
Culture notes in ‘Bahasaku 1: Ayo bicara bahasa Indonesia’**Julananda Putri Sahasti***

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ABSTRACT

Language and culture are two things that are closely related to each other. The purpose of this study is to describe the cultural notes presented in the book “Bahasaku 1: Ayo Bicara Bahasa Indonesia”. The research method used in this study is descriptive qualitative with a content analysis approach. The data source in this study was the book ‘Bahasaku 1: Ayo Bicara Bahasa Indonesia’ compiled by the Indonesian Language Institute Kursul Alam, Yogyakarta. Data were analyzed in five stages, namely compiling notes, disassembling data, rearranging based on data, interpreting, and drawing conclusions. Based on the results of the data analyses, it can be concluded that the cultural notes in the book *My Language 1: Let’s Talk Indonesian* can be grouped into eight categories, namely: 1) greetings; 2) eating habits; 3) rubber watch; 4) small talks; 5) mudik; 6) courtesies of guests and hosts; 7) beach suits and the myth of Nyai Roro Kidul; and 8) ‘kiri’ in the context of public transportation. The cultural notes in the book ‘Bahasaku 1: Ayo Bicara Bahasa Indonesia’ belonging to Alam Bahasa Indonesia, have been well organized. The cultural notes in this textbook are not only specifically listed in the “Cultural Notes” section at the end of each lesson, but they are also integrated well into every text in the lesson. The book ‘Bahasaku 1: Ayo Bicara Bahasa Indonesia’ contains clear concepts and understandings that can accurately describe the cultures that have developed in Indonesian society.

Keywords: culture notes, textbook, BIPA

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INTRODUCTION

How can people communicate with each other without using language? Man is a social creature who conducts socialization and interaction with one another. Language is a medium of communication that is used to convey thoughts, ideas, intentions, or feelings to others. By using language, one can naturally relate with other people. It is important for a person to be able to master and continually improve their language competencies. Language is a tool for one to communicate orally or in written forms and convey or express wants, thoughts, or feelings (Devianty, 2017).

In line with the foregoing opinion, Noermanzah (2019) states that language consists of sequences of sounds that are systemic, in the forms of symbols, arbitrary, meaningful, conventional, universal, unique, varied, humanistic, productive, and dynamic, and function as a tool for social interaction that represents an individual in conveying something and expressing it to the interlocutor in a social group as a medium of communicating and identifying the speaker. Meanwhile, Triyanto et al. (2019) state that language is a human system of symbols that is complete so that it can become a symbol of a culture of an ethnic group (ethnocultural) based on the existence of linguistic dialects and accents, which are wide in variations.

Language is tightly related to culture. The culture of a nation or ethnical group can be built well by way of life of a language. Through language, a society can develop its culture and form positive esteems and simultaneously values of its community in the eye of the world. Language can function as a dispatcher of information as well as the features of its owner (Suyitno, 2017).

Sumarsono relates that, as a means of communication, language can be seen as an identity of a national, ethical, or specific group (Puspitasari, 2019). Language and culture, therefore, have a

relationship that is inseparable. In relation to this notion, Santoso also has the opinion that language can be used as a tool for identifying nationalities or ethnicities since an ethnic group usually has a language different from those of other ethnic groups. This has something to do with cultural identities. Language can also be used to show one's personal identities (Santoso, 2017).

Culture [Ind: *Budaya*] originates from the Sanskrit *Buddhaya*, which can be defined as any matter related to human thoughts and behaviours. Meanwhile, in English, it is called culture, which can mean manage or conduct. The word "culture" is then translated as "kultur" in the Indonesian language.

The word "budaya" (root morpheme) in Indonesian is used in the same way as "kebudayaan" (nominalized morpheme), both mean culture. Hakim (2016) defines *kebudayaan* as enwrapping all aspects and sides of human life. It even does not only include material and non-material socio-cultural products but also reflective products within the human conscience. Meanwhile, Devianty (2017) defines *kebudayaan* as an object that will influence the level of human knowledge and encompass a system of ideas or concepts which is in the mind of man. Such that, in daily life, culture is absurd. Culture is anything produced by man as a cultural creature; it can be an object that is real or an action. All this is in the frame of helping man in conducting living in society.

From the views of linguistic science, culture is seen as 1) a regulator and binding band of the members of the society speaking the language; 2) items and units acquired by language users through learning and education; 3) patterns of man's habits and behaviours; and 4) a system of communication in the society which plays a role in the building and maintaining unity, cooperation, and living. On these bases, in culture, language functions as a medium of linguistic nurturance, a route and medium of cultural inventory, a medium of the development of culture, and maintenance and continuation of culture.

Language and culture have tight relations and interactions. Using a language must be accompanied by the rules of the culture in which the language is used. The system of linguistic rules based on cultural regulations is called a linguistic ethic or norm (Syairi, 2013). Thus, learning a language is part of learning certain culture.

Learning a language means that one does not only learn the target language but also the culture that develops in the target language. One language that attracts people from other countries to learn is Indonesian. The term BIPA is known in Indonesia. BIPA (Bahasa [Language] Indonesia for Penutur [Speaker] Asing [Foreign]) is a language training program that has been long established by the Government of Indonesia for foreign people who want to learn Indonesian. BIPA makes foreign learners able to use Indonesian for various purposes (Kusmiatun, 2019).

The Indonesian language can become a foreign or second language for foreign speakers. For most speakers outside Indonesia, BIPA is a foreign language, but Australia has regarded Indonesian as a second language (Sahasti et al., 2019). Indonesian has been introduced to Australian high-school students since 1966 and has rapidly become part of the Australian national curriculum. Indonesian has also been offered in hundreds of schools in all the states in Australia (Slaughter, 2007).

Indonesian for foreign speakers (BIPA) has developed fast internationally. It has attracted not only Asian countries but also Asian and other countries in other regions. It is even true that, recently, BIPA of the Ministry of Education has released five distinguished universities that have programs in the teaching of Indonesian, namely: 1) Yale University, USA; 2) University of Vienna, Austria; 3) Università degli Studi di Napoli "L'Orientale", Italia; 4) Al-Azhar University, Egypt; and 5) Institut National des Langues et Civilisations Orientales (INALCO), France.

Other than the attention and program implementations overseas, BIPA programs are certainly conducted well domestically. At present, there are 78 institutions which carry out the teaching of Indonesian to foreign speakers, both in language courses and universities (Ministry of Education and Research, 2021). BIPA learning is seen as very effective in the internationalization of Indonesian as mandated by the Law of the Republic of Indonesia Number 24 the Year 2009 about the Flag, Language, Coat of Arms, and National Anthem.

Learning BIPA is naturally learning Indonesian culture. BIPA learners are mostly of adult age. It is, therefore, important that BIPA instructors pay special attention to the aspects of culture which will be given to show the BIPA learners the features of Indonesia. Learners are foreign people who come from various language and cultural backgrounds, which are certainly different from those of Indonesian. In this relation, Setiawan et al. (2017) have the opinion that it is the culture and richness of the natural resources that motivate these foreign people to come to the country to learn and understand Indonesian culture, including in these learning the Indonesian language.

According to Muliastuti (2019), the dissemination of the language and literature of Indonesia through BIPA learning and cultural expeditions will be achieved if it is supported by various instructional and non-instructional elements. Instructional elements are provided by BIPA instructors and activists. The non-instructional elements

come from the program policies that promote 'Indonesian waves'. The Government is expected to take part in this by providing various strategies and activities to help Indonesian cultures to be more acclaimed in the world.

BIPA instructors and activists are expected to create favourable learning situations so that learners are provided with comfortable environments in their instructional processes. Mulyana proposes that culture shocks are caused by confusion stemming from losing all the known marks and symbols in individuals' social relations, including ways of directing people in everyday situations (Faizin, 2018). In the *Kamus Besar Bahasa Indonesia* [Grand Dictionary of the Indonesian Language], culture shocks are defined as confusions and anxieties experienced by individuals who live in a new environment or culture without adequate anticipation.

As a learning factor, one thing that can be done to elevate the value and quality of BIPA instruction is by developing a learning material or textbook that can accommodate the needs of the learners in line with their learning objectives. There are various reasons for foreigners to learn Indonesian such as, among others, being interested in the language; wanting to conduct further study, work, or research in Indonesia; taking a trip to the country; and others.

One of the learning resources that are commonly used in foreign language learning is the textbook. The textbook is an important learning medium in language learning, more specifically for learners of second languages. In addition to being an effective source of information for presenting materials, the textbook can function as input materials of vocabulary for second-language learners (Pratiwi *et al.*, 2021). The textbook can also serve as a primary educational artefact for teachers and students despite the ever-growing technological innovations. The textbook can be more effective for language learners to develop their linguistic knowledge, skills, and experiences and cross-cultural competencies, creativities, and motivations (Calafato & Gudim, 2022). In line with this, Apple and Beyer (Canale, 2016) also agree that textbooks play a fundamental role in forming ideologies and legitimating specific knowledge in learning. The textbook is the product of political and economic cultural activities, struggles, and compromises. The textbook represents more facts rather than opinions that develop in society. As a source of instructional materials, the textbook is, therefore, an important component in language learning.

A good learning material is one that covers all the substances that are needed by and in line with the objectives of the learners. Foreign speakers who want to learn Indonesian come from various social, economic, and cultural backgrounds. Since 'learning language is learning culture', the instructional materials for Indonesian learning for foreign speakers must be able to bridge culture shocks that may be felt by the time they begin to learn the language. BIPA learning, in Indonesia or overseas, has a lot of learning materials that are developed in various formats, as interesting as possible. Selection of materials becomes an important component in BIPA learning to introduce Indonesian culture to the learners (Kusmiatun, 2018). One of the keys to the success of BIPA learning is the choice of the textbook used in the learning processes. The textbook becomes a useful guide in learning the materials leading to the appropriate knowledge and skills for the learners (Pratiwi *et al.*, 2021).

Previous research on the inclusion of cultural content in BIPA learning shows the fact that learning the language runs simultaneously with learning the culture. The teaching of Indonesian to foreign speakers may make use of Indonesian cultures inside or outside the textbook (Amin, 2021; Hasanah *et al.*, 2018; Hermoyo & Suher, 2017; Saddhono, 2018; Suyitno, 2017).

In his study, Saddhono (2018) finds seven aspects of culture in the BIPA textbooks in Indonesia. The data sources of the study are BIPA textbooks published and used in ten provinces in Indonesia; more specifically, the data are taken from data sources in the textbook used in *Alam Bahasa Indonesia* [Nature of the Indonesian Language], Yogyakarta. The seven cultural aspects found in the materials include religious systems, social systems, linguistic behaviours in social interactions, earning systems, art systems, people's knowledge systems, and systems of technology and life tools.

Hermoyo and Suher (2017) state that local cultures can be developed into several learning materials in BIPA learning. Materials are not only presented in the classroom but the learners can be taken to the places that support these local cultures. That study is different from the present study in that the focus of cultures in the study is from the local cultures of East Java; meanwhile, the present study does not focus on a specific local culture but on cultures that generally develop in Indonesia.

Amin (2021) concludes that learning using the BIPA-1 model by integrating local-culture materials is very effective. This learning model tends to force learners to recall the reading material since there is motivation in the learners to understand local cultures. This model can also be more effective since learners can directly observe the cultural object described in the reading text. This study focuses on the Bugis-Makassar local cultures, while the present study focuses on the cultural notes in the BIPA textbook.

Suyitno (2017) states that understanding cultural aspects is important in BIPA learning. This is because BIPA learning is culture learning for learners of Indonesian as a foreign language. Learning and introduction of culture need to be done because foreign learners have cultural knowledge and skills which are different from those of the language they learn.

Hasanah et al. (2018) conducted a study on the local-wisdom contents in the BIPA textbook “Sahabatku Indonesia” [My Buddy Indonesia]. Research results show that local-wisdom contents are found only in levels B1, B2, C1, and C2. Besides, not all Indonesian cultures can be understood easily by BIPA textbook learners. The study is different from the present study in that they focus on local-wisdom contents while the present study focuses on cultural notes in the BIPA textbook. The data sources are also different. While they use “Sahabatku Indonesia”, the present study uses the BIPA textbook “Bahasaku 1: Ayo Bicara Bahasa Indonesia” [My Language 1: Let’s Speak Indonesian].

Based on the foregoing discussion about the cultural contents in BIPA learning, it can be emphasized that knowledge of cultures is very helpful in learning. It must be admitted, though, that research on cultural contents in BIPA textbooks is still limited in numbers and contents. Efforts need to be done to research other BIPA textbooks. Not many researchers have focused on researching the cultural contents in BIPA textbooks specifically. To fill in the gap in the lack of research focused on specific cultural contents, the present study takes another BIPA textbook to analyze, namely: *Bahasaku 1: Ayo Bicara Bahasa Indonesia*.

The choice of this textbook is based on the consideration that this textbook has been developed and used by Alam Bahasa Yogyakarta [Yogyakarta Language World] for BIPA learning since 2012. In addition, this textbook has undergone various processes of revisions to make possible the wide variations in the presentation of cultural content materials that can be given to BIPA learners in their language learning processes. The objective of the present study is to describe the cultural notes that are contained in the textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia*.

METHOD

The study used the descriptive qualitative research method. The determination of the use of the qualitative method was based on the nature of the research object. The qualitative method will give richer descriptions of the population being studied (VanderStoep & Johnston, 2009). The qualitative research method further used the content-analysis approach. Content or document analysis is an analysis method for a more systematic analysis. The content-analysis technique was used to understand the meanings of the texts (Leavy, 2017). The researchers collected the data and became the analysts for the data collected. Data collection was conducted by using the listen-and-record technique. In this case, the researchers, as the key research instruments, listened thoroughly and accurately to the primary data resource in the form of the BIPA textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia* published by Alam Bahasa Indonesia.

Data were analyzed in five steps: compilation, breaking down, re-arrangement, interpretation, and conclusion (Yin, 2011). Analysis was started by compiling and arranging the notes that had been recorded during the data collection processes. Data were arranged in a determined order. The compiled data were then broken down into smaller pieces in the breaking-down step. The data pieces were rearranged in an order which was different from the first order of the original data. After being rearranged, data were presented in the form of tables. The fourth step was the interpretation which involved the materials that had been arranged to form a new narration that would become the main research results. The final step was the drawing of the conclusion as a result of all the analysis processes.

RESULTS AND DISCUSSION

The textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia*

Alam Bahasa Indonesia [the World of the Indonesian Language] is a language institution located in Sarirejo, Maguwoharjo, Yogyakarta. Alam Bahasa Indonesia gives Indonesian language courses to foreign people. The institution was established in 1995. Foreign speakers who come to learn Indonesian in this place come from various social, cultural, occupational, or economic backgrounds. Alam Bahasa Indonesia serves foreign learners to learn Indonesian as a foreign language with various purposes. Some people need to learn Indonesian for reasons like working or going to universities in Indonesia. Some are those who are sent by institutions abroad to teach English in Indonesia and must learn to speak Indonesian. Others need to learn Indonesian to travel and visit tourist places in Indonesia. There are also learners from foreign countries who work as tourist guides in their countries and are required to have a

certificate for speaking Indonesian. There are other purposes that foreign learners have in taking an Indonesian course in Alam Bahasa Indonesia, Yogyakarta.

To satisfy the needs for learning with these different purposes, Alam Bahasa Indonesia works the most maximally possible to provide everything needed for the learning processes. One is the need for learning textbooks. The textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia* was developed by Alam Bahasa Indonesia in 2012 and has been used since then by the institution for BIPA learning. In 2018, the textbook was revised and has been back in use up to the present time.

The textbook *Bahasaku 1* consists of ten lesson units. Each unit presents 1) a dialogue followed by illustrations and practices to help learners understand the text; 2) materials for a grammatical structure and learning focus; 3) grammatical structure exercises to practice the language expressions repeatedly; 4) culture notes showing customs and habits in Indonesia; and 5) vocabulary list (Alam Bahasa Indonesia, 2018). The textbook is designed to be presented in 60 meeting hours.

One of the advantages of using the textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia* published by Alam Bahasa Indonesia, is its integrated news. From Unit 1 to Unit 10, the text, material, example, and conceptual point are presented in a very well-integrated way. The materials in the units are arranged among one and the others integratively and continually.

Culture Notes in the Textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia*

In foreign language learning, there is the possibility to make comparisons among different languages. It is possible for foreign language learners to free themselves from the confinement of their cultures and focus on the culture of the language they learn by inputting human and social factors. However, language and culture cannot be separated. Therefore, when one learns something about the culture and uses language, one learns to communicate with individuals belonging to the culture (Mazari & Derraz, 2015).

The cultural aspects in the textbook *Bahasaku 1* are mostly contained in the Culture Notes. The contents of the Culture Notes presented in English are located at the end of every material chunk of every unit. Explanation of culture notes is not only limited to the cultures of the Indonesian people but also the backgrounds of how or why the culture exists in Indonesia. The following presents the categories of cultures in the textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia* in Table 1.

Table 1. Categories of Cultures that Appear in the Textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia*

Lesson Unit	Topic	Title of Unit	Focus Culture Notes	Culture Category
1	Introduction	What's Your Name?	<ul style="list-style-type: none"> • Saya vs Aku • Anda vs Kamu • Mas and Mbak • Use of "Apa kabar?" 	Greeting
2	Things, colours, and prices	May I Borrow a Dictionary?	<ul style="list-style-type: none"> • Asking about prices • Borrowing something 	Small talk
3	Foods and tastes	Where do you Want to Eat?	<ul style="list-style-type: none"> • Eating rice • Eating using the hand 	Eating habits
4	Time and activities	What Time Are You Leaving?	<ul style="list-style-type: none"> • Rubber watch • Tomorrow = Not sure when • Questions about activities • Taking a bath 	Rubber watch Small talk
5	Buying and bargaining	What do you Want to Buy?	<ul style="list-style-type: none"> • <i>Titip</i> habits • Bargaining culture 	Small talk
6	Positions and directions	Where can I Find a Travel Agent?	<ul style="list-style-type: none"> • Left—Right • Directions • Asking about distances 	Mass transportation
7	Transportations	What can I Take?	<ul style="list-style-type: none"> • <i>Mudik</i> • Getting off a bus and a motorcycle 	Going home to the village, Mass Transportation
8	Imperatives	Come in, Please!	<ul style="list-style-type: none"> • Wearing sandals inside the house • Serving food to guests 	Courtesies as guests and hosts
9	Hobbies and frequencies	I love hiking.	<ul style="list-style-type: none"> • Taking a walk • Beach suits and the Myth of Nyai Roro Kidul 	Beach suits and the Myth of Nyai Roro Kidul
10	Descriptions of persons, objects, and locations	What does he/she look like?	<ul style="list-style-type: none"> • Commenting on physical looks • Becoming fat/thin 	Small talk

Greetings

Cultural contents related to greetings used by Indonesians can be seen in Figure 1 below.

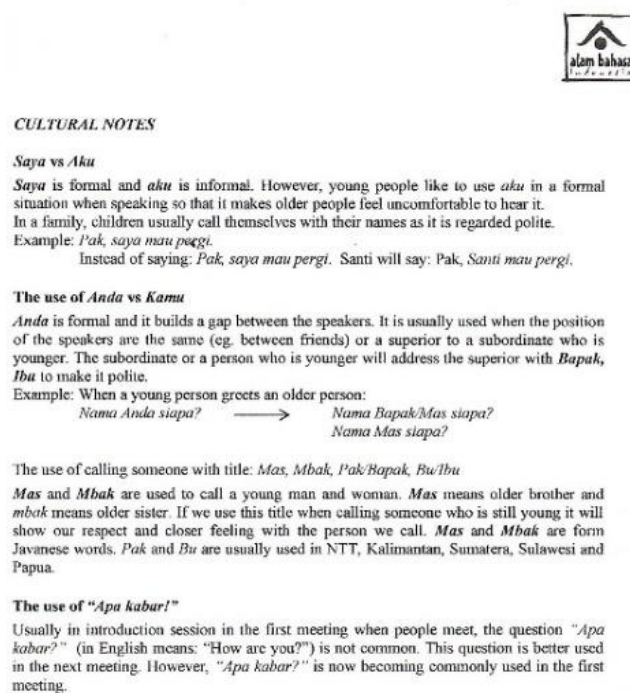


Figure 1. Culture Notes Unit 1 (*Bahasaku I*, page 9)

Culture notes in Figure 1 tell about formal and informal greetings applicable in Indonesia. The pronouns 'saya' and 'Anda' are used in formal situations, while 'aku' and 'kamu' are used in informal situations. In this section, it is explained how to use the pronouns and the situations that may become the backgrounds of the different uses of the pronouns in different situations. The other culture notes in this lesson unit 1 concern the use of the personal addresses 'Mas', 'Mbak', 'Pak'/'Bapak', 'Bu'/'Ibu' and the use of the greeting 'Apa kabar?' as used by Indonesians.

In line with the conventions in Indonesian cultures, the use of greetings is always suited to the situations and the status of the interlocutor. If the interlocutor is somebody just met or respected, one will use the formal pronouns 'saya' [I] and 'Anda' [you]. This is because there is a distance between the speaker and listener, and the use of informal address pronouns will sound uncomfortable and impolite. On the other hand, informal greeting addresses 'aku' [I] and 'kamu' [you] are used by people who know each other well. These speakers have relations that are close enough to each other to make it possible for them to be in informal situations.

According to Marganingsih, Dewi, and Rosidin, the personal pronoun 'Anda' [you] refers to the listener when the speaker and listener are not acquainted, of the same age, much younger, and a formal condition (Marganingsih *et al.*, 2022). Meanwhile, the pronoun 'kamu' [you] is used when the listener has a close relation, is younger, or has a lower social status. The pronoun 'kamu' is not used in formal conditions.

The culture notes for the use of personal addresses 'Mas', 'Mbak', 'Pak'/'Bapak', and 'Bu'/'Ibu' are in concord with Indonesian cultures. Mas [older brother] and Mbak [older sister] are Javanese, but not only Javanese people use them. These personal addresses are given to people of a younger age as respectful and intimate addresses. As stated by Karenisa, 'Mas' and 'Mbak' are Javanese intimate addresses that are widely used in Indonesia. 'Mas' or 'Mbak' is addressed to an interlocutor of lower social status, of a younger age, and/or is not known (Karenisa, 2019).

The use of 'Apa kabar?' [How are things] as a greeting is regarded as part of Indonesian culture. Although the speaker does not know the listener well enough, people usually use the greeting 'Apa kabar?' when they first meet. It is regarded as a polite form, although it may sound strange to foreign ears because they are not yet accustomed to the expression.

Eating Habits

The cultural contents appear in Figure 2 below.



CULTURAL NOTES

Eating rice

Mostly Indonesian people eat rice three times a day. They eat rice with vegetables and *lauk* (food containing protein: soybean curd, tofu, fish, meat, etc). In the past, Indonesian people from all tribes and social ethnic/group eat various main foods from local place, for example *sagu* (sago), *ubi* (cassava), and *jagung* (corn).

Eating with hand

Many people like to eat using their hands (without spoons and forks). People use their right hands to eat. In Indonesian culture, right hand is regarded clean and good. People also use right hand to give and accept things.

Figure 2. Culture Notes Lesson 3 (*Bahasaku 1*, page 22)

The culture notes in Figure 2 show the habits of Indonesian people in rice eating and eating using the hand. Indonesians eat rice as a staple food. There is a saying that ‘one has not eaten when they have not met rice’. This shows that the staple food of most Indonesian people is ‘beras’ [raw rice] which is cooked to become ‘nasi’ [cooked rice]. Indonesians eat rice with side dishes. In other places, there are different staple foods such as flour, cassava, and corn.

As explained by Nurdin and Kartini (2017), the feeling of ‘not yet eaten if not meet rice’ is in the thought patterns of Indonesian people. This is an eating culture that has been inherited for long and has become the custom of the people. Rice is the main food of Indonesian people, and it cannot be detached from the main food for the majority of the people. Even though many experts, even the Government, have lured the people to reduce the consumption of rice, the culture of eating rice is still attached fast in Indonesian society.

Eating using the hand is one Indonesian culture. People use the right hand to collect the food, hold it in their hand, and bring to and place it in their mouth. The right hand is identical to goodness and cleanliness. The right hand is not only used for eating but also for all other decent actions. For most foreign people, the use of the hand for eating is often seen as strange because it gives the impression of being unclean. They are accustomed to using cutlery such as spoons, forks, chopsticks, and knives.

In the culture of eating using the hand, the feeding of the food into the mouth is called *muluk* in the Javanese language. *Muluk* is the action of taking food using the five fingers of the right hand to feed it into the mouth. No specific aids are needed, such as spoons and forks. The five fingers on the hand form one unified complementary movement in the eating process of placing the food into the mouth (Suryadi, 2019).

Rubber Watch

The culture notes concerning loose time appear in Lesson 4, as shown in Figure 3 below.



CULTURAL NOTES

Jam Karet (Rubber time)

Not coming on time often happens in Indonesia. Some opinions about “rubber time” are: firstly, Indonesian people are known to have high tolerance and easy to forgive; secondly, this culture appeared from agricultural culture which did not have precise time like people who works in offices or industrial sectors.

Figure 3. Culture Notes Lesson 4 (*Bahasaku 1*, page 33)

The culture notes in Figure 3 tell about the phenomenon of ‘rubber time’ in Indonesia. The term ‘rubber watch’ appears because of the habit of not being punctual in Indonesia. The reasons for not being punctual in Indonesia are explained in the culture notes of ‘rubber watch. It is well-known that Indonesians have a high level of tolerance and are easy to forgive. Besides, the various social backgrounds of the people make it possible that some of the people do not need to depend too tightly on time, so they do not need to be on time the whole time. Although it cannot be generalized, the phenomenon of the ‘rubber watch’ is seen to have become a culture in Indonesia.

According to Parhan *et al.* (2022), the culture of ‘rubbing’ arises from the habits of the Indonesian people, who are thought to be taking things so easily that they are careless about being on time in fulfilling appointments or doing activities that have been planned before. Ideally, one must be punctual according to the agreed arrangements, but many people take the ‘rubber watch’ although knowing that it is not a good thing to do. Furthermore, Parhan states that, at present, the habit of using a ‘rubber watch’ is still attached to society’s life and that it is being tolerated by many. Unconsciously, the society of Indonesia adopts the polychronic system that makes people think that Indonesians tend to frequently delay things, waste time, and prioritize activities that are not important.

Small-talk

The culture of making small talk has been attached as a personal characteristic of Indonesian people. There are always many things that can create small talk for people. Some topics of small talk are listed in the textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia*; they are, among others: 1) bargaining for prices, 2) borrowing something, 3) asking someone to do an errand, 4) asking about one’s activities, 5) ‘besok’ which means being unsure about promises, and 6) giving comments on one’s physical appearance.

The first culture notes in Lesson 2 tell about asking about prices and borrowing things. In Indonesia, the question ‘How much is it?’ is often asked by people who are curious about the prices of things that one has or wears. Although some people do not feel quite comfortable with such questions, asking these questions is something that has become a culture in Indonesia.

The second culture notes in Lesson 2 are related to the concept of lending and borrowing things. The people in Indonesia are accustomed to easily borrowing things from other people without thinking about whether or not they object. It often happens that, even before the owner gives a reply, they easily pick up the thing and carry it away. This is not a good habit that is worth doing; however, it has become a culture in Indonesia. People who are not ready and easily let other people borrow their things will be marked as mean, and people tend to avoid being called closefisted.

In addition, a person who needs to borrow something from other people usually mentions the reasons that are reasonable enough that he will be granted. Nuryani (2013) states that the discourse for borrowing something is marked by telling about things that will make the owner help or give the thing requested by the borrower.

The culture notes in Lesson 5 discuss the concept of ‘titip’, which is not very familiar to foreign speakers but is commonly found in Indonesia. It is asking someone to do a small errand while they are carrying out their own commitment. It is so common in social life that the person will not object to buying something, keeping an eye on something, and others for the requester. On the reverse, it is also customary for one to offer others to do small errands for them. According to Nuryani (2013), it is like small talk that comes out spontaneously in the dialogue as the situation and condition imply it. This small talk is one of the ways to maintain cohesiveness among the members of the community.

The next materials for small talk refer to those that are used to talk about one’s activities. Indonesian people use a lot of small talks every day. Examples of this kind of small talk can be seen in the culture notes. For most foreign speakers, such small-talk questions are too personal to be asked to somebody. The question “‘Have you taken a bath?’” is often asked in everyday conversation in Indonesia. In Indonesia, taking a bath twice a day is something common. But, in other countries, the case is certainly different. For example, taking a bath once a day, in the evening, is more customary. Indonesia is a tropical country, so it is reasonable for people to take a bath twice a day; they easily feel hot and uncomfortable. On the other hand, in countries with four seasons, it may not be natural.

Then, the word ‘besok’ [tomorrow] can be used as small talk. The real meaning of the word is ‘the day after today’, the time range being very small. However, often, it is used as small talk when

being asked “When?” or being invited to do something. However, the answer ‘besok’ does not always mean “tomorrow”. On the other hand, it can mean “any time”, or it can even be an obscure rejection of the invitation. This is caused by the fact that Indonesian do not like to reject an invitation or request. So, instead of replying “No,” they will use the small talk ‘besok’, meaning any time which can be readily taken as a signal of rejection.

In Lesson 10, the culture notes are about commenting on one’s physical appearance. This is one of the cultures of most of the people of Indonesia. For example, it is often heard in everyday conversation: ‘Gosh, you’re getting skinnier, ‘You’re very tall’, ‘Long enough not to see, you look heavier, now’, etc. Most of the time, people do mean to be very rude. On the contrary, many people want to be warm by uttering this small talk. Many times, these well-meant purposes are misunderstood by the listeners as bullying or even body shaming.

Body shaming, now popular, is criticizing or commenting negatively on one’s physical appearance with the purpose of offending or insulting one’s appearance. People use small talk in the form of such expressions of bullying without being aware that these expressions may be offensive to the listeners. This happens because this phenomenon is so frequently found in daily interactions that many people do not find them problematic. They instead take these expressions as ordinary jokes or even as quick small talk comments that are not meant to bother (Sukmawati et al., 2021). For some people, the use of such derogatory expressions when meeting someone after a long time is the only topic that comes into their minds. What is readily observed is the change in their physical appearances, and that is what they can find on the tip of their tongue when starting a conversation.

Mudik

Cultural contents related to *mudik* can be found in the culture notes in Lesson 7. It discusses the concept of *mudik*, which is one culture in Indonesia. *Mudik* can be understood as the movement of people to go home to their original villages, especially during the Moslem *lebaran* holidays. The carrying out of *mudik* commuting has impacts on many aspects of the life of the people, such as the rise of transportation ticket fares, traffic jams, etc. Although it is a Moslem religious feast, the holidays are also enjoyed by non-Moslems. This *lebaran* feast is the longest holiday of the year. People who live and work in the cities go home to their villages to celebrate the feast day together with their friends and relatives.

According to Arribathi and Aini (2018), *mudik* is a synergy among the religious teachings, cultures, and traditions of Indonesian society. As a tradition, *mudik* has been strongly rooted in the community of the Indonesian people. *Mudik* strengthens people’s characteristics as social creatures. The gathering of people during the holidays forms the interactions among these people. In line with this opinion, Daniar dan Rindawati proposes that *mudik* is a socio-cultural phenomenon that has been attached to the society of the Indonesian people. *Mudik* carries the genetic and transcendental meaning and simultaneously the meaning of the origins of space and time. The *mudik* tradition is closely related to the socio-religious, social, and geographical dimensions of human life (Danar & Rindawati, 2022).

Courtesies of being Guests and Hosts

Cultural contents about the courtesies of being guests and hosts appear in the culture notes of Lesson 8. It talks about taking off footwear when visiting as guests in someone else’s house. Taking off one’s footwear when entering someone else’s house is a common practice for most Indonesian people. This is commonly used as a form of respect to pay to the host. Keeping the footwear in the house without consent from the host will be regarded as impolite. According to Meli (2014), Indonesian people have the custom of taking off their footwear when visiting a house as guests. This is most certainly done when the house looks clean. Taking off our footwear means that we appreciate the efforts of the hosts in keeping the house clean.

Next, there are cultural notes about serving food and drinks to guests. The host usually serves the guests food or drinks without asking about their preferences. Indonesian people do not usually pick up their glasses or food at the first signalling of the host. This is because they want to be reserved and modest; they do not want to be regarded as hasty and greedy. According to Syahid, di Indonesia, receiving guests who come to visit begins with letting the guests take seats. This is shortly followed by the serving of drinks. The host then asks the guests about their intentions and purposes for a visit. After some time of talking, the host then invites the guests to eat (have) a meal (Syahid, 2021).

Beach Suits and the Myth of Nyai Roro Kidul**CULTURAL NOTES****Jalan-jalan (traveling)**

Jalan-jalan is a special term in Bahasa Indonesia for traveling (going out of town, taking city tour, getting fresh air etc), and going on vacation. So, “*Saya mau jalan-jalan ke Bali*” doesn’t mean that I want to go to Bali on foot, but I go on vacation to Bali.

Baju di pantai dan mitos Nyai Roro Kidul (clothes and myth of Nyai Roro Kidul)

Usually, Indonesian people will not wear bikini on the beach and do not swim in the sea. They just play water on the beach. Bikini is regarded as an impolite/improper swimming suit. Even for Moslems, those swimsuit is forbidden to wear.

Among Javanese people, it developed a myth of Nyai Roro Kidul (The Queen of South Beach) who liked green clothes. People do not go to the beach wearing green clothes as they are afraid that the Queen of South Beach will get angry.

Figure 4. Culture Notes Lesson 9 (*Bahasaku 1*, page 72)

The culture notes in Figure 4 discuss the concept of ‘taking a walk’. Taking a walk does mean that one goes out of the house and goes to a place on foot. On the contrary, taking a walk refers to an outing activity or going on a holiday. Next is the description of the myth of Nyai Roro Kidul and the prohibition of wearing green on the beach. The myth develops in Yogyakarta, most especially along the coast of the South Sea. The myth includes the prohibition of wearing green suits on the beach. This is related to the fact that the South Sea Queen Nyai Roro Kidul wears green attires. This produces the myth that visitors to the South Sea are not allowed to dress in green. Otherwise, they will be drawn into the sea by the Queen.

According to Putri et al. (2022), Nyai Roro Kidul is the Queen of the South Sea who reigns over and along the south coast of Yogyakarta, including Parangtritis Beach. Nyai Roro Kidul wears green royal attire. In the myth, the Queen does not want anyone to contest her by wearing green clothes. Visitors to Parangtritis Beach are not allowed to wear anything in green; or less, they will be dragged into the sea.

When going to the beach, many Indonesians do not wear bikinis; nor do they swim. They usually walk along the beach or play in the shallow part of the beach. Bikinis are not worn because people see the suit as being impolite and too open.

‘Kiri’ in the Context of Mass Transportation

This material is presented in the culture notes in Lesson 7, which shows what a passenger says when getting off a bus or motorcycle. The bus and motorcycle are two means of mass transportation. In this case, when one wants to get off the vehicle, one will shout ‘Kiri’. *Kiri* is ‘left’, and the driver will pull over to the left side of the road. This is most probably caused by the fact that, in Indonesia, people take the left side of the road. In other countries western countries, traffic goes on the right side of the road. When a passenger shouts ‘Kiri’, he means to say to the driver, “Please, pull over to the left side; I need to get off”. Another reason for pulling over to the left is, according to Budiwirawan, for the driver to stop close to other passengers who are waiting on the left side of the road (Budiwirawan, 2010).

The cultural notes contained in the textbook are very helpful for foreign learners who are learning Indonesian as a foreign language. These notes can have the possibility of helping learners to avoid culture-shock effects. These are the feelings of confusion and anxiety in the learners for being in a new culture. Instructors need to pay attention to any incidents or symptoms of culture shocks. Cultural shocks will be signalled by the learners being sad, having difficulty sleeping, easily recalling their cultural experiences in their countries of origin, easily getting angry or upset, and being reluctant to communicate with others (Faizin, 2018).

BIPA learning is certainly different from learning Indonesian for general purposes. BIPA learners are foreign speakers who come from various backgrounds which are different from those of general learners (Suyitno, 2008). In line with this situation, the culture notes in the textbook *Bahasaku 1* can

become a bridge that connects the culture gaps which may occur between the cultures of the source language and those of the target language, Indonesian.

The provision of cultural notes in this textbook is also a form of cultural promotion in the international eye. Besides, the cultural notes can be categorized as cultural literacy needed by BIPA and other foreign learners of Indonesian as a foreign language. This is in agreement with the results of the study by Faizin (2018) that culture notes can help BIPA learners in increasing their skill competencies in speaking Indonesian. Literacy activities can be done in several aspects, namely: visual, textual, and oral literacies (Faizin, 2018). The culture notes in this textbook, *Bahasaku 1*, are categorized as textual literacy, which, in the learning processes, can be developed into visual and oral literacies.

CONCLUSION

Based on the results of the data analyses of the study, it can be reported that the culture notes in the textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia* can be grouped into eight categories, namely: 1) greetings, 2) eating habits, 3) rubber watch, 4) small talks, 5) *mudik*, 6) courtesies of being guests and hosts, 7) beach suits and the myth of Nyai Roro Kidul, and 8) 'kiri' in the contexts of mass transportation.

The culture notes in the textbook *Bahasaku 1: Ayo Bicara Bahasa Indonesia* published by Alam Bahasa Indonesia have been written well. They are not only written specifically in the "Culture Notes" section at the end of each lesson unit but also are integrated well into the texts of the lesson units. The culture notes help BIPA learners understand cultures that develop in Indonesia and learn Indonesian, especially when they stay in the country. BIPA learners can have a picture of the cultural habits that apply in Indonesia.

Knowing that BIPA learners are foreign speakers, Alam Bahasa Indonesia deserves to be proud of the textbook they have published, designed, and developed well. The textbook *Bahasaku 1* contains clear concepts and an appropriate understanding of the cultures that develop in Indonesian society. The contents of the culture notes have been arranged in the most possible clear manner together with the materials that become the backgrounds of the development of the cultures in the society. In principle, learning a language runs simultaneously with learning cultures. Persons who learn a language will automatically learn the cultures that come from the target language.

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