

Cross-Cultural Folklore Enhancement Book for BIPA Learners of Japanese Speakers

Sri Ulina Br Sembiring*, Yulianeta, Halimah

Department of Indonesian Language Education and Literature, Universitas Pendidikan Indonesia, Bandung, Indonesia

*Corresponding author. Email: sryulinasembiring@student.upi.edu

ABSTRACT

The background of this research is the lack of teaching materials for BIPA (*Bahasa Indonesia untuk Penutur Asing/Indonesian language for foreign speakers*) learners, especially Japanese learners. In this regard, cross-cultural based teaching materials can be an alternative to meet the needs of BIPA teaching materials. The purpose of this study was to describe the design of BIPA teaching materials based on the analysis of the folklore of *Timun Mas* and *Momotaro*. The method used is descriptive qualitative with comparative literary studies as a method for analyzing literary works. The results of this study indicate that there are similarities and differences in the structure and values of Indonesian-Japanese culture contained in the story of *Timun Mas and Momotaro*. The similarities in cultural values is a devotion, self-courage, wisdom, willingness, living in creativity, future-oriented, taking advantage of time, utilizing natural resources, maintaining natural balance, friendship, cooperation, deliberation, and compassion. Meanwhile, differences in cultural values found in belief in God Almighty, world peace, and forgiveness. The result of the analysis can be used as teaching materials in the form of cross-cultural-based knowledge enhancement books, especially for Japanese BIPA learners.

Keywords: *BIPA, comparative literature, enhancement book, Japanese*

1. INTRODUCTION

The high interest of foreign college students in BIPA learning must be accommodated by a variety of complete facilities and infrastructure to realize the creation of effective and efficient learning. However, in reality, the high interest of BIPA students has not been matched by the availability of teaching materials on the market (Ulumuddin & Wismanto, 2014). So, it is necessary to balance the interests of BIPA students and the teaching materials available.

Based on this phenomenon, the provision of teaching materials was needed at this time. Students find it hard to implement the Indonesian language properly and correctly if it was not accompanied by knowledge of the socio-cultural aspects of Indonesian society (Widayati, 2016). Therefore, the teaching materials provided should contain Indonesian cultural strategies. Cultural strategies are strongly needed in supporting the success of the BIPA Program; one of these efforts is bridging cross-cultural understanding in BIPA learning through comparative literature. According to

Danandjaja (2002), literature including folklore can be a strong bridge in supporting cross-cultural understanding. According to *Kamus Besar Bahasa Indonesia Edisi V* (Indonesia, 2008), cross-cultural is a meeting between two or more cultures that takes place quickly. Cross-cultural usually refers to cross-cultural comparisons themselves (Jant, 2004). Not only Indonesian culture, knowledge of Indonesian culture can also be increasingly recognized in the international stage. Indonesia and Japan are in the same continent, namely the Asian Continent. Indonesia is in Southeast Asia, while Japan is in East Asia. These two countries are also archipelagic countries. Based on geographic location, Indonesia and Japan do not have too many differences. Likewise, with the folklore of both, the folklore of the two countries are both rooted in megalithic culture and agrarian economy which later obtained a strong influence from culture Han, India, and others (Danandjaja, 1997).

Cultural value is an abstract concept regarding basic problems that are very important and valuable in human life (Koentjaraningrat et al., 1984). According to

Kluckhohn (in Koentjaraningrat, 2004), all culture value systems are based on five main problems in human life, namely (1) problems regarding the nature of human life; (2) problems regarding the nature of human life; (3) problems regarding the nature of human work; (4) problems regarding the nature of human relationships with others. Elashmawi (2001) finds that the values of Indonesian and Japanese culture are different. Indonesian people tend to have cultural values that are concerned with religion, family, self-improvement, agreement, relationship, loyalty, friendship, and seniority. While cultural values in Japanese society are harmony, competition, seniority, cooperation, privacy, openness, equality, formality, risk-taking, reputation, freedom, family security, relationship, self-reliance, time, group agreement, authority, possessions, spiritual enlightenment, and group achievements.

Folklore usually provides an overview of how the culture of the community that gave an idea to the story. In the context of the BIPA, it can't be separated from background knowledge differences about the culture of the learning country and the cultural background of Indonesia. These differences can be the comparison to make it easier for students to understand the Indonesian language through Indonesian culture which can be conducted by comparing folklore between two countries, such as Japan and Indonesia. The number of BIPA students from Japan occupies the top six (Kemenristekdikti, 2017). This number of students opens up opportunities to provide teaching materials related to their culture. Some of the Indonesian and Japanese folklores, especially fairy tales, have similarities in the type of story (tale types) and motifs of the story (motifs). Therefore, it is interesting to hold comparison research (Danandjaja, 1997). Indonesia and Japan have similar folk stories, such as *Timun Mas* and *Momotaro*. Ariawan and Adi (2012) states that some of the functions and elements of culture in the story of *Timun Mas* and *Momotaro* reflect the daily life of Indonesian and Japanese both in ancient times and today. Furthermore, Halimah, Yulianeta, and Sembiring (2020) stated that cultural knowledge and moral of the story in the folklore *Timun Mas* and *Momotaro* can be an alternative teaching material based on the culture for BIPA students in medium level from Japan. Introduction and learning the Indonesian language through literature, especially folklore, as supporting teaching materials will be more tangible and interesting, and give different color than the essence material which usually formative (Alaini & Lestariningsih, 2014).

The arrangement of teaching materials in BIPA (Indonesian for Foreign Speaker) learning cannot be separated from the Course of Graduate Competency Standard and Indonesian for Foreign Speaker Training which listed in the Regulation of the Ministry of Education and Culture of Republic Indonesia No. 27 in 2017. Folklore is listed in the competency element 4.2

of Indonesian for Foreign Speaker 4 that is the learner can reveal moral message back in fairy tales or folklore. While its graduate indicators are as follow, (4.2.1) identify social function and text purposes; (4.2.2) identify sentence or group of sentences (paragraph) which contain moral message in fairy tale or folklore; and (4.2.3) compare similar fairy tale and folklore among in Indonesia and in the learners' country. Based on the competency element and graduate indicator exposed, BIPA learner will be easier to understand the similarity of folklore from both countries through comparative literary study. Comparative literary study in this research is theoretical study (Endraswara, 2008), which compared two literary works came from different country. Literary works studied are folklore of *Timun Mas* (Indonesia) and *Momotaro* (Japan). Comparative literary study is undertaken by analyzing the structure of the story with structural theory by A.J. Greimas (Zaimar, 1990), and culture value with comparative principle to find the similarity and the difference of two folklores based on comparative literary principle.

1.1. Folktales summary of *Timun Mas* (Indonesia)

The story of *Timun Mas* comes from Central Java, Indonesia. Following the life of a widow who longs for a child. One day she prayed to the God and asked the giant for help to be given a child. A miracle happened when she found a baby girl from a magical cucumber. However, after the girl became a teenager, she had to give it to the Giant according to their agreement. As time went by, *Timun Mas* grew into a beautiful girl. In accordance with the agreement, her mother had to give *Timun Mas* to Giant. However, his mother was unable to part with *Timun Mas*. Her mother tried hard to keep *Timun Mas* at her side. Once the fairies came to cheer *Timun Mas* and her mother, they gave magical ingredients to face the Giants later including cucumber seeds, needles, and salt. Because of these magical ingredients, *Timun Mas* succeeded to fight the Giant. Finally, *Timun Mas* married with a prince and lived happily in the palace with her mother.

1.2. Folktales summary *Momotaro* (Japan)

Momotaro is a Japanese folk tale telling about the life of an old husband and wife. They really want to have a child. One day, they opened a peach for lunch. Unexpectedly, they found a strong baby boy in the fruit. They were extremely happy. As time went by, *Momotaro* grew into strong and brave boy. One day, his country was attacked by demons. Therefore, *Momotaro* took the initiative to fight the demons to Isle Island. Armed with the *kibidango* and *katana* from Grandpa and Grandma, he went across the seas and forests. On his way, he met the Dog, Monkey, and Pheasant. They asked for *Momotaro's kibidango* and were willing to

accompany *Momotaro* against the demons. Finally, they succeeded to fight the demons and returned safely and brought the treasure that the demons had given to them.

2. METHODS

This research used descriptive qualitative method. Method which used in analyzing literary works in this research was theoretical comparative literary study and orientation of culture value theory (Schwartz, 2005; Kluckhohn, in Koentjaraningrat, 2004). Theoretical comparative study aimed to clearly describe about the rules of literature (Endraswara, 2008). The arrangement of BIPA worksheet which arranged by the researcher referred to the Regulation of the Ministry of Education and Culture of Republic Indonesia No. 27 in 2017 and the Regulation of the Ministry of Education and Culture of Republic Indonesia No. 8 in 2016, about book which used by *Panduan Pemilihan Buku Nonteks Pelajaran* (2018) and arranged by *Pusat Kurikulum dan Perbukuan*, Ministry of Education and Culture.

Data of this research are a folktales form, originated from Indonesia and Japan, namely *Timun Mas* and *Momotaro*. The story of *Timun Mas* is derived from the book series called *Hikayat Rakyat Nusantara* (2007), which was retold by K. Usman, while *Momotaro's* story comes from the book *The Adventure of Momotaro, The Peach Boy (momotarou)* (2000) retold by Ralph F. McCarthy. The method of collecting data in this study use documentation studies. The document is a collection of folktales from Indonesia and Japan. The data analysis techniques in this study use the principles of comparative literature, in the form of elaborating analysis results according to the data found, and then comparing it based on the relevant theory. The steps taken: (1) reading both folktales *Timun Mas* and *Momotaro* critically; (2) analyzing the structure of the story and culture in both stories with relevant theories; (3) describing the story structure and culture in both stories; (4) juxtaposing the similarities and differences in both stories based on relevant theories; (5) seeking for cultural happenings that can be appointed as The Indonesian Language Program for Foreign Speakers (BIPA) teaching materials; and (6) providing comparisons of Indonesian-Japanese cultural structure and values in the form of BIPA Enhancement book for intermediate level of Japanese speakers.

3. FINDINGS AND DISCUSSION

3.1. Comparative Analysis of Structure and Cultural Values in the Folklore of *Timun Mas* and *Momotaro*

3.1.1. Comparative Analysis of Structure in the Folklore *Timun Mas* dan *Momotaro*

Based on the analysis result of using A.J. Greimas theory, it is found similarities and differences in folklore structure of *Timun Mas* and *Momotaro*. The similarities and differences between the two stories, namely having the same number of acting schemes and functional models; the main character who has courage (*Timun Mas*: female; *Momotaro*: male); parents in the story (*Timun Mas*: a widow; *Momotaro*: an old couple); the opponent or antagonist in both stories is almost the same (*Timun Mas*: the Giant; *Momotaro*: the Demon King and his troops); time setting (*Timun Mas*: month, year; *Momotaro*: season); place setting (*Timun Mas*: Indonesia; *Momotaro*: Japan); social background (*Timun Mas*: Indonesian rural community; *Momotaro*: Japanese rural community); the overall theme (*Timun Mas*: religion, moral, and psychology; *Momotaro*: moral, psychology, and social) as for the story motive specifically in both stories in the form of miraculous birth; language (*Timun Mas*: Bahasa; *Momotaro*: English and Japanese); language functions (*Timun Mas*: personal, regulatory, interactional, heuristic, and instrumental functions; *Momotaro*: personal, regulatory, interactional, imaginative, heuristic, and instrumental functions); as well as the perspective of the folklore of *Timun Mas* and *Momotaro* presents in the form of third person omniscient point of view or so-called "he" omniscient.

3.1.2. Comparative Analysis of Cultural Value in the Folklore *Timun Mas* dan *Momotaro*

Indonesia and Japan are in the same continent, namely the Asian Continent. Indonesia is in Southeast Asia, while Japan is in East Asia. These two countries are also archipelagic countries. Based on geographic location, Indonesia and Japan do not have too many differences. Likewise, with folklore. The folklore of the two countries are both rooted in megalithic culture and agrarian economy which then got a strong influence from Han culture, India, and others (Danandjaja, 1997). Following are the similarities and differences in cultural values in the folklore of *Timun Mas* and *Momotaro*.

3.1.2.1 Similarities in Cultural Values in the folklore of *Timun Mas* and *Momotaro*

- Cultural values in the nature of human life
- Cultural values in the essence of human life contained in the folklore of *Timun Mas* and *Momotaro* in the form of dedication, courage and wisdom.
- Cultural values in the nature of human work
- Willing to be determined and live to create cultural values in the essence of human work that is contained in both stories. This is shown by the attitude of the two main characters, namely *Timun Mas* and *Momotaro*.
- Cultural values in the nature of human position in time and space
- The cultural value in the essence of human rank in time and space contained in the story of *Timun Mas* and *Momotaro* is to make a good use of time.
- Cultural values in the nature of human relationships with the natural surroundings
- Utilizing natural wealth and maintaining the balance of nature are the essential cultural values of the human relationship with their natural surroundings, which are contained in the folklore of *Timun Mas* and *Momotaro*.
- Cultural values in the nature of human relationships with others
- Friendship, cooperation, deliberation, and affection are cultural values in the essence of human relations with each other contained in the folklore of *Timun Mas* and *Momotaro*.

3.1.2.2 Differences in Cultural Values in the folklore of *Timun Mas* and *Momotaro*

Variations in cultural values are contained in both stories of belief, world peace and forgiveness. Trust as a form of cultural value contained in the *Timun Mas* story is an assumption or belief that something which cannot be believed is true or real. This belief expresses gratitude for Mrs. *Timun Mas*, who said that *Timun Mas* is an offering from the Almighty. Mother love, to God Almighty. Her mother also performed religious rituals as a form of objection and obedience to God. He offered prayers. Apart from that, *Timun Mas* also showed his trust, which always convinced his mother that God will be the just and the only one who gives peace to them. While the form of world peace in the nature of human relations with each other in the folklore of *Momotaro*, *Momotaro's* desire to free the people of the country from the attacks of the demons. The cultural value of

forgiveness is found in *Momotaro's* story. This was shown by *Momotaro's* attitude of apologizing to the Demon King and his troops.

3.2. The Design of Cross-Cultural Based BIPA Enhancement Book for Intermediate Japanese Speakers.

The preparation of BIPA teaching materials must refer to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 27 of 2017. The position of folklore material is listed in the reading competency of BIPA 4 (intermediate level) competency element 4.2. The element of competence is that learners are able to re-express moral messages in fairy tales or folk tales. The indicators of graduates are as follows; (4.2.1) identifying the social function and purpose of the text; (4.2.2) identifying sentences or collections of sentences that contain moral messages in fairy tales or folk tales; and (4.2.3) comparing fairy tales and similar folklore between Indonesia and the country. Based on these competency elements and graduate indicators, BIPA students are expected to find it easier to understand the similarities of the folklore of the two countries through enhancement containing cultural values of the respective countries. This is in line with several research results which showed that folklore is very potential to become BIPA teaching materials, and the principle of BIPA teaching materials characteristics which contain the culture for the middle-level of foreign speakers can motivate learners because it uses the variety of language which easy to understand, and also the readability is suitable for foreign speakers (Kusmiatun, 2018; Suyitno, 2017; Widayati, 2016).

Enhancement book is one kind of non-textbook (*Pusat Kurikulum dan Perbukuan*, 2018). This book contains the materials about the comparison between *Timun Mas* (Indonesia) and *Momotaro* (Japan) culture-based folklore. The title of this book is “*Cerita Rakyat: Sarana Pemahaman Lintas Budaya Indonesia-Jepang (Buku Pengayaan Pengetahuan BIPA bagi Penutur Jepang)*”. The materials in this book are the results from the research which include Indonesia and Japan map, folklore, cross-cultural understanding though Indonesian and Japanese folklore, the comparison of the structure between *Timun Mas* (Indonesia) and *Momotaro* (Japan) folklore, and also the comparison of cultural values between *Timun Mas* (Indonesia) and *Momotaro* (Japan) folklore. The format for presenting the enhancement book entitled “*Cerita Rakyat: Sarana Pemahaman Lintas Budaya Indonesia-Jepang*” adapts the Indonesian Ministry of Education and Culture regulations No. 8 of 2016 concerning on the books which are used by Education Unit and The Guidelines to Select Non-Text Books (2018) arranged by *Pusat Kurikulum dan Perbukuan*, The ministry of Educational and Culture. This enhancement book consists of four elements: (1)

covers: front cover and back cover; (2) the first part: title page, copyright page, foreword, and the table of content; (3) contents: material aspect, the aspect of materials presentation, linguistic aspect, and the graphic aspect; (4) the last part: bibliography and about the author. The format of the book are: (1) front cover; (2) foreword; (3) table of contents: (4) materials or contents: the map of Indonesia and Japan, Chapter 1 about the folklore, Chapter 2 cross-cultural understanding through Indonesian and Japanese folklore, Chapter 3 the comparison of the structure between *Timun Mas* (Indonesia) and *Momotaro* (Japan) folklore, Chapter 4 the comparison of cultural values between *Timun Mas* (Indonesia) and *Momotaro* (Japan) folklore; Closing; (5) bibliography; (6) folklore attachments; and (7) about the author. Here's the arrangement.

3.2.1. Book Cover



Figure 1 Front cover.

The cover of this enhancement book contains the title “*Cerita Rakyat: Sarana Pemahaman Lintas Budaya Indonesia-Jepang*” and a sub-title “*Buku Pengayaan Pengetahuan BIPA bagi Penutur Jepang*”. The diction selection of the title is based on PUEBI. Apart from the title, the front cover also contains illustrations. The illustrations are a widow holding a baby from a magic cucumber and an illustration of an old couple with a baby inside a peach. Both show illustrations from both folktales presented in the book. The illustrations do not contain SARA. This is based on Regulation of the Minister of Education and Culture (*Permendikbud*) No. 8 of 2016).

3.2.2. Contents

The content section of this book contains material aspects, material presentation aspects, language aspects, and graphic aspects. The material in this enhancement book includes a map of Indonesia-Japan, chapter 1 regarding folklore, chapter 2 cross-cultural understanding through Indonesian and Japanese

folklore, chapter 3 comparison of the folklore structure of *Timun Mas* (Indonesia) and *Momotaro* (Japan), chapter 4 comparison of values folklore culture of *Timun Mas* (Indonesia) and *Momotaro* (Japan); and closing. These are based on Regulation of the Minister of Education and Culture No. 8 of 2016 and Regulation of the Minister of Education and Culture No. 27 of 2017. The material contained in the book is the result of structural analysis research and a comparative study of cultural values in the folklore of *Timun Mas* and *Momotaro*. The results of the study are presented in an appropriate language to the level of BIPA learners. As the results of Ningsih's research (2016) with a structural approach which shows similarities in themes, plots, and characterizations between the folklore of *Timun Mas* and *Momotaro*. Apart from these similarities, Ningsih (2016) found a difference in the mandate of the two stories. As for the mandate contained in the *Timun Mas* story in the form of every problem, there must be a way out if you want to keep trying and praying, while the mandate of *Momotaro*'s story is that as living beings, they must be able to live in peace and do not hurt each other. In addition, Ariawan and Adi (2012) finds several functions and cultural elements in the *Timun Mas* and *Momotaro* stories that reflect the daily life of Indonesian and Japanese people both in ancient times and today.

There are several terms related to cross-culture according to Mudzakir (2009), namely cross-cultural knowledge, cross-cultural awareness, cross-cultural sensitivity, cross-cultural competence, and cross-cultural understanding. Therefore, this compiled folklore book can be an alternative solution for cross-cultural understanding for BIPA learners. Because cross-cultural understanding can be developed through stories and obtained from the results of comparative literature studies that will show an international perspective and allow them to read cultures between countries. (Stevenson, 2018; Cao, 2001).

Hence, generally the arrangement of teaching materials in the form of enhancement book *Cerita Rakyat: Sarana Pemahaman Lintas Budaya Indonesia-Jepang* that has been arranged is in accordance with the guidelines for the preparation of enhancement books adapted from Permendikbud No.8 of 2016 and *Panduan Pemilihan Buku Nonteks Pelajaran* (2018) published by Ministry of Education and Culture.

4. CONCLUSION

The comparison of the structure and cultural values contained in the folklore *Timun Mas* and *Momotaro* can be used as teaching material in the form of BIPA knowledge enhancement book for Japanese speakers in intermediate level. The book’s design is entitled “*Cerita Rakyat: Sarana Pemahaman Lintas Budaya Indonesia-Jepang (Buku Pengayaan Pengetahuan BIPA bagi Penutur Jepang)*”. The contained material includes a

map of Indonesia-Japan, folklore, cross-cultural understanding through Indonesian and Japanese folklore, comparison of the folklore structure of *Timun Mas* (Indonesia) and *Momotaro* (Japan), and a comparison of cultural values between both folklores.

The results of this study can be used as additional information and as a reference for cross-cultural understanding between countries, especially Indonesia-Japan, which is expected to be able to contribute knowledge in literary studies regarding the structural analysis of stories. This book also can be used as a source of supporting books in learning BIPA for intermediate Japanese speakers.

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