appropriate response (81-100); decent (66-80); decent enough (56-65); less worthy (41-55); and very less feasible (0-40). For the results: very less feasible, less feasible, and quite feasible it needs to be revised (Arikunto, 2006). Trials of this method are carried out in stages (cycles) to see the weaknesses of the method and the effectiveness of the material presented. Furthermore, improvements were made to improve it before it could finally be applied and integrated in BIPA teaching.

### **Research design**

Determination of methods and selection of local culture-based BIPA learning materials should be carefully designed so that the results expected to enrich the understanding of BIPA

students in learning Indonesian can be increased. Below is presented the flow for the process of developing learning materials.

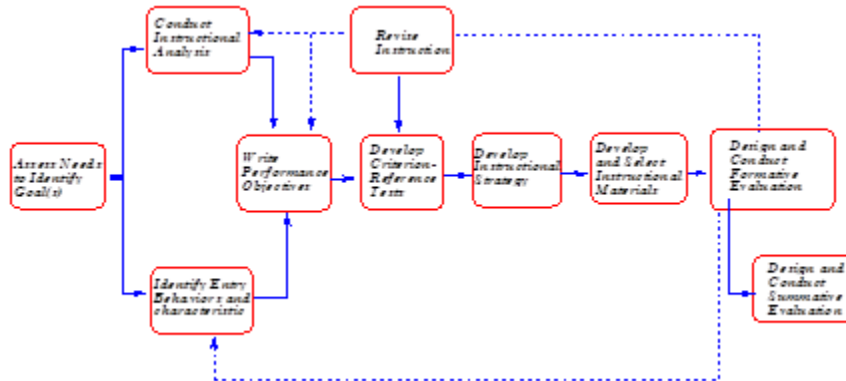


Figure 1. Learning Development Design (Dick & Carey, 1990)

## FINDINGS AND DISCUSSION

### Finding

In this study, several BIPA learning methods based on local THK culture were used. The methods tested included: reading texts, observing, watching or making videos, and immersion. Based on the results of processed data on student responses in BIPA learning based on local THK culture, the results can be presented in table 1 below.

Table 1. BIPA Student Responses to Learning Local Culture Based THK

THK unit	Method	Activity tested	Scoring scale					$\Sigma x$	n	%	Criteria
			1	2	3	4	5				
Parhyangan (God)	reading	Besakih temple	0	0	15	10	21	190	230	0,83	very appropriate response
	observation	"Saiban" ritual	0	0	10	17	19	193	230	0,84	very appropriate response
	watching video	"Galungan" ceremony	0	0	11	15	20	193	230	0,84	very appropriate response
	immersion	"saraswati" day	0	15	31	215	230	230	0,93	very appropriate response	
Pawongan (human)	reading	"Bawang Merah and Bawang Putih" tale	9	20	17	192	230	230	0,83	very appropriate response	
	observation	Lebaran homecoming	11	15	20	193	230	230	0,84	very appropriate response	
	making video	"Banjar" activities	5	20	21	200	230	230	0,87	very very appropriate response	
	immersion	fruit carving	6	10	30	208	230	230	0,9	very very appropriate response	
Palemahan (nature)	reading	"subak" traditional agricultural	8	12	26	202	230	230	0,88	very appropriate response	
	observation	the covered tree	6	14	26	204	230	230	0,89	very appropriate response	
	watching video	"Bau Nyale" ritual	0	12	34	218	230	230	0,95	very appropriate response	
	immersion	plowing fields, traditional village	2	6	38	220	230	230	0,96	very appropriate response	
									average	0,88	very appropriate response

## Discussion

BIPA student responses as revealed in table 1 indicate that the application of THK local culture-based learning methods is well received. This can be seen from the responses of students with an average of 88% which are in the very decent category. Judging from the method used, it turns out that the immersion method is the most popular, followed by watching videos, observing, and reading. This is very much in line with the view of Spradley's ethnographic theory (Koeswinarno, 2015) which states that learning will be more meaningful if they experience it directly because they can better dive into and participate deeply in routine and natural reality by engaging their five senses.

From the material side, it turns out that relationships that directly involve the physical in the relationship between humans and humans and nature are more desirable than abstract relationships between humans and God. This is evident from the BIPA learning material activities presented, students are more fond of physical touch and observation activities such as Saraswati day, fruit carving, wedding parties, and plowing fields. Below is a picture of the immersion process experienced by BIPA students on 'Saraswati Day' (Science Day).



**Figure 2. Immersion of BIPA students on "Saraswati day"**  
(source: personal dock)

Other local cultural physical activities that they also enjoy are gamelan (traditional music), dancing, traditional ceremonies (ceremonies), traditional farming, traditional games, how to make something or cooking (culinary), visits to museums, and cultural tourism. Based on the results of in-depth participatory observations it can also be seen that the local culture in the area where they study is more popular than the local archipelago culture in other areas. The main reason is because in their daily lives they interact with the culture and people closest to them. Another reason is that they adapt more quickly to overcome culture shock (shock culture) with the intention that their anxiety can be reduced.

In terms of social values, BIPA students seem to be very interested in social values such as courtesy, ethics, norms, friendship or association, life struggles, tolerance, and philosophy of life. These social values are considered to be able to help him in interacting with native speakers so that it makes it easier for him to socialize.

There is one interesting side that is suggested by BIPA students so that teachers also insert business culture teaching. If it is related to the cross-cultural origin of the student's country, it seems that business culture in cross-cultural studies becomes something important. The character of Indonesian people who don't dare to openly refuse (don't dare to say "no"), sometimes becomes a speck of hope for those who make promises or do business. This needs to be taught to understand so that they are not too disappointed in their expectations. Diplomatic answers to refuse are sometimes replaced with other words that contain hope, such as the word 'God willing'. This expression is used to express hopes or promises that are not

necessarily fulfilled (meaning 'if Allah permits', KBBI V, 2016). This sometimes becomes a dilemma. From the student's point of view, the word 'God willing' is interpreted to contain hope, even though it is not certain. However, from the point of view of the speaker, it is actually possible that in his heart he has already refused, it's just that he is embarrassed to say 'no', so as a form of rejection or doubt the term 'insha Allah' is used.

In terms of media presenting local culture, the methods chosen are sufficient to aid understanding. It's just that, along with technological advances, it is expected that teachers will also master digital technology so that the materials presented can be more interesting and easy to enjoy.

## CONCLUSIONS

Based on the study of the application of the BIPA learning method based on the local culture of THK, it can be concluded that the following matters.

- 1) The student's response to the application of the local culture-based BIPA learning method Trihita Karana was very good with an average of 88% and was in the very proper category. This means that the materials and methods tested are very feasible to support learning.
- 2) The domain of local culture that needs to be taught to BIPA students is the realm related to the local culture where the student is studying. The areas that are prioritized to be taught earlier concern the relationship between humans and humans, humans and nature, and only then humans and God. Popular BIPA learning material activities involve physical touch and observation activities such as Saraswati Day, fruit carving, wedding parties, and plowing fields. As for the method used, immersion is the method most favored by BIPA students. In line with advances in digital technology, BIPA teachers are also expected to master learning with the help of digital techniques.

Thank you to the Director of the Bali State Polytechnic and the Center for Research and Community Service (P3M) for passing and funding this research. The same remarks were also addressed to BIPA students at the Bali State Polytechnic for the 2018-2022 period who have provided responses and suggestions regarding cultural material in the learning materials used. Thank you also to the BIPA teaching colleagues at the Bali State Polytechnic who have tested and provided suggestions for BIPA teaching materials based on THK culture.

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