

REACTUALIZATION THE AUDIOLINGUAL APPROACH THROUGH 'IRENG MANIS'S INNOVATIVE MODEL FOR IMPROVING THE STUDENT ABILITY OF *UNGGAH-UNGGUH BASA* IN SENIOR HIGH SCHOOL

Ani Rakhmawati¹, Rahayu Nur Istiana²

¹Universitas Sebelas Maret

²Universitas Sebelas Maret

anirakhmawati@staff.uns.ac.id, rahayunuristiana@student.uns.ac.id

Abstract

The teaching and learning Javanese language in high school during the covid-19 pandemic is challenging due to the limitations of face-to-face between teachers and students. The application of an innovative learning model called 'ireng manis' aims to overcome various obstacles in achieving Javanese language proficiency. The learning model of Ireng Manis (an acronym for mireng, nggunem, maca, lan nulis) is essentially a re-actualization of the audiolingual approach that is expected to incorporate all four areas of language skills, including listening, speaking, reading, and writing. Ireng Manis's innovative model uses memorization, practice, and repeat strategies. This model is designed by combining students' grammar and communicative competence in applying 'manners', a type of Javanese commonly used to respect older or more knowledgeable people. The technique is carried out by utilizing the development of communication technology, namely the application of chat menus (chat) and voice (voice) on WhatsApp as a learning medium.

Keywords: the audiolingual approach, 'ireng manis' innovative model

Abstrak

Pengajaran dan pembelajaran bahasa Jawa di SMA selama pandemi covid-19 ini menantang karena keterbatasan tatap muka antara guru dan siswa. Penerapan model pembelajaran inovatif bernama 'ireng manis' ini bertujuan untuk mengatasi berbagai kendala dalam mencapai kecakapan berbahasa Jawa. Model pembelajaran Ireng Manis (akronim untuk mireng, nggunem, maca, lan nulis) pada dasarnya adalah aktualisasi ulang pendekatan audiolingual yang diharapkan dapat menggabungkan keempat bidang keterampilan bahasa, termasuk mendengarkan, berbicara, membaca, dan menulis. Model inovatif Ireng Manis menggunakan strategi menghafal, berlatih, dan mengulang. Model ini dirancang dengan menggabungkan tata bahasa dan kompetensi komunikatif siswa dalam menerapkan 'basa krama', yaitu jenis bahasa Jawa yang biasa digunakan untuk menghormati orang yang lebih tua atau lebih berpengalaman luas. Teknik tersebut dilakukan dengan memanfaatkan perkembangan teknologi komunikasi, yaitu penerapan menu chatting (chat) dan suara (voice) pada WhatsApp sebagai media pembelajaran.

Kata kunci: pendekatan audiolingual, model 'ireng manis'

1. Introduction

Javanese is the mother tongue used by the Javanese people, especially those living in Central Java, East Java, Yogyakarta Special Region and some areas bordering Central Java such as Cirebon. However, the Javanese language which is the medium of communication has now begun to be abandoned by the Javanese, especially by the younger generation. The younger generation looked down on the Javanese language. They are more proud to use absorbed vocabulary from foreign languages in communicating. Changes in the times and demands of internet-based communication activities are one of the factors that cause the disappearance of Javanese language pride. It is expected that the Javanese language (especially manners) in the next 2 or 3 generations will be left by the younger generation of Javanese (Suharyo, 2018: 244).

Javanese language is one of the treasures of cultural wealth that needs to be defended and preserved. One of the real actions that policy makers have taken is to include in the local content curriculum structure that must be held at every level of primary to secondary school education. The success of more effective Javanese language learning is expected to be achieved by making creative innovations in the technology-based Javanese language learning model by considering the ease of network access.

Concerns about students' lack of fluency are very strong. Like the fact that the author experienced that the level of speech proficiency or in Javanese *unggah-unggah basa* by students is very low. From the results of the evaluation conducted by the author on the competency level of language politeness mastery only half of the number of students in one class who mastered *unggah-unggah basa*. The results of research conducted by Setiawan (2019: 30) stated that the cause of lack of Javanese language ability by generation Z is due to the minimal use of Javanese language as a means of communication and minimal Javanese language learning methods.

Until now, the problem of students' lack of language ability is a challenge for teachers to create innovative learning models that can motivate students to be more motivated to learn, especially in applying *unggah-unggah basa*. So far, there are several approaches in language learning that are used in order to achieve learning goals, such as direct approaches that are effective in improving students' English language skills (Hulu, 2018). There is also a combination of two approaches, namely the audiolingual approach and the effective communicative approach applied in language learning (Yu, 2015). Of course, these approaches must be actualized to suit the development of the times and in line with today's language learning.

The results of other national and international studies indicate that audiolingual methods are effectively applied in language learning and have a positive effect on language skills (Chunsuvimol, 2017; Qudus, 2017; Mart, 2013; Roslawa, 2017; Safitri, 2019). Yu (2015: 139) states that although audiolingual and communicative approaches are two language learning approaches from foreign theories, they both have very different impacts on language learning in China. The audiolingual approach is applied for time efficiency in language learning with focuses on word pronunciation and repetitive sentence pattern training. The research of Safitri, Sudirman, & Putrawan (2019) in SMP Negeri 1 Gadingrejo Pringsewu, Lampung (Indonesia) also shows that there is an improvement in the ability of students to speak after the implementation of audiolingual methods. In other words, it is concluded that the audiolinguan method has a positive effect on students' speaking ability.

An effective audiolingual approach in language learning certainly requires the contribution of teachers, especially in material delivery strategies. Innovation needs to be done in the application of learning approaches to suit the current language teaching conditions. This is a challenge for Javanese language teachers to actualize this approach by doing learning in accordance with the characteristics of Javanese language. Innovation is done by refreshing the methods, strategies, tactics, and techniques of the audiolingual approach. One consideration is with the touch of communication technology.

The Covid-19 pandemic has had a tremendous impact on formal learning around the world. Similarly, Indonesia is experiencing a learning crisis. Data from the Ministry of Education and Culture dapodik Paud and Dikmen in April 2020 that Indonesia has closed all schools since early March. Thus, Distance Learning is a necessity and certainly not without obstacles or barriers. The main constraints in our country are related to the connectivity or reach and level of digital literacy owned by the community. The same statement was made by Naziaha, Maula, & Sutisnawati (2020: 109) that during online learning, student learning activity is not fully achievable in accordance with learning activity indicators. It is caused due to a limiting factor for online learning is conducted as a lack of props and limited internet access. There needs to be innovation in distance learning so that learning activity can be achieved.

Creative teachers who constantly pay attention to good teaching principles are needed in order to facilitate online learning. Creative teacher confirmed by on *Buku Panduan Pembelajaran Jarak Jauh Bagi Guru* (2020: 18), one teacher must be sure and look for a model of distance learning which has been successfully implemented effectively during a pandemic corona is to be emulated and implemented. Instead, you can develop and create a learning model that fits the subjects you are studying by paying attention to the barriers that exist. It is the teacher who provides a meaningful learning experience in the online learning era with technology as its tool

. Chat (chat) and voice (voice) menus are menus commonly used by the younger generation on social media. Technology experts are innovating by incorporating these menus into online learning vehicles such as Zoom Meeting, Microsoft Teams, Google Classroom, and Google Meet. This menu does not require large bandwidth so it facilitates online learning access. From the above statements, the author attempts to actualize the audiolingual approach through innovative learning model 'ireng manis' (mireng, nggunem, maca, nulis) *in unggah-ungguh basa* with the help of chat and voice menus on WhatsApp social media as a medium of learning.

2. Literature Review

2.1. The audiolingual approach

The audiolingual approach has existed since World War II. This approach was created to equip American soldiers with the skills to communicate in foreign languages. A special method was developed by linguists for the American military training program with dialogue memorization techniques. Because the audiolingual approach was born in a military context it is often referred to as the 'Army Methods' or in foreign terms Army Methods.

Bloomfield argues that Audio-Lingual is two words derived from the Latin Audire which means listening and lingua which means language. That learning a language is a habit. The audiolingual approach emphasizes on repetition of the same words to remember so that it becomes a habit and dialogue is used for repetition and recall. Richards (2001: 59) stated:

Dialog and drills form the basis of audiolingual classroom practices. Dialogues provide the means of contextualizing key structures and illustrate situations in which structures might be used for repetition and memorization. Correct pronunciation, stress, rhythm, and intonation are emphasized. After a dialogue has been presented and memorized, specific grammatical patterns in the dialogue are selected and become the focus of various kinds of drill and pattern-practice exercises.

Reinforced by Larsen-Freeman (2011: 59) that audiolingual methods are used to train students in the use of grammatical patterns. Types of learning with an audiolingual approach are learning and practice activities conducted in the classroom (Ricard, 2001 and Larsen-Freeman, 2011). As a conclusion, the audiolingual method is an approach used to train students in practical learning in the classroom by repeating and remembering the same words in a grammatical pattern and dialogue so that it becomes a habit.

Teachers need training techniques to apply the approach audiolingual in language learning. Ricard recommends techniques that can be used in audiolingual-based language learning. Some examples given by Ricard in English the author tries to find a match in Indonesian and Javanese. Richards (2001: 62-62) presents twelve training techniques, as follows:

- a. Repetition (*pengulangan*). The student repeats an utterance aloud as soon as he has heard it.

examples:

Kula tepang – Kula tepang

(Saya mengenalnya – Saya mengenalnya)

Kula tepang tahun kala wingi – kula tepang tahun kala wingi nalika wonten ing sekolah...

(Saya mengenalnya tahun lalu – Saya mengenalnya tahun lalu ketika kami berada di sekolah...)

- b. *Inflection (infleksi)*. One word in an utterance appears in another form when repeated
- c. *Replacement (penggantian)*. One word in an utterance is replaced by another.
- d. *Restatement (mengulang pernyataan)*. The student rephrases an utterance and addresses it to someone else, according to instructions
- e. *Completion (melengkapi)*. The student hears an utterance that isn't complete except for one word, then repeats the utterance in completed form
- f. *Transposition (transposisi)*. A change in word order is necessary when a word is added
- g. *Expansion (perluasan)*. When a word is added it takes a certain place in the sequence
- h. *Contraction (kontraksi)*. A single word stands for a phrase or clause.
- i. *Transformation (transformasi)*. A sentence is transformed by being made negative or interrogative or through changes in tense, mood, voice, aspect, or modality

examples:

Panjenengan pirsaa alamat kula

(Kamu tahu alamatku)

Panjenengan mboten pirsaa alamat kula

(Kamu tidak tahu alamatku)

Punana panjenengan pirsaa alamat kula?

(Apakah kamu tahu alamatku?)

Saupami panjenengan pirsaa alamatkula

(Andaikan kamu tahu alamatku)

- j. *Integration (integrasi)*. Integration is the systematic use of other language elements as if they are part of a language without the user realizing it (Kridalaksana: 1993: 84). One of the integration processes is borrowing words from one language into another. Two separate utterances are integrated into one.

example:

Panjenengan sedaya kedah bagya. Menika wigati – Menika wigati bilih panjanengan sedaya kedah bagya.

(Meraka harus bahagia. Ini adalah penting. – Ini adalah penting bahwa mereka harus bahagia)

- k. *Rejoinder*. The students makes an appropriate rejoinder to a given utterance. He is told in advance to respond in one of the following ways

- l. *Restoration (pemulihan)*. The students is given a sequence of words that have been called from a sentence but still bear it's basic meaning. He uses these word with a minimum of changes and additions to restore the sentence to its original form. He may told whether the time in present, past, or future.

Larsen-Freeman (2011: 71-72) menyampaikan ada sebelas teknik dalam pendekatan audiolingual yang bisa diterapkan pada pembelajaran di kelas, sebagai berikut:

- a. *Dialogue memorization (penghafalan dialog)*. Students are given a short dialogue to memorize and then learners repeat and present the dialogue
- b. *Backward build up drill*. Students are given sentence fragments and each student repeats the part of the sentence delivered by the teacher. Starting from the word at the end of the sentence to the whole sequence of the sentence.
- c. *Repetition drill (latihan pengulangan)*. Students are asked to repeat the teacher's model as accurately and as quickly as possible. This drill is often used to teach the lines of the dialogue.
- d. *Chain drill (pengulangan berantai)*. A chain drill gets its name from the chain of conversation that forms around the room as students, one by one, ask and answer questions of each other. The teacher begins the chain by greeting a particular student, or asking him a question. That student responds, then turns to the student sitting next to him. The first student greets or asks a question of the second student and the chain continues. A chain drill allows some controlled communication, even though it is limited. A chain drill also gives the teacher an opportunity to check each student's speech.
- e. *Single-slot substitution drill*. The teacher says a line, usually from the dialogue. Next, the teacher says a word or a phrase (called the cue). The students repeat the line the teacher has given them, substituting the cue into the line in its proper place. The major purpose of this drill is to give the students practice in finding and filling in the slots of a sentence.
- f. *Multiple-slot substitution drill*. This drill is similar to the single-slot substitution drill. The difference is that the teacher gives cue phrases, one at a time, that fit

into different slots in the dialogue line. The students must recognize what part of speech each cue is, or at least, where it fits into the sentence, and make any other changes, such as subject–verb agreement. They then say the line, fitting the cue phrase into the line where it belongs

- g. *Transformation drill*. The teacher gives students a certain kind of sentence pattern, an affirmative sentence for example. Students are asked to transform this sentence into a negative sentence. Other examples of transformations to ask of students are: changing a statement into a question, an active sentence into a passive one, or direct speech into reported speech.
- h. *Question and answer drill*. This drill gives students practice with answering questions. The students should answer the teacher's questions very quickly. Although we did not see it in our lesson here, it is also possible for the teacher to cue the students to ask questions as well. This gives students practice with the question pattern
- i. *Use of minimal pairs*. The teacher works with pairs of words which differ in only one sound; for example, 'ship/sheep.' Students are first asked to perceive the difference between the two words and later to be able to say the two words. The teacher selects the sounds to work on after she has done a contrastive analysis, a comparison between the students' native language and the language they are studying
- j. *Complete the Dialog*. Selected words are erased from a dialogue students have learned. Students complete the dialogue by filling the blanks with the missing words.
- k. *Grammar game*. Games like the Supermarket Alphabet Game described in this chapter are used in the Audio-Lingual Method. The games are designed to get students to practice a grammar point within a context. Students are able to express themselves, although in a limited way. Notice there is also a lot of repetition in this game.

2.2. Definition of *Unggah-ungguh Basa*

Unggah-ungguh basa is the custom of manners, ethics, etiquette, Javanese etiquette. *Unggah-ungguh* is a variation of language whose differences are determined by the speaker's attitude towards his or her opponent. The subtle variety is the variety of language used in social situations that require manners.

Unggah-ungguh in Javanese is divided into three, namely the level of *ngoko*, *madya*, and *krama*. The variety *ngoko* reflects the sense of distance between a person and his opponent. The variety *krama* defined as intermediate between *ngoko* and *krama*, but still shows a sense of politeness even though the level of politeness is only moderate. Variety of manners is defined as the level of speech that radiates the full meaning of manners and level of speech. This indicates a person's shyness towards his opponent.

Sasangka (2009: 101-127) writes Javanese language can be divided into two, namely *ngoko* (ragam **ngoko**) and *krama* (ragam *krama*). Both forms can be described as follows.

a. Ragam *Ngoko*

The form of *unggah-ungguh* that is based on the *ngoko* lexicon, or that is the core element in the *ragam ngoko* is the *ngoko* lexicon, not another lexicon. Affixes that appear in the variety all use *ngoko* that are affixes *di-*, *-e*, and *-ake*. *Ragam ngoko* can be divided into two, namely *ngoko lugu* and *ngoko alus*.

1) *Ngoko Lugu*

A form of *unggah-ungguh basa* in which all its vocabulary is in the form of ngoko or neutral (lexicon ngoko and neutral) without slipping *krama*, *krama inggil*, or *krama andhap*. The affixes used in this body are the di-, -e, and -ake affixes not the dipun-, -ipun, and -aken affixes. Examples:

- a) *Akeh wit aren kang ditegor seperlu dijupuk pathine.*
(banyak pohon enau yang ditebang untuk diambil sarinya)
- a) *Bengi iku uga Ayunda mlebu rumah sakit diterake bapak lan ibune.*
(malam itu juga Ayunda dibawa ke rumah sakit diantar bapak dan ibunya)

2) Ngoko Alus

The form of politeness in which it consists not only consists of the lexicon of ngoko and neutral only, but also consists of the *krama inggil* lexicon, *krama andhap*, and *krama*. The affixes used in *ngoko alus* are di-, -e, and -ne. Examples:

- a) *Dhuwite mau wis diasta apa durung, Mas?*
(Uangnya tadi sudah dibawa atau belum, Kak?)
- b) *Sing ireng manis kae garwane Bu Mulyani.*
(Yang hitam manis itu suami Bu Mulyani)

b. Ragam Krama

A form of *unggah-ungguh basa* that is based on the lexicon of manners, or that is the core element in the manners of manners, not another lexicon. The affixes used in the krama variety are affixes dipun-, -ipun, and -aken. *Ragam krama* has two forms of variants, namely *krama lugu* and *krama alus*

1) Krama lugu

Ragam krama lugu can be defined as a form of ragam krama with a low degree of subtlety. However, compared to ngoko alus, ragam krama lugu still shows the degree of subtlety. The public refers to *ragam krama lugu* as the term krama madya. *Ragam krama lugu* often appear ngoko di-, -e, and -ake affixes of dipun-, -ipun, and -aken affixes. In addition to the *ngoko* affix, the middle clitic mang- also often appears in this variety. Examples:

- a) *Mbak, njenengan wau dipadosi bapak.*
(Mbak, Anda tadi dicari bapak.)
- b) *Griya tipe 21 niku sitine wiyare pinten meter?*
(Rumah tipe 21 itu luas tanahnya berapa meter?)

2) Krama alus

Unggah-ungguh basa whose vocabulary consists of the lexicon of *krama* and can be added to the lexicon of *krama inggil* or *krama andhap*. Even though, what is the core lexicon in this variety is only the lexicon in the form of *krama madya* lexicons and ngoko lexicons never appear in this speech level. The lexicon of *krama inggil* and *krama andhap* is always used in honor of the speech partner. In levels of speech these affixes dipun-, -ipun, and -aken tend to appear more often than the affixes di-, -e, and -ake. Examples:

- a) *Sapunika ngaten kemawon Mbak, Dhik Handoko punika dipunuwuni bantuan pinten?*
(Sekarang begini saja Mbak, Dik Handoko dimintai bantuan berapa?)
- b) *Ing wekdal semanten kathah tiyang sami risak watak lan budi pakartinipun.*
(Saat itu banyak orang yang rusak perangai dan budi pekertinya)

3. Research Methods

The innovative model 'ireng manis' acronym for (*mireng, nggunem, maca, nulis*) is basically a re-actualization of the audiolingual approach. This innovative model is applied to the process of learning *unggah-ungguh basa* in the classroom by applying

it in the chat menu and voice in the WhatsApp social media application. Thus, the research method applied is class action research (Kemmis and Mc. Taggart, 1992). The research model consists of several cycles starting from planning, action, observation, and reflection.

3.1. Research procedure

The procedures and research steps of the innovation model 'ireng manis' were modified from the research stages of Kemmis and Mc. Taggart. The following are the steps for applying the innovation model 'ireng manis' to learning *unggah-ungguh basa*:

1. Define the purpose of learning of *unggah-ungguh basa* with applying the innovation model 'ireng manis'. Student can be use *ragam krama* accurately.
2. Teacher Preparation. Teacher prepares Learning Implementation Plan.
3. Students preparation receive learning using the innovation model 'ireng manis' and the media that must be used
4. The teacher implements the learning process in accordance with the learning implementation plan that has been set.
5. Teachers practice by sending readings in the form of words, phrases, sentences, and dialogues through the chat and voice menus to students. Designated students respond to submissions from teachers. At the same time the teacher can directly evaluate of the return students.
6. Evaluation to find out how far the learning objectives have been achieved. Observation of student activity during the learning process.

Learning of *unggah-ungguh basa* for students in senior high school include in the basic competencies to write and convey pawarta text in *ragam krama alus*. Thus, the students must be able *unggah-ungguh basa* correctly and accurately. After that it can be applied to the core competencies. Due to time constraints, new research is being conducted on *unggah-ungguh basa* in sentences and conversation / dialogue with chat dan voice.

3.2. Location and Subject

location of the research at the Public Vocational High School 2 of Karanganyar, Central Java. The subjects of the study are students of class X Machine C (XMC) in Public Vocational High School 2 of Karanganyar Academic Year 2020/2021 with a total of 35 students.

4. Result and Discussion

4.1. Application 'Ireng Manis's Innovative Models

The innovative model of *mireng, nggunem, maca, nulis* which is further acronymed with 'ireng manis' is a model that aims to activate the four skill of Javanese language, namely *mireng, nggunem, maca, nulis*. The learning model 'ireng manis' start from the audiolingual approach, but only does not focus on pronunciation. This model has been developed so that it aims to develop language competence not only speaking skills but also writing skills in accordance with *unggah-ungguh basa*. Although in practice sometimes still divided between *mireng-nggunem* and *maca-nulis*. However, it does not cover the possibility of skills being practiced together.

The learning model 'ireng manis' uses polite speaking strategies as character reinforcement. Habituation of use *unggah-ungguh basa* correctly can create true politeness. Thus, it can form a decent character. The techniques used are training and repetition. The tactic used is to apply information technology, namely chat menu (chat) and voice (voice) which uses WhatsApp social media application as a learning

medium. Here is the application of the innovative model 'ireng manis' that uses training and repetition techniques with the help of WhatsApp social media as a learning medium:

- a. The Innovative model of 'ireng manis' with repetition tactics or which begins at the level of words, phrases, clauses, and sentences in Javanese by applying *unggah-ungguh basa*. In the realm of words is known the level of words (*tataran tembung*) starting from *ngoko*, *krama*, and *krama inggil*. Teacher starts by sending voice on voice menu WhatsApp. Students listen (*mireng*) and conversations (*nggunem*). Teachers can invite some students to sending a voice. Teachers can evaluate directly and other students can listen.

examples:

Lunga (ngoko) – kesah (krama) – tindak (krama inggil)

(pergi)

klambi abang (ngoko) – rasukan abrit (krama)

(baju merah)

menehi aku dhuwit (ngoko) – maringi kula arta (krama alus)

memberi saya uang

Ibu menehi aku duit (ngoko) – Ibu maringi kula arta (krama alus)

(Ibu memberi saya uang)

Mara omahe simbah (ngoko) – Sowan daleme simbah (krama)

(Pergi ke rumah nenek)

Aku mara omahe simbah (ngoko) - Kula sowan dalemipun simbah (krama alus)

(Saya bermain di rumah nenek)

- b. The Innovative model of 'ireng manis' with the tactic of using words that have similarity of sound, but different meanings (use of minimal pairs). The same steps as above, the teacher begins by sending the voice on voice menu WhatsApp. Students listen (*mireng*) and conversations (*nggunem*). Teachers can invite some students to sending a voice. Teachers can evaluate directly and other students can listen.

examples:

dalun – (n) dalun

(malam – matang)

This tactic can be developed to be used on words that have similarities in writing, but different meanings and pronunciations. The first step the teacher wrote on the chat said that like writing but different meanings, then students read (*maca*) and write (*nulis*) and then pronunciations (*nggumen*)

example:

lêmpêr – lèmpèr

(nama makanan – alat dapur untuk menghaluskan bumbu)

Krêtêg – krètèg

(jembatan – bunyi yang dihasilkan dari kayu)

mantuk – manthuk

(pulang – menundukkan kepala)

- c. The Innovative model of 'ireng manis' with chain drill techniques. chain drill techniques are more inclined to games. Teachers first present techniques to students. In the era of online learning, teachers can experiment with virtual classes. After teachers expressed through the voice, the teacher said the students to hear (*mireng*) and speeches (*nggunem*). Students answer at the same time designate friends by mentioning names. So on until all the students have a turn

Example: Teacher sending question for students: *griyane pundi, Mas?*

The development of chain drill techniques carried out in the realm of *maca* (reading) and *nulis* (writing). The teacher writes a word in the chat menu. All students read the text submitted by the teacher. Then the teacher points to one of the students by writing the name. Designated students continue the words written by the teacher by writing (writing) the words in the chat menu. Then students write a friend's name to continue it. Keep that up in turn. In word writing pay attention to word level (tataran tembung) or *unggah-ungguh basa*. If the teacher starts with *krama* then students must continue with *krama*.

examples:

.....*tumbas*... (guru)

(beli)

Kula tumbas....(siswa 1)

(saya beli...)

Kula tumbas gendhis (siswa 2)

(Saya beli gula)

- d. The Innovative model of 'ireng manis' with dialogue memorization tactics. The teacher writes a dialogue loaded with *unggah-ungguh basa* through the chat menu. Students read (*maca*) the dialogue and memorize then talk (*nggunem*) using the voice menu. The teacher instructs the students to practice dialogue.

Examples dialogue with *ngoko alus*:

Ibu : Bapak arep tindak ngendi?

(Ibu: Bapak mau pergi ke mana?)

Bapak : Rapat RT daleme Pak Bayan.

(Ibu: Rapat RT di rumah Pak Bayan)

Ibu : Kondure aja wengi-wengi.

(Ibu: Pulangnya jangan malam-malan)

- e. The Innovative model of 'ireng manis' with complement the dialogue tactics. The teacher writes through the chat menu in the form of a blank dialogue with attention *unggah-ungguh basa*. Students read and then write a blank dialog in the same *unggah-ungguh basa* in the chat menu.

example:

Pak Guru: Sampun sonten mangga mas mbak sami mantuk.

(Sudah sore ayo anak-anak mari pulang)

Siswa :

Pak Guru: Sampun grimis, sami beta mantol boten niki?

(Sudah mulai rintik hujan, membawa mantol tidak ini?)

Siswa :

This tactic should be applied at the second or third meeting because the realm is deeper than on previous tactics. The use of words should be appropriate to the subject / pronoun.

Student can continue with:

Pak Guru: Sampun sonten mangga mas mbak sami mantuk.

(Sudah sore ayo anak-anak mari pulang)

Siswa : Nggih bapak, wilujeng kondur.

(Iya Bapak, Selamat pulang)

Pak Guru: Sampun tletik, sami beta mantol boten niki?

(Sudah mulai rintik hujan, membawa mantol tidak ini?)

Siswa : Niki boten beta, bapak.

(Ini tidak membawa, bapak)

- f. The Innovative model of 'ireng manis' with sentence transforming tactics. For example from a news sentence changed to a question sentence. Teachers begin by voicing or writing through chat or voice. Students listen and then transform the sentences according to what the Teacher instructed. Students through chat or voice applications write and voice sentences as a result of their creativity.

examples:

Daleme Pak Guru cerak kalian griya kula.

(Rumah Pak Guru dekat dengan rumah saya)

Ditransfromasikan dalam kalimat tanya. Misalnya siswa dapat menuliskan:

Daleme Pak Guru cerak kalian griyane sinten?

(Rumah Pak Guru dekat dengan rumah siapa?)

- g. The Innovative model of 'ireng manis' with quick answer practice tactics. The teacher gives questions through the voice menu and is answered quickly by students through the voice menu as well. A little touch of the game the student who answers the fastest gets an award from the teacher, which can be a value or something.

examples:

Krama inggile adus.....siram

(krama inggil kata mandi)

Jam setengah sekawan wancine para siswa....mantuk

(jam setengah empat waktunya para siswa pulang)

4.2. data and discussion

Tabel 1. Teacher and student conversation data through the chat menu

Teacher	Students	Evaluation
Tingkatan ngoko: omah (rumah) tuku (beli) mulih (pulang) nggawa (membawa) turu (tidur)	Tingkatan krama dan krama inggil omah-griya-dalem tuku-tumbas- mundut Mulih- mantok -kondur nggawa-beta-ngasto turu-tilem-sare	Errors in writing bold words should be: <i>mundhut, mantuk</i>
Aku tuku jeruk (Saya beli jeruk)	Kula tumbas jeruk Kula mundhut jeruk	Errors in writing bold Jeruk - jeram (tingkatan krama)
Aku tuku sepatu (Saya beli sepatu) Bapak tuku sepatu (Bapak beli sepatu)	Kula mundhut sepatu Kula tumbas sepatu Bapak tumbas sepatu Bapak mundhut sepatu	Errors in writing bold Subject <i>Kula tumbas</i> ; Bapak <i>mundhut</i> .
Aku.....daleme simbah (Saya.....rumahnya nenek)	Kula mangkat daleme simbah	Errors in writing bold diganti: <i>budhal</i>
Dialogue teks:		The use of various languages is correct.

<p>Guru: Mas bukune Ibu dibetakne ten kelas nggih! (Guru: Mas, Bukunya Ibu dibawakan ke kelas ya!) Siswa: nggih bu kula..... (siswa: Iya, Bu saya.....) Guru: mangke mantuk jam pinten, Mas? (Guru: Nanti, pulang jam berapa,Mas?) Siswa: kula..... Bu Guru.....jam? (Siswa: Saya.....) (Bu Guru.....jam?) Guru: nggih sami mas, ngatos-atos nggih. (Guru: ya sama mas, hati-hati ya.)</p>	<p>Bu guru: Mas bukune Ibu dibetakne ten kelas nggih! (Guru: Mas, Bukunya Ibu dibawakan ke kelas ya!) Siswa: nggih bu kula pundutne riyen (Siswa: Iya ibu saya ambil dulu) Bu guru: mangke mantuk jam pinten, Mas? Siswa: kula mantuk jam setunggal Bu. (siswa: Saya pulang jam satu,Bu.) Bu guru kundur jam pinten? (Bu guru pulang jam berapa?) Bu guru: nggih sami mas, ngatos-atos nggih.</p>	<p>Need evaluation for writing skills. Written errors such as in bold words. <i>pundhutne riyin</i> dan <i>kundur</i></p>
<p>sentence: Enek tabrakan sepeda motor ning ngarep omah. (Ada tabrakan sepeda motor di depan rumah)</p>	<p>Sentence tranformation: Wonten pundi prastawa tabrakan sepeda motor? (Di mana ada peristiwa tabrakan sepeda motor?)</p>	<p>Errors in writing bold. <i>kacilakan</i></p>

Tabel 2. Teacher and student conversation data through voice menu

Guru	Siswa	Evaluasi
<p>Teacher: Mantuk – manthuk (pulang) – (menundukkan kepala) Dalu – ndalu (malam – sudah matang)</p>	<p>Students voice then write down; Mantuk – mantok-mantok dalu – ndalu dalu – dalul</p>	<p>Errors in writing bold. <i>manthuk-manthuk</i> Students can't defferent to write <i>dalul</i> dan <i>ndalu</i>.</p>
<p>The teacher makes a sound and appoints one of the students to answer questions from the teacher: Griyane pundi, Mas? (Rumahnya mana mas?)</p>	<p>Students answer and call their friends to answer questions. Griya kula Tasikmadu. (Rumah saya Tasikmadu) Wau tangi jam pinten, Mas? (Tadi bangun jam berapa, Mas) Tangi jam lima, Mas</p>	<p>Error in bold words. There are students who pay less attention to the use of <i>unggah-ungguh basa</i>. The teacher immediately corrects at the end of the conversation. By voicing and rewriting. <i>Lima - gangsal</i>.</p>

	<p>(Bangun jam lima, Mas) Pelajarane iki mengko apa, Mas? (Pelajaran ini nanti apa, Mas?) Ngangge krama, Mas! (Menggunakan ragam krama, Mas) Dinten niki mengke Matematika, Gambar Teknik, kalian Bahasa Indonesia. (Hari ini nanti Matematika, Gambar Teknik, dan Bahasa Indonesia)</p>	<p><i>Pelajaran dinten niki mengke napa mawon, Mas?</i></p>
<p>The teacher asks students to prepare questions in a <i>unggah-ungguh basa</i>. The teacher begins by giving questions to students at random and must be answered quickly:</p> <p>Dek dalu sinau napa mawon lan dugi jam pinten? (Tadi malam belajar apa saja dan sampai jam berapa?)</p>	<p>The student who is appointed answers quickly then points to his friend as well as gives the question:</p> <p>Sinau fisika kalian sejarah. Sinau dugi jam sedasa dalu. (Belajar fisika dan sejarah. Belajar sampai jam 10 malam) Pelajaran basa Jawa mengke ulangan boten? (Pelajaran bahasa Jawa nanti penilaian harian tidak?) Mboten, Mas. Mangke taksih sinau tentang aksara Jawa. (Tidak, Mas, Nanti masih belajar tentang aksara Jawa)</p>	<p>Error in bold words. <i>pasinaon</i>. Students rarely use <i>pasinaon</i> vocabulary so they don't know</p>

5. Simpulan

The research conclusions are:

1. Reactualization of the audiolingual approach through '*Ireng Manis*' innovation model to incorporate all four areas of language skills, including listening, speaking, reading, and writing. The audiolingual approach which previously only focused on developing speaking skills but can be re-actualized by developing the four areas of language skills, namely mireng (listening), nggunem (speaking), maca (reading), nulis (writing).

2. The innovative model 'ireng manis' apply memorization, exercises, and repetitions based techniques, namely with: 1) memorization and repetition word 2) dialogues memorization, 3) repeats by voicing words that have a similar sound but different meanings/ Use of minimal pairs, 4) repeat by writing down words that are similar in writing but with different meanings and pronunciation, 5) Chain drill, 6) Complete the Dialog, 7) repetition by transforming the sentence, and 8) quick answer practice.
3. The application of the innovative method 'ireng manis' in Javanese language learning utilizes the chat and voice menu on WhatsApp as a learning medium, that does not require large bandwidth so it facilitates online learning access.
4. The innovative model 'ireng manis' interest to apply for learning unggah-ungguh basa because students can direct practice like people chatting.
5. The innovative model of 'ireng manis' is able to increase student activeness in communicating using unggah-ungguh basa, especially of *krama alus*.

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