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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT

July 2, 2011

Editors:
Timothy Mckinnon
Nurhayati
Agus Subiyanto
M. Suryadi
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Master's Program in Linguistics, Diponegoro University

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Editors' Note

This international seminar on Language Maintenance and Shift is a continuation of the previous national seminar on *Pemertahanan Bahasa Nusantara* (Maintenance of Languages in Indonesia) conducted by the Master's Program in Linguistics, Diponegoro University in May 2010. We do hope that the seminar with this theme can become a yearly program of the Master's Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master's Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar. The first four papers are those presented by invited keynote speakers. They are Agus Dharma, Ph.D (Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan Nasional, Indonesia), Peter Suwarno, Ph.D (Arizona State University), Prof. Stephanus Djawanai, Ph.D. (Gadjah Mada University and University of Flores), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 16 papers on language maintenance, 12 papers on bilingualism, 3 papers on language planning, 5 papers on language attitude, 6 papers on language learning, 2 papers on language and gender, 5 papers on language and culture, 7 papers on critical discourse analysis, 1 paper on scientific writing, 1 paper on stylistics, 4 papers on translation, 3 papers on phonology, 1 paper on morphology, 4 papers on syntax, and 2 papers on semantics.

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COMMUNICATION MODEL ON LEARNING INDONESIAN FOR FOREIGNER THROUGH LOCAL CULTURE

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Abstract

This article discusses a new perspective of Indonesian communication learning model for foreigner, using descriptive method. The background of this article is due to an old paradigm, that mutual understanding can be achieved because the communicator and the communicant have similarities frame of reference (FOR) and field of experience (FOE). The more the similarities, the greater the mutual understanding can be realized. Conversely, if there are many differences in FOR and FOE, mutual understanding will be difficult to be formed. Differences may occur because communicators come from different culture and language. In the case of learning Indonesian for foreign speaker in Dharmasiswa program in Ahmad Dahlan University Yogyakarta, mutual understanding can be established even though there are some differences in FOR and FOE among communicators and communicants. In the process of communication, mutual understanding can be established if communicators and communicants have equal motivations that causes the actors are eager and active to encode and decode the interchanging communication.. The messages of communication that used to grow motivation in the process of learning language for foreigners are the Indonesian local culture. It can be concluded that motivation plays important role for the success of learning Indonesian for the foreign speakers.

Keywords: *Communication, Learning Indonesian Language, Culture Local, Foreign*

1. Introduction

Dharmasiswa is a scholarship program from Indonesian government granted for students from countries a round the world which have good relationship with Indonesia to learn the Indonesian culture and language. Participants can take courses in one of 44 public and private universities in Indonesia. One of these universities are Ahmad Dahlan University, Yogyakarta.

Darmasiswa consists of 5 different programs, named Regular Program, Short Term Program, Darmasiswa RI-Plus Program, Darmasiswa RI Plus Other Studies Program, and the Dual Degree Program (http://beasiswainfo.wordpress.com). Nationally, the Dharmasiswa program has been running since 1974, and by 2008 had produced 2.037 graduates, come from 85 countries (http://www.dikti.go.id/). UAD itself has got involved with this program since 2007 and by 2011 has accepted 47 students from 13 countries (UAD International Affairs, 2011). Dharmasiswa students who are in This Muhammadiyah university take regular program. They are handled exclusively by the Office of International Affairs (OIA). Learning Indonesian language and culture are particualarly held by lecturers who are selected in Ahmad Dahlan University. The author, as one of Ahmad Dahlan University's lecturers has got involved with this program since 2010, teaching two subjects, they are public speaking and Intercultural Communication.

Masering Indonesian amongs the participants in the beginning of this program are vary and limited. Thus, forming a mutual understanding in mastering language and culture became a big challenge for the lecturers who get involved. However, in the case of learning Intercultural Communication subject, these two aspects increased so far.

2. Discussion

Wilbur Schramm argues that in the process of communication, the receiver and sender of the messages must be in conformity or in tune (Effendy, 1973:44). It means between communicators and communicants have mutual understanding in delivering messages. On the other side, if it is not in tune, there is no mutual understanding (Figure 1). Figure 1 can be interpreted that the area between two circles is shaded indicates suitability (in tune). The bigger the shades are, the more effective the communication. Totalshades will never exist, but larger shades very likely to occur because of the similarity of FOR (frame of reference)

and FOE (field of experience) between the two principals of communication. Frame of reference is a blend of experience and understanding (collection of experiences and meanings). The Shape of *Frame of reference* such as knowledge, beliefs, and so forth. Field experience (field of experience) is something that is experienced directly by anyone.

Mutual understanding does not automatically formed between circles of communicators and communicants as reflected in Figure 1. Mutual understanding on the process of language and culture learning for foreign speakers does not mean developing acculturation process but tends to build an knowledge of language and culture being taught.

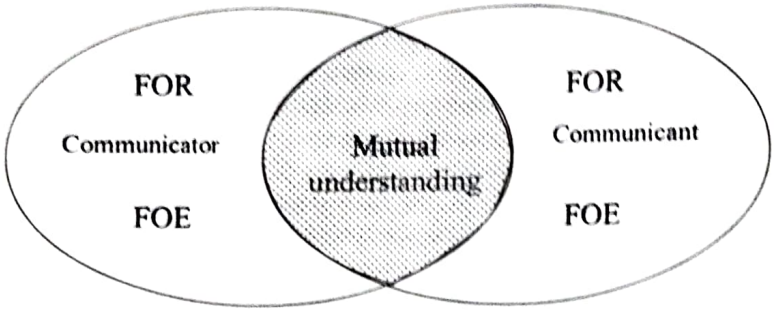

Figure 1: The creation of mutual understanding because of the similarity FOR and FOE

Mutual understanding in learning Indonesian language and culture towards the Ahmad Dahlan university's dharmasiswa done by the writer, shows different result. Although, FOR and FOE owned by the communicators and communicant are different, the mutual understanding can still be obtained.

Through the observations, mutual understanding occurs because each actor of communication, called communicators (lectures) and communicant (student of Dharmasiswa) have the same motivation (equal motivation) for success of communication. According to Lefton (1982), motivation is internal, specific conditions and directs the behavior of a person to a destination. From various studies, motivation can drive someone to bring into reality whatever he wants (Sri Hartati, 2009). Thus, the motivation becomes a very important aspect in communication since it drives somebody to get a successful communication in creating mutual understanding.

In the communication process of learning Indonesian language and culture in UAD, mutual understanding was obtained by using instructional media in the form of a local culture of Indonesia as a message. In the process of communication; object that connects the communicating parties is message.

Indonesian local culture material that is used has not been previously known among Dharmasiswa participants. But their motivation is very high in the process of communications. They strive to understand the message given by communicator so the mutual understanding can still be realized. The communication process illustrated in Figure 2.

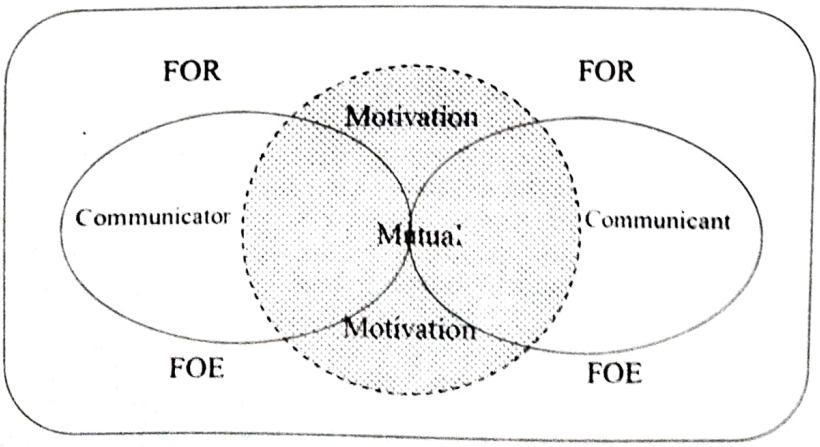

Figure 2: The creation of mutual understanding as equal motivation among actors of communication despite their different FOR and FOR

Figure 2 above can be described as follows: the two circles does not directly coincide each other. Their FOR and FOE was difference illustrated by the script of FOR and FOE outside the circles. The two

circles connects with a circle of equal motivation. Region that connects the communicator and communicant is symbolized in time mutual understanding. The greater the motivation, the larger of the circle is will cover the circle of communicators and the communicant, as the result the greater the formation of mutual understanding is greater as well.

These understanding can grow both in quantity and quality and establish the same FOR and FOE between participants of communications and strengthen the communication process. When the communication model depicted in the diagram, equal motivation will configure the shading area between communicator and communicant as a mutual understanding. The stronger the motivation you have, the larger the area of the shading.

Dynamic process of communication will evolve as what is described by Dance in helical model of communication (Soehoet, 2002:11), that the communication will widen until the broad topic. In the case of learning in the class of Dharmasiswa, participants' knowledge about language and culture of Indonesia has increased and widened on other issues.

The author uses message in the communication process of Indonesia language and culture teaching, such as local culture and heritage of the keris, blangkon, and batik. From the observations, various local Indonesian cultures are very interesting signal for participants of Dharmasiswa. Through the signals, foreign speakers give great attention in the process of communication between lectures and students, and among students.

For example when talking about the keris, the participants understand about the definition of keris, meaning and usage, the myth of keris, the making process, social systems in society, differences in the communication language used by the social strata of Indonesian society in the past, and so forth.

The writer presents the messages interactively in language learning and culture of Indonesia through intercultural communication courses, the authors present it interactively. In this process, the messages were first delivered section by section through power point presentation. The presentation show writing messages, images, motion and sound. Each frame of power point is described in detail but slowly. To test the level of understanding of the participants in the learning materials, often the author asked the participants while providing the freedom of participants to ask questions and express opinions. If the material is not understood well it will be repeated by providing a simpler explanation. Conversely, students who already understand the material were given deepen questions. In order to get closer with a communicant of material, the author also asked the participants to expressed an opinion on the material described and compared with existing conditions in their respective countries.

3. Conclusion

The process of language learning and culture of Indonesia among the foreign speakers (in this case the student Dharmasiswa UAD) remains to be obtained despite the mutual understanding, even FOE and FOR communication between different actors. The results of learning Indonesian language and culture will succeed effectively when communications among the actors have the same motivation for successful communication. Motivation is easier grown by using the local culture as learning materials. The higher the motivation, the higher the success of learning the language and culture being taught.

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