Theory-Based Mandarin Learning Anthropolinguistics in Indonesia

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ABSTRACT

Language is the most important element to explore the deepest consciousness contained in a culture. Some Mandarin learning is still lacking in exploring the culture. If we learn a language not only in theoretical learning, but it is also important to learn the culture of the language because these two things can not be separated so that both go hand in hand. All that is contained in a language certainly contains the culture of origin of the language, on the contrary, culture is one of the forming elements of language. One of the scientific trends of macrolinguistics in studying the issue of Mandarin learning in Indonesia is anthropolinguistics. In anthropolinguistics it is the result of the integration between the sciences of culture and language. Anthropolinguistics has three theories: performance, indexicality, and certainty. This article examines how anthropolinguistic theory plays a role in Chinese language learning. The research method used by researchers in this study is a qualitative approach that is presented descriptively with articles and books that have relevance to the discussion. The research design uses the systematic literature review method with the analysis step starting with identifying, evaluating, and interpreting all relevant research results related to anthropolinguistic phenomena in learning Mandarin in Indonesia. Then the library results are processed systematically, objectively, and comprehensively. Based on the literature review with anthropolinguistic theory that has been done, it can be concluded that learning Mandarin in anthropolinguistics should consist of grammatical, communicative and pragmatic competencies and language skills.

Keywords: *Language Learning, Anthropolinguistic Theory, Mandarin Languange*

INTRODUCTION

In a country, of course, it cannot be separated from the country's culture which is natural in line with the dynamics of all aspects contained in it and can affect the uniqueness of a nation (Wastono, 2017). On the other hand, the Axiology of the cultural symbolism of the country can be identified through the expression of the use of the language of its people from the aspect of their ideas, customs, habits and ways of life. It can be concluded that language and culture are interrelated and inseparable. Linguists and anthropologists have felt a closeness between the

two. language as a tool or means of culture, language as part of culture, language is a product of culture, language has meaning in the cultural environment in which it is contained, language as a prerequisite of culture, language affects thinking, thinking affects language, language processes are made through norms and affect cultural norms, language is cultural heritage, culture is the result of communication, and culture is the result of communication changes affect language change, language is the glue of cultural feelings, and language is the guiding principle of thought.

Cultural internalization in language learning should be able to increase its effectiveness and efficiency. This is reinforced by Watson's opinion which states that in language learning (whether native, second, or foreign), aspects of cultural understanding are very important. The story departs from the close relationship between the two. The meaning of the relationship between the two can be visualized as the relationship between sign and meaning: without sign there is no meaning and vice versa (Wastono, 2017). Therefore, learning a language in cultural denial is as impossible as learning a culture without it. Because language is a symbol of culture and its meaning can only be identified in the language.

Language has a function as a medium for socializing, by using language, distance, space and time are no longer an obstacle for everyone in communicate and collaborate (Wenno et al., 2021). In learning a language everyone has their own difficulties and obstacles. All this time we assume that it is language that influences culture. Yet in everyday life, most cultures appear earlier than languages. For example, in the use of the term 恭喜发财、新年快乐 gongxi facai, Xinnian Kuaile. This phrase is commonly used when Chinese people celebrate Chinese New Year. For other celebrations will not be used such a greeting. This proves that there is an expression or concept that exists in the language of one culture does not necessarily have the corresponding equivalent words in the language of another culture. And if interpreted, the meaning will be far from the intended purpose (Tjaturrini, 2014).

In Indonesia, mandarin is one of the specialization lessons for students in secondary schools. The implementation of Mandarin language learning is regulated in Permendikbud year 2016 Number 22 on the standard process of Primary and Secondary Education. In the permendikbud, it was conveyed that learning should be carried out interactively, inspiring, fun, challenging, motivating, and developing students' creativity (Maria, 2017). While anthropology is a discipline that mixes linguistics and culture that can be used to study language, it is an interdisciplinary science within the field of Applied Linguistics (Davies, 2007), it aims to study the contribution of language in the dynamics of human life. All linguistic hierarchies in the field of antrolinguistics are more commonly identified with cultural frameworks, since cultural aspects are the most important aspects that can influence human life. Briefly, the study of anthropolinguistics is the understanding of language in its cultural context. On the other hand, in the discipline of Anthropology, cultural studies means understanding the cultural aspects of studying languages (Sibarani, 2015). Then according to (Pudjiati & Zuriyati, 2022) that local wisdom as a cultural practice is a reflection of reality. The results of linguistic research in the field of antrolinguistics can be applied practically in the context of language learning, including Mandarin learning in Indonesia.

This research will answer the formulation of the problem, what is the role of anthropolinguistics in learning Mandarin in Indonesia? The results of this study are expected to be input to Mandarin teachers in Indonesia that in teaching Mandarin to students it is necessary to pay attention to anthropolinguistic aspects.

METHOD

The research used by researchers in this study is a Systematic Literature Review with a qualitative approach and presented descriptively. Systematic Literature Review is conducted to identify, evaluate, and interpret all relevant research results related to certain research questions, certain topics, or phenomena of concern (Kitchenham, 2004) as a foundation in research. The purpose of this Systematic Literature Review research is to find strategies that will help overcome the problems encountered as well as identify different perspectives related to the problem being studied and uncover theories that are relevant to the case in this study that examines more deeply about Chinese learning perspective anthropolinguistic theory.

Methodology is the process, principles, and procedures that we use to solve problems and seek answers" (Mulyana, 2001). According to (Sugiyono, 2007), qualitative research methods are research carried out in combination with data collection techniques, inductive data analysis, and research results presented in qualitative descriptive form. Qualitative research aims to preserve the form and content of human behavior and analyze that quality rather than translating it into quantitative units (Mulyana, 2001).

The purpose of this descriptive study is to produce a systematic, fact-based, and accurate description of the facts, characteristics, and relationships between the phenomena studied. Procedurally, researchers use contemporary anthropolinguistic theories, including outcome, indexability, and participation, to demonstrate how Chinese learning styles are described systematically and objectively.

RESULTS AND DISCUSSION

Mandarin Learning

Mandarin is the official language of China, one of the four official languages of Singapore, and one of the six official languages of the United Nations (Hermawan & Leonardo, 2017). Mandarin is the most widely spoken language by residents in various countries with a majority of ethnic Chinese descent, including in Indonesia (Hidayati et al., 2017). Currently, Chinese is in first place with more than 1.2 billion speakers, even Chinese beats second place English by a ratio of two to one. Learning a foreign language is not easy, especially Mandarin has a different grammar with Indonesian. Mandarin also has a writing system in the form of scripts. In each of these letters has a different meaning as well. In addition, grammar and vocabulary are the main elements of a language (Wijayati et al., 2021).

About a fifth of the world's population uses Mandarin as a native speaker. Mandarin is one of the six languages spoken by the United Nations and has the most native speakers in the world (Mat & Soon, 2010). In Chinese, the vocabulary to be learned is not just translation, but you are expected to learn to read, write, and read Chinese "hanzi" for each word. An important aspect of Mandarin is (Urip & Anggraeni, 2018), the first is that Pinyin is a way to read Chinese letters in latin. Aspects learned are how to read from Chinese characters (hanzi) and tone (shengdiao), then the second is Shengdiao, in mandarin must be able to memorize vocabulary and tone correctly. If you mispronounce the tone, it will be a different meaning.

In Kamus Besar Bahasa Indonesia (KBBI), language is defined as an arbitrary system of sound symbols, used by members of the community to cooperate, interact, and identify themselves. While in the Oxford Dictionary (Thamrin et al., 2020), language is defined as "the system of communication in speech and writing that is used by people of a particural country". This means that language is a system of oral and written communication used by humans in each country. In addition, according to (Merriam-Webster, 1981) language is a systematic tool to convey an idea or feeling by using agreed signs, sounds, movements, or signs that contain meaning that can be understood.

Creative new learning strategies are needed in the teaching and learning process, especially in Mandarin language learning. Those it is expected that in teaching it can be created new and interesting learning strategies, namely with a cheerful learning approach or funny learning approach. (Hermawan et al., 2020). With it, it is expected to attract the interest and attention of students will learn Mandarin. In order to attract the attention of students as learners, teachers should use approaches that are appropriate to the characteristics of the students (Ekawati et al., 2022). This cheerful learning approach is able to provide refreshment for students who have thought that learning Mandarin is very difficult. This approach gives a new innovation to the delivery of the material. The atmosphere given is also able to attract attention and can eliminate boredom students will learn Mandarin, so learning Mandarin will be fun as well as easier to to understand. For example, teachers provide material in a more creative way by using music, picture cards or other media or can denan how to apply learning independently, independent learning has brought many benefits to students ' life skills. The learning method is an important factor in decision making. Teachers must know how to use appropriate learning methods (Akmal et al., 2022)

Skills that make students become independent, highly motivated, perform better, have a positive commitment to survive in learning and compete globally (Handayani et al., 2022). The use of technology is very helpful in forming creative learning strategies, interactive media is one of the uses of technology that supports Chinese language learning (Handayani et al., 2022). As in the research conducted by (Loris, 2017) with the title "development of Chinese language learning interactive Multimedia", the results showed that decent interactive media really helped students in learning Chinese and were more effective in improving student learning outcomes. In addition to the media, teachers can also use the library or lounge for teaching and learning activities in accordance with the culture of each teacher and learner.

Modern Anthropolinguistic Theory

Anthropology is a branch of science built around the study of human culture. In addition to studying culture itself, anthropologists investigate the relationship between culture and its environment-since Man and culture are actively involved in creating this connection. Language serves as the main means of cultural transmission. It also has an impact on cultural development, as it is an element in culture (Pudjiati & Zuriyati, 2022).

Understanding linguistic anthropology allows students to understand the cultural place of language. Linguistic anthropology deals with the relationship between language and culture. By focusing on human culture in terms of language, an independent discipline is formed (Sibarani, 2015).

Anthropology sees language as the prism or core of the concepts of cultural anthropology to find meaning behind the use, imbalance of use, or non-use of language in various registers and styles. In other words, human linguistics involves the interpretation of language to find cultural understanding. There are three interdisciplinary fields: linguistics, cultural studies, and the study of other aspects of human life, all of which are studied within the framework of linguistics and anthropology.

The linguistic framework is based on the study of language, while the anthropological framework is based on the study of the complexity of human life. There are at least three important relationships to note when hearing the term anthro-linguistics. First, the relationship between language and culture. In other words, when you study a culture, you must study its language, and when you study a language, you must also study its culture. Second, the relationship between language and culture in general. In other words, if a society

has a language, then it also has a culture. Language denotes culture, and language differences imply cultural differences, and vice versa. Third, the relationship between linguistics as linguistics and anthropology as cultural studies (Sibarani, 2004).

Anthropological linguists study not only the types of languages, but also the types of languages spoken in a given community. Thus, anthropological linguistics begins with the assumption that linguistic communities need to consider linguistic diversity. A speech community is a group of people who share a relatively similar linguistic repertoire and are equally aware of the norms of language use used in that community (Abdul & Leonie, 2010) on the other hand, according to (Duranti, 2011), a linguistic community is the product of communicative activity associated with the people within it.

Anthropology has three elements of research, namely research related to language, research related to culture, and research related to other elements of human life, all three are taken from the framework of linguistics and anthropological research (Duranti, 2011). In addition, Shibarani explained that antrolinguistically there are three relationships that need attention. First; the relationship between language and culture. In other words, the desire to learn a language entails learning its culture and vice versa. Second; language and cultural relations in general. This relationship shows that there are differences between the languages and cultures of different countries. Third: the relationship of linguistics and Linguistics and anthropology as culture (Duranti, 2011).

Examining the three groups in anthropolinguistics described above can be found in three main themes, namely performance, indexicality, and participation.

1. Performance

Basically, there are two main terminologies in the theory, namely competence and performance. Vocabulary competence can be interpreted as a description of one's language abilities and skills. in this case it consists of the knowledge of the language system (cultural system) acquired by native speakers and the principles that allow interpretation in the use of language. Performance refers to the specific process of language use in actual communicative behavior, and this activity reflects the linguistic competence of the speaker (Duranti, 2011). In perspective (Sibarani, 2004), it is explained that performance is understood as a communicative presentation that requires verbal activity, the process of activity or action, and creativity. Performance is the actual use of language in a real communication situation that is a reflection of the language system in the speaker's mind. Chinese language learning methods include lecture methods, discussion methods, and role-playing methods. The lecture method is a method in which the instructor explains to the students. Discussion method is a learning method in the form of interaction between students or students and teachers to analyze, research, or discuss a specific topic or problem. Role playing consists of interaction between two or more students on a topic or situation (Mukhtar & Iskandar, 2009).

The use of teaching and learning methods with lectures, discussions, and role-playing is based on things that have an influence on mandarin teaching and learning activities, including: (1) basic competencies that are expected; (2) materials in the form of source books and modules made by teachers. Source books or modules used in Chinese integrate four Chinese knowledge into one book or module. (3) study period (4) the facilities used in teaching and learning activities are whiteboard, laptop, speaker, LCD, CD, and DVD.

2. Indexicality

Categorizing signs into two categories, namely arbitrators and naturals, Charles Sanders Pierce presented a broader concept of indexity, and he classified symbols into three types namely indexes, symbols, and icons. An index is a symbol that indicates that there is a natural existential relationship between what is encoded and what is marked. The concept of

indexability includes demonstrative pronouns (this, that, they), personal pronouns (I, you), temporal expressions (now, then, yesterday), and spatial expressions (top, bottom, side) (Peirce, 1982). It concerns a sign that has an existential relationship with the one to which it refers. In this Mandarin learning, material about four language skills in the form of listening, speaking, writing, and Reading are all given to students.

a) in the provision of material on writing skills given material on Hanyu Pinyin writing and Hanzi writing.

b) in giving material about writing, teachers use the lecture method by explaining to students about writing Hanyu Pinyin and how to write Hanzi stroke order.

c) for materials related to Chinese reading skills still use Hanyu Pinyin and Hanzi, because one of the final skills expected after following this Chinese learning is being able to read in Hanyu Pinyin and Hanzi. Reading material itself is related to conversation material, because reading material is a dialogue consisting of two-three people. In the materials related to reading and speaking, it uses two methods, namely the lecture method and the role-playing method.

d) listening skills material is given in the following way. The teacher gives a recording of the material in the form of audio video. Students are asked to listen or listen to what is heard and seen from the audio video and convey what the content of the audio video. The discussion method is the right method in learning listening material because in listening/hearing material requires a discussion of the material.

3. Participation

The concept of participation focuses on the quality of presentation or the use of language in a social activity. This concept assumes the performance of the brain in retrieving information then taking the actions of others to solve problems in follow-up language (Duranti, 2011). A simpler understanding of participation is conveyed by Sibarani who states that language is part of social activities that involve speakers and listeners as social actors. Therefore, the study of social activity is more important than the study of the text itself (Sibarani, 2015). Participation is intended as the involvement of speakers in producing a form of speech that is grateful (Duranti, 2011). According to Izzo in (Ghazali, 2010) the factors that influence language learning are divided into three broad categories: (a) personal factors that include age, psychological characteristics, attitudes, motivations, and learning strategies; (b) situational factors that include situations, teaching approaches, and characteristics of teachers; and (c) linguistic aspects that include differences between first and second languages in terms of pronunciation, grammar, and discourse patterns.

Application Of Anthropolinguistic Theory In Chinese Language Learning

In antrolinguistics, there are three basic theories of performance, indexability, and participation as analytical tools for studying the problems of language and cultural integration. When learning Mandarin using the above three theories creates relevant integration in the core of the learning process. Its existence is absolute and undeniable. Hard core refers to the core competencies that must be owned by Chinese language learners, namely grammatical competence, communication and pragmatic competence, and Chinese language proficiency.

1. Grammatical Competence

Grammatical competence is the knowledge of the basic tools that allow a person using a language to understand the language system. By understanding the grammatical aspect, a learner will become a structured person by expressing meaning like a native speaker (Ghazali, 2010) further Ghazali argues that the urgency of grammatical competence, as is as a particle

that preserves the correctness and straightness of the sentence structure spoken by a person. Therefore, in the field of Applied Linguistics and Chinese language learning, the Chinese grammar component is the main source of curriculum in it. This indicates that grammatical competence is a prerequisite for a person to be able to speak Mandarin in real situations, both verbally and visually.

2. Communicative and Pragmatic Competence

They burn to communicate with with indexicales is one of the linguistics torre. Indexical is a symbol used in a social network that is featured by four communities. Competition communiqué is burning using language for whole social communiqué. Arena, knowing the right situation and condes in starting a miento sube dialogue that can be readaptaci naci, writing techniques that are appropriate to the toda tutor, and the toda tutor who is responsible in table four of the conversation. (Canale & Swain, 1980), from the other side, that competence to lose from draw competence: grammatical competence, sociolinguistic competence, and strategy competence.From the above it can be concluded that communicative competence is the ability to use indicators (symbols) that are customary for Chinese-speaking people in social interaction, for example, the way Chinese people express thirst. In other words, this ability is related to the theory of arbitrary indexicality commonly observed and accepted in linguistic forms. The theory of natural indexicality is called practical ability. From Cruse's point of view in (Canale & Swain, 1980), pragmatics is a competence relating to information conveyed in a language that is not encoded or indexed by generally accepted conventions for the form of language used, but which is conventionally present, i.e. the ability to relate to naturally occurring information depending on the intent encoded in the context in which that form is used. These competencies include knowledge of dialect varieties, knowledge of registers, knowledge of natural and idiomatic expressions, knowledge of cultural references and figures of speech (Muradi, 2014).

Competence is a system of knowledge of a language (a cultural system) that is controlled by the speakers of a language concerned. For learners who have never studied Chinese Before need a facilitator who can teach the language from scratch or from the ground up. Based on this, the teaching and learning process requires a facilitator. That is, a teacher who provides material about Mandarin, either directly or through other media, so that the basic skills expected can be realized.

3. Language Skills

Language skills are related to the concept of participation in linguistic theory. The concept of participation focuses on the quality of the presentation or pragmatic use of language in social activities. (Hermawan & Alwasilah, 2011) explained that language proficiency is the quality of a person's ability to use a language to perform communicative tasks specific to the target language. Based on the function of language as a communication and learning tool, language skills are the quality and ability of learners to use language for practical purposes, and where and how those skills are acquired.

There are four skills that students must master in language learning: listening skills, speaking skills, reading skills, and writing skills. This study examines the ability to speak. The purpose of language learning is to be able to use the language learned both orally and in writing. Educators must be able to lead classes so that learning is effective and learning objectives are achieved. Therefore, educators must be able to not only provide teaching materials, but also create an interesting and conducive learning environment. (Aryati et al., 2018) states that since speech is the most effective form of Communication, Speech is a form of language that uses articulation or words to convey intent. Language is a psychomotor ability that involves not only the Coordination of muscle groups of various sound

mechanisms, but also the ability to assign meaning to the sounds produced, that is, the mental aspect.

Research conducted (Simanjuntak, 2015) with the title "application of modern Anthropolinguistic theory (Competence, Performance, Indexicality, & participation) in Batak Toba cultural Umpasa" in this study explains that anthropological linguistics not only examines language varieties but also varieties of languages spoken in a particular community. In other words, anthropological linguistics initiates the assumption that the mind over varieties of language requires a community of speech. In this study also explains the relationship between culture and language, cultural berpantun in Toba society applied and understood through communication can be studied based on modern anthropolinguistic theory, namely competence and performance, indexicality, and participation.

One of the difficulties in learning the Chinese language is the recognition of the Chinese alphabet characters (Hànzij) and the way they are written. The character of the letter *Hànzi* has a basic stroke and the rules of the sequence of writing strokes (*bishûn*) are standard. Conventional learning tools such as books, are felt to be less able to provide a complete lesson about the basic character of this Hànzij. This is due to the need for a reading tone on each character that cannot be given by the book. If the speaker pronounces the tone incorrectly, then the meaning of the character is different. For this reason, multimedia-based learning facilities are needed. Multimedia also plays a role to provide an element of pleasure and avoid boredom (Budhi et al., 2016).

CONCLUSION

Language and culture are closely related and influence each other. Therefore, when learning a language, the learner cannot escape the cultural context of the language being studied. In modern times, the dialogue of cultures and languages has become a discipline in its own right. In this case, linguistics serves as a foundation for understanding how language works, allowing learners to speak like native speakers. The results of the study show that in learning Mandarin, anthropolinguistics is needed. The anthropolinguistic components are competence, performance, indexiality, and participation. Competence is a system of knowledge of a language (a cultural system) that is controlled by the speakers of a language in question. Performance is the actual use of language in a real communication situation that is a reflection of the language system in the speaker's mind. Indexicality concerns a sign that has an existential relationship with the one to which it refers. Participation is intended as the involvement of speakers in producing acceptable forms of speech.

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