

b.6.

b.6

PROCEEDINGS

International Seminar

on

Language, Literature, and Culture

at Majara Hotel Medan, Indonesia

Theme:

"Language Learning Preserves Culture in the Future"



Published by
English Literature Department, UNE
2013

ISBN 979-3647

PROCEEDINGS INTERNATIONAL SEMINAR

Language, Literature, and Culture in Madani Hotel Medan, Indonesia

Theme: "Language Learning Preserves Culture in the Future"

on May 5th, 2013

Keynote Addresses:

Prof. Amrin Saragih, M.A. Ph.D (State University of Medan - Indonesia)

Prof. Bahren Umar Siregar, M.A. Ph.D (Atmajaya University - Indonesia)

Dr. Aspalila Shapii (Universiti Utara Malaysia - Malaysia)

Dr. Noor Fadhilah Mat Nayan (Universiti Utara Malaysia - Malaysia)

Christine Lewis, M.A. TESOL (San Fransisco University - USA)

Compiled by:

Prof. Dr. Hj. Sumarsih, M.Pd.

Dr. Siti Aisah Ginting, M.Pd.

Ariatna, S.S, M.A.

Hasbi Ramadhan

First Published, May 2013

All Rights Reserved.

ISBN : 979-3647-02-11

Published by:

English and Literature Department, UNIMED

2013

THE
Character Building
UNIVERSITY

ACKNOWLEDGMENT

First of all, we are very grateful to the Rector of State University of Medan, Prof. Dr. Ibnu Hajar Damanik, Msi. The Dean of Languages and Arts Faculty, Dr. Isda Pramuniati, M.Hum. The Head of English and Literature Department, Prof. Dr. Hj. Sumarsih, M.Pd. and all the committee members who have strongly supported to hold our Internasional Seminar on "Language Learning Preserves Culture in the Future".

Thanks must also go to the authors of the seminar's paper, whose contribution serve as rich sources of stimulatoin and inspiration to explore the issues of Language Competences and Soft Skill. The quality of the contributions could further be ensured and improved with the generous help of the editors and the program committee members.

Last not but least, we express gratitude to the Regional English Language Office (RELO), Universiti Utara Malaysia, Atmajaya University, and State University of Medan for providing us speakers for the Internasional Seminar.

The current Internasional Seminar is aimed at raising the spirit of culture preservation through language use, this seminar welcomes paper submissions from various language contexts and their relationship with culture preservation in the future. It also invites articles on topics of significance to individuals concerned with English language teaching and learning. With plenary lectures and papers as its main scientific events, this international seminar focuses on the inextricable language-culture connection, while at the same time grabbing the attention of learners of higher education, literature and arts, culture, history and sociology, etc, to optimize language teaching and learning as the medium of culture preservation both at the national and international level.

Enjoy your reading.

Medan, May 5th, 2013
Sincerely,

The Committee of International Seminar

Table of Content

No.	Name	Title	Page
1	Amrin Saragih	Language Learning as a Means of Preserving Cultures	1 - 9
2	Sumarsih	Dictogloss as an Interactive Method in Improving Students Listening Comprehension	10 - 15
3	Yunita Agnes Sianipar	Introduction to Translation	16 - 21
4	Oka Andika and Yustian	Preserving Barus Cultural Heritage Through English Language Learning	22 - 29
5	Anggraini T Saragih	Social Context Varieties in Language Learning	30 - 37
6	Ariatna	"How about Chatting on Skype, Mr. Shakespeare?" An argumentative look at Language Change	38 - 44
7	Sri Minda Murni	Polite Silence and Silent Politeness	45 - 54
8	Nora Ronita Dewi	The Use of Blogs in Learning to Cultural Preservation	55 - 62
9	Farizan Bin Md-Amin	Creative Platform : A Case Study in a Malay Language Classroom	63 - 75
10	Siti Aisah Ginting	The Application of The Games in Teaching-Learning Process to Increase the Students' Vocabulary.	76 - 84
11	Masitowarni Siregar	Problems in Translating Culture	85 - 101
12	Wan Anayati	Language Learning Through Culture in the Future	102 - 109
13	Syamsul Bahri and Mahriyuni	Emotive Meanings in Metaphorical Expressions of Minangkabau Language	110 -117
14	Sanggup Barus	The Analysis Prefix Pen- In Karonese Language and Its Contribution For Language Learning	118 -128

15	Bahtiar	Analysis of Violating Maxims in Presidential Debate Between President Obama and Republican Nominee MITT Romney	129 - 137
16	Meisuri	Storytelling: a Means to Revitalize Language Learning	138 - 147
17	Siti Kudriyah	Translation and Culture	148 - 157
18	Tina Mariany Arifin	Language and Culture	158 - 165
19	Safrida Lubis	Moral Values in English Language Teaching	166 - 174
20✓	Rosdiana Siregar	Integrating Learning Character in Indonesian Language Education	175 - 187

UNIVERSITAS NEGERI MEDAN
UNIMED

THE
Character Building
UNIVERSITY

INTEGRATING LEARNING CHARACTER IN INDONESIAN LANGUAGE EDUCATION

By:

Dra. Rosdiana Siregar, M.Pd.

ABSTRACT

It's no doubtful that Indonesian language as an educational resource character in its existence, because in Indonesian education requirement values that constitute the main substance of character education. Character education is dug from Indonesian substance can be a pillar of the nation's moral education. Character education as a pillar of the nation, it becomes very important today, because educational character will determine the progress of civilization, which is not only superior, but also intelligent. The advantages of a nation are put in the thought and character. Both types of these advantages can be built and developed through education. Therefore, the goal of education is not only the ingenuity and intelligence (thinking), but also morals and manners, character, value, and strong personality, superior and noble (character). In other words, between thought and character should be in a unified whole. The implementation of character education nation excavated from Indonesian sources which can be started from the education community through learning Indonesian language. In the process of learning it, we hope that it should be able to last through the learning process on each core competencies are taught and each indicator of learning outcomes to be achieved.

Keywords: Character Education, Learning Indonesian Language

A. Introduction

The character is a way of thinking and behaving that characterizes each individual to live and work, both within the family, community, nation and state (Suyanto: 2012). Individuals who have of good characters that can make decisions and be ready to account for any consequences of decisions he had done. The building character is one of the national education goals. In the article I of the National Education Regulation of 2003 states that among the goals of national education is to develop the potential of learners to have intelligence, personality and noble character.

The mandate of the Education Law of 2003 intends that education does not only establish an intelligent Indonesian people, but also personality or character, so that later generations will be born nation that grow with the characters that breathe the noble values of the nation and religion. Talking about character education currently, it has been discussed in various forums and even has become a national issue. On the Day of National Education in 2011 which was celebrated in conjunction with National Awakening Day took the theme of "Pillars of Character Education as the National Awakening", with the sub-theme "Achievement, uphold morality", Indonesian President, Susilo Bambang Yudhoyono (SBY) asked the people of Indonesia to implement character education, because it is very important character at this time. Character education will determine the progress of civilization, which is not only superior, but also a smart nation. Yudhoyono also said that there were two determinants of progress of the nation, namely thought and character. Furthermore, SBY said, quoting Aristotle, there are two advantages of man which are called the excellence of human. First, they are excellence in thought and secondly, excellence of character, or greatness in character. Furthermore, according to the President, "the advantages of both types can be built and developed through education. Therefore, to educators, both formal and informal, and we all that the goal of education is not only the ingenuity and intelligence, but also morals and manners, character, value, and strong personality, superior and noble,"(Kompas.com: May 20, 2011).

Considering the importance of character in building strong human resources (HR, then the need for character education is done properly (M.Furqon Hidayatullah, 2010: 3). Thus it can be said that the construction of human character can not be separated from life. Character education must accompany all aspects of life including education institutions. Ideally, character education is integrated into all aspects of life, including school life.

Educational institutions particularly school is seen as a strategic place to form the character. It is intended for learners in every speech, attitude and behavior to reflect good and strong character. Therefore, every lesson taught in every level of education is expected to contain values of character education.

Indonesian language as one of the subjects taught at every level of education from early childhood, elementary, junior high, high school to university is a main pillar in the implementation of character education. Therefore, planning the integrated teaching of Indonesian and synergistic it is necessary to integrate the values of the character education.

B. Character Education

The concept of character education has been widely discussed by the experts. To make the perception of character education as a foothold in the discussion, in this paper is discussed a glimpse of character education.

Character education is a system of cultivation of the values of character and moral values of the school community, which includes knowledge, awareness or volition, and actions to implement these values, either against Almighty God ourselves, others, environment, and national human to become perfect man. Value always has a positive connotation (Bertens, 2004:139). Moral value is the highest value. Moral values have characteristics (1) relating to the human person in charge, (2) pertaining to the conscience, (3) require the human to absolute non-negotiable, and (4) formal (Bertens, 2004: 143-147). Moral values is also related to what should not be done as it relates to the principle of morality is enforced (Wiramihardja, 2007:158). It refers also to the Soejadi (1999:21) who defines value in terms of good or true with regard to ethical or moral issues.

Furthermore, Scheler (in Frans Magnis and Suseno, 2008:16-18) states that the value is *a priori*. That is, what is the meaning of a value, for example, bad, honest or sacred, we know it is not because of an experience, *a posteriori*, but we know that we are aware of the value of it. Humans do not create value, but finding them. According to Scheler, value can be determined not by the mind, but with an intentional feeling. The feeling here is not limited to physical or emotional feelings, but similar to the familiar flavors in Javanese culture, the openness of heart and mind in all dimensions. The feeling was intentional because each value is captured through precisely targeted her feelings. There are four groups according to Scheler value, namely (1) the values around the bad and the bad, (2)

vital values where the most important is the value of the sublime and the abject and anywhere including the nature of courage and fear, healthy and feeling unwell, and so on, (3) the spiritual values of the beautiful and the ugly or aesthetic value, the values are correct and not correct or the value of justice, and truth value is the valuable knowledge for the sake of pure knowledge itself and not because there is no benefit, and (4) the values around which the sacred and the profane man who lived in a religious experience. Beyond the value of the four groups, two groups that have no value content itself (its value is determined by the value of the final destination), the usefulness and value of moral values. Utility value refers to something that is useful and valuable if moral values such as good and evil.

The concept of the word "good" can be seen from various views. Edward George Moore (in Frans Margins and Soseno, 2008:1-3) says, the word "good" is the key word morality. The word "good" is a basic word that can not be reduced to something more profound. "Good" is not the primary properties consist of the parts anymore, and therefore can not be analyzed. The word "good" is the opposite of "bad". About morals, Frans Magnis-Suseno (1987: 14) explains the moral teachings meant here are teaching, discourses, sermons, standards, rules and regulations set either oral or written, about how people should live and act in order to be a good human being. Direct source of moral teachings are various people in positions of authority, such as parents and teachers, community and religious leaders, and the writings of the sages as the book written by Siri Sunan Paku Wulangreh Duwana IV. Sources within the teachings are the traditions and customs, religion, or ideology.

Furthermore, Frans Magnis-Suseno (1987:19) explains the moral word always refers to the merits of man as man. So it's not about the merits of nowhere, for example as a lecturer, cooks, badminton player or speaker, but as a human being. Moral field is the field of human life in terms of goodness as a human being. Moral norms are benchmarks to determine the true-harm behavior and human action in terms of the merits as a human being and not as a specific and limited role of the perpetrator. Generally there are three kinds of norms, i.e. norms of politeness, legal norms, and moral norms. Politeness norms are concerning

human physical attitude. Legal norms are norms explicitly demanded by the public because it is considered necessary for the safety and general welfare. Moral norm is a benchmark used to measure the goodness of one's society.

character education in schools, all components (stakeholders) should be involved, including educational components themselves, i.e. the content of the curriculum, learning and assessment, the quality of relationships, handling or management subjects, the school management, the implementation of the activities or co-curricular activities, empowerment infrastructure, financing, and work ethic of all citizens and the school environment.

C. Indonesian Language as a Source of Character Education

Indonesian language as a source of character education should be under at least three basic functions of language, namely (1) a means of communication, (2) educational, and (3) cultural. Functionality directed communication tool for students to use in both Indonesian and correct for the purposes of interaction in lingkungan primarily as a media liaison (lingua franca) for Indonesian people who come from different regions and ethnic groups. Educational function is directed for students to obtain values for the purpose of forming the personality and identity of the nation. Through cultural function, it is expected to be able to dig and reinforce the cultural values of Indonesia as an attempt to establish the identity of the nation.

These three main functions of it when viewed from the substance of value, is a business development and cultivation of moral values. In the first function, language as a communication tool that is geared for students to speak Indonesian properly, it contains the value of respect or manners. Educative function is directed so that students can obtain sublime cultural values of Indonesia for the purpose of forming the personality and identity of the nation. Teaching Indonesian language is expected to be the gateway to unify perspectives on Indonesian multicultural society. Another effort is through a variety of Indonesian literature. Indonesian literatures like poem, short stories, novels and drama than as

entertainment (spectacle) can also serve as a guide. It is expected to form the personality traits of students.

Cultural function is directed to dig and reinforce the cultural values of Indonesia as an attempt to establish the identity of the nation. If the function as a communication and educational tool has been performing well, the real cultural function will be achieved, because the real cultural function is directly related to both functions. Through the means of communication and educational functions, the expected values have been implanted as part of a noble personality of the value system and cultural life of the people of Indonesia. If planting noble cultural values Indonesian society has been successful, it will wake up a strong personality, and will eventually form a strong character as well.

D. Implementation of Character Education in the Learning Indonesian

1. Indonesian and character education

Indonesian language is a tool which is effectively used by Indonesian society. As a unifying language and language used in education, it becomes an Indonesian national identity. Therefore, by using Indonesian language well, correct, and polite, the mirrors of a friendly, neighborly Indonesian society will come true.

Learning Indonesian is essentially ushered in a skilled learner to communicate. Learning is integrated in the four language skills namely speaking, listening, reading and writing skills. Thus, you should be able to communicate using the Indonesian language skills in the four aspects given.

Learning Indonesian is expected to integrate the values of character education. Indonesian who has been taught in early childhood to university level should take part in creating a strong national character. Learning in Early Childhood Education (ECD) uses integrated learning in which each learning activity includes the development of all aspects of child development. This is done because the one aspect of development with other aspects of development is interrelated. Integrated learning is done by using the theme as a vehicle to introduce a variety of concepts to the child as a whole. One indicator the student

will be achieved, namely early childhood students/learners is able to respond with a smile to the person who invited communicate. It will be embedded value of character education. The embedded value of character education is that students can appreciate people talking to him. When the foundation of morals and values norm already inculcated early on when students get older, it is expected these values are still capable of retention.

Furthermore, when we are in elementary school (*Sekolah Dasar/SD*), the values of character education should also be considered by the teacher. One of the basic competencies contained in the fifth grade elementary school that is listening to the announcement. The value of character education that can be implanted is guided students to respect others while talking.

In the Junior High School (*Sekolah Menengah Pertama/SMP*), one example of the basic competencies that can be integrated with the educational character is revealed a verbal report to the language properly. Value of characters that can be imparted to the students is the value of honesty. Honest in reporting the results of the interview. Students should be taught the importance of honesty. So what is gained from the interviews is that the whole thing was reported, nothing is added and subtracted so that the truth can cause a faint-masar or even be lost altogether. One of the basic competencies that can be infiltrated by the values of character education at the Senior High School (*Sekolah Menengah Atas/SMA*) which gives a critique of information from print and electronic ata. Value of characters that can be implanted teacher is the value of politeness. Polite in giving criticism, not angry and not arrogant. This is important so that when they are implanted in the future assuming the position of the representatives in the House of Representatives, will no longer occurs in hearing noises as exemplified by our representatives today at national or Regional Representative Council building (DPR/DPRD).

2. Literature and Character Education

Literature as a reflection of the socio-cultural state of the nation must be passed on to the younger generation. According to Ahmad Yosi Herfanda (2008:131), the literature has great potential to bring people to the direction of change, including a change of character. In addition to containing beauty, literature also has value for the benefit of the reader. In terms of usefulness arises because literary creation born from the fact that a good literary paradigm that creates a sense of life. Creation is done together and inter-twined with each other as happens in our own lives. However, this fact in the literature is presented through various stages of the creative process. This means that the ingredient of these facts is understood by the new interpretation by the author. The literature for the benefit of readers is with regard to the values contained in it so that readers are better able to translate problems in life through the kindness of physical and spiritual good.

More than that, the literature in terms of character education, namely literature can be a medium forming the moral character of students. Through literature, we can affect learners. Literary works can convey moral messages either implicitly or explicitly. With appreciate short stories, novels, folklore, and poetry, we can form the character of students, literature is able to play its role. The values of honesty, kindness, friendship, brotherhood, kinship, sincerity, sincerity, togetherness, and others related to character education, we can apply to students through literature.

As a form of education to deliver or inject characters in literature to the students, there are some efforts that could be conducted by educators. Educators express the values in the eye Indonesian language and literature lessons with direct integration of value-value of the character that is an integral part of these subjects.

a) Short Story

Educators can use the comparison of short stories based on the life or events in the life of the learners then change the things that are negative in the short story into a positive value. By this, these learners are able to take directly the values of character education

in the spirit and letter of the assigned task as an educator before any part of the lives of young people themselves. Or you can also use stories to bring the values character by telling the life story of a great people. Through a true story experienced by great men and famous can make learners will be captivated and idolized and wanted to be surely like his idol.

b) Poetry (song)

As we know, the music / song can have a huge impact on the listener. Even the recent news that we all know, the baby in the womb can be influenced by the song that is playing close to the mother's abdomen. With this basic educators can use songs and music (musical poetry) to integrate the values of the characters in the minds of learners.

c) Drama

Educators can also use drama as a medium to describe the events that contains character values. The audio-visual and direct application makes it easier for learners to understand and absorb the character values. Besides the tasks that can be done at home can take an example of what is seen on television learners then educators will explain at once to straighten what values are there in the movie on television. It will be scraping a deep character education values obtained in the minds of learners.

d) Novel

Using the novel as a medium for expressing the values and norms in society through discussions and brainstorming can be used by educators. The novel gives a lot of stories that can turn readers imagination and enter in the novel. Many lovers of the novel are affected by the existing content in the novel, it a.baik speaking style, fashion course behavior even after reading and understanding it. It is very good if the teachers were able to incorporate character education can affect learners.

e) Pantun

Learners are invited to make a variety of rhymes counsel to bring a wide range of character values in student life. Counsels made will scratch in his mind. Learners will apply because the advice was coming from himself to his friends.

f) Oral Story

Using examples of oral literature in this folklore is a good means to give an example to students. Moreover, the story told is the local folklore of the learners themselves.

In addition to the above methods are still many other ways that can be used by educators or even combined to convey the values of character education, but do regardless of the screening or selection of appropriate teaching materials. Because by choosing appropriate teaching materials, learners will feel the depth of the material that makes them aware of the meaning of life. Awareness will make learning not just to teach the material, but also to educate.

Reading *Laskar Pelangi* by Andrea Hirata and reading the works of Iwan Simatupang *Belunggu* for students definitely have a different impact. *Belunggu* novel understanding of the process was more difficult than the novel *Laskar Pelangi*. In addition, the content of *Laskar Pelangi* is more suitable in learning, because the novel talks about education, the importance of learning, and appreciate an educator. While *Belunggu* contains stories that are too adult, so it is not in accordance with the age of the students. However, the novel does not mean one is bad, just a placement issue. With this understanding, the learning literature can be used as an instrument of real education, which changes the character of the students to be better, morality, and dignity. All is for the sake of the next generation better than the quality and quantity aspects.

3. Steps of integration of Character in Learning Indonesian Language

M. Furqan Hidayatullah (2010:61) mentions the steps in the integration of education character subjects are as follows:

- a. Describing the basic competencies.
- b. Identifying aspects integrated into subjects.
- c. Integrating grain character education into the basic competencies (learning materials) are considered relevant or related.
- d. Implementing learning process.
- e. Specifying the learning method.
- f. Determining the evaluation of learning.
- g. Determining the source of learning.

The sample syllabus which integrates a grain of character can be given as follows:

Aspects of Development : Social, Emotional and Self-Reliance
 Age : Birth to age 6 years

Educational Qualification: Early Childhood Education (ECD)

Standard of Development	Indicator	Character Value
Interacting by responding people existence	To respond by smiling to people in communication	Honouring others

Subject : Indonesian Language

Grade : IV

Level : Elementary School

Basic competence	Character Value
Listening to announcement	Honouring people talking to him/her
Telling hobbies	humble

Subject : Indonesian Language
 Grade : VIII
 Level : Junior High School

Basic competence	Character value
To express a report orally in good and correct language	Being honest in reporting interview

Subject : Indonesian Language
 Grade : X
 Level : Senior high School

Basic competence	Character value
To give critics on information from mass or electronic media	Polite in talking, humble

E. Conclusion

Character education is essentially a moral education by instilling moral values to students. Value is something that we agree for. Moral value is the highest value, which has the characteristics of (1) relating to the human person in charge, (2) pertaining to the conscience, (3) requiring the human to absolute non-negotiable, and (4) formal. Moral values is also related to what should not be done as it relates to the principle of morality is enforced. Moral values consist of teachings , discourses , sermons , standards , rules and regulations set either oral or written , about how people should live and act so that he becomes a good man .

The realization of character education nation excavated from Indonesian sources can be started from the education community through learning Indonesian language and literature. In learning Indonesian language and literature, it should be able to last through the learning process on each core competencies are taught and each indicator of learning outcomes to be achieved .

F. Recommendation

Through learning Indonesian language and values, it can be implanted noble character as the realization of character education. Therefore, learning Indonesian language and literature in all levels of education should be established, from Early Childhood Education (ECD), elementary school (*Sekolah Dasar/SD*), Junior High School (*Sekolah Menengah Pertama/SMP*), and Senior High or Vocational School (*Sekolah Menengah atas atau SMA / Sekolah Menengah Pertama atau SMK*), to college, in particular courses or majors Indonesian Language Education.

REFERENCES

- Ahmad Yosi Herfanda. 2008. *Sastra Sebagai Agen Perubahan Budaya dalam Bahasa dan Budaya dalam Berbagai Perspektif*. Yogyakarta: FBS UNY dan Tiara Wacana.
- Bertens, K. 1993. *Etika*. Jakarta: Gramedia Putaka.
- Magnis, Frans dan Suseno . 1987. *Etika Dasar: Masalah-masalah Pokok Filsafat Moral*. Yogyakarta: Kanisius.
- M.Furqon Hidayatullah. 2010. *Pendidikan Karakter: Membangun Peradaban Bangsa*. Surakarta: Yuma Pustaka.
- _____. 2009. *Guru Sejati: Membangun Insan Berkarakter Kuat dan Cerdas*. Surakarta: Yuma Pustaka.
- Suyanto. 2012. Urgensi Pendidikan Karakter. <http://www.kemendiknas.go.id>. diunduh tanggal 13 Januari 2012.
- Soejadi. 1999. *Pancasila sebagai Sumber Tertib Hukum Indonesia*. Yogyakarta: Lukman Offset Utama.
- Wiramihardja, A. Sutarjo. 2007. *Pengantar Filsafat (Sistematika Filsafat, Sejarah Filsafat, Logika dan Filsafat Ilmu 'Epistemologi', Metafisika dan Filsafat Manusia, dan Aksiologi)*. Bandung Aditama.