

Representation of Traditional Culinary of Central Java in The Explainer Video of The Youtube Account of The Central Java Language Centre As An Alternative Teaching Material For BIPA

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Abstract

This article aims to describe the representation of traditional Central Java culinary in the explainer video of the Central Java Language Center youtube account and describe the utilisation of the analysis results as an alternative BIPA teaching material. The research method used is descriptive qualitative. This research uses data collection techniques, namely listening and recording techniques. The data were analysed using Miles and Huberman's interactive analysis technique. The results of the study are the benefits of traditional Central Java culinary in the explainer video of the Central Java Language Centre youtube account as a result of analysis as an alternative BIPA teaching material. Culinary includes an identity symbol of one of Indonesia's cultural heritages that needs to be preserved.

Keywords: culture, culinary, BIPA.

1. Introduction

Indonesia is a country that has several nicknames in the eyes of the world, one of which is Heaven of Earth, a country with abundant natural resources. In addition, Indonesia is blessed with a rich culture that can increase the attractiveness of foreign communities. Culture can be obtained in the form of knowledge, beliefs, insights, customs and morals that can be obtained by one community with another. Indonesian BIPA institutions can attract the attention of foreign speakers to get to know the culture. So that Indonesian culture can develop every year. BIPA (Indonesian for Foreign Speakers) is able to become a bridge of communication between Indonesian learners and foreign speakers. According to Putri, et al., (2022: 460) there are several countries from Asia listed as the largest contributors as BIPA learners including Korea, Japan, Philippines, China, Thailand and others.

Wulandari, et al. (2022: 158) argue that the BIPA programme aims to improve the function of language to become an international language and increase the existence of Indonesian culture. At the end of 2020, there were 355 institutions implementing the BIPA programme in 41 countries with a total of 72,746 learners, and the number of Language Agencies had facilitated 146 institutions in 29 countries (Permatasari, et al., 2022: 2). In line with the opinion of the Ministry of Education and Culture in Agustina & Masyhuda, (2021: 134) this achievement is a result of coordination between language agencies and parties at home and abroad. From this number, it is proof that Indonesian is in great demand abroad. According to (Kusmiatun, 2018: 1) BIPA is Indonesian language learning whose subjects are foreign learners.

In Law number 24 of 2009, Indonesian can be the language of instruction in Southeast Asia. This desire is realised by sending Indonesian for Foreign Speakers (BIPA) teachers to various Southeast Asian countries. BIPA is a suitable learning programme to introduce Indonesian culture. By introducing culture, it can be a place for them (foreigners) to get to know more about Indonesian culture. Thus, it can increase knowledge and insight for foreign communities related to the existence of culture in Indonesia. An interesting alternative teaching material is needed for the representation of Indonesian culture. With these conditions, the author endeavours to create alternative teaching materials that are interesting, innovative and culture-based. The formation of alternative teaching materials is an ability needed in teaching materials in BIPA learning.

Innovation in teaching materials is an obligation of a teacher to include cultural elements in BIPA learning materials. Chen, S et al., in Hasanah et al. (2022: 101) argue that if a teacher does not have the skills to develop interesting and innovative teaching materials and the teacher only uses monotonous teaching materials and there is no renewal, it is feared that this will cause a boring learning situation. Therefore, the existence of alternatives in teaching materials is of interest to BIPA learners. According to Pangesti & Wuriyanto, (2018: 347) teaching materials are an important part of learning in the classroom and outside the classroom. In line with the opinion of Permatasari, et al. (2022: 3) BIPA teaching materials are a medium that contains Indonesian language lessons for foreign speakers which include several aspects, such as listening, speaking, reading, writing and grammar.

Indonesian culture is not only limited to customs, traditions, values, morals and others. The culinary world in Indonesia is also a mandatory thing that needs to be known by BIPA learners as part of Indonesian Culture in the field of traditional culinary. The most important thing about traditional food is that it becomes an icon that symbolises as a culinary characteristic so that it has an attraction for regional tourism, especially tourists (Hardyanti & Faidatun, 2022: 21). The traditional culinary that the author will study include sego tonjok, sego buntel, oblok-oblok godhong kopi, gemblong bacem, sego weton, sego iriban, dawet ganyong, gablok pecel. From the description of the culinary data, it comes from various regions in Central Java.

To identify traditional culinary representations of Central Java, the author uses explainer videos on Youtube as an alternative teaching material. Explainer video according to Kramer in Mousadecq et al. (2022: 159) said that explainer video is a video that effectively explains complex facts to several targets in a short time. Explainer videos are included in audio-visual media that can help BIPA learners. Using explainer videos can convey information more clearly, interestingly, and concretely. Therefore, researchers are interested in studying it so that there are various alternative teaching materials for BIPA.

2. Research Methods

This research uses descriptive qualitative research methods. This research is a type of qualitative research because researchers analyse an object to be studied specifically and in depth. According to Bogdan and Taylor in Rodiah et al. (2019: 2) qualitative research is a research step that produces descriptive data in the form of written or spoken words of people and observable behaviour. The data collection technique in this research is listening and recording, namely listening to the explainer video of the Central Java Language Centre youtube account and recording it using a written instrument. The data were analysed using interactive analysis from Miles and Huberman through several stages, such as data reduction, data presentation, and conclusion.

3. Results and Discussion

Culture according to Hardiansyah, et al., (2020: 41) is a container for interpretation, given the value that exists in humans, not just words that include beliefs, norms, and values, but more than that. Culinary is an identity symbol of one of Indonesia's cultures that needs to be preserved. Culinary is evidence of a cross-cultural communication process. According to Utami, (2018: 38), culinary is a cultural element of a nation that is very easily recognised as the identity of a society. Each particular community group has a diverse culinary culture and character to strengthen the nation.

There are various traditional culinary represented in the explainer video of the youtube account of the Central Java Language Centre, including sego tonjok, sego buntel, oblok-oblok godhong kopi, gemblong bacem, sego weton, sego iriban, dawet ganyong, gablok pecel. In addition to the culinary variety, there are several traditional culinary presentations that are served, including using banana leaves, janur, teak leaves, and pandan leaves to attract the attention of many people from abroad. The existence of this cultural variety is one proof that Indonesia has a diverse culinary culture. The variety of cultures contained in the explainer video of the Central Java Language Centre youtube account is an alternative BIPA teaching material. In this research data which is the focus of the research, among others: (1) Identification of traditional culinary representations of Central Java in the

explainer video of the Central Java Language Center youtube account and (2) Utilisation of the analysis results as an alternative BIPA teaching material.

3.1 Varieties of Traditional Culinary of Central Java

3.1.1 Sego Tonjok



Figure 0:32 - 2:49 Sego Tonjok

Sego tonjok is a unique rice dish, usually made as a delivery wrapped in teak leaves and blarak. Sego tonjok comes from the word "Diasta Senja", meaning food brought for travelling.

3.1.2. Sego Bunttil



Figure 0:50 - 1:05 Sego Bunttil

A traditional Javanese dish wrapped in papaya or taro leaves containing grated coconut mixed with anchovies and spices, then boiled in coconut milk.

3.1.3. Oblok-Oblok Godhong Kopi



Figure 1:07 - 1:22 Oblok-Oblok Godhong Kopi

Oblok-oblok godhong kopi is a dish that uses young coffee leaves mixed with shredded coconut, Chinese petai, anchovies, cepokak fruit, tempeh semangit, and other spices.

3.1.4. Gemblong Bacem



Figure 1:25 - 1:39 Gemblong Bacem

A combination of two types of food, gemblong or jadah, which is made from sticky rice and tempeh or tofu cooked in a dibacem method.

3.1.5. Sego Weton



Figure 1:40 - 2:02 Sego Weton

Bancaan weton, a Javanese tradition, is usually held on the anniversary of birth according to the Javanese market calendar. This bancaan serves tumpeng rice, gubahan or various kinds of boiled vegetables, ingkung, eggs, and market snacks.

3.1.6. Sego Iriban



Figure 2:04 - 2:31 Sego Iriban

The food at first glance is almost similar to gubahan rice. Sego iriban contains rice with side dishes of vegetables, salted fish, tempeh, and chicken offal. The vegetables include cempode leaves, jurang leaves, cikri leaves, and young coffee leaves that are chopped and grilled over a fire, after being cooked, they are seasoned with urap.

3.1.7. Dawet Ganyong



Figure 2:33 - 3:06 Dawet Ganyong

One of the traditional snacks that must be preserved. Ganyong itself is a type of tuber or pala pendem that easily grows in the yard. To make dawet, ganyong needs to be made into ganyong flour as a substitute for tapioca or rice flour. The sauce is made from a mixture of palm sugar, coconut milk, pandan leaves, and a pinch of salt. This drink is delicious, healthy, and naturally fresh without preservatives.

3.1.8. Gablok Pecel



Figure 3:08 - 3:47 Gablok Pecel

Gablok comes from hot rice that is pounded together with grated coconut and a pinch of salt until it is smooth and clayey, then compacted again. The shape is almost the same as gendar, but the difference is that gendar is more yellow in colour and chewy. Gablok is usually served with sambal pecel and boiled vegetables, such as spinach, bean sprouts, cabbage, cipir, kenci, and turi flowers. As a complement, gablok pecel can also be added with various fried foods, such as bakwan, mendoan, tofu susur or stuffed tofu, crackers and fried noodles.

3.2 Utilisation of Central Javanese Traditional Culinary as Alternative Teaching Materials for BIPA

Central Java traditional culinary is one of the cultures that is suitable to be utilised as an alternative teaching material in BIPA learning. The existence of BIPA learning materials can make it easier for foreign language learners to increase knowledge about cultures that can be directed through introduction and enrichment. BIPA learning will run well if the teacher can choose and use the right alternative teaching materials based on the needs of the learners. There are several criteria for BIPA teaching materials from each level. At the beginner level (A1-A2) learners are expected to have basic competence in the use of Indonesian in daily conversation. For the intermediate level (B1-B2) learners are expected to be able to use Indonesian orally and in writing for formal purposes. While at the advanced level (C1-C2) learners are expected to be able to give opinions and reasons, to participate in formal discussions, and to write essays.

In addition, according to Farinda and Khaerunnisa, (2023: 50) introducing Indonesian culture to BIPA learners is useful for fostering an appreciative and positive attitude towards culture in Indonesia. one of the cultures that BIPA learners need to learn is the culinary culture of Central Java. Culinary is a part of culture that is easy to find, enjoy, and carry and is an important part of communication. Culinary is not only about taste, but also about symbols that have their own philosophy. For example, when eating sego tonjok. We not only enjoy the soft white rice, the savoury gudeg batang papaya, and the delicious salted fish accompanied by the serundeng tofu

but also enjoy the philosophy of the food, namely "Diasta senja" which means food that is brought for travelling. Many people consider the philosophy of food to be very important and need to be considered.

BIPA learners are allowed to get to know more about the culinary culture of Central Java. By introducing Central Javanese traditional culinary as an alternative teaching material for BIPA, it is a proof that the community can maintain, preserve and maintain Indonesian culture. In addition, the right alternative teaching material can be a measure of the success of foreign learners to achieve the learner competencies to be achieved. One form of innovation in teaching materials is the value of a teacher's necessity to present cultural elements in BIPA learning materials. This culture-based material is expected to be able to provide the needs of learners who not only want to learn the language, but also get to know the culture in Indonesia.

4. Conclusion

Culinary is one proof that Indonesia has a diverse culture. The selection of traditional Central Javanese cuisine in the explainer video of the Central Java Language Centre youtube account as an alternative BIPA teaching material seeks to preserve Indonesian culture. Indonesian culture in the form of traditional Central Java cuisine in the form of sego tonjok, sego buntel, oblok-oblok godhong kopi, gemblong bacem, sego weton, sego iriban, dawet ganyong, gablok pecel is able to become a forum for BIPA learners' knowledge in social life. Some traditional culinary of Central Java with Indonesian culture can be used as alternative teaching materials for BIPA. The author hopes that this research can be a reference for teachers in applying alternative teaching materials based on Indonesian culture in BIPA institutions. However, there is still much that needs to be improved in this research data as an alternative BIPA teaching material so that it can be realised and meet the objectives in accordance with the competencies to be achieved by other BIPA learners.

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