



BIPA Cultural Notes as a Marker of Cultural Awareness Level: Teacher's Perspective

Prima V. Asteria^{1(✉)}, Ahmad Rofi'uddin², Imam Suyitno², and Gatut Susanto²

¹ Universitas Negeri Surabaya, Surabaya, Indonesia
primaaasteria@unesa.ac.id

² Universitas Negeri Malang, Malang, Indonesia

Abstract. The context of language use is influenced by the cultural orientation of language users. Cultural awareness is needed to minimize the negative impacts of cross-cultural interactions, such as cultural shock, cultural stereotypes, cultural polarization, and cultural conflict. The learning needs of cross-cultural competencies should be used as a basis for preparing BIPA learning tools. Therefore, this study aims to discover the extent of the cultural awareness level accommodated by BIPA learning tools. This study uses a qualitative approach with 9 BIPA teachers who have teaching experience for at least 5 years. The data source consists of learning tools and the results of BIPA instructors' interviews. Based on the results, it can be concluded that the dominant cultural factors displayed in BIPA learning tools are linguistic systems components. Meanwhile, the highest achievement of the cultural awareness level was achieved by the language system component by reaching the three level (synergistic stage). In other words, BIPA graduates have been able to communicate, but the possibility of still experiencing errors in actions and speech errors when facing the communication context of Indonesian people. So, cultural notes attached in learning tools still do not fully support the achievement of cultural competencies for BIPA graduates.

Keywords: Learning instrument · BIPA teacher · Cultural awareness level

1 Introduction

Culture is a collection of ways of life that results from the agreement of a group of people in certain geographical areas that include behavior, beliefs, values, languages, and life practices. The way of life is manifested in the form of explicit and implicit rules sourced from the implementation of life experiences [1]. Aspects that shape, influence, and change the patterns of people's lives that grow and develop in a certain period of time are known as popular culture, while the pattern of life inherited from one generation to the next is called the traditional culture [2]. Culture becomes a marker or characteristic of identification of the community's existence so that cultural sustainability is the main requirement for the sustainability of civilization from the community. Culture refers to information that affects individuals' views and speech acts originating from teaching, imitation, and other forms of social transmission through other individuals in their community [3]. Therefore, cultural concepts are taught formally and informally through the

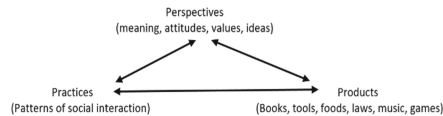


Fig. 1. Culture concept

teaching system that is in accordance with the pattern of life of the community (Fig. 1). Culture means the overall ideas and results of human character that become a habit through the teaching process in the community of users [4].

Culture consists of three components: cultural perspectives, practices, and products. Every component is interrelated and reflects aspects of human life. The embodiment of cultural perspectives directs and limits individual users' mindsets in the context of thinking. Cultural practices are manifested through activities, and speech acts bridge the social interaction of its users. The cultural product is a manifestation of facilities and infrastructure that supports cultural perspectives and practices. Therefore, culture is said to bind or force self-awareness because the extent of the culture meaning can bind the ability to think, act, and produce tangible and intangible products. Culture provides a coherent framework for regulating one's activities and makes it possible to predict the behavior of others in the same community [5].

In a multicultural community, more than one culture is recognized by a group of individuals so that interaction between cultures is a natural thing to happen in daily life. Indonesia is a manifestation of a multicultural state where each ethnic group has a different culture, including the language used [6]. Therefore, intercultural interaction is common and passed down from generation to generation. The strength of cross-cultural interaction tradition is described in depth through the proverb "Where the earth is stepped on, so the sky is upheld" (*Di mana bumi dipijak, di situ langit dijunjung*). It means that everyone should respect and appreciate the culture that applies wherever he is [7].

Cross-cultural interactions are prone to have a negative impact. The occurrence of culture shock, followed by stereotypes and cultural polarization, continued with cultural conflicts resulting in material and immaterial losses. Cultural surprises are understood as a serious, acute, and chronic affective reactions to the new (social) environment [8]. A stereotype is a perception or belief adopted about groups or individuals based on opinions and attitudes that were first formed. The tendency of a person or group to have a stereotype of other groups can affect the interaction between the two [9]. Cultural polarization is caused by the emergence of camps that keep on distance due to differences in views, attitudes, and mindset that gives birth to a gap in the form of silence, passive, mutually avoiding, do not want to work together, and even tend to break social interaction so that indirect conflict occurs [10]. Conflict is part of social interaction process due to physical, emotional, cultural, and behavioral differences [11].

Indonesian culture should be taught and used as guidelines for the Indonesian Language Learning Community for Foreign Speakers (BIPA) in Indonesia. Considering the characteristics of Indonesian culture that respect and accommodate multilingual and multicultural treasures in Indonesia, Indonesian culture is very in accordance with the characteristics of the BIPA community. Generally, BIPA learning comes from various countries with different cultures and languages. Most BIPA classes use Indonesian as the

language of instruction. However, it does not rule out the possibility of using English, Mandarin, and other languages as the language of instruction, especially in the beginner class. Cross-cultural interactions between learning educators from different countries and between learning and their instructors and their social environment as a daily communication context support the formation of cross-cultural competencies that should be mastered by BIPA learning. The learning needs are realized and anticipated by BIPA teachers and managers through learning activities in class and learning support activities outside the classroom [12].

Basically, the main purpose of BIPA learning is to be able to communicate using Indonesian in accordance with the situation and conditions faced by learning. But in its use, language is influenced by the cultural orientation of language users so that cultural knowledge and understanding are needed as a communication context [13]. The main problem of cultural learning in the context of language learning is (1) learning views “culture” as something outside of the self, so it does not affect their situation. It forms a learning mindset that places other cultures at lower and strange levels than the same level and different from its culture. (2) Students tend to be able to memorize other cultural materials but do not understand the application of that knowledge in the right context. Learning knows the similarities and differences in culture but is unable to behave, speak, act, or determine the right situation, time, and place to apply it according to the context. (3) Teachers only provide knowledge about culture but do not provide adequate guidance or training in applying cultural knowledge. (4) The learning approach applied by the teacher does not support or is not in accordance with the learning process of BIPA learning so that the learning time, effort, and enthusiasm cannot be appropriately optimized. Therefore, BIPA teachers should prepare learning tools that are able to shape cross-cultural competencies.

According to Koentjaraningrat [4], culture consists of seven parts, namely (1) human life equipment and technology consisting of homes, clothing, household appliances, means of transportation, and human needs in daily life in material form; (2) livelihoods, which include agriculture, animal husbandry, fisheries, education, and others; (3) social systems, including kinship, social organizations, legal politics, and others; (4) language system (and literature) both oral and written; (5) arts with various types: art, sound art, motion art; (6) the knowledge system, which consists of various human experiences in relation to the nature of objectivity and empirical facts; and (7) religious or belief systems described in the form of human experience related to subjectivity, beliefs, and various forms of belief.

The instrument used to measure the level of cross-cultural awareness was adapted from Kuang’s research [14] which offers cultural awareness stages to measure the level of cross-cultural competencies. Several levels of cultural awareness reflects an understanding of cultural differences. The first level is the stage of ignorance, where people do not know or realize the similarities or differences in addressing something so that the mindset formed is the cultural principle is the only way to live life. The second level is the ethnocentric stage, where people know about other ways that can be used to do something but still have the assumption that the best way of life. At this level, cultural differences are considered as a source of problems, and people tend to ignore or reduce their significance to avoid cultural conflicts. The third level is the synergistic stage, where

people apply the similarities and differences in the way of life between themselves in the way of life of others, then are able to sort out the way of life that is applied according to the situation at hand. At this level, learners are able to apply ways of life based on the suitability of culture with individuals being faced with creating a conducive atmosphere. The last level is the participatory stage, where people understand the strengths and weaknesses of each way of life that is learned and able to apply in cross-cultural conditions so that the advantages of each way of life are used to unite people from different cultural backgrounds [10].

2 Methods

This study uses a qualitative approach that utilizes resource persons as a direct data source and the researcher as the main instrument for collecting research data. The principle of a qualitative approach to the resource person as a research subject is that the data findings are declared valid if the results reported in this study are in accordance with the events occurring in the research object [15]. Furthermore, the research sampling method uses purposive sampling to limit the focus of the study to the resource person who has the most relevant source of information in connection with the topic of BIPA learning devices [16].

The speakers involved in this study came from the BIPA community in several state and private universities in several regions of Indonesia. The number of speakers is 9 teachers who have teaching experience in the BIPA class for at least 5 years and a maximum of more than 10 years. The researcher asks permission and approval for data collection from each resource person. After the resource person gave voluntary approval, the resource person was declared worthy of being a research subject. The data taken is a learning tool that the resource person has compiled, and the interview results with the resource person's experience in planning, implementing, and evaluating teaching activities in the BIPA class.

This study aims to find out the extent of the level of cultural awareness that is accommodated by BIPA learning tools that have been compiled and used by research subjects in BIPA learning. Data was collected through semi-structured document studies and interviews consisting of open questions designed to obtain responses and feedback from research subjects [17]. To answer the problem formulation, the data analysis process was adapted from Chen and Hélot's research [18] which included the following stages.

The first is the analysis of learning tools using learning tool assessment instruments that function to determine the tendency of cultural types taught in the BIPA class and measure the level of cross-cultural awareness that is accommodated by every learning device that BIPA teachers have compiled. Analysis of learning tools shows the extent of the perspective of BIPA teachers to instill cross-cultural competencies in BIPA learning (Table 1).

B = Cultural component [4].

The second is analysis of the measurement of cross-cultural competency levels accommodated by learning tools using the following table (Table 2).

KB = The level of cultural awareness [10].

The third is results analysis of semi-structured interviews with BIPA teachers. Researchers transcribe the interview results, read, and analyze them several times to

Table 1. Instrument analysis of cultural types in BIPA learning tools

| No | Learning Instrument | Cultural Notes | Code | Culture (B) | | | | | | |
|----|---------------------|----------------|-----------------------|-------------|----|----|----|----|----|----|
| | | | | B1 | B2 | B3 | B4 | B5 | B6 | B7 |
| 1 | RP1 | | RP1.1 | | | | | | | |
| | | | RP1.2/3/4/... | | | | | | | |
| 2 | RP2/3/4/.... | | RP2/3/4/....1 | | | | | | | |
| | | | RP2/3/4/....1/2/3/... | | | | | | | |
| 3 | MP1 | | MP1.1 | | | | | | | |
| | | | MP1.2/3/4/... | | | | | | | |
| 4 | MP2/3/4/.... | | MP2/3/4/....1 | | | | | | | |
| | | | MP2/3/4/....1/2/3/... | | | | | | | |
| 4 | EP1 | | EP1.1 | | | | | | | |
| | | | EP1.2/3/4/... | | | | | | | |
| 5 | EP2/3/4/.... | | EP2/3/4/....1 | | | | | | | |
| | | | EP2/3/4/....1/2/3/... | | | | | | | |

Table 2. Instrument the level of cultural awareness in BIPA learning tools

| No | Learning Instrument | Cultural Note | Code | The level of cultural awareness (KB) | | | |
|----|---------------------|---------------|-----------------------|--------------------------------------|---|---|---|
| | | | | 1 | 2 | 3 | 4 |
| 1 | RP1 | | RP1.1 | | | | |
| | | | RP1.2/3/4/... | | | | |
| 2 | RP2/3/4/.... | | RP2/3/4/....1 | | | | |
| | | | RP2/3/4/....1/2/3/... | | | | |
| 3 | MP1 | | MP1.1 | | | | |
| | | | MP1.2/3/4/... | | | | |
| 4 | MP2/3/4/... | | MP2/3/4/....1 | | | | |
| | | | MP2/3/4/....1/2/3/... | | | | |
| 4 | EP1 | | EP1.1 | | | | |
| | | | EP1.2/3/4/... | | | | |
| 5 | EP2/3/4/.... | | EP2/3/4/....1 | | | | |
| | | | EP2/3/4/....1/2/3/... | | | | |

Table 3. Instrument analysis of cultural types of interview results

| No | Data Source | Data | Code | Cultural Component (B) | | | | | | |
|----|-------------|------|-------|------------------------|---|---|---|---|---|---|
| | | | | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 1 | WW1 | | WW1.1 | | | | | | | |
| | | | WW1.2 | | | | | | | |
| 2 | WW2 | | WW2.1 | | | | | | | |
| | | | WW2.2 | | | | | | | |
| 3 | WW3 | | WW3.1 | | | | | | | |
| | | | WW3.2 | | | | | | | |

Table 4. Analysis instrument of the cultural awareness level from the interview

| No | Data Source | Data | Code | Cultural Awareness Level (KB) | | | |
|----|-------------|------|-------|-------------------------------|---|---|---|
| | | | | 1 | 2 | 3 | 4 |
| 1 | WW1 | | WW1.1 | | | | |
| | | | WW1.2 | | | | |
| 2 | WW2 | | WW2.1 | | | | |
| | | | WW2.2 | | | | |
| 3 | WW3 | | WW3.1 | | | | |
| | | | WW3.2 | | | | |

identify the most prominent attitudes expressed by the participants [19]. Based on the analysis, the initial conclusions were drawn and re-validated to confirm the validity of the researcher's interpretation of research data [20]. Next, we need verification of findings involving experts who have expertise in their fields [21]. The interview results are used as a crosscheck cross facility for the analysis results of learning devices compiled and used by BIPA teachers (Table 3). The semi-structured interview results are then analyzed using the interview assessment instrument as follows (Table 4).

WW = Interview; KB = The level of cultural awareness [10].

The qualitative analysis results of learning devices and interview interviews are used to produce conclusions. Meanwhile, quantification in the form of the average number and percentage of the learning tool analysis table and the analysis table of interview results is used to verify the qualitative conclusions produced.

3 Results and Discussion

In the qualitative analysis results of learning tools and interviews in the BIPA curriculum standards, learning achievements for BIPA students are divided into four aspects: aspects of attitudes and values, aspects of ability in the field of work, aspects of knowledge that

are mastered, and aspects of rights and responsibilities. The achievement of cultural competencies, explicit and implicit in each aspect. In the aspect of attitudes and values, the principle of culture is reflected in the achievements of BIPA graduates' morals, sustainable life ethics, and good personality in completing their duties. They have high social sensitivity and concern for society and their environment and respect cultural diversity, views, beliefs, and religion as well as the opinions of others. The source is used to produce conclusions, while quantification in the form of the average number and percentage of the learning device analysis and the analysis table of the interview results is used to verify the qualitative conclusions produced.

In aspects of ability in the field of work, cultural values are implied in the flexibility target of the ability to communicate BIPA graduates according to the situation and conditions encountered. It shows that in practice, language skills are measured by smooth running and success in receiving and sending information according to the context in the field. For the aspects of mastered knowledge, aspects of culture are reflected in several things, such as the use of formal and non-formal languages and the use of vocabulary related to certain topics or fields. Whereas in aspects of rights and responsibilities, teachers are free to apply cultural values in accordance with established learning standards.

In practice, the application of cultural aspects in BIPA learning is marked in the form of cultural records or cultural content in the components of learning tools. However, learning documents originating from the resource persons show that the achievement of BIPA graduates' competencies is more focused on aspects of ability in the field of work and knowledge. More specifically, BIPA teachers tend to measure the mastery of language competencies based on the perspective of the language system, not the point of view of the ability to communicate using language in accordance with the context of culture. As a result, the cultural aspects displayed tend to be a story background rather than a communication context. It is indicated by the emergence of problems in the form of difficulties in learning BIPA in using the language vocabulary when associating with the Indonesian people. This is in accordance with Cummins [22] who stated that language learning only focuses on mastering the language system and lacks attention to the role of culture as the context of language use. Therefore, it can be said that the cultural aspects taught are still limited to the level of knowledge, and have not been able to achieve the level of cultural competencies.

Below are examples of learning tools analyzed in this study, including learning planning documents, teaching materials, and evaluating learning activities. The resource person's picture of the learning plan can be seen below (Fig. 2).

| Kegiatan Pembelajaran | Waktu | Media/Alat/Bahan |
|---|----------|------------------|
| 1. Menyebutkan dan menjelaskan makna kata | 10 menit | Kartu kata |
| 2. Mendeskripsikan dan menjelaskan makna kata | 15 menit | Kartu gambar |
| 3. Mendeskripsikan dan menjelaskan makna kata | 10 menit | Kartu audio |

Fig. 2. BIPA lesson plan



Fig. 3. BIPA teaching materials

Produksi

Tuas pelatuk (bagian kerja/performance) dengan Nama "Tertarikan & Gairah Produksi" untuk memberikan motivasi

Pengantar: Penjelasan mengenai waktu dan kebutuhan Rayman & Gini Promosi dan penjelasan jika, termasuk, tidak ada di dalamnya

Subjek Penelitian

| Kategori: PERUBAHAN | | | | Waktu dan Materi |
|---|---|---|--|---------------------|
| Kategori perubahan dalam waktu | Kategori perubahan dalam waktu menyebabkan dalam ketahanan berhasil secara dalam menyebabkan dalam (1) (2) | Kategori menggunakan metode yang berpengaruh dalam alasan (3) | Kategori waktu yang dipengaruhi dalam dipengaruhi (4) (5) | |

Nilai

Angka 100

Fig. 4. Evaluation of BIPA learning

The description of teaching materials used in BIPA teaching activities by the resource person can be seen in the following example (Fig. 3).

The picture of the evaluation of learning activities that teach culture in the BIPA class is as follows (Fig. 4).

According to Koentjaraningrat [4], culture is divided into seven components: cultural equipment, livelihoods, social systems, language systems, arts, knowledge, and trust systems. Based on the analysis results of the learning plan device, the tendency of the cultural components taught in BIPA learning is as follows: 56% of BIPA teachers contain cultural equipment. For example, Borobudur Temples, Gamelan, Ulos Fabrics, and the like that are often associated with the theme of tourist attractions, arts, and culture. The livelihood components are also taught by 33% of BIPA teachers, who are often associated with professional themes, such as shamans and paranormal. While the social system is taught by 78% and is associated with ethical themes, equality, and cultural differences, as well as social norm themes that are often characterized by do and don't speech (Table 5). The percentage of the application of cultural components by BIPA teachers into BIPA learning tools can be seen through the following tables and graphs (Fig. 5).

The cultural component taught by all BIPA teachers is a component of the language system. The language system is indeed the main target of learning achievement to be achieved by all research subjects and is bound to almost all learning themes. The art component is taught by 44% of BIPA teachers with the theme of art and customs, such as Ramayana Ballet, Batik Art, and the like. Meanwhile, the least taught component is a knowledge system, with a percentage of 11%. This is reasonable, considering the material related to the knowledge system includes noble values that are usually reflected in literary works such as rhymes, proverbs, poetry, and the like. So, the application of this component is in the form of speech acts in the context of communication very little. The applied domain of the knowledge system is a view or attitude followed by a system of norms or ethics as well as a belief system that is in accordance with the point of view of knowledge. For example, the proverb, "The same weight is lighter bullied," teaches knowledge that task division and joint responsibilities can ease the heavy workload.

Table 5. Application of culture in BIPA Learning

| No | Culture | Data Source | | | | | | | | | Summary | Percentage |
|----|------------|-------------|---|---|---|---|---|---|---|---|---------|------------|
| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | | |
| 1 | Tools | ✓ | – | – | ✓ | ✓ | ✓ | – | ✓ | – | 5 | 56% |
| 2 | Livelihood | ✓ | – | ✓ | – | – | – | ✓ | – | – | 3 | 33% |
| 3 | Social | ✓ | ✓ | – | ✓ | – | ✓ | ✓ | ✓ | ✓ | 7 | 78% |
| 4 | Language | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | 9 | 100% |
| 5 | Art | ✓ | – | – | – | – | ✓ | ✓ | – | ✓ | 4 | 44% |
| 6 | Knowledge | – | ✓ | – | – | – | – | – | – | – | 1 | 11% |
| 7 | Religious | ✓ | ✓ | – | ✓ | – | ✓ | – | ✓ | – | 5 | 56% |

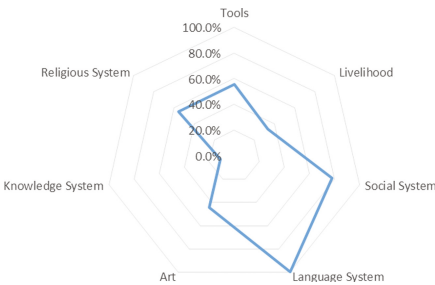


Fig. 5. Graph of percentage of cultural application in BIPA learning

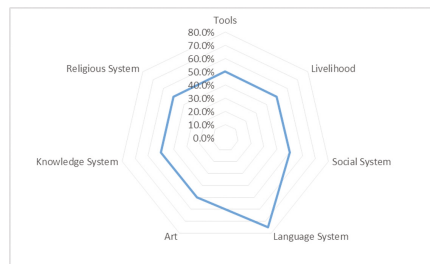
The practical example is to manage activities; a committee activity is formed by the chairman, representative, secretary, treasurer, and unit activity. The last component is a trust or religious system with a teaching percentage of 56%. The material that is bound to the belief system is generally the material difference and cultural similarities (Fig. 6).

The following tables and graphs show a comparison of the cultural awareness level achieved from each cultural component taught by BIPA teachers (Table 6).

Analysis of interview results with the resource person shows that only the component of the language system is able to reach the third level, namely the synergistic stage, where BIPA learning is able to communicate with the people of Indonesia and be able to sort out which positive things and which negative things must be avoided. So, it does not cause conflict with the environment Social. At this level, learners are able to apply ways of life-based on the suitability of culture with individuals being faced with creating a conducive atmosphere [10]. In general, the analysis results of learning planning devices show that the dominant cultural factors are displayed in learning activities in the BIPA class are components of linguistic systems. However, the language system component achieved the highest cultural awareness level by reaching the three level, namely the synergistic stage. This is supported by the statement of the resource person that the language competencies owned by BIPA learners are increasingly honed if they have been directly involved in the lives of Indonesian people. In other words, BIPA graduates

Table 6. The level of cultural awareness in BIPA learning

| No | Culture | Level of Cultural Awareness | | | | Summary | Percentage |
|----|------------|-----------------------------|---|---|---|---------|------------|
| | | 1 | 2 | 3 | 4 | | |
| 1 | Tools | ✓ | ✓ | — | — | 2 | 50% |
| 2 | Livelihood | ✓ | ✓ | — | — | 2 | 50% |
| 3 | Social | ✓ | ✓ | — | — | 2 | 50% |
| 4 | Language | ✓ | ✓ | ✓ | — | 3 | 75% |
| 5 | Art | ✓ | ✓ | — | — | 2 | 50% |
| 6 | Knowledge | ✓ | ✓ | — | — | 2 | 50% |
| 7 | Religious | ✓ | ✓ | — | — | 2 | 50% |

**Fig. 6.** Graph of percentage of cultural awareness level BIPA teacher interview results

have been able to communicate, but the possibility of still experiencing errors in actions and speech errors when facing the communication context of Indonesian people. So, cultural records attached in learning tools still do not fully support the achievement of cultural competencies for BIPA graduates.

4 Conclusion

The dominant cultural factors displayed in learning tools in the BIPA class are components of the language system. Meanwhile, the language system component achieved the highest cultural awareness level by reaching the three level, namely the synergistic stage [10]. In other words, BIPA graduates have been able to communicate, but the possibility of still experiencing errors in actions and speech errors when facing the communication context of Indonesian people. So, cultural records attached in learning tools still do not fully support the achievement of cultural competencies for BIPA graduates.

Acknowledgments. This research was supported by Universitas Negeri Surabaya and Universitas Negeri Malang. We thank our colleagues from Universitas Negeri Malang who provided insight and expertise that greatly assisted the research although they may not agree with all of the conclusions of this paper.

Authors' Contributions. Prima V. Asteria and Ahmad Rofi'uddin conceived and planned the experiments. Prima V. Asteria carried out the experiments and the simulations. Ahmad Rofi'uddin, Imam Suyitno, Gatut Susanto contributed to sample preparation and contributed to the interpretation of the results. Prima V. Asteria took the lead in writing the manuscript. All authors provided critical feedback and helped shape the research, analysis and manuscript.

References

1. G. Hofstede, *Culture's Consequences: International Differences in Work-Related Values*. London: Sage, 1984.
2. R. K. Simon, *Trash Culture: Popular Culture and the Great Tradition*. London: University of California Press, 1999.
3. P. J. Richerson and R. Boyd, *Not by Genes Alone: How Culture Transformed Human Evolution*. Chicago: University of Chicago Press, 2005.
4. R. M. Koentjaraningrat, *Pengantar Antropologi 1*. Jakarta: Rineka Cipta, 2005.
5. National Standards in Foreign Language Education Project, *Standards for Foreign Language Learning in the 21st Century*. Lawrence, KS: Allen Press, 1999.
6. J. A. Banks, *The Routledge International Companion to Multicultural Education*. New York: Routledge, 2009.
7. S. Arman, R. Rizieq, R. D. Tolove, "Dimana bumi dipijak disitu langit dijunjung: Adaptasi orang Banjar di negeri khatulistiwa," in *Konferensi Internasional Tranformasi Sosial dan Intelektual Orang Banjar Kontemporal*, 2016, pp. 2–20.
8. A. Furham, "Culture shock," *Journal of Psychology and Education*, vol. 7, no. 1, pp. 9-22, 2012.
9. L. A. Samovar, R. E. Porter, E. R. McDaniel, and C. S. Roy, *Intercultural Communication: A Reader*. Canada: Cengage Learning, 2014.
10. E. A. Armstrong and M. S. Weinberg, "Identity and competence: The use of culture in the interpretation of sexual images," *Sociological Perspectives*, vol. 49, no. 3, pp. 411-432, 2006.
11. J. L. Gillin and J. P. Gillin, *Cultural Sociology*. New York: Macmillan, 1950.
12. I. Suyitno, "Pengembangan bahan ajar Bahasa Indonesia untuk Penutur Asing (BIPA) berdasarkan hasil analisis kebutuhan belajar," *Wacana, Journal of the Humanities of Indonesia*, vol. 9, no. 1., 2014.
13. N. R. Buchan, E. J. Johnson, and R. T. Croson, "Let's get personal: An international examination of the influence of communication, culture and social distance on other regarding preferences," *Journal of Economic Behavior & Organization*, vol. 60, no. 3, pp. 373-398, 2006.
14. J. F. Kuang, "Developing students' cultural awareness through foreign language teaching," *Sino-US English Teaching*, vol. 4, no. 12, pp. 74-81, 2007.
15. S. Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta, 2014.
16. J. R. Fraenkel, N. E. Wallen, and H. H. Hyun, *How to Design and Evaluate Research in Education*. New York: McGraw Hill, 2012.
17. R. C. Bogdan and S. K. Biklen, *Qualitative Research for Education*. Boston: Allyn and Bacon, 1997.
18. Y. Z. Chen and C. Hélot, "The notion of plurilingual and pluricultural competence in the teaching of foreign languages in France," *Language Education and Multilingualism—The Langscape Journal*, vol. 1, pp. 168-187, 2018.
19. J. A. Hatch, *Doing Qualitative Research in Education Settings*. New York: Suny Press, 2002.

20. S. B. Merriam, "Introduction to qualitative research," *Qualitative Research in Practice: Examples for Discussion and Analysis*, vol. 1, no. 1, pp. 1-17, 2002.
21. J. W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Thousand Oaks, CA: Sage, 2016.
22. J. Cummins, "Teaching for transfer in multilingual school contexts," in *Bilingual and Multilingual Education*, *Encyclopedia of Language and Education*, O. García, A. Lin, and S. May, Eds. New York: Springer, 2017, pp. 103–115.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

