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IPG Kampus Bahasa Melayu



UNIVERSITAS ISLAM NEGERI
SUNAN KALIJAGA
YOGYAKARTA

**Proceedings of International Colloquium on
LANGUAGE TEACHING METHODS**

**CTSD (*Center for Teaching Staff Development*)
UIN Sunan Kalijaga, Indonesia**

in cooperation with

**IPG (Institut Pendidikan Guru)
Kampus Bahasa Melayu, Malaysia**

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Edited by:

**Hisyam Zaini
Lokman Abd Wahid
Adib Sofia**

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EFFECTIVE STRATEGY IN INDONESIAN LANGUAGE LEARNING FOR THE SPEAKERS OF MALAY-PATANI, THAILAND: Solution of Socio-Historical Difference between Indonesia and Thailand

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Abstract

The Malay-Patani Language of Thailand relates to Thai language and keeps developing along with its socio-historical condition. Similarly as Indonesian language relates to Sanskrit, Arabic, Dutch, Portuguese, Chinese, English, and regional languages all over Indonesia. The scientific diversity of Indonesian language has finally become totally different from Malay language. Consequently, the process of Indonesian language learning for the prospective university students of Patani, Thailand requires a particular strategy, including Reading Guide and Guided Note Taking. Using this strategy, the prospective university students of Patani, Thailand may understand the traits of Indonesian language scientific diversity so that they are ready to communicate and write in academic tradition in Indonesia.

Keywords: Malay Language, Scientific Language Diversity, Particular Strategy

A. Introduction

Globalization has reached out all over the world, including the South East Asia. In this era of globalization technology of communication has been developing so fast, a lot of ease of life has been offered, conducive mindset has been more perceived, and the relationship between one country to another can be fostered well. Moreover, in this globalization era the whole world citizens face several challenges, such as self-defence to face global phenomena, readiness to face competitive era challenge, and readiness to increase the self-quality as the qualified resources. Therefore, it is a must for someone who wants to be successful in the globalization era to increase his self-quality by studying in other countries which considered having more value compared to the educative institutions in his country.

Daerah Istimewa Yogyakarta, Indonesia, which has a lot of universities, becomes the choice of students and university students from many countries to deepen particular science. In this province there are hundreds of qualified universities and four state universities, those are Islamic State University (UIN Sunan Kalijaga), Gadjah Mada University (UGM), Yogyakarta State University (UNY), and Indonesian Art Institute (ISI). These universities belong to the government of Republic of Indonesia which are the leading ones in building academic climate in Indonesia.

Since a long time ago UIN Sunan Kalijaga has a vision to be the superior and leading campus in the integration and development of Islamic studies and science for civilization. No wonder if many students from other countries desire to gain knowledge in this university. Before being the students of UIN Sunan Kalijaga, the foreign prospective students previously have to learn Indonesian language at the Center of Language, Culture, and Religion (PBBA) of that campus in order to follow the whole process of lecturing. Learning Activity Design for Foreign Speakers at UIN Sunan Kalijaga is usually managed in different programmes, like programmes for prospective students from Papua New Guinea, Turkey, Russia, Thailand (Songkla and Bangkok), Thailand (Patani), and many others.

The process of learning Indonesian language conducted to the prospective students from foreign countries generally uses intermediate language, that is English or Arabic. However, there is a special character when the Indonesian language learning activity is conducted to prospective students from Patani, Thailand, who are Malay language speakers. The vocabulary similarity between the Malay-Patani language and Indonesian language in some respects makes it easy in giving explanations. But, on the other side, the entry of foreign languages to Indonesian scientific language diversity makes these Malay speakers do not understand the scientific language terminologies being used.

Therefore, this writing will lead to the effective learning strategy in Indonesian scientific language diversity for the speakers of Malay Patani, Thailand. The discussion in this writing covers (i) socio-historical background of Indonesian language and Malay-Patani language development; (ii) character of speaking Indonesia of the speakers of Malay-Patani, Thailand; (iii) 'Reading Guide' and 'Guided Note Taking' as the effective learning strategy.

B. Socio-Historical Background of the Development of Indonesian Language and of Malay-Patani Language of Thailand

Indonesian Language and Malay-Patani Language from time to time have interacted and experienced problems related to political condition and other social conditions. Therefore, even though both are from Malay language, Indonesian language has been much different from the original Malay language. Patani Thailand society also has experienced political upheaval and social condition change so that the Malay language diversity they are using is not like they did in the past. The very sharp distinction in communicating and scientific writing is able to be proved.

B.1 Development of Indonesian Language

A number of historical documents showed that Indonesian language is derived from Malay language. The name of Malay formerly was used as the oldest kingdom name in Jambi which was conquered by Sriwijaya kingdom in the seventh century. Based on some inscriptions, since the seventh century Malay language has been used as the cultural language and to teach religion and as trade language (Ramlan, et.al., 1992: 1-2). Such historical proof shows that the choosing of Malay as the national language was not through a simple process, but through a long process lasting for centuries.

During the Dutch period (1641), Malay language was chosen as the introductory language because it had been popular in the society. Nevertheless, entering the twentieth century the Dutch obstructed the Malay language development. That is why on 28th October 1928 the Indonesian youths vowed to make Malay language as the Indonesian language which has belonged to Indonesian nation. Afterwards, in 1938 The First Indonesian Language Congress was held in Solo that made the position of Indonesian language stronger. However, not long after that time, Japanese government obliged the Japanese language usage. Finally, on 17th August Indonesian language has been the state language (Ramlan, et.al., 1992: 2—4).

In its position as the state language, Indonesian language functions (1) as the official state language, (2) as the official introductory language in education institutions, (3) as the official language in national relationship for the sake of planning and implementation of development and governance, (4) as the official language in culture development and utilization of science and modern technology. This is contained in the Act No. 24, 2009

about Flag, Language, Symbol of the State, and the National Anthem.

With the transfer of Malay language to be Indonesian language, there are some changes in phonology, morphology, or syntax. Indonesian Language also has particular feature along with its interaction with Sanskrit, Arabic, Portuguese, Dutch, Chinese, English, and many regional languages all over Indonesia. Therefore, if a Malay language speaker who is not from Indonesian culture learns Indonesian language for the scientific diversity, he will face some obstacles, that is understanding the meanings of languages having influence from the other language as mentioned above.

B.2 Development of Malay-Patani Language of Thailand

Thailand is one country in South East Asia which is located in the South of Malaysia. This is one country in Asia which officially has never been occupied by other countries. The kingdom system (monarchy) so far is still existing in that country. The official religion of the kingdom is Buddhist with Theravada stream, but the society who live in several provinces in the South which borders to Malaysia are Moslems, especially in Patani. Based on Tome Pires's writing and Cheng Ho's visit to that area in 1404-1433, the Kingdom of Patani was founded in around the fourteenth and fifteenth centuries (Saifullah, 2010: 81-83).

The Kingdom of Patani experienced its glory during the queen governance (1584—1624). At that time the Patani governance showed up as the important trade center and became the entrance to South China region. However, after that time a lot of conflicts occurred because of internal or external problems of the kingdom, especially its conflict with the Kingdom of Siam. The rebellion erupted in 1923 in Belukar Semak as the cause of coercion of the Deed of Lesson 1921 that forced the Malay Patani children to enter the Siam National Education using the Siam language. In 1939 when Siam has changed to be Thailand, there was a programme which was detrimental to Patani society, namely Rathaniyom. In this programme it was not justified to use Malay names, to wear Malay clothes, to speak and write in Malay language, even to learn Islamic religion. Various upheavals occurred in the following years, although there was always a solution to be offered and was not so fair (Saifullah, 2010: 82—99).

Now, due to the closer relationship between Thailand and other Moslem countries, like in South Asia, South East Asia, and Middle East, there are more and more visits and aids coming from

Moslem countries. Even, a lot of youths of Patani, Thailand are sent to study abroad, like in Indonesia. UIN Sunan Kalijaga, Yogyakarta, Indonesia is also a university that gives opportunity to the students of Patani, Thailand to study in that university. However, because the condition of Malay language is related to Thailand language and there is only a very little influence of foreign language to the society of Patani, Thailand, so it makes the Indonesian language learning have special character and require the specific method.

C. Character of the Malay-Patani Speakers of Thailand in Speaking Indonesian

Based on the cultural and political description of Indonesian society and Patani- Thailand society presented above, this writing is explaining the pattern of Indonesian speaking by sampling 27 prospective students who speak Malay-Patani who learn Indonesian language intensively at the Center of Language, Culture, and Religion (PBBA) UIN Sunan Kalijaga on 1st July – 11th September 2013. On one occasion, exactly on 29th July 2013 when the learning activity has come at the twentieth meeting, the prospective students from Patani, Thailand were given three kinds of questions, those are (1) making complete sentences; (2) making a simple intact discourse; and (3) answering questions based on scientific.

From these kinds of questions, the first and second ones could be done without significant difficulties as seen in the following examples.

C.1 Making Three Complete Sentences

Prospective Student A :

1. Saya makan nasi goreng di rumah Nurhayatee.
2. Saya dan teman-teman beli sayuran di Pasar Minggu.
3. Keluarga saya pergi berjalan-jalan di Pantai Indrayanti.

Prospective Student B:

1. Saya makan nasi di dalam warung makan.
2. Bapak pulang ke Thailand tiga hari yang lalu.
3. Saya tidur di kelas buat tidak paham.

Prospective Student:

1. Saya pergi rumah teman-teman saya di Gowok.
2. Saya kuliah ambil jurusan Sosiologi.
3. Kemarin saya pergi ke Malioboro dengan teman-teman saya.

From a number of the above sentences, it can be seen that the functions of subject (S), predicate (P), object (O), adverb (K),

and complement (Pel.) have been well arranged. Nevertheless, the structure righteousness leave some problems as follows.

C.1.1 Problem of Affixation

Affix in Indonesian language consists of prefix, infix, suffix, and confix (prefix and suffix). In the above sentences, the wrong usage of affix is prefix, such as a word *beli* should be *membeli*, a word *buat* should be *membuat*, and a word *ambil* should be *mengambil*. Thus, the correct sentences are in the following.

1. Saya dan teman-teman membeli sayuran di Pasar Minggu.
2. Tidur di kelas membuat saya tidak paham.
3. Saya kuliah mengambil jurusan Sosiologi.

C.1.2. Problem of preposition

Prepositions *di* and *ke* in the above sentences are used inappropriately if seen from its conformity to the other word in that sentence. The following sentence,

Keluarga saya pergi berjalan-jalan di Pantai Indrayanti

should be changed into:

Keluarga saya pergi berjalan-jalan ke Pantai Indrayanti.

It is because the word *pergi* indicates a movement to a place, not in a place. While the following sentence, *Saya pergi rumah teman-teman saya di Gowok* should be written as: *Saya pergi ke rumah teman-teman saya di Gowok*. It is because the word *pergi* also indicates a movement to a place.

C.1.3 Problem of Syntax

The error in syntactic level can be seen in the following sentence.

Saya tidur di kelas buat tidak paham.

The subject in that sentence is *saya*, when the predicate is *tidur*. However, by the presence of words *buat tidak paham*, so the subject should be *tidur di kelas*. Thus, the sentence should be written to be:

Tidur di kelas membuat saya tidak paham.

Besides the three problems discussed above, there is an interesting problem to be observed, that is the subject in the arranged sentences is always centered on himself, his family, his friends, or anything closed to his life. There is no reactive expression of social events, thought, review of a problem, or a simple analysis.

C.2 Making A Simple Intact Discourse

Prospective Student A:

MALIOBORO

Saya batang di yogyakarta pada bulan Mai, tinggal di Asrama Mahasiswa Islam Patani selatan Thailand. tempat yang pertama sekali yang saya wisata ialah MALIOBORO. Disana tokoh-tokoh, baju, tokoh makanan, tokoh buku dan lain.

Saya membeli buku, baju batik dengan harga murah. Warung makan sangat-sangat enak yaitu sate ayang, roti bakar. Setelah itu saya naik kereta kuda wisata melihat kota yogyakarta deirah istimewa yogyakarta indonesia. Penduduk DIY bersopan santun dan baik.

Prospective Student B:

2 Agustus 2013 Yogyakarta
Kepada Ibu dan Bapak
Thailand

Assalamu'alaikum wr. wb.

Ibu, Bapak, Apa kabar semua orang di sana. Saya disini kabar baik. Sekarang saya telah belajar bahasa indonesia di kampus UIN Sunan Kalijaga. Kampus ini ada banyak gedung-gedung untuk mahasiswa belajar. Tetapi sekarang saya telah belajar bahasa Indonesia di gedung pusat bahasa budaya dan agama. Di kampus UIN Sunan Kalijaga ada banyak gedung yang berwarna kuning. Kampus UIN Sunan Kalijaga terbai kepada dua. Pada sebelah timur dan pada sebelah barat. Di sebelah barat pertama kali ada masjid UIN Sunan Kalijaga. Di kampus barat ada banyak gedung pada kampus timur. Sekarang aya sudah pergi berjalan-jalan seluruh kampus UIN Sunan Kalijaga.

Ibu, Bapak, sekitar ini dulu kabar dari saya. Kita berjumpa lagi pada liburan nanti

Wa'alaikum salam wr. wb.

Prospective Student C:

Saya : Assalamu'alaikum apa kabar
Dosen : Wa'alaikum salam kabar baik
Saya : Permisi ibu boleh saya tanya
Dosen : Ya boleh
Saya : Peneliti itu apa ibu
Dosen : Peneliti itu para ilmu

Saya : Ya, terimakasih ibu saya gk paham karena itu beda dengan thailand

Dosen : Ya, apalagi yang Anda inggin tahu

Saya : Trimakasih ibu yang saya ingin tahu itu aja

Dosen : Banyak kalimat yang beda dengan thailand

Saya : Itu banyak sekali tapi ada kalimat yang saya paham dan ada juga yang gk paham

Dosen : Ya, baik

From those three kinds of answers, it can be seen that the speakers of Malay-Patani, Thailand have been able to make simple sentences in an intact discourse. However, the particularities of their writings are (1) simple/short sentences; (2) style of speech language; (3) daily life topic; (4) spelling adjustment to be Indonesian spelling. So, up to this level, there is no significant problems in the Indonesian language learning process for the speakers of Malay-Patani, Thailand.

It can be the real problem in this learning when coming to the third question, that is understanding the semi-scientific intact discourse taken from mass media. The language construction taken as a reading is complex and contains scientific dictions. In this level, the learning participants could not understand the text well.

Answering Information Based on Textual Reading

Question 1: *Apakah yang dimaksud dengan gunung aktif dalam bacaan tersebut?*

Five of 27 prospective students from Patani, Thailand answered correctly or almost correctly because it was related to the Merapi movement. The answers are in the following.

1. Gunung aktif adalah gunung yang penuh dengan erupsi, ada erupsi yang kuat atau normal. Gunung merapi ada banyak rupa seperti gunung merapi tinggi, gunung merapi setengah, dan gunung merapi rendah.
2. Gunung aktif adalah gunung yang penuh erupsi.
3. Gunung aktif yaitu gunung yang menutup dan bergerak.
4. Gunung aktif adalah hujan abu.
5. Gunung aktif adalah hujan abu

Meanwhile, 22 prospective students from Patani, Thailand could not answer correctly or almost correctly. Most of them took the text innocently so most answered *Gunung merapi adalah gunung aktif yang penuh dengan cerita mistis*. The way of they answered is not related to the explanation of the activity of Mount Merapi in the other paragraphs, whether the previous or the next paragraph.

Question 2: *Apakah arti cerita mistis dalam paragraf di atas?*

In answering this question, their answers are divided into several types which have been summarized as follows.

- (1) Cerita mistis adalah cerita yang berhubungan dengan kepercayaan masyarakat, biasanya berlawanan dengan bukti ilmiah. (3 students)
- (2) Cerita mistis adalah cerita mengenai hujan abu yang merupakan tanda genap 1000 hari wafatnya mbah Maridjan, juru kunci Gunung Merapi yang meninggal saat terjadinya erupsi Gunung Merapi yang sangat besar. (20 students)
- (3) Cerita mistis adalah cerita yang membuat orang *gerun* (1 student)
- (4) Tidak menjawab (3 students)

From those answers, it can be concluded that the speakers of Malay-Patani language could properly answer the clear textually information. In the paragraph of the reading text, *mystical story* is described as the story of the ashfall which became the commemorate symbol of 1000 days of Mbah Maridjan's death, the caretaker of Mount Merapi who died when a very big eruption of Mount Merapi occurred. This is absolutely so different from the previous question about the meaning of *active mountain*.

Thus, there are some things that can be concluded. *First*, to learn Indonesian language, the speakers of Malay-Patani, Thailand require a lot of practice of reading texts in intact discourse. *Second*, the intact discourse as the teaching material consists of complex sentences appropriate to the character of the scientific writing. *Third*, the intact discourse needs to contain scientific words beyond the daily words, considering that the scientific diversity of Indonesian language development is much different from that of Malay language in Patani, Thailand.

D. Reading Guide and Guided Note Taking as the Effective Learning Strategy

From some facts found in the learning process in the classroom as explained above, there is a description of some effective learning strategy to be carried out in conducting learning process acceleration. This strategy is taken to make the prospective students from Patani, Thailand quickly enter the atmosphere of the scientific diversity in the lectures in the classroom. Some of those strategies are *Reading Guide* and *Guided Note Taking* as explained by Zaini, et.al. (2007: 8, 9, 32, 33) which have been applied and developed in the following writing.

D.1 Reading Guide

The usage of *Reading Guide* method or strategy is conducted by determining the readings going to be learnt by the prospective students from Patani, Thailand, like a reading about “Tradition of *Sekatenan* or *Syabadatain* in Yogyakarta society”. Afterwards, the teacher makes the questions to be answered by the prospective students of Patani, Thailand or a glimpse description or diagram/scheme that can be filled by them from the reading material about the tradition of *Sekaten*. The reading material then is distributed to the prospective students of in the classroom.

The duty of the prospective students of Patani, Thailand is learning the material reading “Tradition of *Sekatenan* or *Syabadatain* in Yogyakarta society” by using the available questions or description. The teacher should limit this activity so that the time used for the reading process in not excessive. Afterwards, the teacher discusses the questions or descriptions by asking the answers to the prospective students of Patani, Thailand. In the final meeting, the teacher gives adequate review about that.

D.2 Guided Note Taking

In applying this strategy, the teacher prepares a diagram or scheme or another form to help the prospective students of Patani, Thailand in making notes when the teacher delivers a material in the classroom. There are some ways or patterns in applying this strategy, one of which is the simple pattern by filling in the blank.

As an early step the prospective students of Patani, Thailand are given a guide containing the main point summary of the learning material that will be delivered by strategy of discourse or lecturing. In that guide, the teacher deliberately empty a part of the important points so there will be empty space in that guide. The following are some ways to carry out.

- (i) Giving a term with its definition, empty the term or its definition.

Example :*adalah tradisi masyarakat Yogyakarta untuk memperingati maulid Nabi Muhammad saw*

- (ii) Empty some statements if the main points consist of some statements.

Example: *Yogyakarta terbagi atas satu kotamadya yaitu Kotamadya Yogyakarta dan empat kabupaten, yaitu*

(a) *Sleman*

(b) *Bantul*

(c).....

(d).....

(e)

(iii) Erase some key words of a paragraph

Example: Piala Dunia sepak bola akan berlangsung pada 2014. Maskot kejuaraan tersebut merupakan binatang armadilo. Armadilo dari bahasa yang artinya..... Armadilo memiliki lempeng tulang yang menutupi bagian belakang, kepala, kaki, dan ekor. Hewan ini adalah pemakandan satu-satunya yang bisa hidup hanya dengan cangkangnya. Jika ada pemangsa, kulit yang mengeras pada punggung, kaki, dan ekor armadilo akan membulat seperti

(iv) Also make the teaching material (hand out) which is contained in the sub-topic of learning material. The teacher can give enough empty space so that the prospective students of Patani, Thailand can make notes inside it. The *hand out* will have form in the following.

Maskot armadilo dalam Piala Dunia pada awalnya memiliki tiga calon nama. Oleh Asosiasi Federasi Sepak Bola Internasional (FIFA) tiga calon nama itu dibuat memiliki arti tersendiri

Amijubi :

Fuleco :

Zuzeco :

Through the two strategy alternatives above, the process of learning Indonesian language for the prospective students of Patani, Thailand hopefully will be effective. It is because this strategy introduces the scientific diversity language which is standard, formal, and becomes an instrument for the intellectuals to communicate science (Wijana, 2008: 2-3). Scientific diversity language must follow the standard language rules in using words, phrasal structure, and sentences, written or oral. The standard language diversity must be used in spelling, terminology and grammar. There are three characteristics of standard language, those are (1) *dynamic constancy* in the form of constant rules and regulations, (2) *intellectualism* or well-organized and logical expression of thought and reasoning, and (3) *uniformity* which used by the social members of a nation. Thus, besides it must conform to the valid standard language rules, standard language is also

commonly used in a formal situation and meets the grammatical function as subject, predicate, or object.

Furthermore, through the reading inuring to scientific texts, the prospective students of Patani, Thailand will be inured to use Indonesian scientific dictions which are not found in Malay-Patani language of Thailand. The scientific Indonesian language diversity mostly use terms. Such words must be used in denotative meaning, not in consotative one. Meanwhile, the semantic relation among the elements in scientific diversity language is logical or coherent. This diversity should avoid the double or ambiguous meanings.

The teacher of Indonesian language must confirm to the prospective students of Patani, Thailand that Indonesian language diversity for the science is more communicating with thought than feeling. Therefore, the science language diversity is more calm, clear, not exaggerated or economical, and not emotional. The complex reading also gives an understanding for them that scientific language diversity has grammatical relationship among its elements, whether in sentences or paragraphs, and a relation between one paragraph to another which is solid or cohesive. To declare a cohesion it can use conjunctions (therefore, however, etc.) and pronouns (it, he, she, etc.).

The scientif levels of a scientific work in Indonesian language can also be helped by packing the sentence to be passive voice. It is because in passive voice the subject matter or event is much more presented than the doer. The following sentence :

Data dikumpulkan selama tiga bulan

will be much better than the sentence

Peneliti mengumpulkan data selama tiga bulan.

By giving intact discourse to the prospective students of Patani, Thailand, an emphasize on the need of consistency in writing scientific discourse will be found. Such a consistency is for instance in (i) maintaining the flow of ideas and organizing writing, (ii) using words, terms, abbreviations, symbols, and also using possessive pronouns, for example, ethics of word *jender* is used since the beginning of a writing, to the end of writing that word must be used consistently. A word *jender* cannot be written by *gender*. Besides consistency in using words, terms, abbreviations, symbols, and also possessive pronouns, the scientific diversity language also must be consistent in numbering. If the chosen numbering is Roman numerals (I, II, III, etc.), the next subject matter must use Roman numerals. It will be similar if the chosen numbering is Arabic numerals (1, 2, 3, etc.), the next subject

matter must use Arabic numerals. Besides, it can use subtitle numbering by alphabets like A, B, C, etc.; a, b, c, etc.; a), b), c), etc.; and subtitle numbering by numbers like 1), 2), 3), etc. and (1), (2), (3), etc. Besides, it can use decimal notation system like 1.1, 1.2, 1.3, etc. The numbering item will be discussed further in a part explaining the writing format.

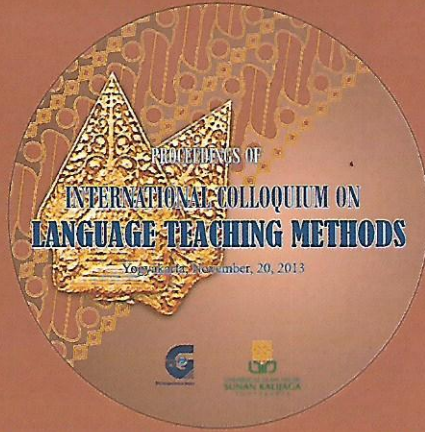
A number of characteristics above is the scientific diversity language traits in general which hopefully will be known by the prospective students of Patani, Thailand during the learning process. However, considering that every branch of science has its own rules in determining the scientific writing system, a scientific diversity language user is required to have a view of the language usage in the science he will write and the teacher needs to facilitate this.

E. Conclusion

The historical factor between the society of Patani, Thailand and Indonesia who know vocabularies in Malay language has eased the communication in Indonesian language learning for the prospective university students from Patani, Thailand. However, the development of Malay-Patani language of Thailand which is related to Thai language is different from the development of Indonesian language. Indonesian language is related much to Sanskrit, Arabic, Dutch, Portuguese, Chinese, English, and the regional languages all over Indonesia. This makes the scientific diversity feature of Indonesian language different from Malay language. Consequently, the process of Indonesian language learning for the prospective students of Patani, Thailand must use effective strategy to accelerate their skills in Indonesian language. The strategies offered are *Reading Guide* and *Guided Note Taking*. With this strategy hopefully the prospective students from Patani, Thailand will be able to understand the traits of scientific diversity Indonesian language so that they will be ready to enter the lecturing in Indonesia, especially in UIN Sunan Kalijaga.

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This colloquium is among CTSD's cooperation with international bodies. I hope that this colloquium will bring out fruitful advantages for both sides. I do hope that this kind of cooperation will continue to other activities, such as workshops, seminars, and researches.

In this very special occasion, allow me to welcome all the delegates of IPGs, Malaysia to Yogyakarta, the city of culture.

I hope that all delegates and participants, teachers as well as students, can get a benefit from this colloquium. I also do hope that all Malaysian delegates and participants enjoy their stay in Yogyakarta, centre of Javanese culture.

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The International Colloquium of Malay and Indonesian Language Pedagogy with the theme of "Language Pedagogy Developing Intellectual Mind" is a good platform into looking and practising language teaching in building up the future dynamic generation. This is due to, the teaching of language which involves all the discipline of knowledge, and every day aspects of life as proposed by well-known education figures from various school of thought. This colloquium of pedagogy is applying pedagogy theories to become the best practise in the teaching and learning of language in the class room.

The collaborations between Insititut Pendidikan Guru Kampus Bahasa Melayu with the Center for Teaching Staff Development, University Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia is a good effort for enabling the collaborations of expertise of lecturers from both institutions and the exchange of intellectual abilities among students.

Datin Siti Hanifah bt Madarsa,

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