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THE ASPECT OF CULTURE THROUGH THE TEACHING
OF BAHASA INDONESIA

by David S. Sjafireudin
Ohio University

November 24, 1972

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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It is generally agreed that a living language cannot be taught in a vacuum without focussing extensively on the culture of the people who use the language. From my experience in teaching the Indonesian language, I have derived great pleasure in imparting my knowledge of the culture with students of the language.

In this short paper I would like to share with you some of the ways in which the language itself gives clues which help us to understand the culture, and the way I try to use the language to depict both the social and historical dimensions of the culture of the people.

2. How the Language Itself Teaches the Culture

a. Foreign Words

From the very first day of class the students are exposed to the history of Indonesian culture. The first thing I stress with my students is how to address me, namely to use the phrase Pak Guru. The word guru (teacher), derived from the Sanskrit language, is well known among American young people today. Soon they learn about other Indonesian words of Sanskrit origin, such as bahasa (language) and saya (I), and of Chinese origin, as nyonya (madam) and toko (shop); of Persian origin, as jam (clock) and baju (coat); of Tamil origin, as kedai (stall) and macam (sort); of Arab origin, as kabar (news) and pikir (to think); of Portuguese origin, as meja (table) and jendela (win-

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Students are startled to learn that many English words in their assimilated form are commonly used in the Indonesian language; for example: revolusi (revolution), konfrontasi (confrontation), konstitusi (constitution), demonstrasi (demonstration), industrialisasi (industrialization), and many more. These words represent new ideas which were lacking in the Indonesian culture. Words like listrik (electricity) and telpon (telephone) are borrowed and appear today in a new form fitting the sound patterns of the Indonesian language; others like gas (gas) and motor (motor) are borrowed but retain the original form, though pronunciation is quite different. These new words are enriching the Indonesian language, and therefore, no serious objection should arise in using them.

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become an active verb; for example: memparkir (to park) and not memarkir; mentik (to type) and not menik.

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Another example of how language teaches culture is apparent in the way that personal names applied in the lessons depict the variety of ethnic groups living as one nation in Indonesia. People carrying the names of Wongsonegoro and Djojokusumo are definitely Javanese from Central or East Java; Widjaja and Wiranataatmadja are Sundanese from West Java; Sihombing and Simatupang are Bataks from Northern Sumatra; Sutan Mahmud and Datuk Meringgih are from Central Sumatra; Pereira and Pattipeilohy are from Ambon, etc.

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What is also important, but will be difficult to teach in U.S., is the fact that proper names are associated not only with ethnic group but also with dialects in Bahasa Indonesia, namely Javanese Indonesian, Batak Indonesian, etc.

c. Titles

People with status -- socially as well as religiously -- receive titles or honorific names. These titles are placed before or after the personal names. RADEN ADJENG Kartini and RADEN MAS Soeparto are Javanese titles

and names of a woman and a man of nobility; PUTI or PUTRI Ramlah and SUTAN Alamsjah Bimbing TUANKU PALIMO gelar DATUK RADJO BUDJANG are the titles and names of a Menangkabau woman and man of nobility; BORU Pasaribu and RAJA BONA Nionan are titles and names of a Batak woman and man of nobility; RATU DALAM Dedapan and ANAK AGUNG Made are Balinese; CUT Meuthia and TEUKU Daudsjah are from Aceh.

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To reinforce the understanding of the meaning or the use of these titles one might want to provide "level-switching" exercises.

d. The Second Singular Personal Pronoun "You"

A significant phenomenon in the Indonesian language is the unstable position of the second singular personal pronoun. Although the words engkau and kamu exist in the language, Indonesians are hesitant to address anyone, whether superior, equal or inferior, with the word "you". Indonesians feel that the word "you" contains an element of disrespect toward the person addressed. This question seems to be related to the fact that status, honor and respect play a very important role in the life of Indonesians and therefore they want to be known by their proper name and/or title. An Indonesian is more than a "you", a singular entity; he belongs to his family, his community, and his position. For example, among the Menangkabau people every young man receives a title when he is married and thereafter he is always addressed with this name. A married Menangkabau woman is often spoken to as Rangkayo which literally means "wealthy person". The respect toward parents by child-

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Modern Indonesians themselves feel awkward in not being able to apply the second singular pronoun in their daily conversations. The Dutch word "jij" and "U" were used during the colonial period and are still used in a few places. The English "you" is now being applied by a few. There is a new word, anda, which was created to try to introduce one universal term for the second singular pronoun, but this seems to have been accepted for use only in advertisements. All these substitutes lead to no real solution to the problem because once they are accepted to mean "you" in a general sense they fall into the same category as the older forms of engkau and kamu, and are regarded in poor taste when used.

At present, tuan (sir) and saudara (brother) are the most acceptable substitute for "you". However, they cannot be used indiscriminately.

In Central and East Java the word tuan reminds one of the colonial era. In Sumatra, on the other hand, tuan is thought to be closely related to Tuanku or Paduka Tuan, or Paduka Tuan Yang Mulia (Your Excellency), titles used to address someone of the highest rank. In Indonesia in general, and in rural Java especially, Pak is more acceptable. In Java's cities the Dutch word "oom" (uncle) is often used. The Hokien Chinese "lu" is only used by the lower class in Jakarta and should be regarded as rather rude and not acceptable at all among educated persons. Javanese, and often Chinese use the second level Javanese word sampeyan which seems to have gained some degree of acceptance in Central and East Java.

The cause of the restricted use of "you" seems to have its origin in the importance given to status, honor, and respect in Indonesian life. Whatever other reasons might exist for avoiding the use of "you" the result is the same, in that the structure of Indonesian syntax is effected and the objective structure is one of the language's most important forms of sentence structure.

e. Connotative Meaning

The colloquial and vernacular phrases that are used in the Indonesian language indicate something about the character of the people. Indonesians are said to be reserved or "on guard". They do not seem to open their real feelings. On the other hand they do not seem to be cold but rather light-hearted and often easy-going. To "keep face" is an important element of Indonesian culture because it could effect the "good-name" of the speaker, his family and his community in which he lives. Hospitality toward strangers and concerns for the well-being of neighbors are other qualities of Indonesian culture. One greets people with Apa kabar? Literally this means "What is the

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A phrase that is related to this area of food and eating could prove to be very embarrassing to a Westerner. A utterance of great compliment to someone would be to call them gemuk (fat). It is always a fine expression to compliment a man by telling him he has a "fat" wife. In a land where food is scarce and people are physically short and slightly built it is indeed fortunate to be fat which means to them good health and prosperity.

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There are certain expressions that can be used in stories and lesson materials to show aspects of adat (tradition, custom, law) and its spirit of gotong-royong (mutual help), for example: Marilah kita memotong padi Pak Karto (Let us harvest Pak Karto's rice), or Tiap-tiap orang mesti memperbaiki jalan desa (Every one must repair the village road). Using these phrases in a story and explaining their meaning will introduce the spirit of communal living and sharing work that is so much a part of the Indonesian way of life.

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At the end of their first year of studying Indonesian -- a course that consisted of 120 contact hours in the classroom -- one of my classes was

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1. to use pictures or slides; if this is properly done it will automatically teach the cultural meaning of dialogues, phrases and even words;
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