TEACHERS' PERCEPTION ON THE INSERTION OF BALINESE CULTURE IN BIPA INSTRUCTION

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Abstract

The aims of this research were analyzing teachers' perception on the insertion of Balinese culture in BIPA instruction and the ways to present culture in the instruction. This study used descriptive qualitative method. The data were collected by using questionnaire distributed to BIPA teachers in Undiksha Language Center and through interview as well as focused group discussion. The data were analysed quantitatively by looking at the percentage of response given by teachers and qualitatively by using the method of data analysis consisting of data reduction, data display and conclusion drawing. The result of the study showed that BIPA teachers support the insertion of Balinese culture in the instruction. In addition, there were found several ways to present the culture in the instruction, namely (1) presenting culture boxes in the textbook, (2) using authentic materials, (3) supporting the students to interact with native speakers and (4) presenting cultural elements through reading text and listening activities.

Keywords : culture, BIPA, instruction, textbook, center

INTRODUCTION

It has long been agreed that culture and language have a very strong relation. Wei (2005) argues that language has a dual character: a communication tool and cultural carrier. Certain languages are a mirror of a particular culture. By learning a language, students gain knowledge and understanding of the culture in which language is embedded; in fact, students cannot really learn the language until they also master the cultural context in which the language appears. The relation of language and culture was also put forward by Brown (2000) who states that a language is part of a culture, and a culture is part of a language. They are intricately interwoven so that people cannot separate the two without losing the meaning of one of them.

Despite the agreement of the relation between culture and language, the existence of culture in the instruction is still a controversial issue. There are several experts arguing that culture should not be taught in classroom context. To mention some, Krashen (1982) states that class or instruction is not a place to acquire culture. This statement is also supported by Damen (1987), who explains that classroom learning cannot bring the dynamic of the culture,

it can only present the fact of the culture. In relation to the argument opposing the integration of culture in the classroom learning, Robinson-Stuart and Nocon (1996) discuss the challenges of life in the target culture. They argue that classroom setting is not appropriate to teach culture because it does not examine the learners' experience, knowledge and belief.

Nonetheless, there are also experts supporting the insertion of culture in language learning in classroom context. Mastering language well is not only done by knowing or by understanding how to use language structures and vocabulary, but also the context in which target languages are used (Genc & Bada, 2005; Golshan & Ranjbar, 2017; Kovacs, 2017; Nguyen, 2017; Oxford & Gkonou, 2018; Pourkalhor & Esfandiari, 2017; Suyitno, 2015; Thanasoulas, 2001; Tomalin & Stempleski, 1998). Without awareness of the context of the use of language, misunderstandings that lead to not achieving communication goals can occur. Thus, culture should also be taught in addition to the target language.

Culture does not only avoid misunderstanding in communication, but also support language learning. Mitchell and Myles (2004) argue that language and culture are shared, each providing support for the development of another. Thus, culture needs to be taught to the language learners, to boost and develop students' skills in target language. In addition, Damen (1987) pinpoints that culture is learnable as much as it is acquirable. Gao (2006) states that language learning is cultural learning and consequently language teaching is cultural teaching. Gao (2006) further states that foreign language teachers must be aware of cultural study places in foreign language classes and seek to increase students' cultural awareness and improve their communication competencies. Wang (2008), also emphasizes that "foreign language teaching is the teaching of foreign

cultures, and foreign language teachers are foreign cultural teachers." Thus, language teachers should find ways to present the culture in language classes.

In the context of teaching Bahasa Indonesia as the target language in *Bahasa Indonesia bagi Penutur Asing* or Indonesian for Non-native Speakers (BIPA) instruction, there are several problems faced by the teachers in Language Center of Undiksha in promoting culture in teaching. The first problem is the place of Balinese culture. Bali is a part of Indonesia where Bahasa Indonesia is spoken. In spite of the similarities with the culture owned by other areas in Indonesia, Bali has much different culture compared to other areas. It is important that BIPA teachers come to an agreement which culture to be introduced to the students, either Indonesian culture in general or Balinese culture which also contains Indonesian culture.

The second problem faced by the teachers in teaching culture is the comprehension of the students about Balinese culture. Balinese culture is very complex which has a lot of philosophy which is not understood sometimes by the people who do it. Thus, to give correct explanation to the students, the teachers should also equip themselves with knowledge of Balinese culture.

The third problem is the complex curriculum. Teachers sometimes argue that they do not have enough time to talk about culture since the language content dominates the time in the classroom.

Thus considering the problems, this article explains the result of the research investigating the following questions.

1. What is the teachers' perception about the integration of Balinese culture in BIPA instruction?

2. How to present Balinese culture in BIPA instruction?

LITERATURE REVIEW
Definition of Culture

Culture is very complex. Keesing (1990) defines culture as a system (socially transmitted behavior patterns) that functions to connect communities with their ecological arrangements. The ways of life of this society include technology and modes of economic organization, settlement patterns, modes of social grouping and political organization, beliefs, religious practices, and so on.

Given the vast scope of culture, Tomalin and Stempleski (1998) distinguish culture into two big groups, namely large culture and small culture. Large cultures include geography, history, institutions, literature, art, music, and ways of life. Meanwhile, small culture is a culture of behavior, which includes attitudes, beliefs, perceptions, especially those expressed in language and influenced by local culture.

The Importance of Culture in Target Language Instruction

The importance of culture in the instruction of target language has long been considered by the experts. Tomalin & Stempleski (1998) emphasize that language learners should know the context where they should use the target language. In other words, they should be familiar with the culture of the society speaking the language. Liddicoat et al. (1997) put forward that culture is crucial to be inserted in the instruction so the learners can learn how to speak and write in the appropriate cultural context.

Some researchers found that learning target language culture can increase students'

interaction with the target language society. The main purpose of learning a target language is to be able to communicate in the target language in order to interact with the society speaking the language. However, according to Genc & Bada (2005), most of the language learners are not exposed to cultural element. As the consequence, they face significant problems in communicating with the native speakers. This implies that learning target culture may help the students in expressing their ideas in their communication with the native speakers. In accordance with Genc & Bada (2005), Hidayati et al. (2017) also emphasize that a language can only be understood completely when we connect it to culture. Therefore, learners can only understand the meaning delivered by the interlocutor when they understand the culture. In this case, the misunderstanding in the communication can be avoided.

Learning target language culture may also give the students positive attitude towards target language. Ilter and Guzeller in Jabeen & Shah (2011) put forward the positive effect of teaching culture in the language instruction on the attitude of the learners toward target language. Students' understanding on the target language culture may give positive viewpoint towards the language they are learning and the target language community. Not only give a positive attitude towards the target language and its society, target language culture may also develop positive attitude and tolerance towards other cultures (Nguyen, 2017).

Learning target language culture gives positive effect to students' own culture. Since the students are learning a new culture, it does not mean that they are losing their own culture. Some researchers find positive effect on target language learning to students' own culture. Learning target language culture will open up students' knowledge on new things and make them more tolerant to other cultures (Hidayati

et al., 2017; Nguyen, 2017; Papa, 2015). Moreover, when they are learning and exposed to the new culture, they may also reflect to their own culture. Thus, learning target language culture may increase students' awareness of their own culture (Genc & Bada, 2005; Hidayati et al., 2017; Nguyen, 2017; Papa, 2015).

Learning target language culture also gives positive effect on target language instruction. Learning target language culture may contribute to students' success in learning a language. Mitchell and Myles (2004) emphasize that language and culture support the development of one another since they are shared. Nguyen (2017) in his research found that learning target language culture may improve students' motivation in learning that may lead to the improvement of their ability in the target language. In line with that, Hidayati et al. (2017) find that students' skills, especially in reading and speaking are improving after learning target language culture. Thus, it can be concluded that learning target language culture can improve students' target language skills.

Mastering language well is not only done by knowing or by understanding how to use language structures and vocabulary, but also the context in which target languages are used (Genc & Bada, 2005; Golshan & Ranjbar, 2017; Kovacs, 2017; Nguyen, 2017; Oxford & Gkonou, 2018; Pourkalhor & Esfandiari, 2017; Suyitno, 2015; Thanasoulas, 2001; Tomalin & Stempleski, 1998). Without awareness of the context of the use of language, misunderstandings that lead to not achieving communication goals can occur. Thus, culture should also be taught in addition to the target language.

The Roles of Teachers, Curricula, and Textbooks in Culture Teaching

Teachers, curricula, and textbooks are among the most important factors to take into consideration on the success and failure of culture teaching in language classrooms. Damen (1987) emphasizes that there are reasons for the limitations of teachers' efficiency as cultural guides.

1. Teachers do not know what "culture" to teach.
2. Only a few textbooks of methodologies have been available to assist teachers in the direction of culture learning.

Thu (2010) puts attention to the ability of the teachers in teaching culture. He states that language teachers cannot naturally teach culture. Without proper training in instructional methods to teach culture, it is not likely that teachers can do the job of teaching culture as effectively as expected.

Lafayette (1988) points out that among the three main components of the language curriculum (language, literature, and culture), the greatest amount of time and energy is still directed to the grammatical and lexical aspects of language. Culture is the weakest component introduced to the students. It is due to the uneven treatment in textbooks and the lack of knowledge owned by the teachers about the techniques needed to teach the culture.

However, Tang (2006) argues that culture is getting some more attention in the curriculum, as culture has been increasingly advocated as an integral part of the curriculum in foreign language education.

METHOD
Research Design
The phenomenon under the study was the teachers' perception on the insertion of Balinese culture in BIPA instruction. This study employs a qualitative study to inspect the case. More specifically, the qualitative method in the form

of description is utilized in this present study. Descriptive research is designed to obtain information concerning the current status of teachers' perception of the insertion of Balinese culture in BIPA instruction. This is directed toward determining the nature of a situation as it exists at the time of the study.

Participants

The participants of the study were all BIPA teachers in Undiksha Language Center with the total of 8 teachers. They were English and Bahasa Indonesia lecturers who have taught BIPA ranging for 2-8 years.

Data Collection and Analysis

To collect the data about teachers' perception about the insertion of Balinese culture in BIPA instruction, questionnaire was used. The questionnaire consisted of statements that need to be responded by the teachers. It is of five-point Likert Scale (strongly agree, agree, neutral, disagree, and strongly disagree).

The data gathered from the questionnaire were analysed descriptively to find the frequencies and the percentages of the responses of the participants. The result of the questionnaire was confirmed through in depth interview to find out more detailed explanation of teachers' perception.

To answer the second research question related to the ideas to present Balinese culture in BIPA instruction, focused group discussion (FGD) was carried out. The FGD was attended by all participants. The result was analysed descriptively by using Miles and Huberman's data analysis, namely data collection, data reduction, data display and conclusion drawing.

FINDINGS AND DISCUSSION
Teachers' Perception about the Insertion of Balinese Culture in BIPA Instructions
The teachers were asked to respond to the questionnaire investigating their perception toward the insertion of Balinese Culture in BIPA Instruction. The result of the need analysis is presented in Table 1.

Table 1. Teachers' Perception about the Insertion of Balinese Culture in BIPA Instructions

No	Statements	Response				
		SA	A	N	D	SD
1	The students need knowledge of Balinese culture, in addition to skills in Bahasa Indonesia.	80%	20%	0%	0%	0%
2	Balinese culture is needed by the students more than Indonesian culture in general	30%	70%	0%	0%	0%
3	Comprehension of Balinese Culture makes the students confident to communicate with the people around them.	60%	30%	10%	0%	0%
4	Knowledge of Balinese Culture helps the students express their intentions in communication.	50%	50%	0%	0%	0%
5	Knowledge of Balinese Culture helps the students to understand the other person when communicating.	40%	60%	0%	0%	0%
6	Knowledge of Balinese culture avoids the students from misunderstanding in communication with the surrounding community.	80%	20%	0%	0%	0%
7	Knowledge of Balinese Culture gives the students a more positive view of the surrounding community.	50%	50%	0%	0%	0%
8	Knowledge of Balinese Culture increases the students' love for Bahasa Indonesia.	30%	70%	0%	0%	0%

9	Learning about Balinese culture can change the student's attitude towards her own culture.	40%	50%	10%	0%	0%
10	An emphasis on the study of Balinese cultures can contribute to the student's loss of cultural identity	0%	0%	30%	50%	20%
11	BIPA Instruction should enhance students' understanding of their own cultural identity.	40%	30%	30%	0%	0%
12	Knowledge of Balinese Culture increases the students' love for BIPA instructions.	10%	70%	20%	0%	0%
13	BIPA learning with the insertion of Balinese Culture can make learning more interesting	50%	50%	0%	0%	0%
14	BIPA learning that presents Balinese Culture increases the students' motivation in learning Bahasa Indonesia.	40%	50%	10%	0%	0%
15	BIPA instruction that presents Balinese Culture enhances the language skills.	40%	50%	10%	0%	0%

Note:
SA = strongly agree
A = agree
N = neutral
D = disagree
SD = strongly disagree

Table 1 shows the teachers' perception of Balinese Culture in BIPA instructions. Statement 1 asked whether the students need Balinese culture in addition to skills in Bahasa Indonesia. The table shows that 80% of the participants strongly agree, while 20% of them agree. This is in line with Brown (2000), who pinpoints that culture and language intricately interwoven so that people cannot separate the two without losing the meaning of language or culture. It is also supported by Damen (1987), who puts forward that culture is learnable as much as it is acquirable. Thus, language learning is cultural learning and consequently language teaching should also include cultural teaching (Gao, 2006; Wang, 2008).

Statement 2 investigates teachers' perception whether Balinese culture is needed by the students more than Indonesian culture in general. 30% of the teachers strongly agree with the statement, while 70% stated that they agree. Balinese culture is considered more suitable for the students since most of them take course in Undiksha Language Center and stay in Bali, especially in the northern part of Bali. They experience interacting with Balinese people and Balinese culture which is quite different from Indonesian culture in general. Thus, Balinese culture is considered more appropriate to be presented to BIPA students since it can support the students' skill and ability in communicating and interacting with the society every day. In line with this, Samovar, Porter, & Jain (cited in Thanasoulas, 2001) also claim culture is the base for any type of communication. Through culture, someone can determine the rules that govern who talks to whom, the content of the message and manner in which a message is sent in the communication. Thus, without culture, the students would not be able to communicate well with the people around them. Junaidi et al. (2017) also state that culture may help the students to interact with the people around them speaking the target language. Moreover, they also state that the cultural material presented should be close to the students. Thus, Balinese culture is considered suitable for the students staying or living in Bali.

Statement 3, 4, 5 and 6 investigate the teachers' perception about the effect of the insertion of Balinese culture in supporting students' communication with the society. More specifically, the teachers perceived that comprehension of Balinese Culture makes them confident to communicate with the people around them (60% strongly agree, 30% agree,

10% neutral), helps them in expressing intention (50% strongly agree, 50% agree), helps them to understand the other person (40% strongly agree, 60% agree) and avoids misunderstanding (80% strongly agree, 20% agree). The more students comprehend the culture of the people where they live, the more confident they are in interacting and communicating with them. It may also increase the frequency of the interaction between the BIPA students and the people in the local community that leads to the increase of students' skill in using Bahasa Indonesia in interaction, both in expressing themselves and understanding the interlocutor. In addition, it may avoid the misunderstanding happened during the communication. This result supports the statement of many experts that mastering language well cannot be achieved only by knowing or by understanding how to use language structures and vocabulary, but also the context in which target languages are used (Genc & Bada, 2005; Golshan & Ranjbar, 2017; Kovacs, 2017; Nguyen, 2017; Oxford & Gkonou, 2018; Pourkalhor & Esfandiari, 2017; Suyitno, 2015; Thanasoulas, 2001; Tomalin & Stempleski, 1998). Without awareness of the context of the use of language, misunderstandings that lead to not achieving communication goals can occur. Thus, culture should also be taught in addition to the target language.

Statement 7 and 8 investigate teachers' perception about the effect of the integration of Balinese culture in BIPA class on the students' feeling about the community and Bahasa Indonesia. 50% of the teachers strongly agree that knowledge of Balinese Culture gives the students a more positive view of the surrounding community, while the rest agree. In addition, 30% the teachers strongly agree and 70% of them agree that knowledge of Balinese Culture increases the students' love for Bahasa Indonesia.The finding of the study is in line with the study conducted by Genc and Bada (2005)

which found that culture could change the attitudes of the learners towards indigenous people. It was also supported by Negoescu et al. (2017) that culture can make the learners understand and appreciate the values of other cultures and as a result be tolerant with other people. By understanding the culture, the learners will understand the actions and the thought of the local people in their interaction which leads to the positive view of the people.

Even though the insertion of BIPA is perceived to increase students' love and understanding toward Balinese society where they stay, it is perceived to give good impact on their own culture, as can been seen through the teachers' response toward statement 9, 10 and 11. The teachers perceived that learning about Balinese culture can change the student's attitude towards their own culture (40% strongly agree, 50% agree, 10% neutral) and enhance students' understanding of their own cultural identity (40% strongly agree, 30% agree and 30% neutral). Related to the impact of Balinese culture to students own cultural identity, 20% of the teachers strongly disagree, 50% of the teachers disagree, 30% of the teachers feel neutral that Balinese culture can contribute to the student's loss of cultural identity. The teachers perceived that by looking at the new culture, the students can do comparison with their own culture. It may lead to the better understanding of their own culture. Therefore, they will not lose their own culture. This is in line with the result of a research conducted by Al-Amir (2017) that most of teachers disagree with the idea that an emphasis of the target language culture may lead to students' loss of cultural identity.

The last part of the questionnaire investigates the teachers' perception on the impact of Balinese culture on BIPA instruction as shown in statement 12, 13, 14 and 15. The insertion of Balinese Culture increases the

students' love for BIPA instructions (10% strongly agree, 70% agree and 20% neutral), make the learning more interesting (50% strongly agree, 50% agree), increase the students' motivation in learning (40% strongly agree, 50% agree, 10% neutral) and enhance students' language skills (40% strongly agree, 50% agree, 10% neutral). Mitchell and Myles (2004) argue that language and culture are shared since they are supporting each other. In other words, culture can support the development of language, and vice versa. Thus, culture needs to be taught to the language learners, to boost and develop students' skills in target language. This result was also supported by the assertion that linguistic competence and cultural competence go hand in hand (Thanasoulas, 2001).

The importance of the insertion of Balinese to support language skills was supported by Genc and Bada (2005). They found that cultural classes were significantly beneficial in terms of language skills. It means the understanding of culture could improve the students' language skill. By understanding the culture, the learners will have more interaction with local people that can boost their language skills. The findings of the research also indicated that the insertion of culture could improve students' motivation in learning which supports what has been stated by Adaskou et al. (1990). Cultural information usually contains something interesting for the students. Therefore, it can increase the students' motivation in learning. In the same vein, a number of scholars and researchers (e.g., Neff & Rucynski, 2013; Nguyen, 2017; Tran & Dang, 2014) also pinpoint that culture teaching plays an essential role and develops the learners' target language acquisition and learning motivation.

Techniques to Present Balinese Culture in BIPA Instructions

From the result of the focused group discussion attended by BIPA teachers, there were found some ideas to preset Balinese Culture in BIPA instruction.

Presenting culture boxes in the textbook

The cultural box is presented in the textbook next to the language element learnt by the students. It is to give brief information about Balinese culture related to the language material learnt by the students. This information is intended to be read individually by the students. Thus, it is presented in English. The teachers do not need to discuss this box to make the time efficient. Junaidi et al. (2017) also state that culture-based BIPA learning can be done in various ways, one of them by introducing physical and non-physical culture of the culture. This culture can be presented in the cultural box. This technique in presenting culture is called as cultural capsule by Krasner (1999). He defines it as information which offer brief explanations of foreign language customs.

Using Authentic Materials

Authentic material is what the people use, in this case Indonesian use in daily basis, which does not have any intention in teaching Bahasa Indonesia to the students. Authentic materials such as news, flyer, invitation, video, picture, advertisement, etc. can be presented to the students in and outside of the classroom to present the Balinese culture. Exposing the students to authentic material gives them an overview how the language is used in daily basis by the native speakers. Richard (2001) summarizes the advantages of using authentic materials, one of which is providing authentic cultural information and exposure to the real language. In the same line, Rusmawaty et al. (2018) also pinpoint that authentic material can improve the communicative and cultural

competences of the students learning foreign language.

Related to the use of authentic materials to present culture, Dai (2011) points out that authentic materials can make the student who lack of sufficient cultural knowledge frustrated. Therefore, it is considered important to select the suitable material that can motivate the students. In addition, teachers should also help the students by giving introduction to help them understanding the authentic materials.

Supporting the Students to Interact with Native Speakers

The students can be sent to the community of the native speakers to enhance their interaction with the society and expose to the community to find information about the target culture. The students can interview the native speakers to find cultural information, in addition to acquiring the target culture during the interaction.

Presenting Cultural Elements through Reading Text and Listening Activities.

Cultural elements can be developed through reading text, and listening activities are very often developed through readings or introduced through listening activities and grammar and vocabulary exercises. The students are given information through reading and exploitation if text. The reading text and listening text can also be presented in the textbook. The insertion of culture in the textbook was supported by Wandel (2003). He recommends that textbooks should contain materials allowing and provoking diverging opinions and discussions on cultural stereotyping. It is also supported by Cortazzi and Jin (1999) who state that it is often expected that second or foreign language textbooks should contain elements of the target culture. In the same vein, Peterson and Coltrane (2003) also

them to the culture of the target language. The students will experience the real culture of the target language and they are forced to deal with it. This activity can be conducted by having the students fill an activity log as what is proposed by Dai (2011). It is a notebook used by the students to write their experience in interacting with the native speakers. It provides the students with the opportunity to learn and reflect on their learning. This activity log can be discussed with the other students and the teacher in the classroom.

The technique to support students' interaction with native speakers to learn culture is also proposed by Peterson and Coltrane, 2003). They added that the students can be sent

propose the use of literary texts as sources for teaching culture.

In relation to the integration of culture in BIPA class Junaidi et al. (2017) also propose that learning BIPA based on culture does not mean culture is a priority. In this context, language acquisition is still the main thing. Therefore, through the presentation of culture in reading and listening activity, teacher can emphasize the language aspects. The cultural aspect is only inserted in the text that can be discussed a little without losing the main point, that is teaching the language.

CONCLUSION

Although it has been agreed that language and culture are closely related, the insertion of culture in target language instruction is still debatable. Based on the perception of BIPA teachers in Undiksha Language Center, Balinese culture is very important to be inserted in BIPA instruction. In addition, the teachers proposed four techniques to present culture in BIPA instruction: (1) presenting culture boxes in the textbook, (2) using authentic materials, (3)

supporting the students to interact with native speakers and (4) presenting cultural elements through reading text and listening activities. Based on the result of the study, it is suggested that BIPA teachers do not neglect the aspect of culture in teaching. Since Indonesia consists of many types of different culture, it is important to introduce the specific culture of the area nearest to the students. Moreover, teacher should consider the culture and the technique used to present the culture carefully, to increase the students' motivation in learning.

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