GLOCALIZATION IN TEACHING INDONESIAN FOR FOREIGN SPEAKERS (BIPA) AT UIN RADEN MAS SAID SURAKARTA: INTEGRATION OF ISLAMIC-BASED CULTURE

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Abstract

The teaching process of Indonesian for Foreign Speakers (BIPA) at UIN Raden Mas Said Surakarta combines aspects of culture and Islamic values that are typical of Surakarta. This study explores the concept of glocalization in the context of BIPA education at UIN Raden Mas Said Surakarta, with a special focus on the integration of Islamic-based culture in the curriculum and teaching methods. Through case study approach and SLR (Systematic Literature Review). This research identifies effective glocalization strategies and approaches in Surakarta's local culture and Islamic values into Indonesian teaching. This strategy includes adjusting learning materials, using contextual teaching methods, and integrating learning resources based on culture and Islamic values, especially in Surakarta. The results showed that a glocalization approach that focuses on Islamic culture and values can increase students' understanding and appreciation of local cultural Indonesian and values. The implications of this research provide practical guidance for BIPA educators at UIN Raden Mas Said Surakarta in designing programs that are not only effective in teaching Indonesian, but also promote cultural understanding and practice with deeper nuances of Islamic values in Surakarta.

Key words | Kata kunci: Glocalization, BIPA, Culture, Islamic

INTRODUCTION

The development of globalization is quite influential on the education and cultural sectors. One of these developments is quite felt in the learning process Indonesian for non-native speakers (Aritonang et al., 2023). Indonesian for Foreign Speakers (BIPA) as an institution that facilitates the public or foreign speakers to learn Indonesian has its own challenges in introducing Indonesian for foreign speakers. The challenge is that efforts to introduce Indonesian at the global level must be accompanied by the introduction of local values. This effort can be done through the concept of glocalization, which is a concept that integrates global elements with existing local values.

Glocalization in teaching Indonesian to speakers is an approach that combines global and local elements in language learning. It involves using learning materials that cover global content such as culture, technology, and current trends, while keeping in mind local aspects such as culture, traditions, and the social context of local communities. In Indonesian teaching, glocalization can be realized by providing learning materials that cover various globally relevant topics such as social media, information technology, and other global issues, but also integrate elements of Indonesian culture, such as traditions, customs, and This research uses qualitative methods, by collecting data related to the Community's Collective Memory of Sendang Banyuning, Singopadu Village, Sragen. Both from newspapers, articles, books, theses, news and mass media that have been published or not yet published. The research was conducted in Banyuning Hamlet, Sidoharjo District, Sragen Regency, Central Java with the research subjects being the people of Singopadu Village. This research is also equipped with observations of the objects to be studied. Aims to strengthen qualitative data and seek the truth of the data collected. Qualitative research is not only carried out using research variables because the phenomena studied are holistic, that is, comprehensive and interconnected with each other. The purpose of using this method is to find out phenomena that exist in natural conditions, and not in control, laboratory or experimental conditions.[2]

In support of this research, interviews were also conducted with related sources. In searching for data about people's memories of Sendang Banyuning, data searches were carried out on residents who were directly involved with the object of study such as Sendang Key Clerks, community leaders and visitors to Sendang from various villages. Then checks are carried out between one source and another, in order to obtain reliable data credibility. folklore. This approach helps Indonesian speakers to understand the language in a global context while maintaining their local cultural identity and richness.

In practice, teachers can Indonesian use a variety of resources, including text, audio, video, and interactive activities that reflect both global and local aspects. The aim is for language learning to be more relevant, interesting and useful for Indonesian speakers in facing global challenges and enriching their understanding of

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local cultures and traditions.

BIPA learners have various goals when learning Indonesian. One of their main goals is an interest in Indonesia's rich culture and the view that Indonesia is a strategic region for economic progress. (Rachman et al., 2019). The economic aspect is a factor that makes Indonesia an option for foreigners to establish cooperation. Indonesia has a varied wealth of different regions and tribal groups, including natural resources, indigenous traditions, and culture. All this has great potential for further development. (Mandate, 2019).

BIPA learning not only focuses on language acquisition, but also acts as a means to introduce various aspects of Indonesian culture. An understanding of Indonesian culture can attract learners to deepen their knowledge about cultural diversity in Indonesia. Therefore, BIPA learning not only teaches language, but also aims to improve the existence of Indonesian culture at the international level. As explained by Haryati et al (2019), the relationship between culture and language is a unity that cannot be separated from each other.

Foreign countries' interest and interest in culture and Indonesian must receive positive support and appreciation, one of which is by optimizing the availability of adequate learning tools (Saputra et al., 2023). One of the keys that supports the effectiveness of BIPA learning is the adequate provision of teaching materials Haryati et al (2019). In the process of preparing teaching materials, the main basis is on the needs of BIPA learners. Furthermore, the preparation of teaching materials is directed specifically based on the culture, background, interests, goals, and level of competence of foreign learners when understanding a second language, namely Indonesian. This level of language proficiency is divided into three actions, namely basic, intermediate, and advanced (Arumdyahsari et al., 2016). Based on some of the descriptions above, it can be concluded that the presentation of teaching materials must be in accordance with the level of competence of foreign learners.

The use of teaching materials is a fundamental element in the learning and teaching process (Isnaniah et al., 2020). The necessity in providing adequate teaching materials to support the development of foreign learners' abilities is very important (Andayani, 2015). The cultural content contained in the teaching materials can have a significant impact on the continuity of the BIPA learning process. This

cultural aspect has the potential to improve the quality of learning as well as teaching. Through the exploration of cultural elements, learners can expand their understanding of humans as creatures living in culture, the close relationship between culture and language, and the need to interact in a world full of cross-cultural uncertainty (Alalou, 2002).

Positive interest in learning provides opportunities for foreign learners to be able to have a positive outlook on language learning (Dehbozorgi, 2012) Therefore, interest in learning Indonesian plays an important role for foreign learners. In addition, attitude also influences their learning process whether it is said to fail or succeed; including cultural richness that foreign students must learn while studying Indonesian (Andayani &; Gilang, 2015).

BIPA learning at the higher teaching institution of UIN RM Said Surakarta has special characteristics, especially in the context of introducing culture. Here, in contrast to the general approach that generally introduces culture as a whole, BIPA at the Islamic Higher Religious Teaching (PTKI) level has a curriculum that focuses on introducing local culture with an Islamic perspective. Especially in the BIPA UIN RM Said Surakarta institution, where most of the foreign students come from the Philippines and Thailand with a Muslim background. This step is an effort from the BIPA institution at PTKI to be in line with the vision and mission of the Ministry of Religion to introduce and understand Islamic culture in Indonesia (Inderasari &; Oktavia, 2019).

The concept of glocalization is a blend of global culture and local culture. Cultures from outside are adapted to local cultures, resulting in hybridity or unification between global and local elements. The entry of multinational companies into Indonesia, the advancement of internet technology, and the arrival of other nations have created intensive social and cultural interaction and communication. However, not all outside cultures are acceptable in Indonesia, so multinational companies need to have a specific strategy to attract the market. McDonald's, for example, as a large American company, innovates products when entering Indonesia by adding a chicken porridge menu, which is tailored to the tastes of the Indonesian people. Thus, glocalization is closely related to the process

of offering global industrial products that pay attention to local issues.

Indonesia's entry into the ASEAN Economic Community (AEC) will facilitate the flow of products from abroad to various regions as part of the exchange of industrial and cultural production. This competition can be an opportunity to develop Indonesian products so that they can go international. For example, batik as an Indonesian product that has been recognized by UNESCO as the original cultural heritage of Indonesia, can be introduced to the whole world. Cultural acculturation is a balanced blend between the coming culture and the original culture, occurring through cultural adjustment without eroding the existing culture. In the context of globalization, glocalization is a localized global process, where this process is adapted to the conditions that exist in a country (Robertson, 1995). This interaction applies in various aspects of life, not only economic but also cultural interaction and adjustment. Robertson (1995), a well-known sociologist, interprets glocalization as the result of local adjustment to global pressures. Glocalization occurs as a process of interaction with the global world that produces something distinctive in the midst of rampant homogeneity. Robertson's concept, as described by (Ritzer &; Goodman, 2004) describes this phenomenon as an interaction between the global and local worlds that produces something new, namely the glocal. In addition to the concept of glocalization, the unification of local and global cultures in the study of modernity can be related to hybridity or unification, which refers to the meeting point between "local" and "global" cultures in the process of globalization (Scott, 2006).

Glocalization can be interpreted as an effort to protect themselves from mixing foreign cultures with local cultures (Bhaduri &; Malhotra, 2008). Some societies stem the tide of globalization for fear of the loss of local culture. The massive influx of foreign cultures through the development of increasingly sophisticated media and ease of transactions without distance and time restrictions can lead to the expansion of outside cultures into people's lives. This effort can actually be done by strengthening cultural identity and instilling it early. The cultivation of the nation's cultural values strongly cannot be done instantly. These values are socialized for a long time, starting from the growth period of children by the family.

For example, from the beginning parents can apply love for the country by using local products and provide understanding to children about the benefits of loving domestic products. This understanding is needed as a strong foundation for them in making decisions over time and the knowledge they gain. Thus, this understanding continues to follow themindset of society under any circumstances. Today, we cannot close ourselves from technological sophistication and interaction with various imported products. Therefore, the idea of nationality and loving local products must be instilled in everyday life. Glocalization can also be interpreted as an idea of thinking that is thinking globally, acting locally (Drori, et all, 2013). Communities can use information and technology to increase local productivity. Information obtained from the media about crop development or management methods can be digested, understood, and then practiced to increase local production. Maximizing local production by utilizing information obtained from the media can be a capital to compete in a global context.

RESEARCH METHOD

This research is a descriptive research using the Systematic Literature Review (SLR) method with data collection through the PRISMA method (Page et al., 2021). SLR is used to collect information from existing studies and sourced from the Google Scholar database (Selcuk, 2019). The purpose of this study is to obtain an overview of efforts to retain and introduce local culture in foreign language learning from a glocalization perspective. This research population is journals that discuss efforts to maintain local culture in foreign language learning from a glocalization perspective taken from Google Scholar. The research sample is a glocalization perspective in the context of efforts to retain local culture in foreign language learning. The journal search strategy is carried out using the PICOC (Population, Intervention, Comparison, Outcomes, Context) approach (Yuliasari &; Kusuma, 2019.). The stages of SLR are identification, screening, eligibility, and include (Page et al., 2021).

This research uses the theory of Glocal Engegement Dimension proposed by

Fay Patel (International Higher Teaching Consultant). In the GED there are four dimensions (intellectual, Emotion, Action, and Morality) which are important components of the educational glocalization framework
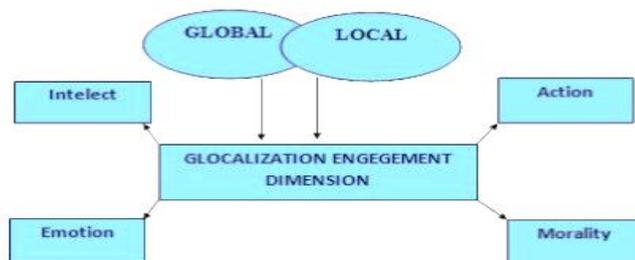
Gambar 1. Glocal Engegement Dimension (GED)

Fay Patel presents four dimensions within the framework of Glocal Engagement Dimensions (GED), namely intellectual, emotional, action, and morality. These four dimensions are important components of the educational glocalization framework. Each dimension has a significant role to play in ensuring that the results achieved are fair, inclusive, and diverse. Educators, as stakeholders in glocalization-based learning, are expected to understand and demonstrate their abilities in all four dimensions, which guide success in managing glocal engagement spaces.

RESULTS AND DISCUSSION

The results of the analysis of several research literature related to BIPA research, or research that discusses BIPA at UIN Raden Mas Said Surakarta, research related to the BIPA curriculum and learning.

No	Nama Penulis	Judul	Jurnal	Ringkasan
1.	(Mufti et al., 20:	The Forms of Local Isla Culture in the Book "Membaca Indonesia" for Beginners at TISOL UIN Surakarta	Journal Multicultural and	The article discusses BIPA's unique approac UIN Raden Mas Said Surakarta that integrates local Islamic culture in the curriculum, different from other BIPA programs. Analysis of the book "Reading Indonesia" shows that teaching materials have effectively introduced cultural elements of mentifact, sociofact, and artifact. This approach helps foreign learners from Muslim-majority countries, such as Thailand and the Philippines, understand Indonesian culture through an Islamic perspective. The study recommends increasing content about local Islamic culture to improve learners' cultural competence

No	Author	Title	Journal	Findings
2.	Elen Inderasari Oktavia, Wa	Implementation of B Curriculum (Indonesian Bapi for Foreign Speakers) Based on Cultural Islamic Studies (Intergrated Curriculum) in Islamic Higher Education	Jurnal Bahasa Lin Scientia	This article examines the implementation of BIPA curriculum based on Cultural Islamic Studies at IAIN Surakarta. This curriculum combines general knowledge, religion, and culture to improve the Indonesian language skills of foreign learners and introduce Islamic values and local culture. Since 2017, this curriculum uses teaching materials from PPSDK and modules made by the BIPA teaching team, with active and interactive learning inside and outside the classroom.
3.	Elen Inderasari Agustina	Indonesian Learning for Fore Students In Bipa Iain Surakarta Prog	Jurnal Pendidi Bahasa dan Sastra Indon	This article examines the implementation of BIPA curriculum based on Cultural Islamic Studies at IAIN Surakarta, which integrates general knowledge with religious and cultural values. This curriculum aims to increase the understanding of foreign students about Indonesian language, Islam, and culture. Despite challenges in teaching facilities and means, this integrative approach helps learners adapt to the Indonesian environment and reduce language errors
4.	Siti Isnaniah Islahuddin	Management of Indone language learning for foreign speakers (BIPA) at Islamic religious higher education institutions (PTKI) in Indonesia and Thailand	Jurnal Pendidi Islam	This study compares the management Indonesian learning for Foreign Speakers (BIPA) at PTKI IAIN Surakarta and Indonesian Concentration at Fatoni University, Thailand. Using qualitative descriptive-analytic methods, this study found that teaching Indonesian successful both at home and abroad, characterized by an increase in interest and the number of foreign students. TBI IAIN Surakarta shows more comprehensive management than KBI JBM FTU Thailand in terms of curriculum, teachers, institutions, teachers, teaching materials, and methods. Coordination between these two institutions is important to support the internationalization of Indonesian.
5.	(Mufti et al., 202	Optimizing Language Teach through the Needs of Teaching Materials Based on Local Islamic Culture at BIPA UIN Surakarta	PBI FKIP U National Seminar 2023 "Learning	This research aims to optimize Indone teaching for foreign speakers (BIPA) at UIN Raden Mas Said Surakarta by developing teaching materials based on local Islamic culture. Currently, existing teaching materials, such as the book "Sahabatku Indonesia," do not meet this specific need. The study used qualitative descriptive methods with interviews to identify the need for teaching materials that can integrate local Islamic cultural insights, important for students from Thailand and the Philippines studying at UIN Surakarta. The findings show a lack of special teaching materials covering Islamic culture, although the interest of foreign learners is high. These results are expected to encourage further research to develop more relevant and contextual teaching materials, thereby increasing the effectiveness of language and culture learning in BIPA.

Table 1: Literature Analysis

Realization of Glocalization in BIPA Learning UIN Raden Mas Said Surakarta Through Glocal Engegement Dimension (GED) Theory

The following is an explanation of the application of the Glocal Engagement Dimension (GED) dimensions proposed by Fay Patel in the context of teaching Indonesian for Foreign Speakers (BIPA) at UIN Raden Mas Said Surakarta with the integration of Islam-based culture:

1. Intellectual Dimension

     The intellectual dimension relates to the understanding of BIPA learners on the materials taught, or related to general knowledge that has been and will be learned by them. The integration of the intellectual dimension in global and local aspects is as follows.

     a. Understanding of global and local dimensions:

          a) Global Aspect: Learners in general need to understand how globalization affects language and culture, including how Indonesian role is influenced by other languages and cultures and Indonesia's role in the global community.

          b) Local Aspect: Emphasis on the richness of Indonesian local culture, including Islamic customs, traditions, and values that underlie the culture of Indonesian people.

     b. Knowledge integration:

          a) Integrated Curriculum: Teachers should design a curriculum that reflects the incorporation of global and local knowledge, for example, discussing how Islam influences Indonesian language and literature or how Indonesian culture is accepted and modified in other countries.

          b) Relevant Teaching Materials: The use of teaching materials such as articles, videos, and texts that reflect global and local experiences and perspectives.

     c. Critical analysis:

          a) Critical Discussion: Engaging learners in critical discussions about global issues such as migration, international trade, and how these impact the use and development of Indonesian.

b) Research Project: Encourage learners to conduct research projects that examine global and local phenomena in the context of Indonesian and Islamic culture.

2. Emotional Dimension

a. Emotional involvement:

a) Participatory Learning: Creating learning activities that engage learners' emotions and interests, such as role-playing, cultural simulations, and collaborative projects related to Islamic culture and values.

b) Motivation and Interest: Using stories, music, and art relevant to Indonesian and Islamic culture to increase learner engagement and motivation.

a) Respect for local culture and Islamic values: Cultural Exposure: Provide learners with hands-on experience with local culture through visits to historical sites, mosques, and Islamic cultural events.

b) Islamic Stories and Stories: Using stories and stories from Islamic history and Indonesian culture to teach moral and ethical values.

3. Action Dimension

a. Use of inclusive learning methods:

a) Multicultural Approach: Using a learning approach that respects and integrates the various cultural backgrounds of learners.

b) Interactive Activities: Utilize technology and interactive media to combine global and local elements in learning.

b. Language and cultural practices:

a) Real Life Simulation: Simulating everyday situations in Indonesia, such as shopping at a market, attending a wedding, or attending a religious ceremony.

b) Collaborative Projects: Encourage learners to work in group

projects that require them to use Indonesian and understand the local cultural context.

   c.   Application of Islamic values in daily actions:

      a) Practice Islamic Values: Include activities that practice Islamic values, such as charity, ethical discussions, and spiritual reflection.

      b) Role Model: The teacher acts as a model in showing how Islamic values are applied in daily life and social interaction.

4. Dimensions of Morality

   a.   Encouragement of Islamic values:

      a) Moral Values Teaching: Insert teachings about Islamic moral values such as honesty, justice, and compassion in every language lesson.

      b) Islamic Context in Language: Teaches the context of language use that is consistent with Islamic values, such as politeness in language and respect for others.

   b.   Ethics learning:

      a) Ethics Discussion: Conduct discussions on ethical issues in global and local contexts, such as human rights, social justice, and gender equality, from anIslamic perspective.

      b) Case Studies: Using case studies involving ethical and moral dilemmas relevant to Islamic and Indonesian culture.

   c.   Application of values in everyday life:

      a) Daily Reflection: Encourage learners to do daily reflection on how they apply Islamic values in their daily interactions.

      b) Social Activities: Involve learners in social activities that reflect Islamic values, such as community activities, community services, and support to the needy.

By applying these GED dimensions comprehensively, teaching Indonesian for Foreign Speakers (BIPA) at UIN Raden Mas Said Surakarta can become more holistic, meaningful, and relevant. This not only helps learners master Indonesian,

but also appreciate and understand Indonesian culture and its underlying Islamic values, so that they can interact better in global and local contexts.

CONCLUSIONS

Globalization significantly impacts education and culture, particularly in teaching Indonesian to Foreign Speakers (BIPA). BIPA faces challenges in promoting Indonesian globally while preserving local values through the concept of glocalization, which combines global and local elements in language learning. This approach helps learners understand Indonesian in a global context while maintaining their local cultural identity.

At UIN Raden Mas Said Surakarta, there is an urgent need for teaching materials that integrate local Islamic culture to cater to the high interest of foreign learners from Thailand and the Philippines. Existing materials, such as "Sahabatku Indonesia," do not adequately meet this need. Therefore, developing more relevant and contextual teaching resources is essential to enhance the effectiveness of language and culture learning in BIPA.

By applying the Glocal Engagement Dimension (GED) theory proposed by Fay Patel, BIPA at UIN Raden Mas Said Surakarta can become more holistic and meaningful. This includes integrating intellectual, emotional, action, and morality dimensions into the curriculum, thereby helping learners not only master the Indonesian language but also appreciate and understand the underlying Islamic values of Indonesian culture. This comprehensive approach ensures that learners can interact effectively in both global and local contexts.

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