

Strengthening of Indonesian Cultural Literacy for Students of Osaka University of Japan through Traditional Arts and Sports Based on Local Wisdom

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Abstract

This study aims to introduce and promote Indonesian arts and culture at the Graduate School of Humanities, Indonesian Foreign Studies, Osaka University, Japan. The high interest in learning the Indonesian language at Osaka University requires strong support in the aspects of arts, culture, and even traditional sports to enrich knowledge of Indonesian local wisdom. Strengthening cultural literacy through traditional arts and sports emphasizes the values of local wisdom, particularly solidarity, mutual cooperation (*gotong royong*), honesty, as well as mental and physical health for Osaka University students through Indonesian cultural learning. This activity employs the Empowerment-Based Research (EBR) method, starting from identifying problems, designing activities, evaluation, and dissemination. As a result, students and lecturers from the Graduate School of Humanities, Indonesian Foreign Studies at Osaka University actively participated in the designed training sessions. These trainings focused on introducing dining etiquette, traditional herbal drinks (*jamu*), traditional music with *angklung*, and traditional sports such as *Patil Lele* and *Gobag Sodor*. Through this training, the aim is not only to teach the materials but also to highlight cultural values and local wisdom as part of cultural diplomacy.

Keywords: cultural literacy; local wisdom; cultural learning

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Introduction

Indonesia is a strategically important country both politically and culturally, which provides an added advantage as a nation with a unique cultural diversity. This situation creates significant opportunities and positions Indonesia as a global center for studying its language and culture, which are highly valued by the international community. With these opportunities, the role of BIPA (Bahasa Indonesia for Foreign Speakers) providers becomes

crucial and should be prioritized to enhance international partnerships. BIPA providers facilitate foreign learners in deepening their understanding of Indonesian identity.

The content closely related to language learning processes includes language skills and cultural understanding to broaden one's knowledge of Indonesia. Culture, in BIPA learning, serves as a tool for cultural diplomacy. This is carried out with the aim of facilitating the exchange of ideas, values, and information in an accurate and timely manner. Indonesia's cultural diversity has the potential to be used in cultural diplomacy efforts. For example, in Japan, the dissemination of cultural products and cultural exhibitions is conducted through social media. In addition, student exchange scholarships serve as a means for spreading cultural products such as films, music, and animation, making Japan more popular (Azizah et al., 2022). The use of art and literature in BIPA learning is an effective strategy aimed at acquiring knowledge and experience. This can be achieved by improving language skills and engaging in cultural practices. This aligns with the narrative that insights and experiences can be gained by reading, appreciating, and producing literature as a representation of cultural realities (Gultom & Mulyati, 2023).

Foreign learners participating in the BIPA program through the Darmasiswa and BSBI (Indonesian Arts and Culture Scholarship) programs are interested in engaging with Indonesian arts while also being motivated to learn the language. Instructors have the opportunity to offer Indonesian cultural workshops, such as mask painting, traditional dance, and batik making, to enrich cultural knowledge and practice (Hertiki, 2017). Moreover, Indonesia's traditional sports are crucial to learn, as they embody local wisdom values that reflect the character of the Indonesian people. Traditional sports, which take the form of games, are beneficial in developing motor skills in an enjoyable way. These sports are also practiced as part of efforts to preserve Indonesian culture (Mahfud & Fahrizqi, 2020).

In Japan, specifically at the Graduate School of Humanities in Indonesian Foreign Studies at Osaka University, Indonesian language learning is offered with approximately 65 students enrolled in the BIPA program, ranging from level beginner to intermediate. The learning process is supported by some facilities, such as wayang, angklung, traditional Indonesian clothing, and other resources that enhance the learning experience. The instructors are highly qualified in the field of Indonesian language, which greatly supports the

BIPA learning process. However, academic spaces such as workshops are necessary to further support students' competence and their understanding of Indonesian identity.

The reasons behind the implementation of this community service activity include: 1) Students still need more knowledge about Indonesian culture through workshop, and 2) Students gain general knowledge of Indonesian culture, that did not focus on regional specificities, which is essential as a foundation for learning Indonesian before study or work to Indonesia. These factors contribute to a less-than-optimal understanding of the Indonesian language, which impacts students' motivation to study more seriously and in-depth. Therefore, the community service team at Universitas Negeri Surabaya seeks to provide additional knowledge about local wisdom, including traditional musical instruments like the *angklung*, traditional beverages, and traditional sports such as *Patil Lele* and *Gobak Sodor*, in order to introduce local wisdom values to students at Osaka University, Japan. These traditional sports are very popular in Indonesia, as the values embedded in them represent Indonesian culture and local wisdom. The games are relatively simple, making them easy to learn for foreign students. They do not require any special or complicated equipment, which facilitates their implementation in cultural activities such as community service programs or workshops. *Patil Lele* and *Gobak Sodor* are games that require teamwork, teaching the importance of mutual cooperation and solidarity, which are core values in Indonesian culture.

Based on the situational analysis, a solution is needed in the form of guidance and training related to traditional arts and sports, with an emphasis on local wisdom values. This approach will provide deeper insights to students at Osaka University regarding Indonesian culture. The arts to be taught include traditional musical instruments such as the *angklung*, while the traditional sports covered are *Patil Lele* and *Gobak Sodor*. These activities aim to instill values such as patriotism, fitness and health, mental resilience, self-confidence, self-awareness, sportsmanship, discipline, and perseverance. Overall, the training in traditional arts and sports promotes local wisdom values and strengthens unity and solidarity.

Method

The activity approach used is Empowerment-Based Research (EBR). The participatory empowerment approach provides opportunities for the community to actively engage in various research processes, followed by measurable concrete steps through empowerment

initiatives. The updated stages are referred to as research-based empowerment or Empowerment-Based Research (Jannah et al., 2024). The stages of Empowerment-Based Research include the exploration phase (problem identification), planning or staging, evaluation, and dissemination (Syarofi & Hidayah, 2024). Service learning is implemented by prioritizing services to the environment, others, and oneself (Marzuki et al., 2024).

This activity involves providing guidance and training to students learning Indonesian to enhance their knowledge of traditional arts and sports. Traditional arts and sports are considered to embody values such as mutual cooperation, perseverance, discipline, and other positive values. The implementation of this Community Service Program consists of eight stages as follows:

1. Discussion with Indonesian language instructors as partners in the activity to address the challenges faced by students in gaining a deeper understanding of Indonesian culture.
2. Coordination with instructors regarding the implementation and goals of strengthening Indonesian cultural literacy through traditional arts and sports.
3. Inviting students enrolled in the Indonesian language program to explore their learning experiences.
4. Conducting training and mentoring with speakers from the community service team according to their expertise in language, arts, and sports.

The workshop will be carried out through lectures, discussions, and demonstrations on traditional herbal medicine (jamu), playing the angklung, and practicing traditional sports.

Results and Discussion

The international community service activity has coordinated with the Graduate School of Humanities Indonesian Foreign Studies at Osaka University, Japan. This community service has been successfully implemented, involving faculty and students from the Department of Indonesian Language. The international community service at the Graduate School of Humanities Indonesian Foreign Studies, Osaka University, Japan, was held on Monday, July 29, 2024. This activity targeted 10 students who are currently learning Indonesian.

Introduction to Indonesian Eating Etiquette and Culture

The community service activity began with Didik Nurhadi, M.A., Ph.D., explaining the eating etiquette and culture in Indonesia, such as proper seating, the use of eating utensils, socializing during meals, and the etiquette for burping, coughing, and sneezing. This introduction was aimed at equipping students with cultural knowledge before they study the language in Indonesia. Other aspects explained included how eating etiquette is also linked to certain events, religious teachings, and the social-cultural aspects of Indonesia that should be respected.

Teaching eating etiquette is essential in today's world. Children are often seen eating hurriedly, using their left hand, or even while standing and walking. The way we eat reflects our character, values, and social attitudes (Mardiah & Munisa, 2024). One aspect of culture is the etiquette practiced during meals. Javanese eating etiquette, for instance, is simpler than international dining styles. Nonetheless, these simple customs contain deep values that shape moral and ethical behavior (Malik & Sukendro, 2021). Indonesian eating etiquette, particularly concerning eating utensils, was explained, including specific habits practiced by Indonesians, such as: 1) eating with the right hand, 2) eating with a spoon and fork, 3) eating with a fork and knife, 4) eating with the spoon in the right hand and the fork in the left hand.

Etiquette in interactions, considering the socio-cultural aspects of society, includes the following: 1) In Eastern cultures, it is customary to allow older or respected individuals to take food first and to assist in serving food to them, 2) If we are younger and close to the food that someone else wishes to take, we help by offering the food, 3) Food should be offered or passed using the right hand, 4) Typically, younger people wait for the older or respected individuals to take food first.

Other aspects of eating etiquette, such as how to behave when coughing, sneezing, or burping during a meal, should also be taken into consideration by Osaka students who are visiting and learning Indonesian. These practices are explained as follows: 1) When coughing or sneezing while eating, it is advised to cover the mouth with a tissue or handkerchief, and to turn the face towards the side (away from others), 2) Burping should be avoided or suppressed. The concept of communal eating in Indonesian culture was also introduced, including terms like *Saprahan*, *Bedulang*, *Tumpengan*, and *Bancakan*.

The introduction of eating etiquette and dining culture in Indonesia is highly relevant for students studying the Indonesian language and culture. Japanese eating etiquette has its own set of rules, including: 1) Shoes should be removed when sitting on tatami, 2) Hands should be wiped with a warm towel, 3) Chewing should be done quietly without talking, 4) Pouring sake for oneself is not allowed, 5) Rubbing chopsticks is prohibited, 6) Food should not be passed using chopsticks, 7) Food should be directly placed into the bowl (Herniwati et al., 2021). Eating etiquette in both Indonesia and Japan share some similarities, making this material highly relevant for Japanese students who are learning Indonesian language and culture.



Figure 1. Presenting on Eating Etiquette

Introduction to Traditional Jamu and Playing the Angklung

In the next session, Dr. Octo Dendy Andriyanto, M.Pd., introduced a traditional drink from Yogyakarta, Wedang Uwuh, including its benefits and medicinal properties. Students were also introduced to the composition of Wedang Uwuh, which includes ingredients such as ginger, lemongrass, cardamom, cloves, bay leaves, secang wood, and others. The session continued with the preparation of Wedang Uwuh, followed by enjoying the drink together.

The session then proceeded with a group performance of the song "Suwe Ora Jamu," along with a discussion of its meaning. Cultural tools, such as the Angklung, available at the Osaka campus, were also used as media for introducing Indonesian culture. The session began with an introduction to the basic technique of playing the angklung, followed by a group performance of the song "Suwe Ora Jamu." "Suwe Ora Jamu" is a song performed by Waldjinh and uses pantun (traditional rhyme) in its lyrics. The lyrics, which have a natural

theme, reference parts of plants, specifically the leaves, referred to as "godhong" in Javanese. The song conveys a deep message and meaning: a sense of longing for someone after a long separation. The song portrays the sadness and disappointment that arises when one meets someone after a long time apart (Yulianti, 2022).

Suwe Ora Jamu
(It's been a long time since I've had jamu)
Jamu Godhong Tela
(Jamu made from cassava leaves)
Suwe Ora Ketemu
(It's been a long time since we met)
Ketemu Pisan Gawe Gela
(Meeting once brings disappointment)



Figure 2. Presenting on traditional jamu and angklung

First, an explanation about Jamu: 1) Ingredients of Jamu: Various types of herbal plants and spices are boiled and mixed with natural herbal ingredients such as leaves, bark, roots, flowers, seeds, and fruits, 2) Benefits: It treats common ailments experienced by the community and boosts the immune system to prevent various diseases that may arise, 3) Culture: The tradition of drinking jamu has become a positive habit in society, reducing the consumption of chemical substances in the body.

Second, an explanation of several types of jamu: 1) Wedang Uwuh: 'Uwuh' means a collection of leaves resembling a pile of rubbish, made from various herbs, 2) Beras Kencur:

Made from rice and kencur, typically consumed to warm the body, 3) Kunir Asem: The main ingredients are turmeric and tamarind, usually consumed to relieve stomach pain and as an antioxidant.

Several plants commonly used as ingredients in making jamu include: temulawak, turmeric, ginger, kencur, lemongrass, betel leaf, papaya leaves, and others. The combination of these ingredients provides a warm and refreshing effect for those who consume it (Adriani & Pritasari, 2024). The Indonesian community has a tradition of consuming jamu, with some recipes passed down through generations. Jamu is believed to have properties that protect against illness, strengthen immunity, enhance endurance, and serve as an alternative form of treatment (Azizuddin, 2021).

Wedang Uwuh is a traditional herbal drink typical of Yogyakarta. The ingredients include cinnamon leaves, nutmeg leaves, ginger, secang wood, rock sugar, cloves, and optionally honey. The main health benefits of Wedang Uwuh include: warming the body, relieving fatigue, improving blood circulation, lowering cholesterol, serving as an antioxidant, refreshing the body, and preventing colds. The composition of Wedang Uwuh, such as secang, cinnamon, nutmeg, cardamom, ginger, lemongrass, and cloves, contains bioactive compounds from terpenes, phenolic compounds, and secondary metabolites, including nitrogen compounds such as alkaloids. These compounds are beneficial to health for their antiviral, antioxidant, antidiuretic, and antidiabetic properties (Sinarsih & Anton, 2022).

Third is about Angklung. Angklung is a traditional musical instrument from the Sundanese people of West Java. The term 'angkleung-angkleungan' refers to the movement of the angklung player, which produces a distinctive "klung" sound (kompas.com). The angklung, made of bamboo, is played by shaking it. The instrument consists of two to four bamboo tubes suspended in a bamboo frame (cnnindonesia.com). The students were then invited to play the angklung, following the musical notation of the song *Suwe Ora Jamu*.

Suwe Ora Jamu
Lagu Daerah Jawa Tengah

3̣ 4̣ | 5̣ . 5̣ 3 4 | 5̣ . . 3 | 4̣ . 4̣ 5 3 | 4̣ . . 5 |
 Su - we o - ra ja - mu, Ja - mu godhong te - lo, Su

7̣ . 7̣ 1̣ 1̣ | 7̣ . 7̣ 6 6 | 4̣ . 4̣ 3 3 | 1̣ . . 3̣ 4̣ |
 we ora ke-te - mu, ke-te - mu pisan ga-we ge - lo. Su

5̣ . 5̣ 3 4 | 5̣ . . 3 | 4̣ . 4̣ 5 3 | 4̣ . . 5 |
 we o - ra ja - mu, Ja - mu go dhong te - lo, Su

7̣ . 7̣ 1̣ 1̣ | 7̣ . 7̣ 6 6 | 4̣ . 4̣ 3 3 | 1̣ . . ||
 we ora ke-te - mu, ke-te - mu pisan ga-we ge - lo.

Figure 3. Notation of *Suwe Ora Jamu* for playing Angklung

Through the angklung and its educational process, it is hoped that the values of Sundanese tradition will remain strong in the global era (Musthofa & Gunawijaya, 2017). The introduction of the angklung to students at the Graduate School of Humanities Indonesian Foreign Studies, Osaka University, serves as a means of introducing Indonesian culture. Foreign students learning Indonesian are expected to become familiar with the diverse cultures of Indonesia from various regions.

Introduction to the Traditional Sports of Patil Lele and Gobak Sodor

The introduction to traditional sports began with Andhega Wijaya, S.Pd.Jas., M.Or., who introduced the game *Patil Lele*, explaining the equipment used, how to play it, and the values embedded in the game. Traditional games are activities that have grown and developed in specific regions, carrying cultural norms and values of the local community that have been passed down through generations. Through games like *Gatrik* or *Patil Lele*, children can develop their potential and benefit from building social relationships with their peers. This game is usually played in groups of 2-4 people, using two bamboo sticks. The game helps improve physical and mental skills, such as striking, agility, speed, focus, teamwork, strategy, and mental toughness. Children can train themselves to have a strong spirit, accept defeat gracefully, and build sportsmanship and honesty while participating in the game (Safitri et al., 2024).



Figure 4. Presenting on Traditional Sports Gobak Sodor and Patil Lele

The introduction to the second traditional sport was given by Dr. Nur Ahmad Arief, M.Pd., who explained about the traditional sport of Gobak Sodor, starting with a brief history, the rules of the game, and the values of sportsmanship, togetherness, and mutual cooperation. This group game requires at least five people per team and aims to protect a base so that the opponent cannot escape and return to their starting point. The values gained from this game include: teamwork, honesty, sportsmanship, strategic planning, and leadership.

Gobak Sodor is a traditional game that is a cultural heritage. This game is very popular and enjoyed by people of all ages, from children to adults. "Gobak" means a game played on a square grid, with each line being guarded. The benefits of this game include boosting children's self-confidence, shaping their personality, fostering high empathy, and cultivating sportsmanship (Herwina et al., 2024).

Gobak Sodor trains an individual's physical abilities and teaches teamwork, togetherness, and high sportsmanship. This sport also improves athletic abilities and self-focus. The simple equipment and easy-to-follow gameplay make it possible to play anywhere, such as in playgrounds, schools, or other open spaces (Novianti et al., 2024). This game also promotes direct interaction with other friends. The importance of group cooperation helps strengthen interpersonal bonds and fosters a positive social attitude (Tunçgenç & Cohen, 2016; Wang & Hu, 2021).

In general, the students were very enthusiastic and eager to participate in the training, as they had not been specifically introduced to these arts and sports before. Through this

activity, it is hoped that Universitas Negeri Surabaya and Osaka University can collaborate effectively to strengthen the tri dharma of higher education and enhance publication efforts. In the final session, the BIPA program at Universitas Negeri Surabaya also promoted its program so that students at Osaka University could study Indonesian at BIPA Universitas Negeri Surabaya.

The issue of local wisdom-based learning has become an intriguing global topic to discuss. Teaching the Indonesian language to foreign speakers is highly strategic in exploring positive values through language, literature, art, and culture. This activity strengthens cultural literacy for Osaka University students and enriches their understanding of Indonesia more specifically. The collaboration between arts and sports has not yet been widely explored in a collaborative manner, making this workshop innovative and attractive in its presentation. Local wisdom values are not only embedded in the fields of culture and arts but also through traditional sports, emphasizing togetherness, honesty, and sportsmanship.

This Community Service is part of Indonesia's cultural diplomacy efforts. Diplomacy through culinary and sports does not only introduce theoretical aspects but also includes practical activities, such as demonstrating how to make traditional herbal drinks (*jamu*), aligning with the global trend of healthy living. It designed as an international program that not only introduces culture but also fosters cross-cultural interaction through sports, arts, and traditions. The collaboration between Universitas Negeri Surabaya and Osaka University is part of an international network built through the language of arts and culture. Through this activity, it is expected to contribute globally by utilizing local wisdom in the learning process

Conclusion

Cultural literacy through the fields of traditional arts and sports for students of the Graduate School of Humanities Indonesian Foreign Studies at Osaka University, Japan, serves as a means to introduce the values of local wisdom in Indonesian culture. These values need to be further introduced through Indonesian language learning for foreign speakers around the world as a tool for diplomacy in the Indonesian language and culture. The introduction of traditional arts and sports that has been carried out should continue on an ongoing basis so that students' knowledge can increase as preparation for studying or working in Indonesia.

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