Cultural and social change of foreign students in Indonesia: The influence of Javanese Culture in Teaching Indonesian to Speakers of Other Languages (TISOL)

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Abstract. Teaching Indonesian to Speakers of Other Languages (TISOL) program is increasingly in demand by people in various parts of the world. Foreign students learn a lot of Indonesian language in major cities in Indonesia. The purpose of this study is to explain the cultural and social changes of foreign students in Indonesia, especially in Java, which is following TISOL program. This study focused on the influence of Javanese culture on foreign students studying Indonesian in Java. Research method used is descriptive qualitative with ethnography approach. This research was conducted in TISOL program organized by in Central Java, East Java, and Yogyakarta. Sources of data used are documents and informants. The sampling technique used is purposive sampling. Purposive sampling is considered more capable to obtain complete data in the face of various realities. Data collection techniques are done by reviewing documents or records using content analysis techniques. Other techniques used are interview techniques with some students and lecturers to get data about the factors that affect the cultural and social changes of foreign students in Indonesia. Also, interviews were also conducted with teachers to request a different process in TISOL. The most common way used to improve validity in qualitative research is the triangulation technique. In this study used triangulation theory, triangulation method, and review of informants. The results show that using Javanese culture is very influential in the cultural and social changes of foreign students in Indonesia. Students become more enthusiastic and active in responding to learning in TISOL that is influenced by Javanese culture. The change comes from internal and external students. This change helps foreign students to understand Indonesian language and culture more comprehensively.

1. Introduction
Language is a set of oral sounds which are the arbiter and have to mean. Main function of the language is as a means and tool of communication. In the process of communicating the use of an individual language is always related to the language, language user and usage of the language. The choice of what language to use is also needed in the communication process. This is related to who is the speaker, to whom speaking is addressed to, what topics are being discussed, and how the situation is discussed. Therefore, there needs to be a strategy to communicate so that communication goals can be achieved. This speech strategy considers the context of the conversation, with whom (speaking partners), when, and situation.
The context of communication is inseparable from language and cultural context. The context of the language leads to the context of the speech at that time which covers aspects of the identity of the participants, the time and place of the conversation, the topic of conversation, and the purpose of the conversation. In the context of this culture it is known that the use of language by the speakers is always patterned and influenced by culture as the background of the speakers. This cultural context is a relatively common context in society [1]. Cultural aspects are also one of the five standards of foreign language domination included in the teaching of TISOL.

Students of foreign speakers who study in Indonesia at least have to master Indonesian as a second language. This is because the Indonesian language is the language used in the education field, as already mentioned in Act Unit 24 of 2009 about the flag, language, and the State symbol. In Act Unit 24 of 2009 article 29 verse (1) states that the Indonesian language must be used as the medium of instruction in national education. By mastering Indonesian, it will ease foreign students to communicate verbally or write primarily used in the learning process. Therefore, several campuses with students from outside Indonesia hold a Teaching Indonesia to Speakers of Other Language (TISOL) program.

Before studying intensively on campus, the foreign students need to be treated with training on local languages to facilitate communication [2] [3]. In some universities with Javanese cultural backgrounds, in Central Java, East Java, and Yogyakarta foreign students are also required to learn Javanese as a regional language for communication. The institution that houses students learning Javanese as a second language at various universities is integrated into TISOL institutions. The teaching materials used in various teaching institutions of Java as the second language mostly have different teaching materials [4]. It is not infrequent they make their own teaching materials or modules, such as the TISOL institutions found at the State University of Yogyakarta (UNY).

The study on the TISOL program at Sebelas Maret University (UNS) was also conducted by Saddhono [5] titled “The Development of Indonesian Books for Foreign Speakers: Case Studies at the Sebelas Maret University. In the study, it was suggested to improve the quality of TISOL learning using textbooks. Textbooks were used to help achieve determined learning competencies. The book was devoted to TISOL students who would graduate from postgraduate education so that the writing skills aspect was more emphasized in the book. Although it was more focused on developing writing skills, but the three other language skills, namely listening, speaking, and reading are still included. It was inseparable from the core of the language learning i.e. the four domains although in every activity there must be language skills that were highlighted. Materials of Javanese cultural elements were also included in the textbook, such as custom ceremonies, art, culinary, tourist attractions, and others. The integration of Javanese cultural elements in TISOL’s learning textbook was intended to make learning materials more stimulating and to make TISOL students more interested in learning and knowing Indonesian more than regarding language.

Integrating local or Javanese culture into TISOL learning can also be used to bridge the need for cultural identification and to improve communication skills for foreign students in TISOL programs at universities based on Javanese culture and language [6]. The systematic and planned Javanese language learning makes foreign students ready and able to accept lectures thoroughly [7]. Instructional materials used in TISOL learning accompanied by recording some Javanese cultural events to provide early knowledge to foreign students. Also, in the learning process also accompanied with handbooks for BIPA students and handbooks for use by teachers.

Javanese culture was chosen to be one of BIPA’s teaching materials because of its unique and different local values varying from one area to another. This research development took Javanese culture because it is considered that Javanese culture has the peculiarities to study, research, and develop into an integrated teaching material in learning the Javanese language for foreign students [8]. It also supports the adaptation of foreign students during their stay in Java, particularly in Yogyakarta and Surakarta. Given the Javanese language and culture are dynamic and attach the developments of the times [9]
Furthermore, the selection of Javanese culture as teaching materials in local language learning for foreign students because of the purpose of studying culture is one of the factors of foreign students studying in Indonesia, (source: tribunnews). Indonesian culture is very diverse and each area is different. In Java itself there are many cultures that span from Central Java, East Java, and Yogyakarta. This cultural diversity makes foreign students interested in studying in Indonesia. This reason is appropriate to use Indonesian culture as a teaching material for middle-aged students in TISOL learning. By studying Javanese culture it is expected that it will enable students to adapt and socialize with the community. By studying Javanese culture they will get a new cultural orientation that is different from their original culture in advance. This new cultural orientation can indirectly change their way of socializing because it has been affected by their new cultural knowledge [10]. Each culture certainly has a characteristic that forms the social pattern and character of an individual. Moving places or domiciles to places with different cultural backgrounds make the process of cultural mixing. On the other hand, the individual retains the old culture that has shaped his personality and character [11]. However, on the other hand they have to learn and follow new cultural patterns to easily socialize in new environments. This will be the focus of the study in this paper, which is about the cultural and social change of the students of the TISOL program at a university based on Javanese culture.

2. Research Methods
This study focused on cultural and social change from TISOL program students who studied at several universities with Javanese cultural background. This research was a qualitative descriptive research which aimed to describe and explained in detail the changes in cultural patterns and social patterns of TISOL students after obtaining material on Javanese culture. The choice of this type of research aimed to reveal a variety of qualitative information with a thorough and nuanced to describe in detail the nature of a thing, condition, or phenomenon, not limited to data collection, but rather include analysis and interpretation of the data [12]. Bogdan R. C. and S. K. Biklen [13] also explains that this descriptive qualitative approach sees that everything in the form of a nonexistent system should be underestimated, all important and influential and connected with others. In this way, it can be explained by a more comprehensive understanding of a study. This study also used an ethnographic approach. The ethnographic study has particular function to describe and interpret the cultural, social group or system. Although the meaning of culture which is very large, but ethnographic studies usually focus on activity, language, beliefs, rituals, and ways of living [14]. The setting and location of research were conducted at several universities in Central Java, East Java, and Yogyakarta, which hosted the TISOL program. Data sources were obtained from documents and informants. The documents studied related to some textbooks and materials containing a Javanese cultural and used in TISOL learning. Informants used as data sources were TISOL students and instructors.

The sampling technique used is purposive sampling. Purposive sampling considered more capable of obtaining complete data in the face of various realities. Data collection techniques were done by reviewing documents or records using content analysis techniques. The data in the form of documents were obtained by reviewing the teaching materials and textbooks from several Universities which held TISOL programs such as State University of Malang (East Java), State University of Surabaya (East Java), Sebelas Maret University (Central Java), Semarang State University (Central Java), Gajah Mada University (Yogyakarta), and Yogyakarta State University (Yogyakarta). Data in the form of documents or records obtained from several samples then analyzed using a technique of analysis content. This technique was used to define the forms of teaching materials and textbooks used in the Teaching Indonesian to Speakers from Other Language (TISOL) program. Another technique used was interview techniques with some students and lecturers to get data about the factors affecting the cultural and social changes of foreign students in Indonesia. Also, interviews also conducted with teachers to request a different process in TISOL. The most common way used to improve validity in qualitative research is the triangulation technique. Data triangulation is used to examine the validity of
3. Result and Discussion

Teaching Indonesian to Speakers of Other Language (TISOL) program is taught to foreign students who are or will study in universities in Indonesia. This is one of the government programs to disseminate the use of Indonesian language not only to the people but also to foreigners. Also, TISOL is one of the prerequisites to be taken by foreign students who will be studying in Indonesia. Therefore, it is expected that following the TISOL program, foreign students studying in Indonesia can master at least the Indonesian language used as the language of communication when dealing with the wider community (Rohandi, 2017).

The number of foreign students studying in several universities in Indonesia is increasingly growing. As found in the Sebelas Maret University (UNS) Surakarta in 2015, foreign students reached 191 and increased by 44 in 2016, consisting of 18 countries, namely Netherlands, Poland, Philippines, Mexico, Timor Leste, Thailand, Nigeria, Madagascar, Vanuatu, Ethiopia, Ghana, Laos, Tanzania, South Korea, Vietnam, China, Turkmenistan, and Malaysia. (Source: UNS 2016 website). The data are adequate to explain that the growing interest of foreign students to study in Indonesia is growing. Therefore, there is a new breakthrough in TISOL learning in college. By inserting local cultural elements into teaching materials, in this context are the elements of Javanese culture. Speaking of culture elements, Koentjoroningrat [16] explains that there are at least seven components in a culture. First, religious systems and ceremonies (spiritualism aspects). Second, community organization system that covers the structural order of society culturally. Third, knowledge systems or scientific aspects that cover knowledge about inside and outside, history and other knowledge related to local wisdom. Fourth, language and literature. The language used as a means of communication and literary works is the media of expression of a cultural community. Fifth, art (both form and cover of the show). Sixth, the livelihood system used for the daily needs fulfillment. The last of the elements of culture is technology system and equipment consisting of products that reflect a particular characteristic of a culture.

3.1. TISOL learning that is charged with Javanese culture

In TISOL learning the backgrounds, diversity of foreign students of TISOL students should also be considered. Although the essence of the Teaching Indonesian to Speakers of Other Language (TISOL) program has the same purpose, that is developing communicative and pragmatic foreign language proficiency to facilitate them in association with the surrounding community. Therefore, material selection in learning should be more specific and details tailored to the learning objective [3] [4]. One of the alternatives is designing a study using a scientific-integrative approach, that is, by integrating Javanese culture materials into teaching materials to students of the Indonesian Language Speakers of Other Language (TISOL).

The development of Javanese culture based learning media should link to the connection of media and learning materials with daily life oriented to the Javanese culture. This is because Javanese people in their daily lives are not separable from Javanese culture, including the use of the language by the Javanese standard rule [17] [18]. Multicultural and intercultural learning is designed to provide material to learners, so they get information both linguistic and cultural. So, at the end of the study, students not only master Indonesian and Javanese but also get a comprehensive knowledge of the culture of the language.

Javanese culture is considered potential be used as a learning material for TISOL because in Javanese culture there is a diverse cultural spread and each region has its unique characteristics [19]. The characteristics of each area are considered to represent the culture of the community. Some examples of Javanese culture that are potential be used as a teaching program for TISOL are as follows. First, in the field of art, some areas in Central Java, East Java, and Yogyakarta have different
distinctive artistry. For example, Gambyong Dance from Central Java, Reog Ponorogo dance, Remo dance from Surabaya, Ketoprak from Yogyakarta and Surakarta, Ladrug from East Java and many others. Secondly, in historical heritage buildings, such as Surakarta Palace and Lawang Sewu in Semarang, Sultanate of Yogyakarta and several temples such as Candi Ratu Boko, Kalasan Temple, and sari garden building in Yogyakarta, as well as the historical relics of the Hindu Kingdom in East Java existing among the people of East Java. Third, in food subject, Central Java has Presto Milkfish in Semarang and Sego Liwet in Solo, East Java has Rawon and Pecel Madiun, and Yogyakarta is famous for Gudeg Yogya. Finally, regarding language, each province has its distinctive characteristic, Yogyakarta and Solo with bagongan language, Kebumen, Tegal, and Purwokerto with its ngapak dialect, East Java has Basa Suroboyo dialect, osing Banyuwangi dialect, and Maduranese dialect. Some of these concrete examples are cultural representations in each area and have the potential be a teaching material for TISOL programmers.

Learning about Javanese language and culture started from observing, students were given film or video about Javanese cultural events. For example, some traditional ceremonies at Surakarta Palace and Yogyakarta and all of its activities. Starting from the preparation, the device or the tool used, the procession and progress to the closing activity. Then students were asked to give a question about the video. These questions related to Javanese cultural material or local knowledge of the videos. Active students asked indirectly to refine their language skills to communicate with TISOL's lecturers or instructors although there were some errors. As stated by Anjarsari [20] the mistakes made by TISOL program students are natural as one of the second language acquisition efforts. The causes of mistake in the language of TISOL students are caused by two factors, namely internal factors and external factors. Internal factors: (a) low motivation, (b) potential difference, (c) closeness of language family. External factors: (a) incomplete learning, (b) short learning time. Also to honoring language skills, TISOL learning activities are used to develop speaking skills and to sharpen their ability to work.

Furthermore, students were guided to try or practice directly. Practice related to four language skills, listening, speaking, reading, and writing using local language, which is Javanese. However, learning was more focused on speaking skills for the benefit of communication and socializing with the surrounding community although ultimately all language skills were taught to foreign students. In speaking, students were guided to describe and explain Javanese culture. The first time students were given pictures and videos about one of the cultural events of Java then students were asked questions related to the video. At the end of the session, students were expected to retell about the videos or pictures presented by lecturer using their language. After the presentation, of lecturers gave feedback and evaluation on student speaking skills. The scaffolding of Javanese cultural elements into TISOL learning was done intensively and after learning foreign students were expected to master Javanese language and could communicate fluently although limited to certain things.

3.2. Change of culture and social pattern of Foreign Students from TISOL program

As already aforementioned in the beginning, after TISOL student learning students would be taught about the pattern of culture and social patterns in the Javanese society. The output of cultural learning is certainly the creation of a new cultural orientation from foreign students. It is not uncommon to find cultural mixing or cultural mixing as foreign students of TISOL have a diverse cultural background. Thus, generally speaking among students with one another have different cultural adaptation patterns. Students from countries in Europe and Africa certain have a slightly longer adaptation pattern, since cultures in Europe and Africa are an obvious different from Asian culture, particularly Javanese culture. However, it does not mean that students from Asia such as Vietnam, Thailand, Kazakhstan, South Korea, China, and some countries in Asia are easily adapted to the culture in Indonesia. Foreign students are also experiencing a cultural adaptation process to be accepted in a new cultural environment [21].

The process of cultural adaptation of students was acquired largely during TISOL's learning that integrated Javanese cultural elements. Through TISOL learning emphasized on practice on Javanese culture, foreign students did not only have Javanese language skills but also have knowledge of
Javanese cultural elements. This habit could also change the cultural pattern of foreign students. Such as, looking at the traditional ceremony of Sekaten performed together and mutually cooperation between abdi dalem. Mutual cooperation is a hallmark of Javanese society. Almost every activity related to custom and societies is done cooperatively. This fact is different from the people in Europe and some countries in America who are more concerned with their individualism. After learning TISOL, foreign students learned cultural pattern indirectly, and they were motivated to apply it in everyday life. So, the foreign students were beginning to apply some of the principles in Javanese culture such as mutual cooperation, courtesy, and mutual respect in their daily lives. This can be seen when they were in the lecture, they often organized events involving all members of the TISOL class and rarely invited their TISOL program lecturers and teachers. It is shown that they had undergone cultural adaptation process, from which the individualism culture was originally being cooperation culture as done by the Javanese community [22]. Another change seen from TISOL's foreign students was the change in language use. After participating in the TISOL program some time, they had begun to show good progress. Some of them had been able to order food although still limited in Indonesian. As the author found in TISOL learning classes at Sebelas Maret University. The talks are as follows:

- **Lecturer**: Hai John, hai Goerge. Kalian tadi sudah makan apa belum? (Hi John, George. Have you eaten?)
- **Students 1**: Sudah ibu. Tadi aku sudah makan dengan nasi soto. (Yes, Ma’am. We have eaten soto.)
- **Students 2**: Ya. Aku tadi juga makan nasi soto dengan George. (Yes, I have eaten soto with George.)
- **Lecturer**: Wah nasi soto ya, bagaimana menurut kamu rasa nasi soto? (Soto, right? What do you think about soto?)
- **Student 1**: Nasi soto rasanya sangat enak. Tetapi kuahnya rasanya agak aneh, seperti ada rasa asam-asamnya. Aku baru pertama kali makan nasi soto (Soto was delicious. But the soup is quite strange. A little bit sour. It was my first experience.)
- **Lecturer**: O… itu bukan aneh. Rasa asam itu pengaruh dari jeruk yang terdapat di kuah soto. (O…it was not strange. It was sour because there was lime)

From data above there are some personal changes, namely *ibu, kamu*, and *aku*. On that data contains pronouns which do not mean exactly ‘when adjusted to the context. Basically the use of the word ‘aku’in the speech event is structurally correct. The word ‘aku’ in certain cultures in Indonesia has an impression of selfishness or excessive self-esteem and does not contain humility. The word ‘aku’ also feels more personal, one-way, and has a poetic taste (for certain contexts) that is suitable for the words or phrases that are curious, reflection, or things related to love expressions. In general, the word ‘aku’ is used to indicate a higher status than a person or at least equivalent to the person being talked to. When viewed from a partner speaking in the aforementioned is a lecturer or TISOL class instructor then the use of the word ‘aku’ by foreign students is not appropriate. The use of ‘aku’ to his lecturer is considered a speech that is considered impolite and disrespecting a lecturer with a higher social status. However, this is a natural thing because foreign students are still in learning level.

Another social change is the change in the dressing manner. Javanese people are generally polite and closed. It differs from the culture in Europe and some countries in America that tend to free to express their dressing while on campus or at school. At the beginning of TISOL learning there were still some students dressed open while studying. However, after being briefed and clarified by their lecturers, they changed the way they dressed when they were in class. This suggests that cultural adaptation in the style of dressing styles so individuals tend to adjust the way of dressing with their
cultural communities [23] [24]. Just like Indonesian students studying overseas they tend to use thick clothes when it comes down to the snow in the winter. This change in the way of dressing indirectly affects the cultural orientation of foreign students in the TISOL program in Indonesia.

4. Conclusion
The Indonesian Teaching Speakers of Other Language (TISOL) Teaching Program is organized by several universities in Indonesia with foreign students. This is done as one of the prerequisites for foreign students to continue studying in Indonesia. The TISOL program not only teaching materials to improve language skills, but also about the knowledge of local cultural elements, in this case, Javanese culture. The elements of Javanese culture are highly potential to be TISOL’s teaching materials because they have diversity and character in each area. The diversity is seen regarding of art, historical relics, foods, and language dialect used. The integration of Javanese cultural elements in TISOL teaching provides a new cultural orientation to foreign students, which may be different from the culture in their native country. Therefore, foreign students are required to adapt to Javanese culture to socialize with the surrounding community. This cultural adaptation also changes the cultural and social patterns of foreign students. The visible patterns of change can be viewed when they socialize with the community, the language used, as well as the pattern of clothing tailored to Javanese culture.

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