

The 1st Nommensen International Seminar on Language Teaching

NISOLT

“The Nuances of Linguistics and Literature in Language Teaching”

PROCEEDINGS

Issue 2: Genre and Language Teaching

Conducted by English Study Program of Teacher Training and Education Faculty
of Nommensen HKBP University, Pematangsiantar
October 5th, 2017

Editors:

**Paitoon M. Chaiyanara
David Berthony Manalu**

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PREFACE

This book reports the proceedings of the first Nommensen International Seminar on Language Teaching (1st NISOLT) themed with “**The Nuances of Linguistics and Literature in Language Teaching**” held by English Study Program of Teacher Training and Education Faculty of Nommensen HKBP University (NHU) on October 5th, 2017. There are 2 issues resulted from the seminar. The first issue is about “Linguistic Issues in Language Teaching” and the second issue is about “Genre and Language Teaching”.

The seminar purpose is to enlighten scholars on a new outlook and issues about linguistics, literature, and language teaching in the ASEAN Economic Community (AEC) platform. The establishment of AEC has been seen as a way to promote economic, political, social and cultural cooperation across the region. The idea is to move South-East Asia towards a globally competitive single market and production base, with a free flow of goods, services, labor, investments and capital across the member of ASEAN states.

The challenge is that language, as the means of communication, plays the most important role in this AEC era. Being able to communicate with all South-East Asia people will realize the aim of AEC. This means that language studies have become more important from now on.

This event is the first, and that means there will be the second, the third, and so on. The commitment of the English Study Program of FKIP Nommensen HKBP University is to keep this International Seminar going annually. And we hope the next events will be attended by International scholars from various countries.

We would like to thank all authors for their contributions to this proceeding. Special gratitude to the keynote speakers: Associate Prof. Dr. Paitoon M. Chaiyanara (Singapore), Associate Prof. Dr. Indirawati Zahid (Malaysia), Prof. Dr. Selviana Napitupulu, M.Hum (Indonesia), and Prof. Dr. Sanggam Siahaan, M.Hum (Indonesia). Many thanks go as well to the Rector of Universitas HKBP Nommensen, Dr. Ir. Sabam Malau for promoting and providing the facilities of the seminar. Special thanks go to the head and secretary of English Study Program for initiating this scientific program.

Pematangsiantar, October 2017

The Steering Committee of 1st NISOLT

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PRONUNCIATION OF BATAK LANGUAGE APPROPRIATE AND INNOVATIVE THROUGH READING BIBLICAL AGAINST LEARNING ATTITUDES CHRISTIAN RELIGIOUS EDUCATION

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Abstract

Pronunciation of Batak Language appropriate and Innovative through reading Biblical Against Learning Attitudes Christian Religious Education Class VIII Senior High School I Porsea - Tobasa, the purpose of this study are: (1) Is there an Effect of Proper Batak Pronunciation through the reading of the Bible against the Learning Attitudes PAK; (2) Whether there is an Effective and Innovative Effect on the Pronunciation of Batak Language through a Biblical reading of the PAK Learning Attitudes approach; (3) Is there an effect of correct and innovative Batak pronunciation through the reading of the Bible on the proper Learning Appearance of PAK. The method used is cooperative learning method with qualitative approach. The results of this study resulted in: (1) There is an Effect of Proper Batak Pronunciation through the reading of the Bible against PAK Learning Attitudes; (2) There is an Effective and Innovative Effect of the Pronunciation of Batak Language through the reading of the Bible towards the PAK Learning Attitude approach; (3) There is an Effect of Proper Batak Pronunciation through Biblical and Innovative Reading of the Right Learning Behavior of PAK.

Keywords: Batak Pronunciation, Innovative learning, Bible Reading, Learning Attitude

I. Introduction

A. Background

In general education means a process of transformation by a person or society of the next generation, and dilaksanakan regularly, structured and can be measured or known results. The following generations are educated formally and informally, so they grow intellectually, religiously, and have a good attitude of life. Education is an attempt to equip and guide individuals and groups, in order to effectively carry out their duties and vocations. Education is responsible for building the full human quality, as well as aspects of the physical, intellectual, moral, spiritual and cultural life of individuals and groups.

Development in education one of which is influenced by the development of culture, for example is in language learning, because language is one component of culture. Language learning many kinds, such as learning Batak language. Learning Batak language as a regional language has the main purpose to preserve Batak culture.

To preserve the culture means to preserve the noble values of the Indonesian nation. Education through increasing the value of culture means increasing the moral value of children's education. Moral education is education to make human children moral or human. This means that moral education is education that is not teaching about academic, but non academic, especially about the attitude and how good everyday behavior. This proves that the uncontrolled emotions that exist in the students themselves. They have begun to follow

his own lust without being able to control it. This is certainly one of the teachers' duties to educate their students to be dignified human beings.

B. Problem of the study

External factors that affect learning outcomes one of them is environmental factors, be it the school environment, family, meupun community. The school environment factors that influence the learning outcomes are the use of language of instruction in learning. Introduction language is defined as the language used to communicate in negotiations, giving lessons at school, and so forth (Alwi, 2001).

Language of instruction is used as a means of interaction between educators and learners, as well as the interaction that occurs between learners through a conversation to materialize a learning process. The Law of the Republic of Indonesia Number 20 Year 2003, Chapter VII, article 33 of the Introduction states that: (1) Indonesian as a state language is used as the medium of instruction in national education; (2) Regional languages can be used as a medium of instruction in the early stages of education and in the delivery of certain knowledge and / or skills; (3) Foreign languages can be used as the language of instruction in a particular educational unit to support the ability of foreign language learners.

Based on the law, the language of instruction can be Indonesian, certain regional languages, or foreign languages. The most important thing in the usage of the language of instruction is that the language concerned can be understood by all parties, either those who deliver or who receive. Therefore, it is appropriate in learning should be used language of instruction that is communicative so easily understood by students and teachers.

Factors that affect other learning outcomes that are closely related to language learning are the acquisition of the mother tongue. Winarni who states that based on the acquisition, language can be distinguished into the first language (mother tongue or mother tongue) and second language (second language) (2009). Mother tongue is a naturally-owned language, unconsciously obtained in the family environment.

C. Purpose of the study

Mother tongue as the first language obtained by each individual, has a big role on the development of the next language. This is in accordance with the statement put forward by Kathi (2011), "A mother tongue can be defined as a language to learn another language has been learned" (p.1), which means that the mother tongue is a language learned before other languages studied. In other words, the mother tongue is acquired by individuals naturally. The mother tongue is derived from the closest environment, the first environment in which the individual originated. Therefore, the mother tongue has a fairly close relationship with the local language in which an individual lives (Rita, 2008).

Speaking of regional languages as a mother tongue, it is proper that Batak language is used as a mother tongue for people who are in North Tapanuli, Tobasa, Doloksanggul, Samosir and Tapanuli Tengah and Selatan. The fact in the field mentioned that the introduction of Batak language to children from an early age is very less. Children tend to be introduced to Indonesian as their first language, meaning that Indonesian here serves as mother tongue, and children will recognize Batak or another language as a second language, while second

language learning requires pepololitically prepared child readiness. (Zuchdi and Budiasih, 2001). This can mean that the use of the mother tongue (first language) will give effect to the child's understanding of the second language he will get next.

The influence of correct Batak pronunciation strongly influences students' learning attitudes in improving morale. The appropriate language in the pronunciation will be able to live the values of Christian religious education through the pronunciation of the verses in the Batak language. This is the purpose of this research is an innovation of Christian religious education through appropriate pronunciation in Batak language through reading the Biblical language of Batak.

D. Benefits of the study

The development of language is quite rapid occurs in children aged 12-15 years (age of primary school, the class VIII there is this age, children have a better ability in understanding and interpreting oral and written communication. At this time the development of language appears in the change of treasury words and grammar (Izzati, 2008). The child at the age of 12-15 this year, not only learn to use many words, but also choose the right words for a particular use. Child began to realize that meaningful communication can not be achieved if the child is not understand what others are saying The child will try to learn another language that he finds in the group.

The language that the child encounters is referred to as the second language. In studying this second language, the child will adapt the form of psycholinguistic preparation. Based on the statement, it can be said on this stage of the child adjusts to the second language they want to get therefore, this study was conducted in class VIII.

In connection with the above purposes, then the benefits of the research above are:

1. To add insight into the responsibilities of teachers of Christian Religious Education (PAK) to improve students' moral attitude through reading Biblical language
2. As an input material to Christian Religious Education teachers about PAK teacher's responsibility to improve students' moral attitude through improving local culture
3. As a reading material in the library at UHN FKIP Pematang Siantar and HKBP Nommensen University Medan.
4. To provide knowledge to the reader about the responsibilities of PAK teachers to improve students' moral stance and proper Batak language pronunciation.

II. Literature Review

Christian religious education is "the cultivation of the minds of believers and their children by the Word of God under the guidance of the Holy Spirit through a number of learning experiences held by the church, resulting in them resulting in continuous spiritual growth embodied deeper through devotion from God Father of the Lord Jesus Christ in the form of acts of love toward others ". In Deuteronomy 6: 7 "you shall teach it repeatedly to your children and speak of it when you sit in your house, when you are on the way, when you lie down and when you awaken." God Himself gives the task to educate children to parents. That is why it is the Christian family that plays an important role in the PAK.

In general, attitudes (attitudes) are the feelings, thoughts, and tendencies of someone who is more or less permanent to know certain aspects of the environment. The components of attitude are knowledge, feelings, and tendencies to act. In another sense, attitude is the evaluative bias toward an object or subject that has consequences that is how one is faced with the object of attitude. The emphasis in most studies today is feeling or emotion. Attitudes contained in the individual will give the color or style of behavior or the actions of the individual concerned. By understanding or knowing individual attitudes can be expected response or behavior to be taken by the individual concerned.

Attitudes can also be interpreted as thoughts and feelings that encourage us to behave when we like or dislike something. Moderately self-contained three components, namely: cognition, emotion and behavior and can be consistent and can also not. Depending on what problems they face. Kraus finds several factors that predict the consistency of one's attitude and behavior: stable all the time, done with high confidence, consistent with one's emotional reaction toward behavior, formed by direct experience, memorable.

According to Siregar et al (2015: 22) that the word morals can be interpreted with morality, good behavior or meaning *kaedahilaan* and morality and customs that apply to certain groups. So moral is the doctrine of good and bad that is generally accepted about the deeds, attitudes, duties, morals, manners and morals. Another definition of morals is a mental state that makes a person stay brave, passionate, passionate, disciplined (according to the heart and feelings as revealed in the act). Moral is a systematically learned doctrine of morality in *elica*, moral philosophy, and moral theology.

According to Sugeng Hariyadi (2003: 88), moral is a series of values that contain rules, norms. Ordinances of life, customs, and institutions of a good standard of bad behavior of individuals or groups that are influenced by social and cultural values of the individual or community groups. Good moral behavior is necessary for the realization of a peaceful life full of order, order, harmony, and prosperity.

From the definition above is affirmed that moral plays an important role in human life associated with good bad to human behavior. This behavior based itself on the norms prevailing in society. Someone is said to be moral, when the person behaves in accordance with the norms contained in the community, whether religious norms, legal norms and so forth. Thus morality or morality is the whole norm governing human behavior in society to perform good and righteous deeds, keep in mind that good and right according to someone is not sure good and true for others, because it is necessary moral or moral principles which can be generally accepted, which has been acknowledged by virtue of everyone. Moral enhancement will be formed by reading the Bible with proper Batak language also through the proper attitude of the students that is:

III. Research Methodology

A. Research Settings

The research was conducted at Christian Religious Education Class VIII Senior High School I Porsea - Tobasa. The selection of research sites was determined purposively. The study period was from July to December 2017.

B. Methods and Design of Research

The method used in this study is a qualitative method of comparative by analyzing the ratio of students' ability level in descriptions, students who are able to pronunciation of a proper batak language with students who are unable to pronunciation of batak language resulting in different moral attitudes / characters in the reading of the Bible and pengayatanya. This comparative qualitative description method can describe, explain and build relationships from the categories and data found. This is in line with the objective of the goal of Christian religious education to illustrate, analyze and explain the behavioral attitudes of a social group, in this case the community of batak students formed within the Toba Batak community.

As according to Kuswarno (2008: 86). The ethnographic tradition of communication in its explanation sees communication behavior as a behavior born out of the interaction of three skills possessed by every individual as a social being. The three skills consist of linguistic skills, interaction skills and cultural skills. Kuswarno (2008: 18) Ethnography begins its research by looking at interactions between individuals in its natural setting, then ending by explaining the typical behavioral polapola, or by explanation of behavior based on cultural themes based on the religious / spiritual principles of Christianity that live in Tobasa society.

IV. Findings and Discussion

According to Stella Ting-Toomey as quoted by Littlejohn (2005: 167-168) in Morissan's book (2013: 273) "face negotiation theory provides a basis for predicting how people will accomplish facework in different cultures" predict how people engage in "work-ups" in different cultures The work or facework is defined as, "the communication behaviors people use to build and protect their own face and to protect, build, or threaten the face of another person" communication that people use to build, and protect their faces and to protect, build or threaten the faces of others.) Two important cultural variables affect the communication behavior associated with building one's image First is individualism-collectivism and the second is power distance distance). Many cultures are more respectful or appreciative of the individual than the community or kelo mpok. Kebudayaan like this more support autonomy, responsibility and success of individuals than the group.

Local wisdom seems like a panacea in an attempt to see the complexity of the problems facing modern humans due to irrational behavior in conquering nature. The failure of modern man in managing the complexity of the problems faced forces him to look for alternatives. These choices indicate a dead end and may also be said to be frustrating, forcing it to look back at the cultural values they have long left behind and instead may be that the structure and cultural values may have been corrupted by human behavior itself. Simply put, local wisdom can be defined as the wisdom or noble values contained in the local cultural treasures. But sometimes local wisdom may be a "back to nature" or natura magistra slogan and many interpretations given by users of the term as well as cultural understanding.

Toba Batak language is one of the regional languages mainly spoken in the area around Lake Toba and surrounding areas, including Samosir, Humbang Hasundutan, northern Tapanuli, and Toba samosir, North Sumatra, Indonesia. The Toba Batak language belongs to the Austronesian language family, and is part of the Batak language group. Currently estimated there are approximately 2,000,000 people speakers of Batak Toba language, living in the

western and southern part of Lake Toba. This language writing has historically used the Batak script, but nowadays its speakers almost always use Latin script to write it

The real question is: what exactly is the relationship of Christian faith and culture. In Matthew 5: 13-16 the Lord Jesus tells Christians to salt and illuminate the world. That means the Lord Jesus tells us to influence, color, permeate to improve the existing social, economic, political and cultural realities. That means as Christians we are called not to abstain or oppose the culture (tortor, gondang and ulos etc.) but to salt and illuminate it with the word of God, His love and righteousness. It is not burning ulos but giving it a new meaning that is Christian. On the contrary, we are also reminded not to be absorbed or simply submitted to the demands of that culture. In order to salt and illuminate the culture (tortor, gondang and ulos etc.) we are not extreme: either refuse or accept absolutely and totally.

We are conscious as Christians, we are only absolute submission to Christ and not to culture. Instead we are also aware that as Christians (in the world) we can not isolate ourselves from the culture. Then how? This is where the importance of creative and critical attitude in assessing the relationship of Christian faith and the culture of batak, including tortor and gondang and ulos. Which one is good and which one is bad? Which ones to maintain (preserve) and which ones to change? Which is relevant to Christianity, and which is irrelevant to Christianity? We honestly acknowledge that before the coming of tortor and gondang Christianity were the means of asking for fertility (fields, cattle, and humans). refuse reinforcements and or honor the gods and spirits of the ancestors. For us tortor and gondang Christians are not a means of persuading God to lower His blessings, but one way we express or express our gratitude and joy to God the Father we know in Jesus Christ and build our fellow fellowship.

Furthermore, before the arrival of Gondang Christianity is considered as a reflector or reflect the demands of citizens to the gods. For those of us who believe in Christianity, gondang is merely a musical instrument and the players are only mortal people of God's creation. We can express our gratitude or petition to God the father without an intermediary or reflector except the Lord Jesus Christ. Formerly for our ancestors before Christianity, tortors and gondang were deeply bound to the pre-Christian rules of imprisonment: for example a woman who was not blessed with a child should not be an open man by hand. For those of us who believe in Christianity now, of course everyone can be grateful and joy in the presence of their Lord including those who have not or are not married, have children, have not or have no children, have or have no sons. All human beings are precious before the Lord and redeemed by the sacred and immaculate blood of Christ (1 pet 1:19)

V. Conclusion

The results of this study are very significant result in learning of Christian religious education more affective, efficient and efficient for students of class VIII State Junior High School I Porsea Tobasa. Affective affectivity in which students are able to pronounce a proper Batak language in biblical reading. Significant efesien where students more practically read the Bible as the mother tongue for the student. Efficient in improving the communication of Batak culture, so that the culture of Batak remains well preserved.