



MAPPING OF KEI LANGUAGE TEACHING MATERIALS AND HOW TO PRESENT THEM IN SENIOR HIGH SCHOOLS IN KEI ISLANDS, SOUTHEAST MALUKU: An Initial Step for Revitalization in the World of Education

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ABSTRACT

This study aimed to map Kei language teaching materials' content and present them in Senior High Schools in the Kei Islands, Southeast Maluku. The approach in this study was descriptive qualitative by using a purposive sampling technique. The data were in the form of oral and written. They were collected through in-depth interviews and participant observation. The validity of the data was tested using the triangulation of data sources. Furthermore, the data were analyzed using Miles and Huberman's analysis, which consisted of three stages: data reduction, data presentation, and conclusion drawing. The results showed that only two Senior High Schools of 45 schools in Kotamadya Tual and Southeast Maluku Regency taught the Kei language as local content in Senior High Schools. The teaching materials found varied, namely the Kei language and culture packaged on school initiatives. The other was Kei literature for elementary schools published by the Southeast Maluku Regency Education and Culture Office in 2004. Besides, Kei language teaching did not have a presentation of teaching materials structured. The absence of representative teaching materials and unstructured presentation of teaching materials impacts the implementation of Kei language teaching in the field. This needs to be addressed by related agencies and education observers. A solution that can be done is that it is necessary to provide legal/statutory powers to teach Kei from the local government. The Education Office needs to form a group to develop Kei language teaching materials for Senior High Schools to revitalize the Kei language in the world of education.

KEYWORD

Teaching materials;
Kei language;
Southeast Maluku.

I. INTRODUCTION

With an area of 712,480 km, Maluku consists of 9 districts and two cities with 1,412 islands. The region also has 62 regional languages. Most of these regional languages are almost extinct because they have only a few active speakers [1] [2]. One of these endangered regional languages is Kei.

The Evav ethnic group speaks kei or Veveu Evav language in the southeastern part of Maluku Province. This area consists of 217 villages in Kei Kecil, Kei Besar and the surrounding islands with 216,000. In 2007 this region was divided into two, including Southeast Maluku District with the capital Langgur and Tual City with the capital Dullah Selatan [3].

7 Wilma Akihary, Sopia M. Rahajaan

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During its development, the Kei language and other regional languages in Maluku Province have experienced degradation. Based on participatory observations, it was found that the Kei language is currently used by speakers aged 60 years and over in its development. That speakers aged 40 years and over still understand the conversation but are limited in communicating it. They are more likely to use Ambonese Malay or Indonesian [1]. From the interviews conducted by researchers, it was also found that students who came from Southeast Maluku rarely spoke Kei in communicating and were even embarrassed to use the language. In the Kei Islands, this language is rarely used by teenagers and school-age children. Adolescents and children are now more open to receiving information from outside so that they no longer consider Kei as their language of pride that can present their identity. For this reason, Kei as a regional language needs to be preserved again so that people, especially the younger generation, can recognize the origins of their ancestors and also recognize cultural wealth [4].

School as a strategic place for learning the mother tongue. Given that school is a place to gain knowledge both in theory and practice. In addition, schools can be used to arouse students' awareness to appreciate their local language because it also concerns the representation of their identity.

This awareness has caught the attention of the Southeast Maluku District and Tual City governments, so they have appealed to schools in these two regions, including senior high schools, to teach the Kei language. Unfortunately, this government appeal was not followed up by all schools, especially senior high schools. The reason for the limited teaching materials and the subject teachers is an obstacle in teaching this Kei Language. Based on these reasons, this research tries to map the Kei language teaching materials used and how to present them in high schools in Southeast Maluku Islands.

II. METHODS

This research used a qualitative descriptive approach with side purposive techniques. Data was collected through documentation, participatory observation and interviews with nine relevant stakeholders during October and November 2020. The validity of the data was then tested using triangulation of data sources. Furthermore, after the data was collected, the data were analyzed using Miles and Huberman's analysis through 3 stages, including data reduction, data presentation and conclusion drawing [5].

III. RESULTS AND DISCUSSION

The results showed that first, Kei language teaching materials at Senior High Schools/Vocational High Schools are not officially owned by the Education Office in districts and cities in the Kei Islands. The teaching materials are still in the formulation stage. Meanwhile, only two schools or 4.4% of 45 schools have taught Kei language material as local content.

The teaching materials used by SMA Sanata Karya Langgur are "Getting to Know Kei Literature: Kei Local Content Curriculum for Elementary Schools," published by the Southeast Maluku Education and Culture Office [6]. This teaching material contains rhymes, poems, various languages and expressions or idioms and prose (fiction and non-fiction) in Southeast Maluku. This material is interesting for learning Kei Literature. Indirectly, they also studied the Kei culture implied in the literature.

In contrast to SMA Sanata Karya Langgur, SMA Negeri 3 Southeast Maluku District uses teaching materials in the form of Kei language and culture, which is packaged on teachers who observe Kei language and culture at the school. These teachers are traditional Kei children who have a background as language teachers. They compile Kei language and culture teaching materials separately for one year of learning. Kei language teaching materials are prepared for one semester. The teaching materials contain the themes of self-identity, numbers, food and drink, and body parts. Meanwhile, Kei culture teaching materials were prepared for the second semester. This teaching material is related to dances, songs and local stories. At the end of the second semester, it is hoped that they can perform what they have learned in performing arts and culture.

From the mapping of teaching materials in the field, it can be concluded that official teaching materials for the Kei language do not exist, so that teachers try to use existing teaching materials, for example, "Kei literature" even though the teaching materials are not representative. In addition, the absence of teaching materials has initiated the teacher to make teaching materials according to learning needs with themes that are familiar to students.

Considering the previous points, the procurement of official teaching materials needs to be immediately followed up by the Southeast Maluku regional government and the City of Tual. Given that teaching materials in textbooks and other teaching materials play an essential role in language learning [7]. Teaching materials contain knowledge, attitudes and skills [8]. For this reason, stakeholders who play a role in this case, the government, community, and schools, especially teachers, need to work together to collect and compile teaching materials to achieve a competency standard. It should be noted that teaching materials as a set of systematic materials used to assist teachers in the learning process, both written and unwritten, need to be arranged thematically, but in which language materials are integrated, such as phonology, morphology, syntax and orthography, and Kei culture is also covered. In this case, competent and experienced teachers are needed with a Kei cultural background to compile context-based teaching materials [9].

Teaching materials have a close relationship with the curriculum as teaching guidelines outlined in the syllabus and lesson plans. For this reason, the provision of a local content curriculum is also essential to see the goals to be achieved in these subjects so that teachers can plan teaching, including the use of the material and how it is presented [10] [11]). Without a Kei language local content curriculum, Kei language learning becomes unfocused. The Kei language local content curriculum can contain thematic learning of the Kei language and cultural values that contain local wisdom of the Kei people that reflect their identity. Given that in various forms of language, the cultural values of the speaker community are stored [12] [13].

Second, in this research, it was also found that the presentation of teaching materials for learning the Kei language was not structured. This is due to the absence of representative teaching materials. However, schools and local content teachers who have taken the initiative to teach local Kei language content with the material they have compiled themselves need to be appreciated.

The presentation of teaching materials is closely related to the availability of teaching materials. If good teaching materials are not available, it can be ascertained that the presentation of teaching materials is carried out improperly. That means the presentation will be unsystematic. The presentation of teaching

9 *Wilma Akihary, Sopiah M. Rahajaan*

MAPPING OF KEI LANGUAGE TEACHING MATERIALS AND HOW TO PRESENT THEM IN SENIOR HIGH SCHOOLS IN KEI ISLANDS, SOUTHEAST MALUKU: An Initial Step for Revitalization in the World of Education

materials needs to be done carefully and systematically. Remembering that a good presentation will make it easier for students to understand the material [14].

Regarding the accuracy and systematicity of presenting teaching materials, the Ministry of National Education provides several criteria that need attention, including the inclusion of learning objectives, ordering of teaching materials, drawing interest and attention of students, involvement of students, relationships between teaching materials, norms and tests [15]. Based on the conditions in the field, it is illustrated that the presentation of teaching materials for the Kei language still needs to be completed. Stakeholder involvement in compiling teaching materials and presentation of teaching materials for students needs government attention.

IV. CONCLUSION

Based on the description above, it can be concluded that the absence of representative teaching materials and unstructured presentation of teaching materials have an impact on the implementation of Kei language teaching. To overcome this, several suggestions are made. First, there is a need for the seriousness of the local government by establishing regional regulations as a legal force to implement Kei language teaching in schools; Second, the Education Office needs to form groups to develop Kei language teaching materials and presentation of Kei language by integrating language and culture in thematic teaching and third, training and assistance in teaching Kei language to high school teachers is needed to revitalize Kei in the world of education in the Kei Islands.

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10 Wilma Akihary, Sopiah M. Rahajaan

MAPPING OF KEI LANGUAGE TEACHING MATERIALS AND HOW TO PRESENT THEM IN
SENIOR HIGH SCHOOLS IN KEI ISLANDS, SOUTHEAST MALUKU:
An Initial Step for Revitalization in the World of Education

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