



The Use of Sign Language in Deaf Indonesian Classrooms in Surakarta

(Penggunaan Bahasa Isyarat pada Kelas Bahasa Indonesia (Basindo) Tuli Di Surakarta)

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Abstract: Sign language is the language used by the deaf to communicate. In general, there are two types of sign languages used in Indonesia, namely SIBI (Indonesian sign language system) and BISINDO (Indonesian sign language). Of the two, the sign language most often used by the deaf is BISINDO, because BISINDO is considered easier to understand. This study aims to explain the use of BISINDO in Deaf Indonesian language classes in the Surakarta Gerkatina organization. The method used in this study is descriptive qualitative with data in the form of image documentation. The data source is in the form of sign language learning process. Data collection techniques are carried out through observation, recording and note-taking techniques. Data analysis techniques use interactive models. The results showed that the movements used in BISINDO learning at Gerkatina Surakarta involved the use of facial expressions, body language, arms and hands. There is a lot of vocabulary taught such as learning words, Indonesian, not yet, like, where, like, small, eat, alone, understand, don't know, work, sleep, words, healthy, black, fat, thin, color, about, purpose, lesson, early. If you look closely at the vocabulary taught, it has different conceptual sign languages. Like a like sign, demonstrated with the position of the hands in front of the mouth, then the palms open up plus the movement of the hands sticking from the chest towards the other person. Small gesture, in front of the chest with the tip of the thumb against the ring finger and the other three fingers open upwards, accompanied by a plucking motion of the two attached fingers. All the movements taught are made natural so that they are easy to understand according to the interpretation of the deaf. Thus, it is hoped that this variation of BISINDO's sign language will be increasingly recognized and widely used in teaching deaf sign language.

Keywords **sign language, BISINDO, deaf**

Abstrak: Bahasa isyarat adalah bahasa yang dipakai oleh tunarungu dalam berkomunikasi. Secara umum, bahasa isyarat yang digunakan di Indonesia terdapat dua jenis, yakni SIBI (sistem bahasa isyarat Indonesia) dan BISINDO (bahasa isyarat Indonesia). Dari keduanya, bahasa isyarat yang paling sering digunakan oleh tunarungu adalah BISINDO, sebab BISINDO dianggap lebih mudah untuk dipahami. Penelitian ini bertujuan untuk menjelaskan penggunaan BISINDO pada kelas Bahasa Indonesia Tuli di organisasi Gerkatina Surakarta. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan data bahasa isyarat berupa ekspresi dan gesture pengajar. Sumber data berupa proses pembelajaran bahasa isyarat. Teknik pengumpulan data dilakukan melalui observasi, teknik rekam dan catat. Teknik analisis data menggunakan model interaktif. Hasil penelitian menunjukkan bahwa gerakan yang digunakan dalam pembelajaran BISINDO di Gerkatina Surakarta melibatkan penggunaan ekspresi wajah, bahasa tubuh, lengan, dan tangan. Terdapat banyak kosakata yang diajarkan seperti kata belajar, Indonesia, belum, suka, mana, seperti, kecil, makan, sendiri, paham, tidak tahu, kerja, tidur, kata, sehat, hitam, gemuk, kurus, warna, tentang, tujuan, pelajaran, awal. Secara umum temuan bahasa isyarat dalam penelitian ini dikategorikan berdasarkan kelas kata yang terdiri dari kata verba, adverbial, adjektiva, dan nomina. Apabila dicermati kosakata yang diajarkan tersebut memiliki bahasa isyarat konseptual yang berbeda-beda. Seperti isyarat suka, diperagakan dengan posisi tangan di depan dengan, kemudian telapak tangan terbuka ke atas ditambah gerakan tangan menempel dari dada ke arah lawan bicara. Isyarat kecil, di posisi depan dada dengan ujung jari jempol menempel ujung jari manis dan tiga jari yang lain terbuka ke atas, disertai gerakan memetik kedua jari yang menempel tersebut. Keseluruhan gerakan yang diajarkan tersebut dibuat alamiah agar mudah dipahami sesuai penafsiran tunarungu. Dengan demikian, diharapkan variasi bahasa isyarat BISINDO ini semakin dikenal dan banyak digunakan dalam pengajaran bahasa isyarat tunarungu.

Kata Kunci **bahasa isyarat, BISINDO, tunarungu**

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INTRODUCTION

Language functions as system of symbols people use for socializing and interacting based on their culture (Soenjono, 2012). As communication symbols, the use of language is very urgent in supporting social life. With language, people can express ideas to others through spoken and written language. Two forms of communication are viewed from how the language is delivered, namely verbal and nonverbal. Naturally, verbal communication is conducted by a communicator to a communicant using written or spoken words. Meanwhile, nonverbal communication is a process without words and sounds, but facial expressions, body language, and eye contact (Hardjana, 2003). Generally, this kind of communication is known as sign language.

Sign language can be defined as using body parts such as hands or head to construct a sign (Danesi, 2004). The deaf community is a group that uses this kind of language. Indonesian Sign Language (BISINDO/*Bahasa Isyarat Indonesia*) and Indonesian Sign System (SIBI/*Sistem Isyarat Bahasa Indonesia*) become two communication systems used by the mute and deaf in Indonesia. People who are deaf or hard of hearing initialized the development of BISINDO through an organization entitled Indonesian Deaf's Well-being Movement or GERKATIN (*Gerakan Kesejahteraan Tuna Rungu Indonesia*). At the s SIBI was promoted and developed by normal people (not deaf). SIBI has similarities to American Sign Language (ASL) (Maulinda, 2017). Susanto (2014) also emphasized that *American Sign Language* (ASL) is the standard sign language used in the world.

According to the National Education Department/Departemen Pendidikan Nasional (2002), Indonesian Sign System/*Sistem Isyarat Bahasa Indonesia* (SIBI) has become one of options of many communication media for the deaf widely in society. The forms are systematic rules showing Indonesian vocabulary through sets of finger signs and many movements. In this context, the SIBI dictionary is based on a structural sign system, not conceptual one (Wasita, 2012). This conceptual sign language is formally used as language at school. Generally, it is used by people who are deaf or hard of hearing in communication. BISINDO is a conceptual sign language (Wasita, 2012).

BISINDO according to Lemindo (2018), is abbreviation of *Bahasa Isyarat Indonesia* (Indonesian sign language) created by Imiyati Hakim (Chief of DPP PERTRI) related to the mushrooming polemics of sign language in Indonesia. Indonesian sign language, or BISINDO comes from the mother tongue of deaf people, the use of which is to understand language for the deaf from all backgrounds without any addition in Indonesian. The opinion is that Indonesian sign language or BISINDO is a sign language created by Dimiyati Hakim and used to communicate by deaf people and with others adjusted to the language of the deaf people. For deaf people, sign language is achieved naturally through family and average education (school) through curriculum and education system (Mann, 2014). On the other hand, the deaf study also affects the achievement of language sign variety (Padden, 2011).

One of parts of BISINDO developed by Gerkatin is Kelas Bahasa Indonesia Tuli Solo (*Solo Indonesian Deaf Class*), which has been pioneered since the beginning of DVO (Deaf Volunteering Organization). The organization had vacuumed for a while, but since April 2017, the Indonesian Deaf Class under the Gerkatin Organization has been active again until now. For last three years, the Deaf Indonesian Class has opened writing forum for the deaf using Indonesian structure material based on rules and context. The teachers of the Deaf Indonesian Class are volunteers of DVO Solo.

The Deaf Indonesian class has been actively reopened due to the initiative of Deaf friends who want to have language skills in a textual context by writing that is easy for readers to understand. Because Deaf friends' ability to write technically via social media, such as chatting on the WhatsApp

application, is often random and difficult to understand. Communication can often be misunderstood due to limited mastery of vocabulary, errors in conjunctions or inappropriate punctuation in their use. Apart from writing lessons, Deaf friends who are preparing final research assignments such as scientific papers, theses and others are also given special private learning facilities with volunteers who support and accompany them from the start until the research is successful.

The material in Indonesian deaf class is started from fundamental materials. It begins by introducing vocabulary that is still unfamiliar and not yet understood by the deaf or deaf friends with visual explanations using Indonesian Sign Language or *Bahasa Isyarat Indonesia* (BISINDO). For every vocabulary explanation, teaching volunteers often use visual media, such as visual images using an LCD projector, gadget, as well as gesture demonstrations such as pantomime dramas. All kinds of media and strategies in learning are carried out according to the learning style of Deaf friends using the visualization method. Because Deaf friends' limitations are auditory, Deaf friends have the advantage of capturing information sources through their visual abilities, which are used as access to information for Deaf friends. The simple aim of holding the Deaf Indonesian Class is so that Deaf friends are able and skilled in writing according to the perfected structure and spelling of Indonesian. The ultimate goal is for Deaf friends to produce written works such as poetry books, short stories, novels, encyclopedias and even be able to work as professional writers. The use of nonverbal communication by deaf Indonesian language teachers at Gerkatin Surakarta is often called body language or nonverbal language. According to [Dwi \(2012:12\)](#) Nonverbal communication is a form of communication or conveying information that does not use the medium of words. Components contained in nonverbal communication include; 1) facial expressions when used in nonverbal communication, facial expressions can convey emotions and moods; 2) eye contact - eye contact is a natural signal because involving eye contact in interaction indicates that the person you are talking to is not just listen but also pay attention; 3) hand signals/hand movements - hand movements can emphasize the meaning of the communication ; 4) body posture, delivery and giving of messages can be supported through body posture towards the speech partner.

According to [Hardjana \(2003\)](#) Nonverbal communication theory has several forms; 1) using body language, which includes facial expressions, movements, head, and hand movements. Body movements can convey a person's inner state, feelings, thoughts (ideas and concepts), desires and stance; 2) signs - in nonverbal communication, the use of several signs, such as traffic signs, can replace the function of a word in the communication process; 3) action - actions in this context are not intended to replace words. Still, instead of markers meaning; 4) object - the function of this part does not act to erase the role of words but can convey a specific meaning.

Meanwhile, [Wood \(2013:52\)](#) divides nonverbal communication into several forms, which include 1) kinesics, body position and movement, including the face, 2) haptics, the sense of touch, 3) physical appearance, in the cultural life of western society, physical appearance is the highest aspect of assessment, 4) artefacts, the function of artefacts is to inform identity, heritage and personalize the environment, 5) paralanguage, a form of communication carried out by speaking, but not using words, 6) silence, this aspect actually has a strong message. Based on the opinions of several experts, forms of nonverbal communication can be classified into several forms, namely body language, signs, actions or deeds, objects, paralanguage, and silence.

In its use, nonverbal communication can be used by deaf people. [Bunawan & Yumiati \(2000\)](#) describes several ways that can be developed, namely: 1) the oral method teaches deaf children to speak their language clearly and concisely with the surrounding environment; 2) in educational terms, it is called lip reading. Reading speech is visually observing the shape and movement of the interlocutor's lips when communicating; 3) the manual method is a method for educating deaf children to communicate using finger spelling signs.

Sign language research as a linguistic study is undoubtedly attractive because there is little research on sign language. Moreover, the use of sign language in Indonesia. The researches on sign language in Indonesia was carried out by [Isma \(2017\)](#), [Lintangsari \(2014\)](#), [Palfreyman \(2013\)](#), [Suwiryo \(2013\)](#), and [Soejano \(2012\)](#). From several studies that have been carried out, it is known that there are

many variations of sign language in Indonesia; there are even several languages that have different symbolization, such as the use of sign language for deaf people in Jakarta, Yogyakarta, Makassar and Bali which is varied. Therefore, studies on the use of sign language are still comprehensive regarding area coverage and research theoretical approaches used.

A research conducted by [Isma \(2018\)](#) also explained that studies related to sign language are research in linguistics that is still relatively new compared to other fields of linguistics. Moreover, studies that discuss using sign language as a community language that grows and develops naturally have not been officially recognized. These conditions, researchers were interested in studying sign language in the Deaf Indonesian Surakarta class. The variety of sign languages used in these classes will add to the repertoire of Indonesian sign language teaching developed and used by the deaf.

Even though it is relatively new, Indonesian sign language research has also been carried out by [Zuhir, Jannata & Amri, \(2019\)](#) who revealed that the use of Indonesian sign language in news broadcasts for deaf people in Banda Aceh City has not been able to meet information needs due to differences in the sign language used. [Borman et.al. \(2017\)](#) classified hand-coded objects in recognition of Indonesian sign language alphabet signs to facilitate communication with ordinary people. [Borman & Priyopradono \(2018\)](#) developed an application to translate Indonesian sign language into text. [Olvia, Damajanti & Muljosumarto \(2018\)](#) designed information media about Indonesian sign language so that many people, especially deaf people, can know it.

From several studies described, this research has similarities in choosing sign language as the object of study. The different lies in the data analysis tools used, namely the analysis of Indonesian sign language expressions and body gestures, which are categorized based on word class. The initial section explained that the use of BISINDO sign language has many variations in various regions. It cannot be separated from the non-linguistic factors, such as the situation and position of sign language in the deaf community. Apart from that, there are still many deaf people who don't know Indonesian even though this sign language is the identity of their community.

Based on this background, this research aims to document the BISINDO sign language used in Deaf Indonesian classes under the GerkatIn Surakarta organization. It also provides details of conceptual sign language variations so that it can be used as a guide or dictionary in teaching sign language. Currently, activists involved in teaching sign language are compiling dictionaries and textbooks that will be used in teaching Indonesian. Hopefully, this research results can contribute to developing an Indonesian sign language teaching program for deaf people. It also aims to prepare and create an Indonesian sign language dictionary.

METHOD

This research is a study that uses qualitative descriptive methods. Choosing a qualitative approach is expected to produce a clear and detailed description of speech, writing and/or actions that can be seen from an individual, group, community, or organization in a complete, comprehensive and holistic manner ([Nazir, 1988](#)). This research was conducted at the Movement for the Welfare of the Indonesian Deaf (GerkatIn) Surakarta, especially in the Basindo Deaf class in 2020. The data used was sign language in the form of expressions and gestures documented during observation. At the same time, the data source was the sign language learning process in a Deaf Indonesian class. The data collection in this research was carried out through observations conducted by researchers during learning activities. Recording and note-taking techniques were carried out by documenting the form of sign language demonstrated by three teachers. The final stage, namely data analysis using an interactive model which includes the stages of data collection, data reduction, data presentation, and drawing conclusions. This research compared body expressions and gestures from 24 sign language data findings in the field.

RESULTS AND DISCUSSION

When interacting with their surrounding environment, deaf people usually use sign language to communicate. In general, two types of sign language are used in Indonesia, namely SIBI (Indonesian

sign language system) and BISINDO (Indonesian sign language). Of the two, the sign language most often used by deaf people is BISINDO, because BISINDO is considered more straightforward to understand. In learning Indonesian for the Deaf at Geratin Surakarta, the sign language used is BISINDO. This sign language is considered easier to understand because a group of deaf people developed it.

Based on the findings, the most critical component of using Indonesian sign language lies in using body movements, finger movements, facial expressions or expressions, whole body expressions that represent a language to provide a visualization of the message that will be conveyed and thought by deaf people. The findings in this study were categorized based on word class according to Sitepu (2019), which consists of verbs, adjectives, adverbs, and nouns. These categories of words are demonstrated with different expressions and body gestures. The following is BISINDO sign language teaching in the Deaf Indonesian class, Gerkatina Surakarta.

Verbs

Verbs express an act or action, process, movement, condition, or occurrence of something. Verbs function as predicates in sentences. In Indonesian sign language teaching, several verbs are taught, starting from the words study, eat, work, and sleep. All these verbs are conveyed by combining facial expressions and body gestures. The explanation can be described as follows.



Picture 1. Sign of “Study”

The sign of STUDY represents the activity of an activity. The sign of STUDY is in the front of the chest with the right-hand opening and then closing with repeated movements and the open left-hand connected to the left hand.



Picture 2. Sign of “Eat”

The sign of EAT represents the activity of an activity. The EAT gesture in the front position of the mouth with the hand and fingers curled towards the mouth with repetitive movements refers to how to spoon-feed food using most Indonesians' hand without using utensils such as spoons or forks.



Picture 3. Sign of “Work”

The sign of WORK represents the activity of an activity. WORK signal in front of the chest with both hands clenched into fists and wrists connected with a repeated patting motion twice.



Picture 4. Sign of “Sleep”

The sign of SLEEP represents the activity of an activity. The gesture of SLEEP in a position next to the ear with both hands and fingers pressed towards the side of the ear with a closed eye movement refers to the concept of the sleeping position of most Indonesians.

Adjectives

Adjectives are adjectives, words used to describe or explain nouns and pronouns. In teaching Indonesian sign language, several adjectives taught, starting from the words like, small, healthy, black, fat, thin, colored, fixed, and alone. All of these adjectives are conveyed by combining facial expressions and body gestures. The explanation can be described as follows.



Picture 5. Sign of “Like”

The sign of LIKE represents a characteristic description. The LIKE gesture is in front of the chest with the palms open upwards, plus the movement of the hands sticking from the chest towards the person you are talking to.



Picture 6. Sign of “Small”

The sign of SMALL represents the shape of an object or thing. SMALL gesture in front of the chest with the thumb tip attached to the end of the ring finger and the other three fingers open upwards, accompanied by a plucking movement of the two attached fingers. This movement refers to the concept of small object shapes.



Picture 7. Sign of “Healthy”

The HEALTHY sign represents a condition. HEALTHY gesture in the upper position with the shoulders and fingers clenched into a fist, lifting both elbows upward direction. Movement refers to the concept of body fitness, which shows strength that is in a healthy condition.



Picture 8. Sign of "Blck"

The sign BLACK shows the color of an object or object. The BLACK signal is demonstrated by placing the hand next to the hair, index finger, and thumb at the beginning, followed by a closing movement of the two fingers. This movement is associated with the hair color of most Indonesians, which is black.



Picture 9. Sign of "Fat"

The FAT sign represents the shape of an object or thing. The FAT gesture is where both hands move with the fingers clasped or clenched into fists and then lift the elbows up and open. This movement refers to the concept of a large body shape in most fat people.



Picture 10. Sign of "Thin"

The sign THINNY represents the shape of an object. The THINNY signal is moving both hands with the fingers clasped or clenched into fists, then lowering both elbows right in front of the stomach. This movement refers to a small body shape in most thin people.



Picture 11. Sign of "Colour"

The COLOR sign represents the sign with the iconic lexeme. This signal is related to index or iconicity, which approximates the shape of an object or object. On the other hand, this signal can also be associated with the color of an object or object.



Picture 12. Sign of "Fixed"

The sign of the FIXED gesture represents a state. Stay in front of your chest and open your fingers towards the person you are talking to by bending/folding your middle and ring fingers. Movement refers to movement in a stationary position, meaning remaining in a condition or state.



Picture 13. Sign of "Alone"

The sign ALONE, represents a situation. ALONE signal in the upper chest position close to the shoulder and index finger forming the number one with a repeated tapping movement twice. Movement refers to the number one, which means the number of one or the state itself.

Adverbs

Adverbs are words that explain the predicate (verb) of a sentence. In teaching BISINDO sign language, several adverbs or adverbials taught starting from words such as, not yet, where, don't know, and about. All adverbial words are conveyed by combining facial expressions and body gestures. The explanation can be described as follows.



Picture 14. Sign of "Similar"

The sign of SIMILAR represents information resembling an object. A SIMILAR gesture in front of the chest with only the thumb and little finger showing with a closing movement of the other fingers, accompanied by repeated waving movements to the left and right.



Picture 15. Sign of "Not Yet"

The NOT YET sign represents a description of an event. The NOT YET signal is in front of the chest, with the thumb tip touching the end of the index finger and the other three fingers opening upwards, with repeated waving movements to the left and right.



Picture 16. Sign of "Which"

The sign of WHICH represents a question related to place or position. WHICH gesture in front of the chest with the index finger facing up and the other four fingers clenched into a fist, accompanied by repeated waving movements to the left and right and a confused and curious facial expression.



Picture 17. Sign of “Not Know”

The sign of NOT KNOW represents an understanding. The DO NOT KNOW signal is placed next to the temple bone of the head with the tip of the thumb attached to the side of the temple bone and the other four fingers open upwards.



Picture 18. Sign of “About”

The sign of ABOUT represents a topic of discussion or theme in the learning material. Gesture ABOUT in the face position with the index finger pointing at the chin. This movement refers to the concept of a point, the meaning of a sign or theme that will be discussed.

Nouns

Nouns are the names of all objects and everything that is objectified. In teaching BISINDO sign language there are several nouns taught, starting from Indonesian words, words, lesson, goal, beginning, understanding. All these noun words are conveyed by combining facial expressions and body gestures. The explanation can be described as follows.



Picture 19. Sign of “Indonesia”

INDONESIAN signs represent a description of a place. INDONESIAN gestures in front of the chest position by only showing the shape of the index finger and middle finger with a closing movement of the other fingers. This movement refers to the concept of two-color arrangements in the Indonesian flag.



Picture 20. Sign of “Word”

WORD sign represents a sign with an iconic lexeme. This signal is related to a particular description of an object or thing reflected through iconicity. Word signals can also refer to the function of an object or object, such as verbs, adjectives, nouns, and so on.



Picture 21. Sign of “Lesson”

The sign of LESSON represents a theme in the learning material. LESSON gestures in a facial position with all five fingers pointing at the cheek. This movement refers to the concept of thematic activity, which is the purpose of a theme that will be discussed.



Picture 22. Sign of “Purpose”

The PURPOSE sign represents an intended outcome in a sentence. The PURPOSE gesture in the position of the fingers with the right index finger pointing to the left index finger. This movement refers to the concept of interconnectedness resulting from the purpose being discussed.



Picture 23. Sign of “Initial”

The INITIAL sign represents a description of time. The INITIAL gesture is face-to-face, with the index finger pointing at the top of the sky. This movement refers to the concept of the first number, which is the meaning of an initial calculation in learning.



Picture 24. Sign of “Understand”

The UNDERSTAND sign represents an understanding. The UNDERSTAND gesture next to the temple bone of the head with the curved fingers of the hand refers to the concept of brain content, indicating the understanding of knowledge received by the brain.

In this research, the sign language that is the subject of discussion is BISINDO. Sign language is formed from expressions, hand movements, body positions and eye contact, created and developed by deaf people. Explained by the Regional Management of the Indonesian Deaf Welfare Movement (2010:1) BISINDO is a language compiled, developed and used by deaf Indonesians to support the communication process between people involved in speaking. Indonesian sign language is considered practical and effective for them, because BISINDO was created from the language of the deaf. It is easier for deaf people to understand sign language through visuals than to interpret it according to the understanding of deaf people. Based on [Fisher & Bell \(1984\)](#), Deaf children are able to develop and perfect official language systems based on printed contextualization to complement spoken language, because they have a natural sign language and it was developed by the deaf. (BISINDO). [Palfreyman \(2014\)](#) states many differences between SIBI and BISINDO in grammar, vocabulary, origin and general nature of SIBI. SIBI is an example of unsuccessful language planning, while BISINDO is a sign language compiled and developed naturally by deaf community groups.

Based on the description of research findings in the Bisindo class at Gerkatin Surakarta, sign language teaching uses expressions, hand movements, body positions and eye contact developed by deaf people. There is a lot of vocabulary taught, such as the words learn, Indonesian, not yet, like, where, like, small, eat, alone, understand, don't know, work, sleep, words, healthy, black, fat, thin, color, about, goal, lesson, beginning. If you look closely, the vocabulary taught has different conceptual sign languages. Like a gesture of liking, it is demonstrated by positioning the hands in front of each other, then opening the palms upwards, plus moving the hands from the chest towards the person you are talking to. A small gesture, in a position in front of the chest with the tip of the thumb touching the tip of the ring finger and the other three fingers open upwards, accompanied by a plucking movement of the two attached fingers.

Furthermore, the gesture of eating in a position in front of the mouth with the hand and fingers curled up towards the mouth with repeated movements refers to the concept of how to bribe food using the hands. Cue sleeping in a position next to the ear with both hands and fingers pressed towards the side of the ear with a closed eye movement. Healthy gesture in the upper position with the shoulders and fingers clenched into fists lifting both elbows in an upward movement direction. Healthy gesture in the upper position with the shoulders and fingers clenched into fists lifting both elbows in an upward movement direction. A thin gesture in the position of movement of both hands with the fingers clasped or clenched into fists, then lowering the elbows right in front of the stomach, etc.

All of these signs have different gestures. According to [Littejohn & Foss \(2011\)](#), gesture is a movement that stimulates a response or social response from a second party. The gesture gives the meaning that symbolic interaction sees humans acting not only on stimulus and response but also based on the meaning given to these actions ([Griffin, 2012](#)). Symbolic interaction becomes the process of forming behavior that is interpreted symbolically with the help of everyday activities ([Alver & Caglar, 2015](#)). [Samovar \(2010\)](#) affirms that a single symbol or collection of symbols works by connecting a network of concepts, general ideas, patterns or forms. Thus, each gesture carries a related concept.

According to the data findings that have been explained, the use of nonverbal communication or conceptual sign language in the Deaf Indonesian Class material begins with fundamental material. Starting from introducing vocabulary that is still foreign and not yet understood by Deaf friends with visual explanations using Indonesian Sign Language (BISINDO). For every vocabulary explanation, teaching volunteers often use visual media, such as visual images using an LCD projector, gadget media, and gesture demonstrations, such as pantomime dramas. All kinds of media and strategies in learning are carried out according to the learning style of Deaf friends using the visualization method. These conceptual sign language movements (BISINDO) are effortless for deaf people to understand because they are developed naturally according to their understanding.

The ease of use of BISINDO for deaf people is also conveyed through research results of [Mursita \(2014\)](#) that the use of Indonesian sign language, commonly known as (BISINDO) received a positive response from deaf people as a language that is easy to use for communication, while the use of sign language (SIBI) did not. Research conducted by [Fauzan \(2018\)](#) also makes it clear that SIBI is interpreted as a language that is difficult to understand and use as a communication tool for deaf people. Therefore, deaf people, under the auspices of the Gerkatin Surakarta organization, are trying to campaign for BISINDO as a sign language for deaf people. BISINDO is a communication language system that is considered practical and effective for use by deaf people themselves. With the inception of the organization GERKATIN (Movement for the Prosperity of the Indonesian Deaf), BISINDO began to be developed and disseminated. It is recorded that the BISINDO center is currently preparing standard writing rules, BISINDO dictionaries, and BISINDO subject books ([Wasita, 2012](#)). Therefore, it is hoped that some of the sign language vocabulary described in the findings and discussion can contribute to developing the BISINDO program.

The research conducted by [Nugraheni et al. \(2021\)](#) also explained that the use of BISINDO sign language is more optimal for deaf people in the PGMI Study Program at UIN Sunan Kalijaga. Then, from research ([Mursita, 2015](#)), out of 100 deaf respondents stated that they had difficulty using SIBI sign language and it was easier to communicate with BISINDO. [Gumelar, Hanny & Subekti \(2018\)](#) declare BISINDO as the identity and rights of deaf people, which can make it easier for them to communicate.

In general, Indonesian Sign Language or BISINDO variations vary greatly in each region and teaching institution. [Johnston \(2003\)](#) explained that sign language is a linguistic system that is complex, unique, yet universal, productive, and experiences change from time to time. School and place of residence also influence the use of sign language. Like spoken language, sign language also has regional variations and different sign languages within a region ([Isma, 2012](#)). The high level of signal variation is due to factors such as age, region, gender and educational background ([Stamp, 2015](#)). Therefore, research on sign languages and the collection of linguistic evidence on sign languages need to be carried out and developed continuously.

CONCLUSION

Indonesian sign language can be defined as using body parts such as hands and heads to construct a sign. A group of deaf are the main users of this language. After research conducted in the Deaf Indonesian Class in Gerkatin Surakarta, it can be concluded that Indonesian conceptual sign language (BISINDO) is undertaken using expressions, movements of hands, body positions, and eye contacts, developed by deaf people. There are some words taught, such as study, Indonesia, not yet, like, which, such as, small, eat, alone, understand, do not know, work, sleep, word, healthy, black, fat, thin, color, about, objective, lesson, beginning. Those vocabularies have different conceptual language signs. Like a gesture of liking, it is demonstrated by positioning the hands in front of each other, then opening the palms upwards, plus moving the hands from the chest towards the person you are talking to. The small gesture is expressed in a position in front of the chest with the tip of the thumb touching the end of the ring finger and the other three fingers open upwards, accompanied by a plucking movement of the two attached fingers. All sign language movements taught to deaf people are made naturally to be easily understood according to their interpretation.

Generally, sign language findings in this research are categorized based on verb, adverb, adjective and noun word classes. In the category of sign language verbs, taught are expressions and body gestures in the form of the words study, eat, work and sleep. The adjective categories include the words like, small, healthy, black, fat, thin, colored, fixed, and alone. The adverb category includes words such as yet, where don't know, and about. The noun category includes words, lessons, goals, beginning, and understanding. It is hoped that the results of this research on sign language variations will add to the repertoire of teaching Indonesian sign language used by deaf people. However, studies on sign language, especially BISINDO, must continue to be developed because there are still many deaf people who do not know the language created by their community.

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