

The Interesting Teaching and Learning of Malay Language to Foreign Speakers: Language through Cultures

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Abstract

The interesting teaching and learning of Malay languages is a challenging effort and need a relevant plan to the students' needs especially for the foreign students who already have the basic Indonesian Malay language variation that they have learned for four semesters in their own country, Germany. Therefore, the variety of teaching and learning strategies should be considered by the teachers to make teaching and learning become interesting, effective and not boring. Basic effectiveness of a language program was the factors of socio-culture, the style of teaching and learning, the students, and the characteristics of the program. This paper however focused on the socio-cultural factors (learning of cultures) and the activities program that enable to generate excitement and effectiveness in the teaching and learning of Malay language as a foreign language. In the teaching and learning process found that the more we gave the activities to the students, the more the students acquired the meaning of the lessons. In this study, the selected respondents were the two groups of students from TWG, Konstanz, Germany who have followed the Malay Language and Culture Program in the Languages, Literacies and Translation Center, University of Sains Malaysia, Penang, in 2011. The first group was started in March to June, and the second group in September to November. The research was based on formal and informal observations and interviews. This paper also discussed about the outdoor activities program used as curriculum in the teaching and learning process that gives an interesting environment to foreign students.

Keywords: strategy, the outdoors activities, foreign students

A. Introduction

Teaching is one of the activities to produce a relatively permanent of behavioral change in a person. Mok (2006) defines teaching is an activity that includes the teachers' teaching accompanied by the student activities. Therefore, as educators, the responsibility that needs to be done is to facilitate the students' learning. To meet these demands, an educator should provide a fun learning environment, harmonious and also can lead to an effective teaching. According to Kamus Dewan (2005) the meaning of fun is to evoke a sense of fun (pleasant, unpleasant, etc.). This means the teacher/educator must be able to create a learning environment that can stimulate students' interest besides thinking of the policy and the need of the students. Similarly, the teaching and learning of Malay as a second language or a foreign language is a challenging endeavor for the teachers / educators and it requires a relevant planning toward the students' needs.

Linguistically, the teachers must somehow have contrastive information between the Malay language and native language students, even the teachers are not necessarily proficient to communicate in their students' first language. The teachers should also be prepared to understand the socio-cultural background of the students. In that point, the teachers in the program were easily to communicate with their students in Malay language. It is because the students already having a basic Indonesian Malay language variation that have been learned by them during the four semesters in their home countries, namely Germany. Too, in the first two weeks, the students have been introduced in advance about the variations of Malay and the diversity of language that exists in Malaysia. Thus, the diversity of teaching and learning strategies should be considered by the teachers to make the learning process becomes interesting, effective and not boring. Diversification strategy means the various ways used in the P & P (Kamus Dewan, 2005).

Based on the above explanation, the discussion in this paper will focus on outdoor activities associated with sociocultural factors of Malaysian society. It is because socio-cultural aspects can be the basis of effective teaching and pleasurable. The outdoor activities mean all activities carried out outside the time (Kamus Dewan, 2005). It is undeniable that language and culture has a close connection and decentralization. First, the language can be used as a means of cultural development. Second, language is a mirror of society and culture exists. Third, a person learns the culture through its language. Along with the sociologist language, language is the key or main door to deepen the culture of a society. Thus, the matters related to the lifestyles, the systems of value, can live in the midst of society, and can be understood and learned through the language. The question is which approach is suitable for groups of students in this situation?, the pedagogy approach or andragogy (adult learning) approach. This is because the students are enrolled in this program can be categorized as mature students and those aged between 22-27 years.

Historically, the concept of pedagogy comes from the Greek word, which means a pedagogue or tutor educators who have talent and competence to perform the duties of teaching effectively, especially in the field of child development in terms of cognitive, psychomotor and their affective (Mok, 2006). Meanwhile, the definition of andragogy is actually difficult to define because its meaning is quite extensive and many prominent educators who provide varying views such as Malcolm Knowles, Edward

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Lindeman, Tough and others. However, andragogy can be summed up as a way to learn directly from experience, a re-education process that can reduce social conflicts through the activities of private student groups, and a process of self-directed learning continuously and can reassess the needs of learning arising from the demands of the ever changing situation.

Because of the differences of students' characteristics between the university-level students and the students in the school caused some educators suggest that teaching and learning is based on a different philosophy and science too. This is because the adults in their lives have a very rich experience when compared to the experience of children. In the process of andragogy, adult experience is considered as the very rich learning resources (www.andragogi.com/document/andragogi.htm). Therefore, in the context of teaching and learning of foreign students, the writers chose the integration of these two approaches, pedagogy and andragogy, that seen enable to produce an effective teaching and learning, and fun.

Therefore, according to socio-psychology theory (Gardner, 1985), the success of a student in language acquisition is also based on the orientation of integrative and instrumental orientation. Thus, the effectiveness of a strategy and extra-linguistic factors will determine the success of learning a language. Richards (1991) mentioned the basic effectiveness of a language program are the factors of socio-culture, the style of teaching and learning, the students and the characteristics of the program itself.

The language and culture course that is offered by the Languages, Literacies and Translation Center (PPBLT) of University of Sains Malaysia (USM) to overseas students is to meet the demand of the participating universities. Nanzan University, Japan is the first university to send its students to follow the program started in 2002. Along with this, in 2008, there were four female students from University of Applied Science (WTG), Konstanz, Germany who joined the program of Asian Studies and Management is a collection of pioneering this program which was held between August and November 2008. Subsequently, the program is running almost every year except in 2010, the university did not send their students to the program because of lack of students. However, the program still continues until now. Therefore, that program should be developed based on the needs of the university, so that the students have the opportunity to gain exposure in the Malay-speaking country to allow better appreciation of Malay language and culture. Thus, the determination of the place is based on the student's own choice whether they choose to study at Gadjah Mada University in Jogjakarta, Indonesia or at University of Sains Malaysia, Penang, Malaysia. This is a program run by the university program which has signed a memorandum of understanding and agreements (MoUs) and (MoA) with PPBLT and USM.

In this paper, the authors chose the outdoor activities as a fun learning and teaching effectiveness was seen through the attendance of students in all the activities carried out, the response has been overwhelming and one hundred percent of their attendance. Compared to P & P in the class, it was only one hundred percent attendance at the beginning of the first month. In the middle of the second month, the student attendance dropped to 80% and sometimes 50% only. However, when the test was held their presence became one hundred percent again. There were some of the factors identified in their absence. Firstly, the weather was hot and this causes them to quickly feel tired and less focused on learning. Secondly, the need to master the Malay

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language is not really important for them because they thought that the basic language is adequate and sufficient to interact and talk with the university students also outside community. As in reality, the Malay community use Malay language as their daily conversational language. However, some students are diligent to learn the Malay language as well as the Malay culture. It was also because of the attitude of Malaysians who more often use English especially for foreign students. This sometimes causes them to feel disappointed because many Malaysians prefer to speak English with them (Diederich, 2003).

Malay language is also used as a means for them to communicate in order to know the life of the Malays, especially those living in rural areas. The average of rural Malay dialect / accent is normally similar to the dialect of the place where they live and they will use standard Malay language when communicating with outsiders. However, for this Germany students who have mastered the basic Indonesian Malay language variation, language is not a barrier for them to communicate because they already have the basic Malay. In addition, these students also have been disclosed to Malaysian Malay language variation in the class for two weeks.

Based on the background of the study stated earlier, the objectives of this study are:

- a. To deepen and refine a program of activities to be capable of generating excitement and effectiveness in the teaching and learning of Malay language.
- b. To suggest that a program of outdoor activities as part of the curriculum.
- c. To change the difficulty of 50% exam/test and 50% of external activities or 40% of examination and 60% of outdoor activities. This was used for the written examination and an oral presentation.

The study was very important in order to improve the quality of education-oriented Malaysia, the teaching and learning strategies for Germany students has to be identified by the lecturer / teacher based on their goals to learn Malay language. In addition, it was also an effort to identify the supportive learning (extra-linguistic) that can stimulate interest and easily for them to learn the target language. Furthermore, the students were able to master the basic structure of the Indonesian Malay language variation. Thus, the students would be motivated to improve their Malay language proficiency.

B. Research Methodology

The methods used in the study were the method of formal interviews conducted in the classroom and informal interviews conducted during the outdoor activities. The method of observation was also conducted during the P & P, and those activities were carried out. The respondents in this study consisted of two groups' students of University of Applied Science (WTG), Konstanz, Germany who completed the program in 2011. The first group consisted of four men and five women, and the second group was only five students (one male and four women). The outdoor activities were carried out for two hours a week and P & P in the classroom was 164 hours in one semester. The notes were taken along the events to record all observations and reflections that have been carried out. The interviews were also conducted during and after the events took place.

C. Findings

This research was to perceive how far the program of this activity plays an important role to create the fun of learning that ultimately seeks to improve the language proficiency of students through their understanding and appreciation of Malaysian (*Melayu*) culture. Indirectly, those outdoor activities helped the students learn the daily spoken language of north Malaysia, Pulau Pinang. This is because in Malaysia there are various dialects used by the people in a state. Therefore, someone can understand those dialects when s/he gets along and interact with that community.

Table 1: North dialect learned by the students.

| North Dialect | The Standard language of Malay |
|---------------|--------------------------------|
| Depa | Mereka |
| Hang | Awak/kamu |
| Mai la | Mari la |
| Nak pie | Hendak pergi |
| Pasiaq | Pasir |
| Sat | Sekejap |
| Teloq | Telur |
| Ulaq | Ular |

1. Activity 1: Dancing

a. Step

Before running the activity, the teachers told the students the objective and rationale of this activity. The teachers also described the learning outcomes to be acquired by them. The teachers acted as facilitators to encourage students to determine their own evaluation criteria by talking, finding consensus and being responsible of what has been decided. This means that they themselves would determine an appropriate assessment. Indirectly, these bilateral discussions would motivate them in this dance activity. This was because not all Germany students preferred the dance activity. However, when they understood the goals of this dance activity, they agreed, preferred and excited to run the dance training. In line with this, Wilson & Jan (2014) stated that the students can use the thinking skills to monitor and improve their thinking and metacognitive learning. They again added that a student can make his/her own decisions, choose the appropriate strategy or process for something, assess themselves, set their own goals and act on those goals. According to Saniah & Bakar (2011), the reasons of selecting the Zapin and Inang dance was because they are part of the traditional dance of Malays which are often presented in the official ceremonies or the celebration of festivals in Malaysia as an entertainment.

b. Observations I

Based on the observation made by the teachers found the students were initially quite shy to dance. The teachers who guided them dance were the ex-dancers of Malaysian Cultures and Arts Group. The dance events held at Impressions Gallery and Museum of USM which took two hours. Although they were quite difficult to follow the dance moves that emphasize smoothness and softness of the hands and body

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movement, eventually they could follow the former dancer by repeating the steps of the dance several times.

c. Reflection 1

In this activity, the students were able to improve their communication skills in Malay language easily even though the trainer / dance teachers sometimes used English to explain some terms of Malay language that were not understood by the students. In this case, the learning method used was the method of translation. As a result of learning, the students could acquire the thinking skills. For example, they could explain the difference of Malaysian traditional dance with traditional dance of Germany. In addition, they would also be able to analyze and evaluate the activities carried out through discussions among themselves. This was also because after this activity was conducted, every student was required to create a folio that must be submitted to the teachers and then they had to make a presentation in class in the following week. Their presentations would be recorded and evaluated by some related teachers. The assessment was based on the content, grammar, fluency and creativity of students. Through these dance activities the students not only could demonstrate their dance ability but also the students could learn a variety of new vocabulary such as:

Table 2: New vocabulary learned by the students.

| Name of Vocabulary | Verb |
|--------------------|--------------------|
| Tarian zapin | Menghayun tangan |
| Tarian inang | Melangkah ke kanan |
| Kelembutan | Persembahan istana |

2. Activity 2: Designing

a. Step

Before beginning the activity, the students were explained about how to design a *batik* by the teachers who expert in *batik* making. The event was held at USM's Museum and Gallery because this was the only place in the university which provides the teacher for museum visitors who want to learn and make Malaysian *batik*. The students / visitors only charged the minimum payments on equipment used. In this session, the students could learn the process of making *batik* that have to go through three stages of coloration, giving candle wax on the fabric, and the release of its candle wax from the fabric. The word 'batik' itself comes from the Javanese word that combines two words 'Amba' which means writing, and 'Titik' means painting the *batik* pattern on the fabric, or in other words called 'canting'. Batik Terengganu of Malaysia is known as *batik canting*. The pattern generated by *canting* process is unique for each fabric and the process is consuming a lot of time. Therefore, the *batik* which is produced through the designing or scrawling process is more expensive.

b. Observations

Based on the observation in groups 1 and 2, many of them were excited to scrawl, because they have no experience doing so in their country. Most of these students really like to try something new, a good attitude as a student. But, when they were asked to draw / sketch on canvas / white cloth that have been provided they got a problem to do so. Yet, the result showed, some of them were able to produce a good sketching

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/drawing and even they could made *batik canting* pretty well with a selection of attractive colors. It was because these students preferred to draw or paint. Otherwise, some of the students who have never painted and did not like to paint had a problem. Nevertheless, with the help of teachers, those students could draw successfully.

c. Reflection

P & P that was gained through those activities were the students could interact with either the scrawling teachers or with the visitors who came to the museum. These students were also required to create a folio and make presentations in the class in the next day. This P & P was seen very interesting for the students because learning like this (external learning) was more relaxed and they did it in a friendly atmosphere, they can talk, chat, and intersperse with jokes. As a result of learning, the students could practice the active listening skills and were able to provide the feedback on the process of making or designing *batik* and the students could also enrich the vocabulary as follows:

Table 3: New vocabulary learned by the students.

| Name of Vocabulary | Verb |
|--------------------|---------------------|
| Pewarnaan | Mencanting |
| Canting | Melukis corak batik |
| Batik | Memakan masa |

3. Activity 3: Cooking

a. Step

At the beginning of this activity, the students were explained in advance the types of traditional cuisine from the various communities in Malaysia in terms of similarities, differences, and the most popular and favorite foods by the public. In these activities, the selected type of cuisine was the cuisine favored by the three biggest races in the country, namely, *roti jala*, chicken curry, prawn fritters (Malaysian Prawn Fritters) and Melaka fruit. Learning outcomes of cooking were the students not only could enhance their Malay language but also the students gained the knowledge, comprehension, application, analysis, synthesis and evaluation. Here were some new vocabularies that the students understood and used the words:

Table 4: New vocabulary learned by students.

| Name of Vocabulary | Verb |
|--------------------|---------------------|
| <i>Roti jala</i> | <i>Cincang</i> |
| <i>Cucur udang</i> | <i>Menuhis</i> |
| <i>Kari ayam</i> | <i>Potong kecil</i> |

Discussions were conducted between the teachers and the students to divide the first group (nine students) into three small groups in order to ease them work in their respective teams. The second group was only one group because this group comprises only five people and they prefer to work in one group only. Before they cooked, they were given a briefing by the teachers whereby every group had to choose three popular types of cuisine in Germany. The aims of conducting a cooking contest were to see

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their cooperation in the given assignment, and to perceive the interaction among them in Malay language. Some of the dishes were the 'dessert' (Kaiserschmarrn- in German), vegetable soup, pancakes (served with chocolate sauce, sugar plus cinnamon powder, cheese and ham) and potato salad. The assessment of cooking competition was made based on the efficiency / fluency of each group to explain those dishes details including the taste of their cuisine in the Malay language.

b. Observations

Based on these observations, either the students in group 1 or group 2 have earnestly tried to explain and tell the specialties of German cuisine selected by them. The juries were selected from the three teachers who have been teaching the foreign students in the USM University. This was because the teachers who experienced in teaching foreign students can assess the standard language used by the students during the activity. After doing an assessment, the selected winner of cuisine was a group of boys who were able to describe their cuisine with the Malay language smoothly. All three groups were given a gift to appreciate their efforts. Learning environment like this was certainly fun because by the end of this activity the students and the teachers could taste the cuisine. The presences of local and foreign students who given the support could enliven this activity and indirectly stimulate the students' learning.

c. Reflection

In this part, the teachers acted as facilitators by asking a few questions related to the cuisine. The students also had to give the best answer by only using the vocabularies that have been learned by them. Every outdoor activity that was carried out, each student must provide folio as their assignment. The presentation in the class was required to them. The evaluation was made based on continuity and they must use the new vocabulary learned. The learning results found through these activities as follow:

Table 5: New vocabulary learned by the students

| Name of Vocabulary | Verb |
|----------------------|-----------------|
| <i>Salad kentang</i> | <i>Mereneh</i> |
| <i>Lempeng</i> | <i>Menggaul</i> |
| <i>Keju</i> | <i>Menguli</i> |

4. Activity 5: Program to Taman Tun Saadon Market.

a. Step

The students were described the purpose to Taman Tun Saadon market which is located about 15 minutes from University of Sains Malaysia. The students were given the assignment to interview anywhere dealer selected by them about anything related to their learning.

b. Observations

Based on these observations, the students were able to interact with the dealer, although at first the traders in the market treat those students using English. This is the attitude of almost Malaysians while meeting the strangers, especially those who come from the west that normally speaking English. It was because the Malaysian traders thought the tourists or the foreign workers cannot speak Malay. Therefore, the teachers

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who acted as mentors explained and told the dealer that the aim of those students came to Malaysia was to learn the language and culture. The dealers were also happy with the existence of the foreign students who can speak Malay. These students brought to the slaughter chickens at the market area, and they looked so horrified by the slaughter of the chicken. Then, the various questions were given to the teacher about the Islamic way of slaughter. Although they tried to understand it, they still have no intention to do so.

In Germany, they have never witnessed the slaughtering of animals in an open way. That was a new experience for them. In addition, the students also needed to interview the dealers about the seller's own thoughts on various aspects. Some of them were the problem of the rise and fall of traders in business, the problems with suppliers, especially the competitions faced in business and their expectations in the future. As a result, all of that was written in their notebooks, and they were required to make a report about the activities carried out by them.

c. Reflection

Through this P&P program can be seen that the students were able to understand and learn the language of the market used by the visitor market. For example; *mai awai ke market* (come early to the market). In addition, the students also understood the culture of various communities who became the visitor of market. The students also evaluated and examined the interactions between the various races.

5. Activity 6: Tour

a. Step

A mosque in USM Islamic Centre known as Masjid al-Malik Khalid taken from the name of King Khalid al-Malik, the third kingdom of Saudi Arabia who contributed most of the cost of financing the mosque. The Islamic Center serves as a center for mobilizing campus community and the people all over the world to get a brilliant life *dunya* and *akhirah*. Various religious and charitable programs run by the Islamic Centre for the campus and the surrounding community.

b. Observations

Based on the observation, the students were able to understand the function of the Islamic Center at University of Sains Malaysia. The roles of the Islamic Center have the same functions with other Islamic centers that exist in this world. In this visit, the students have been able to exchange ideas and views on the development of Islam and oblique views of some non-Muslims against Muslims. Indirectly, they could assess the similarities and differences between Islam and Christian views. The most interesting thing was they also asked about the white shroud and this is certainly different toward the Christians worn. In addition, the students also visited the kitchens, kindergartens and *fardhu'ain* classes for children to study religion. Many things can be learned by them during their visit to the Islamic Center.

c. Reflection

The learning outcomes were the students could understand the function of the Islamic Center, easily to questioning with Malay language, changing their views toward

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Muslims, and learn the Arabic word used by Muslims. In Kampung Terang, Balik Pulau, Penang, the students' arrival was greeted with offerings such as flower procession, boiled eggs, beating drums and martial arts performances.

i) *Berkompang* (Playing Drums)

Many activities have been carried out by the students. One of the activities is *Kompang* (playing drum). *Kompang* is a membranophone classification. It is a traditional frame hand drum played in ensembles using an interlocking technique where found large ensembles throughout Malaysia. It is playing interlocking rhythmic patterns for processions, to accompany the choral singing of *zikir* and to perform music for various social occasions. *Kompang* is brought into Malaysia by Indian-Muslim traders during the days of the Malay Sultanate. It is always perform for the religious, wedding day, National Day and also football matches. *Kompang* usually played in group with legs crossed when standing, sitting and also walking.

ii) Playing spear / javelin

Spear or javelin is the weapon that mostly found in the whole civilized world because of the ease of manufacture and low manufacturing cost. Spear is a weapon for hunting and war; its parts consist of the rod holder and eye or sharp spear heads and other hardened materials. As same as axes, the spear is the first tools made by humans. In Indonesia, the spear becomes the main weapon used by soldiers in traditional archipelago. This is because the iron and other metals in Indonesia are very difficult to make a sword. Therefore, the most common weapons used in Indonesia or Malay old nations are the weapons that less use of steel rather than the sword that are the axes, the machete or knife, and the spear. Among those weapons the spear is the only weapon used (including as hunting weapon).

iii) Silat

The cultural performance of silat or heroism is part of Malay martial arts. It is a tradition of fighting methods with or without weapons and often without using firearms or other modern weapons. Martial arts have long existed and at first it grown in the trenches before the war has diminished and the use of modern weapons began to be used widely. Membership of martial arts is open for the public and some of them are also from the professionals as well. Martial arts also divided into several types namely the combat arts with sharp weapons, blunt weapons such as wood, and the art of empty hand combat.

iv) Peeling the coconuts

The traditional method of peeling a coconut has briefly practiced by farmers using machetes, hoes and iron of coconut paring/spear. Nowadays, there is an electric-powered machine with 120 kilograms weight to pair the coconut faster and strict. This machine saves time. In this activity, the students have tried to peel the coconuts using traditional methods, and in accordance with their view of this method it was really challenging their mental and physic.

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d) Observations

Based on those observations, the students have participated in all the activities planned, for example *berkompang*, playing javelin, peeling coconuts and also they were served the traditional dishes at noon. The results of learning demonstrated the ability of students learns to play a game or traditional music of Malay, martial arts and learn how to peel coconuts in the traditional way.

6. Activity 7: Homestay (Homestay)

a. Step

Homestay is the culmination program of Language and Culture Program. Only group 1, which followed the homestay program at Kampung Jeruju, Ayer Hitam, Kedah. It takes about two hours away by bus to get to the homestay village. The second group has canceled the program because some of the problems faced by the students themselves, even they were handed over to their adoptive parents. Therefore, this group cannot feel the experience to live in a village surrounded by rice fields, coconut trees and rubber trees.

For group 1 they have lived in the village homestay for 5 days and four nights, with the various activities that have been planned that was making handicrafts such as bracelets and necklaces of beads (beads bracelet), making tomato sauce and chili, making traditional cakes, such as muffins, peanut brittle, cane cookies, baked cakes and others. In addition, these students also had an experience being a bride/groom in the traditional wedding of Malay.

The wedding ceremony was the main activity made in the homestay program and named it as the banter wedding ceremony. Before starting the ceremony, the students were described the stages of the ceremony that was to investigate, propose, contract and other celebrations. These students had to choose who would be the groom and the bride. Selections were made based on their own volition.

b. Observations

Based on the observations and interviews with the students, there were some important things learned by those students in the homestay program. They gave each other support in every activity to give a spirit, especially in the wedding program.

c. Reflection

The learning outcomes of those activities were the students could learn how the village community's life, exchanging opinions about Western and Eastern culture, mutual understanding, respect, explore the value of manners on themselves and learn the daily Malay language used by the community in that place.

7. The Effectiveness of the Programs

The students applied all lessons taught to them by noting the description and in the next week or the next day they presented in the class about all of it in which has been learned in the outdoor activities then they compared it with their countries for example, traditional dance, cuisine or about martial arts whether or not it has the similarities or differences. In dance activities, there was only 45% of the students who liked it and 55% in the medium category, but they still follow the training / activity.

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From the interviews, most of them stated the dance was slightly boring because they had to repeat the dance gait repeatedly. Through all cultural activities presented allowed students to adapt to the situation of the Malaysian society to seek the language input through culture experienced by them.

Finally with the assessment carried out showed this outdoor activity were preferred by students, as P & P like this allowed them to gain as much as possible the experience of living and learning in Eastern countries with warm climates. It was the big challenges faced by them, but the effect was so exhilarating and fun. The outdoor activities that most preferred by them was cooking that gained 90%, 80% of the market activity, a visit to the Islamic Center and Kg. Terang by 75%, 70% of scrawling, dancing was 55% and most preferable was 40% of homestay program. The number of factors have been identified were the less comfortable village atmosphere, the weather was hot and there were a lot of mosquitoes in the evening and other reasons. In contrast, the Japanese students were very interesting with the homestay program. The cultural difference was one of the other factors.

D. Conclusion

Through those observations, the content contained in the teaching materials need improvement mainly related to the outdoor activities. It was because these activities could help the teachers boost the student learning in order to provide a clear picture of the Malaysian society. The selection of outdoor activities was very important. The place chosen should be interesting for students otherwise they would be boring. Therefore, this outdoor activity should be best selected and arranged.

Learning the language and culture was to help the students learn the Malay language easily and fun. If learning the foreign or second language was not inserted or implemented the values of culture the students would hard to understand the meaning of language being learned. Therefore, learning the foreign language should also apply the element of culture; language community represents the identity of a community. Thus, many outdoor activities were able to help the students explore the culture of Malaysian society, and gain the language as well as the culture directly.

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