



Indonesian Cultural Form in the Basic Level Teaching Indonesian to Speakers of Other Languages (TISOL) Textbook "Sahabatku Indonesia"

Dwi Kurniasih; Andayani; Budhi Setiawan

Indonesian Language Education Master Program, Sebelas Maret University of Surakarta, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v8i6.2723>

Abstract

Teaching Indonesian to Speakers of Other Languages (TISOL) programs in domestic and international have become a medium for diplomacy for Indonesian language and culture on the world. Language and culture play an important role as a medium for diplomacy. Language represents the identity of the culture and related cultures in the substance of language. This study aims to describe the diversity of Indonesian culture in the basic level TISOL "Sahabatku Indonesia" textbook. The method used in this research is descriptive qualitative. Sources of data in this study are documents, namely basic level TISOL "Sahabatku Indonesia" textbooks. Data collection techniques using content analysis. Technique validity of data in this study using triangulation theory. Data analysis techniques using interactive data analysis techniques. The results show that in the basic level TISOL "Sahabatku Indonesia" textbook (TISOL 1, 2) there are 16 forms of Indonesian culture, 4 data are in the form of mentifak, 5 data are in the form of socio-cultural forms, and 7 data are in the form of cultural artifacts. Studying culture is tantamount to explore how cultural meaning is symbolic in language as a sign system.

Keywords: *Indonesian Culture; Textbooks; TISOL*

Introduction

The existence of Indonesian language (bahasa) in the international arena shows the development increasingly. The interest of foreigners to learn Indonesian language has always increased every year. It is proven by the increasing number of Indonesian Language Teaching Institutions for Foreign Speakers (TISOL). There are 420 TISOL teaching institutions abroad and the Ministry of Education and Culture has assigned 793 TISOL teachers spread across 29 countries including Southeast Asia, Australia, Europe, and the United States (Kemendikbud, 2020).

The interest of foreigners in learning Indonesian culture and language must be appreciated positively and supported by adequate learning tools. One of the TISOL learning tools that support effectiveness in the teaching process is teaching materials (Qomariyah, 2018: 2). Teaching materials are generally arranged based on needs. Then it is arranged specifically based on the background, interests, culture, goals, and level of competence of foreign students in language. The language proficiency level of

each TISOL student is divided into 3 levels, namely the basic, intermediate, and advanced levels (Arumdyahsari, Hs, & Susanto, 2016: 828). Thus, the presentation of textbooks is adjusted to the level of competence of foreign students.

Dehbozorgi (2012: 42) states that positive learning interest allows students to have a positive orientation towards language learning. Therefore, interest in learning Indonesian language plays an important role for foreign students. Attitudes also play a role in the success or failure of their learning; including the cultural richness that foreign students must learn when learning Indonesian language (Andayani & Gilang, 2015).

Learning the language of a nation means studying the culture of that nation. Language is part of culture, and culture is part of language, the two of them are so intricately interwoven that they cannot be separated without losing their linguistic or cultural significance. The relationship between language and culture is complex and multidimensional, it means that linguistic practices and cultural practices are part of a comprehensive and transnational process with global potential (Risager, 2007: 2). According to (Jourdan & Tuite, 2006: 219) culture is part of language just as language is part of culture so that the two are correlated. Duranti (1997: 27) states that understand a culture is like understanding a language, both are mental realities and describing culture is like describing a language, so the two are related. Language represents the identity of culture and related cultures in the substance of language (Rivers, 2013). Williams (2015: 150) explains that language and culture are correlated and classified into three categories, namely, the language used by the community is a reflection of their entire culture, language is part of the culture as an element of culture, and language is a cultural condition.

According to (Koentjaraningrat, 1985: 186-187) culture is divided into several forms, namely, (1) the form of culture as a complex of ideas, ideas, values, norms, regulations and so on (mentifak); (2) the form of culture as a complex of patterned activities and actions from humans in society (sociofak); (3) the form of the work as objects created by humans (artifacts). Mentifak is related to basic thoughts and philosophies of culture. The form of mentifak is associated with the thoughts and philosophies and beliefs of the local community, such as religion and myths that are believed by the local community (Geertz, 1973: 100). Sociofacs are behaviors that are actually applied by ideophytes to life. Artifacts are tangible forms of culture in the form of relics, goods, dances, texts and songs.

Introducing culture to foreign students can be taught in various ways, one of which is through textbooks. According to (Edwards & Van Waas, 2014) textbooks are source of books that are used as standard references in certain subjects or subjects. Textbooks are the main core of various language learning and teaching programs and textbook has many advantages for both teachers and students (Amerian, 2014: 524). Hutchinson and Torres (1994: 315) state that textbooks are a universal element of teaching. Through these textbooks, Indonesian culture can be introduced to foreign students.

This research has relevance to (Nurlina, Andayani, Winarni, & Slamet, 2020) study in the *International Journal of Innovation, Creativity and Change* with entitled *Development of Local Cultured Textbook for Improving the Speaking Ability of Foreign Workers in Indonesia*. The results showed that some Indonesian language learning did not have appropriate learning materials, especially understanding of local culture. In addition, this study aims to develop it. This research and development has 3 main stages, namely the exploration, development and experimental stages.

This study equation lies in the analysis of cultural content in textbooks. This study explains and analyzes the advantages and disadvantages of textbooks used for foreign workers in Indonesian Language Studies, then textbooks are developed based on local culture and textbooks containing local culture are effective in improving the speaking skills of foreign workers. Hence, this research focuses on the diversity of cultures in the basic level TISOL "Sahabatku Indonesia" textbook.

Research related to cultural content in teaching materials has been conducted by (Haryati, Andayani, & Anindyarini, 2019) in a journal entitled *The Complexity of Cultural Outcomes as Indonesian Language Teaching Material for Foreign Speakers*. This study explores the cultural content which is contained in TISOL textbooks at levels A1, A2, B1, B2. The results of the study indicate that there is a cultural content which includes, livelihoods (MH) 37.5%, life tools and technology (PH) 6.25%, art (K) 31.25%, knowledge systems (SP) 6.25. %, religion (R) 6.25% and language (B) 12.5%.

The previous research is related to this study, where focuses on the discussion of culture. However, the textbooks studied were different. If the previous research used the “Sahabatku Indonesia” textbooks A1, A2, B1, and B2, then this study will examine the cultural content of the latest TISOL textbooks from the Ministry of Education and Culture, namely TISOL 1 and 2 which are the latest publications in 2019. Another difference between this study and previous research is this study describes culture in three forms, namely, mentifak, sociofak, and artifact.

Based on this explanation, this research examines the Indonesian culture contained in the basic level TISOL “Sahabatku Indonesia” textbook. Elementary level was chosen on the grounds that teaching a second language to foreign speakers is not an easy matter. Especially for foreigners who have never studied Indonesian at all. In attracting the hearts of foreign students to love Indonesian is by introducing Indonesian cultures. Thus, this research describes how does the form of mentifak culture in the basic level TISOL “Sahabatku Indonesia” textbook? What is the shape of the sociofak culture in the basic level TISOL Sahabatku Indonesia textbook? What is the form of cultural artifacts in the basic level TISOL Sahabatku Indonesia textbook?

Research Method

This study is a descriptive qualitative research. According to (Creswell, 2009: 173) qualitative research is a method that uses text and images with interesting steps in analyzing data and using various investigation strategies. Qualitative research aims to gain insight into the construction of reality that occurs to be interpreted (Cropley, 2019: 10). The data source in this research is documents. The documents to be reviewed are the basic level TISOL “Sahabatku Indonesia” textbook which includes TISOL 1 (Artating & Novytsari, 2019) and TISOL 2 (Akbar & Batubara, 2019). Data collection techniques use content analysis. Content study is a way to draw conclusions by trying to get a message that is carried out objectively and systematically (Weber, 1990: 9). Technique validity of data in this study using triangulation theory. Data analysis techniques in research using interactive data analysis techniques. Interactive data analysis has the following stages: data collection, data reduction according to the existing problem formulation, arranging reduced data according to the group, and drawing conclusions (Miles & Huberman, 1994: 16).

Results and Discussion

Indonesian culture is a combination of different elements including Hinduism, Islam and the West, and refers to the existence of regional culture by calling the culture in the Unitary State of the Republic of Indonesia 'diverse' (Jones, 2013: 99). This term is in line with the opinion (Bogaerts, 2012: 235) that Indonesian culture is a discourse on Hindu / Indian origins and Islam from Indonesian culture is another part of the glorious rhetoric of the past. According to (Forshee, 2006: 5) Indonesian culture is anything that clearly reflects adaptation to land, climate and sea; the variety of languages and peoples throughout the archipelago developed through isolated islands and the large influx of people and influences onto them. Another opinion is conveyed by (Heider, 1991: 9) that Indonesian culture is an interaction on a scale that runs and emphasizes social action between people that occurs in all places. The cultural form conveyed by (Koentjaraningrat, 1985) will be used as a point of analysis to see the forms of

Indonesian culture, namely, mentifak, sociofak, and artifacts contained in the basic level TISOL “Sahabatku Indonesia” textbook.

The Form of Mentifak Culture in the Basic Level TISOL Sahabatku Indonesia Textbook

Mentifak is the complexity of ideas in the form of patterned ideas and based on certain systems called cultural systems. The form of culture as a complex of ideas describes the form of ideas from culture, and its place is in the head of each individual, the citizen of the culture concerned, who is taken wherever he goes. The form associated with the complexity of this idea is also often expressed and understood as customs or manners. The following is the explanation and analysis of mental data in the basic level TISOL “Sahabatku Indonesia” textbook (TISOL 1).

Data (1) Religious Greetings in Indonesia

The form of mentifak is associated with thoughts and philosophies as well as local beliefs, such as religion. Religion or belief is part of culture. Indonesia is a country that has diversity of ethnicities, cultures, races and religions. There are several religions that the Indonesian people believe in, including Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Khong Hu Chu. This diversity is part of the philosophy of life that cannot be separated from Indonesian culture.

The data contains an explanation regarding the greetings that several religions in Indonesia have. Salam is usually used in several social interactions in society. In this data, greetings are used when giving speeches or speaking in public forums. The greeting of *assalamualaikum* is a greeting belonging to the adherents of the Islamic religion, *salam sejahtera* (greeting of prosperity) is usually delivered by Catholics, *om swastiastu* is delivered by Hindus, and *namo buddhaya* is delivered by Buddha. The religious greetings in the textbook are important material because Indonesia has more than one religion that is recognized and believed by the community. This needs to be conveyed to foreign students so that they understand the beliefs and culture of the Indonesian people. Cultural content regarding religious greetings is presented in the form of narrative text and images.

Data (2) Baduy Traditional Village, Banten

Data (2) is presented in the form of narrative text and pictures related to the Baduy traditional village in Banten. Baduy is one of the tribes in Indonesia. The Baduy tribe is located in Lebak Regency, Banten, which is famous for its local wisdom. The male inhabitants of the Baduy tribe work as farmers. Meanwhile, female residents are at home to weave cloth and cook. These daily activities are carried out without the slightest technology, everything depends on nature. Data (2) is included in mentifak because terms are part of the complexity of ideas in the form of patterned ideas and based on certain systems. Tribes have habits and customs that are patterned and become habits.

Data (3) Population with Blue Eyes in Indonesia (Tribe)

In the TISOL textbook 1 data (3) is presented in narrative form and pictures related to the blue-eyed population in Indonesia. There are native Indonesians with blue eyes. They are in Southeast Sulawesi, North Maluku and Aceh Jaya. In East Halmahera, North Maluku, there is the Lingon tribe with blue eyes. The Lingon tribe is one of the minority tribes on this island. The existence of the Lingon Tribe is threatened due to conflicts with other tribes. Data (3) is included in the form of mentifak culture which is presented in the basic level TISOL Sahabatku Indonesia textbook 1. Mentifak is related to basic cultural thoughts and philosophies. The form of mentifak is associated with the thoughts and philosophies as well as the beliefs of the local community.

Data (4) *Kerokan* (scrapings)

One of the traditional treatments in Indonesia is scrapings. Scrape is a method of treatment by rubbing blunt objects that have been given massage oil on the body, usually on the back and neck. This method is believed to cure colds, muscle pain, flatulence, nausea, headaches, and chills. The material of kerokan culture is presented in the form of text and images. Kerokan is part of a form of mentifak culture which is believed to be able to cure several minor ailments. The form associated with the complexity of this idea is also often expressed and understood as habits or customs.

The Form of Sociofacial Culture in the Basic Level TISOL Textbook of “Sahabatku Indonesia”

Sociofacial is a form of culture in the form of activity complexity. The complexity of ideas is often referred to as a social system because it involves the behavior patterns of humans. The activity complex describes the form of human behavior, namely dancing, talking, behavior in doing a job, and so on. Culture in its socio-cultural form is still concrete, can be photographed, and can be filmed. All the movements that are carried out from moment to moment and day to day, from time to time, are patterns of behavior that are carried out based on the system. The following is the explanation and analysis of socio-phatic data in the basic level TISOL “Sahabatku Indonesia” textbook (TISOL 1).

Data (5) Culture of Getting to Know Indonesian People

The cultural content of getting to know Indonesians is presented in the form of pictures and narratives. Indonesians usually get acquainted by shaking hands. Generally, the handshake is done with the right hand. There were some people shaking hands with two hands. The difference in the handshake is on the touching and non-touching fingertips. There is also a culture of kissing the hands. The culture of kissing hands is usually to respect older people, for example students to teachers or children to parents. The culture of getting to know Indonesians is included in the socio-social system because it is a social system because it involves the behavior patterns of humans. All the movements that are carried out from moment to moment and day to day, from time to time, are patterns of behavior that are carried out based on the system.

Data (6) Indonesian Polite Greetings

The cultural content of the polite greetings of Indonesians is presented in the form of narratives and images. Indonesians used to call older people bapak (Pak) and Ibu (Bu). Greetings *bapak* for men and *ibu* for mothers. In Java Island, people usually use the greeting *mas* for older men and *mbak* for older women. Different regions can have different greetings. Batak people in Sumatra usually use the greeting *ito*, *kakak* and *abang*. Minang people usually use the greeting *uda* and *uni*. Sundanese people usually use the greeting *tete* and *aa*. Balinese people usually use the greetings *bli* and *mbok*. The forms of greeting Indonesians need to be recognized by foreign students learning Indonesian, because if they study in Indonesia, they will interact directly with Indonesians.

Indonesian polite greetings are included in the form of socio-cultural culture. Sociofacial is a behavior that is actually applied by ideofac to life which becomes a social system because it involves the behavior patterns of humans.

Data (7) Habitude of Asking Age in Indonesia

Cultural material in the data (7) is presented in the form of narration and images. In the ethics of getting acquainted in Indonesia, people sometimes ask their age to get to know them better. In an office environment, employers or work seniors will usually ask their age if they want to know someone's work experience. Sometimes family relatives who rarely meet also ask their age, for example grandparents to grandchildren, uncles to nephews. In friendship, someone will ask their age as a way to get closer to

friends they know. This culture needs to be known by foreign students who learn Indonesian, because not every country considers the question of age as prevalent. This data is part of a form of sociophactic culture because asking about age is a concrete form.

Data (8) Habits of the Kupang people: Greetings and Kissing Noses

In various regions the tradition of welcoming or shaking hands is not the same. In East Nusa Tenggara (NTT) there is a unique way to shake hands, namely kissing the nose. Kissing the nose is commonly practiced in NTT, especially by the Sabu community. Kissing the nose can be interpreted as an expression of affection. This tradition is said to have been going on since ancient times. This tradition is still maintained today. In other countries, it turns out that there are several countries that also kiss the nose, such as in Alaska, Saudi Arabia and New Zealand.

The cultural content of data (8) is presented in the form of narration and images. Data (8) is included in the form of socio-cultural cultures that exist in Indonesia, especially Kupang, East Nusa Tenggara. The cultural diversity that exists in Indonesia needs to be known by foreign students who learn Indonesian because cultural aspects need to be systematically integrated with language learning, so that foreign students can easily learn and appreciate the behavior and socio-cultural values in the local area.

Data (9) Gotong Royong (mutual cooperation)

One of the cultures of Indonesian society is gotong royong (mutual cooperation). Gotong royong means working together, helping each other. Gotong royong activities are usually held at the end of the week. People usually work together to clean up the environment and build public facilities. Data (9) is presented in the form of narration and pictures. Gotong royong is included in the form of socio-cultural culture. Sociofacial is a form of culture in the form of activity complexity. The activity complex describes the form of human behavior, namely dancing, talking, behavior in doing a job, such as mutual cooperation. The culture of mutual cooperation is one of the habits carried out to strengthen social ties between communities.

The Form of Cultural Artifacts in the Basic Level TISOL "Sahabatku Indonesia" Textbook

Artifacts are a form of culture related to objects made by humans or often referred to as physical culture. Physical culture is closely related to cultural forms that can still be seen, photographed, and even filmed. Concrete forms of physical culture include historical buildings such as the Borobudur temple, moving objects such as tankers, computers, plates, glasses, shirt buttons, and others. All of these human works are concrete and can be felt and photographed. The following describes the cultural content of artifacts in the basic level TISOL Sahabatku Indonesia textbook.

Data (10) Introduction (wearing traditional Balinese women's clothing)

Physical culture is presented in the introductory material with pictures of Balinese women wearing Balinese traditional clothes. Balinese traditional clothing worn by women is a typical white Balinese kebaya. Then use a scarf tied around the waist outside the kebaya. The shawl in Balinese women's traditional clothing means justification. This means that women are the ones who will justify the behavior of their children. In the picture it is also seen that Balinese women use a bun decorated with gold openings and fresh flowers. Traditional clothing is a form of cultural artifact that can be seen and is a concrete form of physical culture.

Data (11) Types of Tourism in Indonesia (Temples)

The cultural content in the material for the types of tourism in Indonesia is presented in the form of images of the Borobudur temple building. Borobudur Temple is a Buddhist temple built by King Samaratungga, a descendant of the Syailendra dynasty. Borobudur Temple has 1,460 reliefs and 504

Buddhist stupas in its complex. Temples are the original form of physical culture that foreign students who study Indonesian need to understand, because learning the language of a nation means studying the culture of that nation.

Data (12) Indigenous food of Indonesian

Food is part of culture. Indonesian indigenous food in the textbook is presented in the form of an illustrated image. The images presented are soup, meatballs, chicken noodles, rendang, chicken opor, gado-gado, satai. These foods are Indonesian indigenous food. Thus, food is included in the form of physical culture, because it has a real and concrete form.

Data (13) bambu gila (crazy bamboo) , traditional Maluku game

Ancient times the Indonesian people have a hobby of gathering and playing together. However, there are traditional unique games in Maluku. This game has a mystical feel. His name is *bambu gila* (baramasuwel). In this game the players only hugged and held back the pace of bamboo. This bamboo moves soaring according to the willingness of the handler. The handler can move bamboo with magical power. The handler burns incense before the game starts. The smoke was then 'put' into the bamboo bar. Then, the bamboo will move alone. The players must embrace and hold back the bamboo. The handler continues to control bamboo with a spell, "Hey Baramasuwel!" *bambu gila* games are a form of cultural wealth in the archipelago.

Bambu gila material is presented in the form of narratives and images. The *bambu gila* game in Maluku is included in the form of culture of artifacts, namely the form of culture that can still be seen, photographed, and even filmed.

Data (14) Kentungan (drum made from bamboo or wood which is struck to sound an alarm)

In ancient times, before reading the announcement, the Indonesian people first hit the kentongan. The function of this *kentungan* is to attract the attention of people to gather. After people gather, the announcement was delivered. At present, the burning is still used in several regions in Indonesia. The burning is made of bamboo stems or teak stems sculpted. The way to use the burning is to be beaten. The use of the refined was defined as a sign of alarm, long distance communication signal, Morse, azan marker, and a danger sign.

The material related to the blend in the textbook of TISOL "Sahabatku Indonesia" is presented in the form of narratives and images. The burning is included in the form of culture artifacts because physically can be seen, touched, and photographed.

Data (15) Rendang and Nasi Goreng

Rendang is a food originating from West Sumatra and fried rice into good food that is popular with the community. In the Minangkabau tradition, Rendang is a mandatory dish presented in every special event, such as various traditional ceremonies or religious, kenduri, or welcoming guests of honor.

Historically, Rendang is a food made of boiled beef with various spices and coconut milk. These dishes are generated from the low temperature cooking process for a long time. The process of cooking rendang takes hours (about four hours) until the one who lives is a piece of thick black meat and bran. In room temperature, rendang can last for weeks. Rendang cooked in a shorter time and the coconut milk hasn't dried it called *Kalio* which has bright brown color.

Then, fried rice is a dish of rice fried in a pan or frying with mixed spices such as garlic, onion, pepper, chili, and sweet soy sauce. In addition, added complementary materials such as eggs, vegetables, or meat. Some areas in Indonesia have fried rice with a distinctive taste. For example, a typical Surabaya fried rice, Javanese fried rice, Sundanese fried rice.

Rendang related material and fried rice in the textbook are presented in text and images. Food becomes a form of physical culture because it looks and concrete. Exposing Indonesian specialties for foreign teachers is the attraction itself, because the information can make foreign students increasingly interested in learning Indonesian language and culture.

Data (16) Becak/ pedicap (Traditional Transportation)

Becak is one of the unique means of transportation in Indonesia. The pedicab is a three-wheeled vehicle. Shorter sits behind, while passengers sit in front. Material about pedicabs is presented in the form of narratives and images. Becaks become traditional Indonesian transportation which is a physical culture form can be seen.

The textbook plays a significant role as an object to be studied. Sun & Kwon (2019: 5) in his research stated that analyzing textbooks allowed to dismantle the discourse contained in textbooks including cultural representation. This is relevant to the purpose of this study, that culture is an important component that cannot be separated from language learning. Textbooks that contain a variety of cultures acting as learning media that provide cultural understanding to foreign students. Meanwhile, culture in language learning acts as a media diplomacy and strategic resources of various roles that become the background and motivation of individuals (Brauchler, 2015: 38).

Luke (2017: 218) In his research stated that the textbook was one of the main components of the formation and transmission of official knowledge that presented components that made researchers dismantle the underlying ideology by analyzing its production conditions, textual representation of culture and language, and linguistic and social practices everyday as official knowledge (Luke, 2017: 218). This research is part of a textual representation of culture and language that presents Indonesian cultural diversity in textbooks as a form of diplomacy as well as strategic resources in attracting interest in foreign nations to study and understand Indonesian language and culture. This is in line with the results of the study (Andayani & Gilang, 2020: 4114) that the understanding of the treasure of Indonesian culture is needed by anyone who socializes in Indonesia because cultural understanding is one unit in language learning.

Indonesian teaching cannot be separated from the introduction of various cultural treasures (Nurlina, Andayani, Winarni, & Slamet, 2020: 453). Culture is the main requirement for planning special actions to increase student learning success (Joseph, Ramaswamy, & Wang, 2018). In learning Indonesian foreigners can explore language learning factually and supported by the understanding of local culture treasures (Andayani & Gilang, 2015: 199).

Culture is an important part of the language teaching process because language and culture has a close relationship (LASA, Andayani, & Anindarini, 2019: 304). Studying the same culture by exploring how the meaning of culture is symbolic in language as a sign system. Indonesian as a medium for cultural development, knowledge, and technology, including culture that related to language substance. TISOL program has function as a medium to inform Indonesian culture to foreign speakers, because it uses Indonesian language which means to reveal the cultural values of the Indonesian nation (Haryati, Andayani, & Anindarini, 2019: 1979).

Practically, the results of this study can provide an overview of the role of culture in language learning and the role of textbooks as a media that provides the introduction and understanding of Indonesian language and culture. This study provides an understanding of the diversity of Indonesian culture which is contained in the TISOL textbook "Sahabatku Indonesia". The basic level is chosen by the reason that teaching a second language in foreign speakers is not an easy case, especially for foreigners who have never learned Indonesian language. thus, in attracting the hearts of foreign students to love Indonesian language is by introducing Indonesian cultures.

Conclusion

Introducing culture to foreigners who are learning Indonesian language has a variety of ways. One of them through the textbook in which contains Indonesian cultures. Textbooks are media that provides an introduction and understanding of Indonesian language and culture. In the TISOL Textbook "Sahabatku Indonesia" Basic Level (TISOL 1, 2) There are 16 forms of Indonesian culture, 4 data in the form of physicist, 5 data in the form of a sociofact culture form, and 7 data in the form of a form of artifact culture. Studying the same culture by exploring how the meaning of culture is symbolic in language as a sign system. Indonesian language as a medium for cultural development, knowledge, and technology, including culture related to language substance.

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