



Communication Culture Problems in BIPA Learning in South Korean Learners

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Abstract. The purpose of this study is to identify the cultural problems of nonverbal communication in BIPA learning, which are experienced by learners from South Korea who are studied through sociolinguistics in second language learning. Then the problem of nonverbal communication is looked for the difference between Indonesian culture and Korean culture and then compared it, so that Korean learners and BIPA teachers can understand and accept each other the existence of cultural diversity in the BIPA classroom. This research uses a qualitative method. The data in this study was taken in the BIPA class of Surabaya State University, which involved five South Korean learners and six BIPA teachers. Comparative data on nonverbal communication culture between Indonesia and Korea was obtained through literature review. The results of the study showed that Korean learners experienced nonverbal communication problems including gestures, touches, facial expressions, and how to dress. The conclusion of this study is that there are many differences in the way of communication between Indonesians and Koreans in a nonverbal manner which can trigger misunderstandings and perceptions between Korean learners and BIPA teachers, due to differences in cultural backgrounds.

Keywords: Nonverbal Communication, Problematic, Korean Learners, BIPA learning, Communication Culture.

1 Introduction

When learning a language, the language learner will also learn the culture of the language being studied [8], because language and cultural elements will be inseparable. In communication, it is not only limited to verbal or spoken language, but there is also indirect or nonverbal communication that is in the nature of supporting a spoken speech. [5] defines nonverbal communication as a message without the form of words and occurs spontaneously. Nonverbal communication can include symbols such as gestures, touches, facial expressions, etc.

If the language learner only knows the meaning of a word without knowing how to express the word correctly, then the language learner will be considered strange by the native language speaking community. This will also be a problem that hinders learners from learning a new language. For example, a South Korean student has learned that the word "안녕하세요" Read: "Annyeonghaseyo" in Indonesian means "Hello". However, saying the word "Hello" in South Korea and in Indonesia is not the same. When saying the word "Hello" in Korean, the speaker must show a 45° bowing

gesture. While in Indonesia, saying the word "Hello" must be while kissing the right hand of a respected person, this gesture is called "Salim" in Indonesia.

Therefore, learning Indonesian for Foreign Speakers (BIPA) is a solution for foreign citizens, especially learners from South Korea to accelerate the adaptation process while living in Indonesia.

In the UNESA BIPA class at 2023-2024 school year, there are five people from Korea. They came from Hankuk University of Foreign Studies (HUFS) and Busan University of Foreign Studies (BUFS). They are majored in Indonesian language, so they already had the basics of Indonesian linguistics. However, they are still at the intermediate level. Korean learners in Unesa's BIPA class experience limited Indonesian vocabulary and they are also reluctant to blend in with the surrounding community, which hinders them in learning Indonesian.

This research can be studied using the theory of second language learning, because the majority of learners who come to learn Indonesian are adults [4] and they have at least received the basics of linguistics from their first language or mother tongue which is certainly not Indonesian. So that their position in learning Indonesian is included in the second or third language category, etc. This is in accordance with the theory of second language learning which states that a second language can be learned by a person after going through the processes that occur when he acquires his first language or his mother tongue [7].

This study seeks to answer what difficulties South Korean learners experience in nonverbal communication culture in BIPA learning in the classroom, so that the purpose of this research is to find out the nonverbal problems experienced by Korean learners in BIPA classes. The benefits of this research can be used as evaluation material related to BIPA learning methods related to nonverbal communication culture taught to BIPA learners from South Korea.

1.1 Communication Culture

Communication culture refers to the ways in which members of a group or society interact and exchange information with each other, influenced by underlying cultural values, norms, and practices [6]. Communication culture includes various aspects, such as language, communication style, communication ethics, and communication tools used. Communication culture plays an important role in human interaction. Understanding the components, factors, and differences in a communication culture helps individuals communicate more effectively in diverse contexts, prevent misunderstandings, and build better relationships in a multicultural environment [13].

The solution to prevent misunderstandings of nonverbal communication culture in BIPA classes by Korean learners can be done by emphasizing plurilingual and pluricultural competencies [13]. Quoted from [4] explains that plurilingual and pluricultural competence is a person's skill in participating in interlingual and

intercultural interactions, where a person faces diverse language and cultural experiences, but not to be differentiated, but how a person can manage all existing differences to be accepted and implemented. In order to master plurilingual and pluricultural competencies, it is necessary to do it from the learning process and experience intense interaction.

1.2 Nonverbal Messages

Nonverbal messages are divided into two categories as expressed by [9] quoted by Mulyana. First, behaviors that include clothing, gestures, facial expressions, eye contact, touch, smells, and paralanguage. The second is space, time, and silence. In this study, nonverbal behaviors that will be explored include gestures, touches, facial expressions, and clothing. These elements were chosen because there are cultural differences in nonverbal communication between Indonesia and Korea.

2 Methods

This study uses a qualitative approach with a descriptive method. The data used were from the results of interviews and literature reviews. The object of this study is interview data on the difficulties of Korean learners in communicating nonverbally to BIPA teachers, and vice versa. The subjects of this study are five BIPA learners from Korea and six BIPA lecturers at the State University of Surabaya.

3 Results and Discussion

3.1 Cultural Problems of Nonverbal Communication Experienced by Korean Learners

Gestures

The nonverbal elements included in the findings regarding the problematics of Indonesian-Korean nonverbal communication culture include the following. Gestures are a form of communication using body movements that signal certain messages, either as a substitute for words or in conjunction with words. One of the differences in gestural communication between Indonesia and Korea that is often encountered is the way of respecting someone. This small difference in cultural habits can become a problem, as experienced by informant 1 in the following quote..

"Maybe at first I bowed when greeting someone in Indonesia, even though it was quite like this." (the informant practices the Salim gesture). (1)

Based on information from informant 1, the first time informant 1 was in Indonesia, he often bowed when greeting someone, even though he had to make a shaking gesture by kissing the hand or just shaking depending on who the person was. As seen in the image below.



Figure 1. Different type of gesture between Indonesian and Korean

BIPA lecturers are also aware of the differences in greeting habits between Indonesia and Korea, so they can understand if Korean students make mistakes in how to respect someone the first time they come to Indonesia, as conveyed by informant 7 in the following quote.

"...I remember that in Indonesia we usually greet each other, when we meet older people. but in Korea it doesn't need to be like that..." (7)

Based on information from informant 7, when teachers are aware of the differences in gestures in how to respect people, this becomes a challenge for teachers to introduce Indonesian culture intensively.

Touch

Touch is a form of communication that expresses feelings or emotions. Used to show concern for someone, or can also contain a certain message according to the context. For example, when you find someone close to you crying, you can calm them down by hugging them or giving them a gentle rub on their back. This tactile communication can cause a deep emotional response depending on the situation and conditions. However, inappropriate touch communication can also cause misunderstandings as experienced by informant 9 in the following interview excerpt.

"...so once I entered class, I shook hands, then they were confused, "why do you have to shake hands?" "Usually when you greet us there, it's just to congratulate you, not to say hello." (9)

Based on this quote, informant 9 once greeted Korean students when they entered class. The Korean students were confused because there were misconceptions regarding the shaking hands activity.

Facial Expressions

Expression is nonverbal communication to convey a meaning or feeling from a message with facial expressions. Expressions will always be attached to every utterance, if the person is happy, then the person will pull the lines of their lips into a smile, or they can laugh loudly because something is funny and they happen to be in a good mood. In Indonesia, people are accustomed to easily spreading smiles to everyone, because they believe that smiling is part of worship. This habit is what surprised Korean students when they first came to Indonesia, as stated by informant 1 in the following interview excerpt.

"I often do too, but sometimes why does that person smile at me? I feel strange. Maybe it's because that person is happy, but it turns out that people here smile easily at other people." (1)

Informant 1 said that he felt strange when many Indonesian people smiled at him, but over time he understood the character of the people here. Smiling is a common thing in Indonesia, therefore Indonesia is called a country where people are friendly towards everyone. As shown in the image from the video footage of a Korean YouTuber named Tzuyang who visited Indonesia. In the picture below, the seller is smiling kindly, which makes Tzuyang's heart touched.



Figure 2. Indonesian people used to show their hospitality by smiling to others

In contrast to Korea where people tend to be flat without expression, this is a problem in itself for BIPA teachers who teach Korean students, informant 10 as a BIPA teacher

often guesses the expressions shown by Korean students during learning. Informant 10 assessed that they seemed interested in learning, but when the test was carried out the results were not like that. Informant 10 also often experienced misunderstandings because the expressions shown by Korean students were too flat, giving rise to many perceptions in informant 10's heart as a teacher.

Clothes

Clothing acts as a communication tool that shows the identity, customs and individual characteristics of the wearer. Because clothing has become an identity and an inherent custom of a society, this habit regarding how to dress is a problem that is also experienced by Korean students. Look at the image illustration below.



Figure 3. The difference of formal university attire in Indonesia and Korea

The picture above is a portrait of the differences in formal clothing in a university environment between Korea and Indonesia. Both of them have official university alma maters, but the striking difference is in the students' formal attire, which has a short skirt cut, thus exposing the calves to the feet openly. In Indonesia, especially in formal environments such as universities, female students who wear short skirts are considered impolite because they are against Indonesian culture. Meanwhile, in

Korea, women are required to wear short skirts in formal clothing. Therefore, Korean students, especially women, are used to wearing short skirts in formal situations, but this is considered inappropriate in Indonesia, giving rise to problems experienced by Korean students as in the following interview excerpt.

“It seems that short clothes really don't like it. So my lecturer said don't wear short ones and then I said, "Ready" but his heart was "Why? Even though it's hot." (3)

Informant 3 assessed that Indonesian people do not like short clothes. Informant 3 always agreed to the lecturer's warnings regarding the clothes he wore, but in his heart informant 3 complained because the weather was hot and he had to wear closed clothes. Apart from that, informant 3 complained about why he was not allowed to wear short clothes to class, even though it was not a religious situation, and also the weather in Surabaya was very hot. From the perspective of BIPA teachers, they have an obligation to always remind Korean students about the dress code in class.

3.2 Solving Cultural Problems of Nonverbal Communication Experienced by Korean Learners

Gestures

Non-verbal communication using gestures is very useful for BIPA teachers if they have tried to translate a certain word or meaning, but the students still don't understand, then gestures are used. Gestures are a product of language culture. Therefore, the language of gestures in Indonesia and Korea is different, for example in terms of how to respect people and how Indonesians - Koreans eat, this will certainly cause problems if students do not understand these two cultural differences in gestures.

Problems related to understanding the differences in gesture culture between the two languages can be handled by comparing gesture culture in Indonesia with gesture culture in Korea.

Table 3. 1 Comparative Table of Gestures in Indonesia and in Korea

Gestures in Indonesia	Gestures in Korea	Source
1. Give a greeting simply by shaking hands 2. Forming a circle with the	1. Greetings are done by bowing. Bowing is closely related to how respected the person is	Suga, H. (2012) [10]. <i>Travel to Korea, a quick way to learn Korean culture, cuisine and language</i> . Klaten: Media

thumb and forefinger means 'done' 3. In Indonesia to show something politely to older people using the thumb	a. Normally bowing is around 15 ° to greet and say goodbye. b. Bowing 45 ° is interpreted as the highest form of respect 2. In Korea, forming a circle with the thumb and forefinger means 'money' 3. Pointing something is done with all fingers, pointing at someone with the index finger is considered impolite	Pradipta. Kim Geung Seob (pg: 13) <i>COMMUNICATION BETWEEN KOREAN AND INDONESIAN CULTURES: A Study of the Behavior of Korean and Javanese People</i> [12] WSJ2023ID. (2023). <i>Dining Etiquette in South Korea</i> . March 23 [15]. Link: https://shorturl.at/jDKS4
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Nonverbal communication using gestures is not only useful for BIPA teachers, but according to [8] BIPA students who have not fully mastered Indonesian often use communication strategies, one of which is gestures, to convey their meaning to other people [4]. This incident is also in line with research conducted [1] on expatriate students at the University of Indonesia who carried out intercultural communication practices in the BIPA program, explaining that by using non-verbal symbols, BIPA students can convince other BIPA students about something they cannot. explained verbally.

Touch

The second factor that causes problems in nonverbal communication culture for Korean students in learning Indonesian is the difference in tactile communication. Touch communication is an applied form of a number of communication skills presented by (Jones, 2008) . Communication by touching can include actions such as stroking, hitting, holding hands, shaking hands, kissing, touching the back, etc. which can give rise to both positive and negative feelings for the recipient of the physical contact [2] .

Table 3. 2 Differences in Touch Communication Culture in Indonesia – Korea

Forms of Touch Communication in Indonesia	Forms of Touch Communication in Korea	Source
1. Shaking hands between men and women is common 2. Shaking hands is done on the initiative of those who are younger or of lower status 3. In close friendships, it is considered taboo for men to embrace each other or hold hands	1. Shaking hands between men and women is considered unnatural 2. Shaking hands is done at the initiative of the elder or senior 3. In close friendships, it is considered normal for men to embrace each other or hold hands.	Crossculture2go: <i>Body Language in South Korea</i> [14] Link: [14] https://crossculture2go.com/body-language-in-south-korea/ Nina Evason (2016) [11] South Korean Culture: Communication. Link: https://culturalatlas.sbs.com.au/south-korean-culture/south-korean-culture-communication

The way to reduce the occurrence of misunderstandings in tactile communication between BIPA teachers and Korean students is to find out the cultural differences in tactile communication between Indonesia and Korea, then make a comparison so that they are both understood, so that in the future there will be no more surprise when there is tactile communication. different, because both parties already understand each other. Below is a table containing the differences in touch communication culture between Indonesia and Korea.

Facial Expressions

The third factor that causes problems in nonverbal communication culture for Korean students in learning Indonesian is the difference in facial expressions shown every day by Indonesian and Korean society.

Table 3. 3 Differences in facial expressions between Indonesians and Koreans

Indonesian Facial Expressions	Korean Facial Expressions	Source
1. Smiling at other people is a form of friendliness	1. A smile means that the person is aware that he has	Nina Evason (2016) [11] South Korean Culture:

when greeting someone.	made a mistake.	Communication.
2. Laughter is indicated as something funny	2. Korean people laugh when they feel uncomfortable about a condition they are experiencing.	Link: https://culturalatlas.sbs.com.au/south-korean-culture/south-korean-culture-communication
3. Smiling and laughing are considered a form of a person's happiness	3. Smiling and giggling in difficult situations are expressions of stress.	Kim Geung Seob (pg: 13) [12] <i>COMMUNICATION BETWEEN KOREAN AND INDONESIAN CULTURES: A Study of Korean and Javanese Community Behavior</i> .

Based on the data that has been found, it shows that Korean students view Indonesians as always looking happy because they easily spread a smile to anyone, while Korean people tend to have flat expressions and they prioritize their own affairs rather than caring about other people. This creates problems because when Korean students first come to Indonesia, they feel surprised and strange when Indonesian people suddenly smile at them. Therefore, to overcome misunderstandings in the use of facial expressions between Korean students and BIPA teachers, both must know the differences in facial expression styles between Indonesians and Koreans.

Clothes

The fourth factor that causes problems in nonverbal communication culture for Korean students in learning Indonesian is clothing. The results of the data obtained regarding clothing problems are that female Korean students are used to wearing short skirts in formal situations, this is contrary to the culture of modesty in Indonesia, so BIPA teachers repeatedly remind Korean students that their clothing is inappropriate when in BIPA Unesa classes. There are still Korean students who do not comply with these clothing rules because they only have those clothes in their apartment. The differences in how Indonesians and Koreans dress will be explained in the following table.

Table 3. 4 Differences of Dressing's Culture between Indonesians and Koreans

How to Dress in Indonesia	How to Dress in Korea	Source
1. In formal environments such as schools, female students must wear a skirt that is at least below the	1. In formal environments such as schools, it is common for female students' skirts to have a short cut above the	Korean Drama entitled <i>Dream High</i> , 2011. <i>Korean Broadcasting System</i>

knee. 2. When visiting, visitors only need to remove their footwear. Going barefoot or not is still acceptable	knee. 2. When visiting a Korean house, guests should wear socks or stockings because going barefoot in front of people who are more respected is considered impolite	Kim Geung Seob (pg: 13) [12] <i>COMMUNICATION BETWEEN KOREAN AND INDONESIAN CULTURES: A Study of Korean and Javanese Community Behavior</i> .
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Clothing is included in nonverbal communication because it can indirectly convey messages to those who see it related to the wearer's social status, beliefs and political views in addition to its main function of protecting the body [3] . Clothing is closely related to the environment and culture, because Korean students are used to wearing short clothes in their country, so when they come to Indonesia, Korean students have to accept the consequences of following the cultural dress codes here. Wearing short clothes in a formal educational environment is an inappropriate thing to do.

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