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**The First International Seminar of Language, Arts, and Literature
Education
(ISLALE), 2018 FBS Unimed
September, 6th 2018**

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- Dr. Ani Holila Pulungan, M.Hum
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**“Strengthening the National Character
through Languages and Arts
Based on Local Wisdom”**



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Universitas Negeri Medan

**STRENGTHENING THE NATIONAL CHARACTER THROUGH
LANGUAGES AND ARTS BASED ON LOCAL WISDOM**

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LITERATURE EDUCATION (ISLALE), 2018 FBS UNIMED**

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“STRENGTHENING THE NATIONAL CHARACTER THROUGH LANGUAGES AND ARTS BASED ON LOCAL WISDOM”

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FOREWORD

The 2018 International Seminar of Language, Arts, Literature and Education (ISLALE) is the first seminar presented by the Faculty of Languages and Arts (FBS) Universitas Negeri Medan (Unimed). The seminar is organized for matching the needs of the FBS researchers to share their current study findings.

The First ISLALE, held on the 6th September 2018 in Emerald Garden Hotel Medan, highlights its theme on the “Strengthening the National Character through Languages and Arts Based on the Local Wisdom”. The ideas derives from the power of Indonesian people’s character and Unimed’s motto of character building university. Moreover, it reflect the multicultural ethnics in Indonesia, and particularly the main 8 ethnics in North Sumatera such as Malay, Bataknese, Karonese, Pakpak, Simalungunese, Mandailingnese, Angkola and Nias.

The realization of the seminar and the issue of the Online Proceedingis in collaboration of many FBS teaching staff and administration as well as the Unimed Research Institue. Grateful appreciation goes to the Rector of Unimed, FBS Vice Deans, Invited Speakers, Presenters, Participants, particularly the Committee.

Confidently through the brightly various ideas sharing the seminar will inspire all the speakers and participants keep on improving and developing the science and teaching of Language, Arts, Literature and Education.

Dean,

Dr. Isda Pramuniati, M.Hum.
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EDITOR FOREWORD

The 2018 International Seminar of Language, Arts, Literature and Education (ISLALE) is firstly organized by the Faculty of Language and Arts (FBS) of Universitas Negeri Medan (Unimed). this first seminar emphasizes the theme “Strengthening the National Character through Languages and Arts Based on Local Wisdom”. It presents five papers by invited speakers from France, Germany, America, Malaysia and Indonesia as well. Besides, seventy-three papers concerning the theme are presented by researchers, lecturers, teachers and university students.

Prof. Dr. M. Zaim emphasizes “Strengthening Nation’s Character through Language and Local Wisdom”. Michaela Nocker, M.A. explains “Embodiments: Revisiting the nature of teaching and learning using performance and theatre work as a vital tool”. Jérémy Pierre Antoine, M.A. presents “Utilizing Digital Media in Language Learning through Blended Learning Pedagogy”. Dr. A.S. Hardy Shafi describes “Sustaining and Preserving *Makyung* as a World Intangible Heritage”. Edward C. Vanness, M.A. accentuates “On *Kearifan Lokal*, Educational Reform and Western Music”.

The topics cover a wide range which relates to the theme dealing with the science and teaching of Bahasa Indonesia, English, French, German, Music, Dance, Literature, and Teaching. All of the full papers are published in an Online Proceeding. The first part is about **languages** dealing with vocabulary, phonology, pragmatics, semantics, semiotics, utterances, conversation, communication style, speech errors, pronouns, literacy, synonymy, polysemy, clauses, metafunction, language borrowing, language varieties, and register realization.

Then, other articles cover **arts** on *Gubang* dance, *Ketoprak Dor*, Batak ethnic, creative dance, children’s dance, religious values, style and ethics, arts integration, musical elements, ansambel music, Mandailing *Tortor*, music structure, Oida learning model, semantical analysis, spectacle and guidance, semiotic, video media as well as the culture related to the role of *Surat Ukat*, and *Gendang Guro-guro*. Next, articles deal with **literature** about biographical analysis, storycorps, and *injunctive* type.

Finally, the Proceeding ends up with **education** articles concerning scientific approach, local wisdom-based CTL, problem-based learning, cognitive learning, instructional process, brainstorming, media usage in E-based learning, learning media using procast, charades game, and cycle 7E model.

Chief Editor

Dr. Rahmad Husein, M.Ed.

result, she found that the rule {ha-} + adjective stem + {-on} in Batak Toba Language correspond to English adjective stem + {-ness}, {-ity}, {-ce}, {-th/t}. Having the data it was also found out that infixation and confixation are absent in English but in Batak Toba Language are present.

In addition, Banjarnahor (2017) with his study “Afiks-Afiks Derivasi Bahasa Inggris dan Bahasa Batak Toba (Suatu Analisis Kontrastif)” has the objective to find out the similarities and the differences of derivational affixes in English and Toba Batak language by using O’Grady’s (1987) theory and contrasting them using Lado’s (1971) method. The results of the research show that the types of English derivational affixes are prefixes and suffixes. The types of Toba Batak derivational affixes are prefixes, suffixes, infixes, and confixes. The functions of both English and Toba Batak derivational affixes are to create new lexeme that may change the parts of speech or not. The similarities of English and Toba Batak derivational affixes are both English and Toba Batak derivational affixes have prefixes and suffixes process. The differences of both derivational affixes are English derivational affixes form new English words through prefixation and suffixation; meanwhile, there are infixation and confixation in Toba Batak language. In context of meaning, English derivational affixes have prefixes that have negative meaning, but Toba Batak derivational affixes have no prefixes that denote negative meaning.

Karonese is a language used by people who live in Tanah Karo. Tanah Karo locates in one of the highlands of Northern Sumatera in Indonesia. Karonese people are often called as Kalak Karo. Many people are sure that Karonese comes from Bataknese. Therefore, Karonese are sometimes called as Bahasa Batak Karo or Bahasa Karo. Affixation also occurred in Karonese language, such as in daily conversation, for example the word *cidahken*, (suffix *-ken*) and *ilebuhken* (confix *i- and -ken*). Departing from the previous study, the aims of this study are to investigate the affixes existing in *Karonese wedding tradition* and to describe the derivational process of affixes in *Karonese wedding tradition*.

METHOD

The method used in this study was descriptive qualitative. The data were words containing prefix, suffix, and confix found in *Karonese wedding tradition*. The source of the data was taken from the recording video of *Karonese wedding tradition* from Youtube. The technique of analyzing the data was categorizing the words found in *Karonese wedding tradition* into prefix, suffix, or confix; describing the categorization, and concluding. The analysis done through the derivational and structural theory which was developed by Aronoff & Fudeman (2005) namely derivation and structure (DS).

DISCUSSION

After categorizing the data, it was found that affixes existed in Karonese language especially in *Karonese wedding tradition*. The analysis of derivational affixes can be seen in the following tables.

TABLE IV. DERIVATIONAL AFFIXES

No	Kinds of derivational affixes	Word	Class word	Root	Class word
1	prefix er-	Ertoto	Verb	Toto	noun
2	prefix er-	Erbelas	Verb	Belas	noun
3	prefix er-	Erjabu	verb	Jabu	noun
4	prefix er-	Ercakap	verb	Cakap	noun
5	prefix ng-	Ngalo	verb	Alo	Preposition
6	prefix er-	Ertenah	verb	tenah	Noun
7	prefix er-	Ersentabi	verb	sentabi	Npun
8	prefix er-	Erteman	verb	teman	Noun
9	prefix er-	Ernande	verb	nande	Noun
10	prefix er-	Erbapa	verb	bapa	Noun
11	prefix er-	Eranak	verb	anak	Noun



12	prefix ng-	Ngata	verb	kata	Noun
13	prefix ng-	Ngerana	verb	rana	Noun
14	suffix - i	Gelari	verb	gelar	Noun
15	suffix - ken	Turiken	verb	turi	Noun
16	confix ng - ken	Ngaloken	verb	alo	Preposition
17	confix i - ken	Ikataken	verb	kata	Noun
18	confix per - ken	Perjabuken	verb	jabu	Noun
19	confix ng - ken	Ngataken	verb	kata	Noun
20	confix i - ken	itenahken	verb	tenah	Noun
21	confix i - ken	Itujuken	verb	tuju	Noun
22	suffix – en	Suruhen	noun	suruh	verb
23	suffix – en	Tandangan	noun	tandang	verb
24	confix ke - en	Kerehen	noun	reh	verb
25	confix per - en	Perbahanen	noun	bahan	verb

After categorized the data into the derivational affixes, the researcher explained the process of analyzing the affixation (and the meaning below:

		TABLE V.		PREFIX	
1.	Ertoto	→	<i>Er-</i>	+ Toto	(<i>berdoa</i>) Pray
2.	Erbelas	→	<i>Er-</i>	+ Belas	(<i>berkata</i>) Say
3.	Erjabu	→	<i>Er-</i>	+ Jabu	(<i>menikah</i>) Marry
4.	Ercakap	→	<i>Er-</i>	+ Cakap	(<i>berbicara</i>) Speak
5.	Ertenah	→	<i>Er-</i>	+ Tenah	(<i>mengundang</i>) Invite
6.	Ersentabi	→	<i>Er-</i>	+ Sentabi	(<i>maaf</i>) Apologize
7.	Erteman	→	<i>Er-</i>	+ Teman	(<i>berpacaran</i>) Relationship
8.	Erbapa	→	<i>Er-</i>	+ Bapa	(<i>punya bapak</i>) Have a father
9.	Eranak	→	<i>Er-</i>	+ Anak	(<i>beranak</i>) Giving birth
10.	Erikut	→	<i>Er-</i>	+ Ikut	(<i>ikut</i>) Join
11.	Ertuah	→	<i>Er-</i>	+ Tuah	(<i>diberkati</i>) Blessing
12.	Ngata	→	<i>Ng-</i>	+ Ata	(<i>mengatakan</i>) Tell
13.	Ngalo	→	<i>Ng-</i>	+ Alo	(<i>menerima</i>) Accepted
14.	Ngerana	→	<i>Ng-</i>	+ Erana	(<i>berbicara</i>) Speak
15.	Endahi	→	<i>En-</i>	+ Dahi	(<i>mendatangi</i>) Coming
16.	Perkumpul	→	<i>Per-</i>	+ Kumpul	(<i>dikumpulkan</i>) Collected
17.	Ernande	→	<i>Er-</i>	+ Nande	(<i>punya mamak</i>) Have a mother
18.	Ilebuh	→	<i>i-</i>	+ Lebu	(<i>dipanggil</i>) Called
19.	Ibuat	→	<i>i-</i>	+ Buat	(<i>diambil</i>) Taken

The prefix found were {*er-*}, {*ng-*}, {*per-*}, and {*en-*}, { *i* }

		TABLE VI.		SUFFIX	
1.	Gelari	→	Gelar	+ <i>-i</i>	(<i>menamai</i>) Naming
2.	Turiken	→	Turi	+ <i>-ken</i>	(<i>menceritakan</i>) Telling
3.	Suruhen	→	Suruh	+ <i>-en</i>	(<i>pesuruh</i>) Assistant
4.	Tandangan	→	Tandang	+ <i>-en</i>	(<i>kunjungan</i>) Visit



5.	Datken	→	Dat	+	-ken	(mendapatkan)	To get
6.	Ikutken	→	Ikut	+	-ken	(mengikuti)	Follow
7.	Jabuken	→	Jabu	+	-ken	(menikahkan)	Marry off
8.	Hamati	→	Hamat	+	-i	(dihormati)	Respected
9.	Kelengi	→	Keleng	+	-i	(menyayangi)	Loving
10.	Renungken	→	Renung	+	-ken	(merenungkan)	Thinking
11.	Bereken	→	Bere	+	-ken	(memberikan)	To give
12.	Tambahi	→	Tambah	+	-i	(menambahi)	Add
13.	Dahiken	→	Dahi	+	-ken	(mendatangi)	Visiting
14.	Tadingken	→	Tading	+	-ken	(meninggalkan)	To leave
15.	Arapen	→	Arap	+	-en	(harapan)	Hope
16.	Juah-juahen	→	Juah	+	-en	(keberkatan)	blessing

The suffix found were {-i}, {-ken}, and {-en}.

TABLE VII. CONFIX

1.	Ngaloken	→	Ng-	+	alo	+	-ken	(menerima)	Accepted
2.	Ikataken	→	i-	+	Kata	+	-ken	(diberitahukan)	Notified
3.	Perjabuken	→	Per-	+	Jabu	+	-ken	(menikahkan)	Marry off
4.	Ngataken	→	Ng-	+	Kata	+	-ken	(mengatakan)	Say
5.	Itenahken	→	i-	+	Tenah	+	-ken	(diundang)	Invited
6.	Itujuken	→	i-	+	Tuju	+	-ken	(ditujukan)	To
7.	Kerehen	→	Ke-	+	Re	+	-en	(kedatanagn)	Arrived
8.	Perbahanen	→	Per-	+	bahan	+	-en	(perbuatan)	Act
9.	Perjumpaken	→	Per-	+	Jumpa	+	-ken	(dipertemukan)	Meet
10.	Iberekken	→	i-	+	Bere	+	-ken	(diberikan)	To give
11.	Endahiken	→	En-	+	Dahi	+	-ken	(mendatangi)	Visiting
12.	Enimai	→	En-	+	Tima	+	-i	(menunggu)	waiting
13.	Peradaten	→	Per-	+	Adat	+	-en	(diadati)	Custom
14.	Pertenahen	→	Per-	+	Tenah	+	-en	(undangan)	Invitation
15.	Pengguruen	→	Peng-	+	Guru	+	-en	(guru)	Teacher
16.	Perjabuen	→	Per-	+	Jabu	+	-en	(pernikahan)	marriage

The confix found were {-ng + -ken}, {-i + -ken}, {-per + -ken}, {-ke + -en}, {-per + -en}, {-en + -ken}, {-en + -i}, and {-peng + -en}.

From the above result, it was found that there are three types of prefix, three types of suffix, and eight types of confix found in *Karonese wedding tradition*. The five types of prefix were {er-}, {ng-}, {per-}, {i-} and {en-} while the three types of suffix were {-i}, {-ken}, and {-en} and the eight types of confix were {-ng + -ken}, {-i + -ken}, {-per + -ken}, {-ke + -en}, {-per + -en}, {-en + -ken}, {-en + -i}, and {-peng + -en}.

In analysing the data using derivation and structure, which was developed by Aronoff & Fudeman (2005) namely derivation and structure (DS), and the researcher was found that in the video recording there were two derivational prefixes {er-}, {ng-}, three derivational suffixes {-i}, {-ken}, and {-en}, and three derivational confixes {-ng + -ken}, {-i + -ken}, {-per + -ken}. It will explain in the below:

Prefixes {er-}, {ng-}

(er-) 1 Ds	: toto “pray” (N>V) from ertoto “prayer”
(er-) 2 Ds	: jabu “house” (N>V) from erjabu “marry”
(ng-) 1 Ds	: rana “talk” (V>N) from ngerana “talking”
(ng-) 2 Ds	: rana “word” (N>V) from ngerana “saying”



Instructional Process in Learning Perspective Sources of Junior High School for Islamic Studies Students at Pesantren Raudhatul Hasanah Paya Bundung North Sumatra Medan

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ABSTRACT

Education characteristics of Pesantren Raudhatul Hasanah, santri is the learners who are obliged to stay in the students' with the rules of discipline of it. Part of the Islamic Boarding School component that supervises the boarding house of female students is called the parenting department. Then, there is a special section to coordinate the activities of extra-curricular such as scouts, sports branch Martial Art (pencak silat), sewing, art of nasyid tambourine and others. All teaching and learning activities are formally carried out in the morning, integrated simultaneously with worship activities that starting at dawn prayers, learning in the classroom, outside the classroom, while at night, eating breaks, and sports to train independence, brotherhood and mutual help fellow Muslims. The process and learning activities of Junior High School for Islamic Studies students is a source of learning to plan the future ideals. Based on the analysis that researchers have done and the findings of the research, it can be concluded that the instructional process in the perspective of learning resources at Raudhatul Hasanah Islamic Boarding School can spur and motivate the students who study in Islamic Boarding School to achieve the ideals in the future with optimism. It can be seen when researchers do observation in Islamic Boarding School, that the students learn with high spirit without any complaints. While the mentors continue to provide motivation and guide them with no tired at all. All simultaneous learning process simultaneously synergize into one unity of learning by worshipping also foster brotherhood of others. All activities instill discipline, independence, as well as an optimistic personality preparing for the future.

Keywords: Pesantren; Instructional Process; Junior High School

INTRODUCTION

Junior High School for Islamic Studies Raudhatul Hasanah is one of pesantren that effectuate learning from Junior High School for Islamic Studies, Senior High School for Islamic Studies, and High Education that ensconce under Pesantren Ar Raudhatul Hasanah of Medan. The location of this Educational institutions at Medan of edge area in directing of South Simpang Selayang or General Hospital of H. Adam Malik area before, which is located in the midst of Jamin Ginting street through Setia Budi Street of Medan. There was a pesantren before that organized formal education in the classroom, then there is a routine recitation group, or reception of the great days of Islamic religion by family group of H. Mukhtar Tarigan, Sp. Paru medic departed, H. Jakfar Tarigan, Sp. Bedah medic departed and other family with.

Then, special for education characteristics of this Islamic Boarding School, santri is the learners who are obliged to stay in the students' housing that was provided by the Islamic Boarding School with the rules of discipline of it. Part of the Islamic Boarding School component that supervises the boarding house of female students is called the parenting department. Then, there is a special section to coordinate the activities of extra-curricular such as scouts, sports branch Martial Art (pencak silat), sewing, art of nasyid tambourine and others. All teaching and learning activities are formally carried out in the morning, integrated simultaneously with worship activities that starting at dawn prayers, learning in the classroom, outside the classroom, while at night, eating breaks, and sports to train independence, brotherhood and mutual help fellow Muslims.

Along with the development of, at 1989 year had held teaching-learning process of Junior High School for Islamic Studies female students for one class. In generally, alumni of Junior High School for Islamic Studies continue their study to Senior High School for Islamic Studies at the same Islamic



Boarding School environment, although they are still allowed to continue their study to other schools outside of the Islamic Boarding School. Nevertheless, if there is an individual interest must go through a system that has been determined by the rules of the Islamic Boarding School previous, so that in addition to the independence of the Islamic Boarding School system strengthens the discipline of learners, strengthening the use of English, Arabic, togetherness, personality traits, also at any time within a period of 24 hours, every students always remain in the guidance and supervision of the educator.

METHOD

This research was conducted according to qualitative research naturalistic approach, using the setting of natural background of Raudhatul Hasanah Islamic Boarding School especially for Junior High School for Islamic Studies environment of female students. This research attempts to describe the occurrence of simultaneous learning process with worship activities as well as all other Islamic Boarding School activities in general. Research subject is the occurrence of learning process which includes extracurricular and intra-curricular. Key informant is teachers as planner, implementer, classroom learning activities evaluator along with other components such as students housing parenting, extracurricular sports coordinator and other sub-systems. Then the main respondent is a female students who are participating in all activities since waking up until night time rest. At that time social interaction with the social situation of Islamic Boarding Studies environment through activities in the students housing, in the atmosphere of learning in the classroom, the atmosphere of worship in the mosque, the situation of playing and sports. The research instrument is the researcher himself as a participant observer in teaching and learning activities and other activities. Then conduct an interview by following snowball technique from informant, respondent to end and follow the following principles:

- The credibility of all received data is taken into account the degree of validity through observational persistence also triangulation comparing what the informant said with what they did.
- The dependability is the data that obtained consistent truth according to academic point of view.
- The conformability that all power obtained is confirmed with respondents and informants.
- The transferability means this research is not for generalization is only a case study on Junior High School for Islamic Studies Raudhatul Hasanah Islamic Boarding School.

The data analysis follows the qualitative approach of spradley's suggestion of conducting domain analysis, area analysis, taxonomic analysis, and component. By using structured interviews of selected interviews and interviews with contrast questions and in-depth interviews.

DISCUSSION

Process and Students Teaching-Learning Activities

The students who study at Raudhatul Hasanah Islamic Boarding School come from different regions and different ethnic background, but after they learn together in Raudhatul Hasanah Islamic Boarding School, they can become one unity that learn together, and can feel the same destiny and in the daily life in Islamic Boarding Scgool environment. Then, they also establish a rope fraternity as well as gain knowledge together. In addition, the students have other organization than intra school student organization (OSIS) also, namely an organization based on their respective areas, so that the students have their own local parent organizations to spur their learning and compete in a healthy way to improve their respective abilities. And the organization is guided by the counselors of the mu'alim or mu'alimah that has been established by the Islamic Boarding School, so that, although they run the program of regional organizations respectively but they can still establish a brotherhood as a students who learn on one roof of the Raudahatul Hasanah Islamic Boarding School.

Islamic Boarding School system with learning model becomes a strength of learning resources of learners. To support the success of learning, Islamic Boarding School refers to the form of curriculum that has been established by the government that is on the curriculum of the Education Department of Medan City, plus the curriculum of its own Islamic Boarding School. The content of the teaching materials same as the public school (Senior High School) plus the charge of uniquely of Islamic Boarding School. So that



students who study in Islamic Boarding School have more value than children or adolescents who study outside of boarding school or go to public school.

The formal learning day of Islamic Boarding School is held from Sunday until Thursday from 07.15 a.m. until 02.55 p.m. with twice time of resting time that first resting time is 09.15-09.40 a.m. and the second resting time is 11.00-11.25 a.m. Then resting time for Dzuhur prayer and lunch at 12.25 p.m. - 02.15 p.m., then go to class for the last lesson at 02.15 -02.55 p.m. On official school holidays there is no formal learning class on Friday instead of Sunday as the school in general. In addition to the morning learning day, every night after the completion of the Isha prayers all learners follow the evening hours together with guided and guided by each teacher homeroom respectively until 10.30 p.m. After finishing the evening learning hour, the female students enter the housing students for a night's sleep. Islamic Boarding School educational institutions with a system of learning patterns to instill independence, discipline learners through rules of discipline and supervision coaching at any time. So, in the end after freelancing or graduating from the Islamic Boarding School the students can be a strong personal and independent person and also can be a role model for teenagers who have not or have never tasted education in the Islamic Boarding School. And this is the hope of all students' parents who send their children to school in the Islamic Boarding School.

In accordance with the current conditions the total of Junior High School for Islamic Studies students to a thousand people with 28 classes of study groups. Based on the data obtained, generally they enter in the Islamic Boarding School based on of their own willingness without coercion from anyone even their parents. In the first semester the students were given the opportunity to use Indonesian language in social interaction. However, when the santriwati have gone up to the second semester, they are all required to use the official language of the pesantren, namely English or Arabic, while in the boarding environment Raudhatul Hasanah.

Based on the analysis that researchers have done and the findings of the research, it can be concluded that the instructional process in the perspective of learning resources at Raudhatul Hasanah Islamic Boarding School can spur and motivate the students who study in Islamic Boarding School to achieve the ideals in the future with optimism. It can be seen when researchers do observation in Islamic Boarding School, that the students learn with high spirit without any complaints. While the mentors continue to provide motivation and guide them with no tired at all.

Finally, the instruction system applied by the Islamic Boarding School has full support from the students' parents. So that the existing learning resources can be utilized to the maximum without any obstacles and barriers that can cause delays or unsuccessful of students in reaching their goals.

For the students who want to reach the ideal and the future with a mature learning plan to achieve it by studying abroad. This is certainly a source of learning to trigger and become the driving force to achieve goals in the future. For that reason, Islamic Boarding School residents, especially the female students continue to be encouraged to master the two languages, namely English and Arabic. Furthermore for those who have the dream of wanting to study abroad like Egypt, then their Arabic language continues to be improved.

Certainly to spur and trigger santriwati motoric is not separated from the students' parent participation. Therefore, the parents or guardians of the students do not object and always support the activities in Raudhatul Hasanah Islamic Boarding School. This can be evidenced by the attention of parents in giving the cost to be spent, they do not care how much money they have to spend, the most important for students' parents, their children can follow and do activities that exist in the Islamic Boarding School seriously and enthusiastic without any thought of the cost they spend. Thus the Islamic Boarding School and students' parents support each other well in motivating children to achieve the ideals of their children.



CONCLUSION

1. The process and learning activities of Junior High School for Islamic Studies students is a source of learning to plan the future ideals.
2. All simultaneous learning process simultaneously synergize into one unity of learning by worshipping also foster brotherhood of others.
3. All activities instill discipline, independence, as well as an optimistic personality preparing for the future.

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