



Indonesian-based Pluricultural Competence in BIPA Teachers' Perspective

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Abstract

This study described the BIPA (Bahasa Indonesia untuk Penutur Asing) teachers' readiness to develop the Indonesian pluricultural competence among students. BIPA is a language program designed for non-native speakers of Indonesian who wish to learn the Indonesian language (Bahasa Indonesia) for both written and spoken purposes. The study used a qualitative approach, and data was collected from ten BIPA teachers through in-depth interviews. The important characteristics of the sample included minimum 5 years teaching experience and participation in BIPA teacher certification. Secondary data was collected through the documented archives of BIPA learning devices. The results showed that pluricultural competence was not yet known nor fully understood by BIPA teachers, and BIPA learning activities were used only as part of cultural insight in general. Additionally, pluricultural learning was carried out without being based on cultural awareness and knowledge of pluricultural competence. It was based only on the need to teach the material "ethics" or meet the needs of BIPA student adaptation or the need to avoid the possibility of conflict due to cultural differences in a BIPA class. The study reported that pluricultural competence has not been considered as a competence by BIPA teachers, but only knowledge or repertoire related to Indonesian culture.

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Keywords: Indonesia, Pluricultural, BIPA, Teacher

Introduction

Language is a combination of phonological, lexical, and grammatical systems that are interrelated in complex, dynamic, and can be adapted to changes in the needs of the language user (Cameron & Larsen-Freeman, 2007). Without the function of fulfilling needs, language is just a useless mere tool and it becomes extinct or dies eventually (Crystal, 2002; Emeka-Nwobia, 2020; Siregar, Anjani, & Yahaya, 2023). Based on this statement, it can be concluded that the key to the existence of language is meeting the needs of language users; whereas, culture is a mindset, a way of life, a system of ideas, and a social system that is recognized and upheld by all members of the community, so culture is a manifestation of the needs of language users (Anderson, 2020; Descola, 2013; Koentjaraningrat, 1992). Therefore, the convention of language mindset and meaning are built socially and emerged from the social interaction of community with their environment (Pekarek Doehler & Skogmyr Marian, 2022; Roose, 2022; Vygotsky & Cole, 1978). Mastery of language competence indicated by the implementation of speech acts aspects, as a communication tool, which guarantees a successful communication.

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Bahasa Indonesia untuk Penutur Asing (BIPA) is a language program designed for non-native speakers of Indonesian who wish to learn the Indonesian language (Bahasa Indonesia). The program necessitates that students must be taught language as a linguistic system along with all its communication tools in the cultural context of Indonesian society. Interaction and social communication in accordance with the culture of Indonesian people is the scope of pluricultural competence (Council of Europe, 2001). The development of plurilingual and pluricultural competencies is an important goal in foreign language education (Çelik, 2013).

The education system in Indonesia adheres to monolingual understanding. The monolingual view does not tolerate the use of other languages besides Indonesian. Hence, any mention of language diversity and cultural diversity in BIPA classes get criticism and sanctions in the form of language errors and mistakes. Behaviorist groups view mistakes as negative transfers. BIPA students are subject to sanctions if they do not use Indonesian when carrying out activities inside and outside the classroom (Setiawan, Andayani, & Saddhono, 2017). The goal is to get used to communicating by using Indonesian, adding the Indonesian vocabulary repertoire, and focusing on the Indonesian grammar. However, it actually causes counterproductive performance in the classroom, especially in beginner and middle level students. Students tend not to understand the information conveyed by the teacher, causing a misunderstanding. In addition, students become inactive in class because of the limitations of linguistic repertoires so that students are ashamed to express their opinions and ask questions (Andari & Soetopo, 2013). Monolingual pressure also affects the policy of BIPA teachers so as to ignore the pluricultural potential that should be the initial capital of BIPA students whereas the characteristics of BIPA students in Indonesia are students who come from various countries with different educational goals from the age of students and the level of mastery of Indonesian language that may be different (Hermoyo & Suher, 2017; Sari & Cahyani, 2020; Suyitno, 2014).

Generally, BIPA students from various countries are combined in a study group, so that the BIPA learning class is a miniature of multilingual and multicultural communities. Therefore, the use of language and cultural repertoires from BIPA students is very appropriate to bring Indonesian linguistic and cultural understanding with the experience that has been owned by BIPA students in accordance with the principle of experiential learning (Kolb, 1984; Lewis & Williams, 1994; Morris, 2020; Silberman, 2007; Smith, 2016). This continues to grow and has been adopted in all member countries of the Uni-European and other countries outside the Union-Europe as the basis for teaching foreign languages (Khalifa & Ffrench, 2009). However, in plurilingual and pluricultural individuals, the problem of code selection when communicating is a natural thing (Galante, 2018, 2020). The forms of language errors and cultural errors in BIPA students should be considered as a creative construction process to find similarities and differences in the pattern of rules between target languages and mastered language and between target cultures and students' origin culture, as the mentalist views (Smith, 2016).

Consequently, BIPA teachers and students are given the freedom to utilize the capital of student language and cultural repertoire in learning Indonesian. Previous research shows that the use of language and cultural repertoires that students have mastered to learn the language and culture of targets are able to create a better learning atmosphere (Afriadi, 2021). Pluricultural competence focuses on the practice of speech acts as consequences arising from the unique perspective of the cultural context faced by individuals. Therefore, pluricultural is an individual's knowledge and performance of speech acts which have communication forms, meaning, and goals that are bound culturally (Asteria, 2023). As an illustration, the apology strategy can be found in various cultures in remote areas of the world. In the Indonesian culture, the speech act strategies used by Indonesians generally contain an apology accompanied by detailed reasons to show seriousness (Anshori, 2018; Hikmah, 2015), whereas in Japanese culture, one has to choose the right form of apology based on who the other person is talking to. Mistakes in choosing speech form will lead to increased conflict escalation (Saputra, 2020). In the Jordanian culture, there is an apology strategy accompanied by statements blaming the victim or considering it as an accidental incident with the aim of freeing the perpetrator from mistakes (Bataneh & Bataneh, 2006). The differences of speech act strategies in the multicultural communities can be found in various other communication contexts such, social norms and ethics, implicatures, chit-chat, and other cultural contexts (Asteria, 2023). Based on these cases, it can be concluded that pluricultural is an individual repertoire of speech acts knowledge and performance bounded by culture.

This study aimed to describe the BIPA teachers' readiness to develop the Indonesian pluricultural competence among BIPA students. This study attempted to understand the manifestation of the BIPA teachers' perspective on pluricultural competence in a BIPA class. A need was felt for such a study because the competence standards of BIPA graduate should integrate pluricultural competence in BIPA learning to improve the mastery and understanding of Indonesian language and culture. Additionally, the development of pluricultural competencies must be fostered in every level of Indonesian language level. The key to develop the Indonesian pluricultural competence of BIPA students is evidence of the readiness of BIPA teachers. This study examined this readiness in the light of first-hand information collected from BIPA teachers.

Literature Review and Theoretical Framework

- *Culture*

Culture is generally defined as attitudes, beliefs, norms, roles, and self-definitions that are shared and practiced by certain ethnic groups [Betancourt and López \(1993\)](#). According to [Koentjaraningrat \(1992\)](#), culture consists of seven parts, namely human life equipment and technology; livelihoods; social system; language system (and literature) both oral and written; art with various types; knowledge system; and religious system or belief. Cultural similarities and differences arise when two or more cultures intersect with each other in an interaction and communication between two or more cultures so that it is known as a cultural concert ([Lachmann, Eshelman, & Davis, 1988](#)). Implicitly it can be concluded that a culture can be identified through comparison with other cultures. Indonesia is a country that has 1331 ethnic groups, so culture can grow and develop, people can interact with each other but still have their own identity, without the need for cultural integration, assimilation, or acculturation. The key is the spirit of unity, tolerance, and mutual respect in accordance with the slogan of the nation "Bhinneka Tunggal Ika (Unity in Diversity)". Based on the study of the diversity from the 2010 population census data, where diversity was measured by the Ethnic Fractional Index (EFI) and Ethnic Polarized Index (EPOI) obtained EFI of 0.81 and EPOI of 0.50. It is illustrated that Indonesia is very heterogeneous/compound, but is not erupted so that the potential impact of conflict tends to be low ([BPS, 2015](#)).

- *BIPA*

BIPA is a teaching program in the Indonesian language field that is gathered for foreign speakers. Indonesian is currently experiencing many developments as a unifying language of tribes, nation and countries. The rapid globalization is one of the opportunities for the position of Indonesian as a global language. The BIPA program has varied functions in Indonesian learning and teaching where students learn about the linguistic aspects that exist in Indonesian ([Amalia et al., 2022](#)). In the implementation of BIPA learning also requires several aspects or components that must be prepared in the learning process such as institutional management, teaching staff, teaching systems, teaching materials, media, and other things needed for the implementation of the BIPA learning process.

- *Pluricultural Competence*

Pluricultural competence is an individual's ability as a social actor to use language in the context of meeting the needs of intercultural communication and interaction with the provision of different levels of multilingual and multicultural proficiency and experience ([Coste, Moore, & Zarate, 2009](#)). Pluricultural competence is also defined as an individual's knowledge and performance of speech acts which have communication forms, meaning, and goals that bounded culturally ([Asteria, 2023](#)). The key is speech acts, communication, and culture bound so that in this study, pluricultural competence is limited to stereotypes, norms and ethics, chit-chats, and implicatures.

Based on the CEFR ([Council of Europe, 2020](#)), pluricultural indicators were adapted into eight (8) groups, namely BIPA students are able to understand the speech which is excessive generalization and stereotypes (positive or negative), BIPA students are able to understand the may and may not be speech act based on the norms and ethics prevailing in Indonesia, BIPA students are able to provide appropriate speech act based on the norms and ethics prevailing in Indonesia, BIPA students are able to identify chit-chat to increase the skills of Indonesian language skills according to context, BIPA students are able to provide appropriate responses to chit-chat based on the Indonesian Cultural Convention, BIPA students are able to identify and interpret implicatures based on the Indonesian Cultural Convention, BIPA students are able to provide appropriate responses to implicatures based on the Indonesian Cultural Convention, and BIPA students are able to convey clarification to anticipate the risk of misunderstanding ([Asteria, 2023](#)).

All knowledge of speech acts that include these eight pluricultural competency indicators are known as pluricultural knowledge or pluricultural repertoire. The form of speech acts practices related to the eight pluricultural competency indicators is called pluricultural performance. The knowledge and performance of speech acts that are known and practiced by BIPA students are the achievements of pluricultural competencies that are targeted by BIPA teachers.

Method

- *Research Design*

This research followed a qualitative research design that included a literature study, preparation of instruments, data collection, data analysis, data validation, and drawing conclusions. To obtain objective and

accurate results, this research involved the BIPA institution manager to obtain data collection permits, BIPA teachers as research participants, and alumnus and students of BIPA to assist in the research implementation. The involvement of BIPA teachers as research subjects was expected to produce comprehensive research data. The qualitative approach assisted in digging more data from research subjects related to pluricultural competence in the BIPA class.

Qualitative research makes use of both primary and secondary data (Bogdan & Biklen, 1997). The primary data and research themes were generated from the interviews with BIPA teachers. The data so generated was taken through three stages of learning, namely lesson planning, learning implementation, and learning evaluation, then followed by the data validation stage through in-depth interviews about the findings from the three stages. Given the amount and type of data, the lengthy data collection process, the busy schedules of BIPA teachers, and the end of the Covid-19 pandemic, it was decided that the research subjects should be only those BIPA teachers who were certified and had extensive experience so that the perspectives produced were able to represent the views of experts from BIPA teacher. The research was conducted between January and August of 2022.

- *Population and Research Sample*

The research used the purposive sampling method with the aim to limit the focus of research to respondents who had the most relevant source of information regarding the main topic of research (Fraenkel, Wallen, & Hyun, 2012). A sample of 10 BIPA teachers was selected from several universities in Java, Sumatra and Bali who already had BIPA teaching certificates. There are three levels of BIPA teacher training: first training is about BIPA teaching methods; the second training is about developing BIPA teaching materials, and the third training is about managing the BIPA program. Therefore, teachers who have received 3 levels of BIPA teacher certification mean that they have a thorough understanding of the BIPA program. Apart from certification, the level of expertise of BIPA teachers is also proven through high flying hours specifically in teaching BIPA. Hence, the research subjects participating in this study were BIPA teachers who had experience teaching BIPA classes for approximately 5 years to 20 years. The average teaching experience of the research subjects is 11 years. The background information about research participants is presented in Table 1.

Table 1: *Participants' background information*

Participants	BIPA Institutional Status	Institutional Area	Teaching Experience (years)	BIPA Teacher Certification	Participants Original Culture	Participants Language
Teacher A	State	Semarang	15	Level 3	Javanese	L1 Javanese, L2 Indonesian, L3 English
Teacher B	State	Bandung	16	Level 3	Sundanese	L1 Sundanese, L2 Indonesian, L3 English
Teacher C	State	Surabaya	5	Level 3	Javanese	L1 Javanese, L2 Indonesian, L3 English
Teacher D	State	Bali	14	Level 3	Balinese	L1 Balinese, L2 Indonesian, L3 English
Teacher E	State	Yogyakarta	20	Level 3	Javanese	L1 Javanese, L2 Indonesian, L3 English
Teacher F	State	Malang	12	Level 3	Javanese	L1 Javanese, L2 Indonesian, L3 English
Teacher G	State	Bandung	8	Level 3	Sundanese	L1 Sundanese, L2 Indonesian, L3 English
Teacher H	State	Semarang	5	Level 3	Javanese	L1 Javanese, L2 Indonesian, L3 English
Teacher I	State	Malang	12	Level 3	Javanese	L1 Javanese, L2 Indonesian, L3 English
Teacher J	State	Medan	13	Level 3	Minang	L1 Minang, L2 Indonesian, L3 English

Note: L1 = First Language, L2 = Second Language, L3 = Third Language

Based on the experience of research subjects in the field of BIPA learning and the performance of research subjects in each BIPA agency or institution, it can be concluded that the findings of this study are quite accurate and the results can be accounted for.

- *Data collection*

All BIPA teachers were notified of the research objectives, and voluntary consent was obtained from them before the data collection process. The data collected from BIPA teachers consisted of learning tools documents and in-depth interview results. The learning tools include three examples of syllabus documents, ten examples of learning plan documents, 15 examples of material or teaching materials documents, and eight examples of learning evaluation documents. The interview activities were carried out online or offline in accordance with the schedule of BIPA teachers. Online interviews were conducted on Zoom application with those research subjects who lived in distant location, while the offline interviews were conducted with research subjects who lived in the Surabaya and Malang regions.

- *Data analysis*

To arrive at the solution of the problem formulated in this study, the data analysis process, adapted from [Chen and Hélot \(2018\)](#), included three stages: The first stage was the analysis of the learning plan which used syllabus assessment instruments and lesson plans (LP) to find out how pluricultural competencies can be introduced in the learning curriculum. This analysis of LP mainly serves to determine the level of understanding of BIPA teachers on pluricultural aspects as part of language competencies. The second stage was the analysis of the implementation of learning which used the results of in-depth interviews with BIPA instructors. These results were analyzed with an instrument of analysis of pluricultural planning, implementing, and evaluating learning activities guided by BIPA teachers. This activity aimed to dissect pluricultural material taught in the BIPA class and how the learning syntax applied by the instructor. The third stage was the learning evaluation analysis, which used the results of in-depth interviews with BIPA instructors. The evaluation was analyzed with an instrument of analysis comprising pluricultural aspects. The aim was to find out the background and basis of the evaluation of BIPA learning activities. Analysis of evaluation was focused on the form of evaluation of pluricultural competency performance in BIPA learning. The fourth stage comprised analysis of pluricultural perspectives in the BIPA class. According to [Coste et al. \(2009\)](#), the idea of pluricultural competence must be seen as the practice of individual speech acts as a consequence that arises due to the unique perspective of the cultural culture context faced by individuals.

Additionally, a transcription of the results of the interview was also prepared, which was read and analyzed several times to identify the most prominent attitudes expressed by the participants ([Hatch, 2002](#)). Based on the analysis, the initial conclusions were drawn, and re-validated to confirm the validity of the researcher's interpretation of research data ([Merriam, 2002](#)) from field experts ([Creswell & Poth, 2016](#)).

Results

- *Learning Plan Stage*

A close analysis of the BIPA syllabus and lesson plans shows that all BIPA teachers have not written and described pluricultural competency indicators in the syllabus documents or learning plans. This is reasonable considering that the curriculum standards governing the competency of BIPA graduates have not adapted plurilingual and pluricultural competencies so that there is no obligation to teach pluricultural competencies in the BIPA class ([Harun, 2017](#)). However, pluricultural competency values, as part of plurilingual and pluricultural competencies (PPC), are very much in accordance with the local wisdom of the Indonesian people as a multilingual and multicultural nation. Hence, this pluralism gives birth to plurilingual and pluricultural individuals from generation to generation ([Meliani, Iqbal, Ruswandi, & Erihadiana, 2022](#); [Nurcahyono, 2018](#); [Rosyada, 2014](#)). In addition, pluricultural competence can also be used as a means to understand the character of the Indonesian people as one of the targets of Indonesian language learning achievements. Therefore, BIPA teachers should implement pluricultural competencies into learning tools to help BIPA students in internalizing awareness of cultural differences ([Castellotti & Moore, 2010](#); [Gruber & Bailey, 2021](#); [Holmes, 2006](#); [Oksana & Ruzana, 2021](#); [Suzuki & Kwang Guan Chan, 2018](#)). However, the cultural insight contained in the learning plan is a general understanding of culture ([Koentjaraningrat, 1992](#)) which is included as "Cultural Notes" column in the syllabus documents and learning plans.

In general, the analysis of learning plan documents shows that cultural factors displayed have not described pluricultural competence that should be mastered by BIPA students ([Castellotti & Moore, 2010](#); [Chen & Hélot, 2018](#); [Coste et al., 2009](#); [Council of Europe, 2001, 2020](#)). Cultural records attached only show that there are cultural types: equipment and technology; livelihood; social system; language system (and literature); art; knowledge system; and religious or belief system ([Koentjaraningrat, 1992](#)), which is related to the theme of learning. For example, smile gestures and the choice of the word "saya" or "aku" are included in the knowledge system and have a connection with the theme "introduction".

The implicature "Rubber Clock" is a knowledge system related to the theme of "family" and the use of right hand is a knowledge system related to the theme "Food and Beverage". Syllabus and new learning plans are limited to describing pluricultural repertoires, such as "smile" gestures, "rubber clocks", and "right hand" norms, as a mode of communication acceptance. Not yet touching the level of pluricultural performance, such as how the form of attitude or response to "smile" gestures, "rubber clocks", and the norm of "right hand", as a mode of production in the context of communication (Council of Europe, 2020). Table 2 exemplifies the results of learning plan assessment from Participants A.

Table 2: Lesson Plan (LP) Assessment Instrument from Participant A

No	Syllabi Aspects/ LP	Availability	
		Yes	No
1	Presenting material according to basic competencies based on SKL	√	–
2	Presenting exercises that are in accordance with learning indicators/ objectives	√	–
3	Presenting material with a focus on language knowledge	√	–
4	Presenting material with a focus on language skills	√	–
5	Ensuring that BIPA students are able to understand the speech which is excessive generalization and stereotypes (positive or negative).	√	–
6	Ensuring BIPA students are able to understand the 'may' and 'may not' speech act based on the norms and ethics prevailing in Indonesia.	√	–
7	Ensuring BIPA students are able to provide appropriate speech act based on the norms and ethics prevailing in Indonesia.	√	–
8	Ensuring BIPA students are able to identify chit-chat to increase the skills of Indonesian language skills according to context.	–	√
9	Ensuring BIPA students are able to provide appropriate responses to chit-chat based on the Indonesian Cultural Convention.	–	√
10	Ensuring BIPA students are able to identify and interpret implicatures based on the Indonesian Cultural Convention.	–	√
11	Ensuring BIPA students are able to provide appropriate responses to implicatures based on the Indonesian Cultural Convention.	–	√
12	Ensuring BIPA students are able to convey clarification to anticipate the risk of misunderstanding.	–	√

The results of in-depth interviews relating to the stages of learning plan or preparation for learning activities are presented in Table 3.

Table 3: Recapitulation of Learning Plan Stage Analysis

Subject	Teaching Starts	Duration of Teaching (years)	Domestic Class	Abroad Class	Homogenous Class	Heterogeneous class	LP Revision	Student Analysis
Teacher A	2007	15	√	√	√	√	–	√
Teacher B	2006	16	√	–	√	√	–	√
Teacher C	2017	5	√	–	√	√	√	–
Teacher D	2008	14	√	–	√	√	–	√
Teacher E	2002	20	√	√	√	√	–	√
Teacher F	2010	12	√	√	√	√	–	√
Teacher G	2014	8	√	–	√	√	–	–
Teacher H	2017	5	√	–	√	√	–	–
Teacher I	2010	12	√	–	√	√	–	√
Teacher J	2015	7	√	–	√	√	–	–
Sum		114	10	3	10	10	1	6
Percentage			100%	30%	100%	100%	10%	60%

Note: LP = Learning Plan; √ = Yes/Ever, – = No

At the learning preparation stage, generally BIPA teachers are experienced enough to carry out analysis of cultural backgrounds and the situation and conditions of the state from BIPA students' point of view. It turned out that this was done by BIPA teachers who had experienced conflicts in the same class that he had guided. The conflict occurred in a heterogeneous class involving students with students as well as students with teachers. The cause of conflict was the difference in attitude and view of a problem that was influenced by differences in cultural background, though a few were caused by politics. BIPA students' background analysis was carried out by 60% of BIPA teachers who all had teaching experience in the BIPA class for more than 12 years. This had a positive impact on BIPA students because the learning situation that ignored the culture of origin owned by students might cause a decrease in learning motivation and retard the academic performance (Heath, 1983) and cause conflict in the BIPA class (Reno, 2017; Setyaningsih, Aryanto, & Nugroho, 2020). The occurrence of conflicts of interest was described by the following statement from teacher I.

"Karakter personalnya juga beda ya karena kalau homogen kita bisa lihat satu-satu macam-macamnya itu tapi kalau heterogen itu variatif. Saya tidak pernah lepas dari budaya mereka masing-masing sehingga ketika mengajar itu ya aku lihat aja enaknyanya homogen itu jadi kita tahu misal China berarti budayanya seperti ini. Tapi ketika bertemu dengan heterogen ya jadi campur aduk dan konflik-konflik juga sering terjadi."

(The personal character is also different, because if homogeneous we can see one of them, but if heterogeneous, it is varied. I have never been separated from their respective cultures so that when teaching it, I just see the delicious homogeneous contact; so we know, for example, China means a culture like this; but when meeting with heterogeneous it is mixed and conflicts also often occur).

Another interesting thing found when analyzing the syllabus and learning plan was that most BIPA teachers used a non-revised learning plan and only recorded the correction or improvement of learning aspects in the form of notes on paper before entering the BIPA class with a percentage of 90%. As for the remaining 10%, teachers revise and rearrange learning plans at the beginning of each semester. The interesting thing is that only teachers with 5 years of teaching experience are still diligent in revising learning plans at the beginning of the semester. If viewed from the duration of teaching, it can be concluded that the higher the teacher's experience, the more the BIPA learning activities become a routine activity since it is repeated every semester or academic year with the same or almost the same material, though addressed to different BIPA students.

It was also evident that the achievements of learning, teaching materials, methods, media, and learning strategies of BIPA have been fully memorized by BIPA instructors. As a result, it can be said that the level of BIPA teachers is getting higher. Therefore, it can be concluded that the longer the teachers are involved in BIPA teaching activities, the lesser is their dependence on learning documents. However, the revision, update renewal and completeness of learning documents is a part of a teacher's professionalism, so it is a full responsibility for BIPA teachers (Albert Bandura, 1977; A. Bandura, 1997; Albert Bandura & Wood, 1989; Baumgartner, 2007; Parker, 2014; Tsui, 2018). The results of the study further showed that the expertise level of BIPA teachers influenced the decrease in the dependence of BIPA teachers on learning documents. This is represented by an explanation from the teacher F who states that,

"Saya kurang suka dengan (rencana pembelajaran) yang terlalu rigid ya, terlalu detail (dan) berulang, (yang penting) urutannya itu jelas karena menurut saya penjabaran dari setiap urutan itu gimana style dosen itu aja dan sebetulnya LP itu kan dibaca sama dosen yang bersangkutan."

(I don't like them (learning plans); they are too rigid, too detailed (and) repeated, (the important thing) is that the sequence is clear because, in my opinion, elaboration of each sequence is what matters to the teacher's style and actually the LP is read in that sequence by the teacher)

BIPA teachers, in practice, make many changes to the implementation of learning. These changes include: changes in the situation and conditions of the times, changes in the needs of teachers and students, changes in methods, media, and teaching strategies that are applied. This should have an impact on the revision of the syllabus, learning plans, learning evaluation and teaching materials used by BIPA teachers. To avoid the revision activities, most BIPA teachers only compile learning points used in the BIPA class. Besides functioning as a learning scenario, these points also function to maintain the flexibility of the teacher in creating a conducive learning atmosphere. If the learning procedures arranged are too detailed and binding, the learning situation tends to be rigid and the teacher does not have the freedom in controlling the problems that occur during the learning activity. This is represented by the statement of the teacher F below:

"Sintaknya (sintaks pembelajaran) ya langkah-langkahnya itu tidak ditulis secara rinci dianggap bisa fleksibel dilaksanakan sesuai dengan kondisi di kelas."

(Syntax (learning syntax) or the steps are not written in detail are considered flexible to be carried out in accordance with the conditions in the classroom)

- *Learning Implementation Stage*

The results of the analysis of in-depth interviews relating to the learning implementation stage are presented in Table 4.

The results of the analysis of the implementation of learning show that pluricultural aspects are actually taught in learning practices in the BIPA class with details of implicature aspects and implicature responses of 30%. The aspects of norms and rules consisting of prohibitions and obligations reach 70%; aspects of generalization or stereotype reach 20%, aspects of equality and differences in cultural values are taught by all teachers with a percentage of 100%; the response to the difference in value reaches 70%; and the lowest is the implicature response aspect, and clarification with a percentage of 0% or not taught at all (Blommaert & Backus, 2011; Council of Europe, 2001, 2020; Hélot, 2012).

This suggests that aspects of pluricultural competencies taught by all BIPA instructors are limited to cultural forms that do have similarities and differences in values, ethics, politeness and norms or rules (Koentjaraningrat, 1992). Examples include food eating etiquettes, ethics of speaking, as well as prohibitions and obligations when entering places of worship. Generally, pluricultural competencies are taught through the theme of "ethics" for aspects of equality and differences in cultural values and themes. There are "do's and don'ts" for aspects of prohibitions and necessity according to social, legal, and religious norms. Unfortunately, the pluricultural learning is carried out without being based on awareness and knowledge of pluricultural competencies so that the material taught is limited to adding to the repertoire of knowledge from BIPA students.

Table 4: Recapitulation of the Pluricultural Analysis in the Learning Implementation Stage

Subject	Implicature	Implicature Responds	Norms	Generalization/Stereotype	Value Similarity & Differences	Value Differences Responds	Clarification
Teacher A	-	-	√	-	√	√	-
Teacher B	-	-	√	-	√	√	-
Teacher C	-	-	√	√	√	√	-
Teacher D	-	-	√	-	√	-	-
Teacher E	-	-	-	-	√	√	-
Teacher F	√	-	√	-	√	√	-
Teacher G	√	-	-	-	√	√	-
Teacher H	-	-	√	-	√	√	-
Teacher I	-	-	-	√	√	-	-
Teacher J	√	-	√	-	√	√	-
Sum	3	0	7	2	10	7	0
Percentage	30%	0%	70%	20%	100%	70%	0%

Note: √ = Yes (Taught), 0/- = No (Not Taught)

Generally, the reasons for teaching the material are the need to teach the norms and ethics of Indonesian people; to meet the social adaptation needs of BIPA students; and recognize the need to avoid the possibility of conflict due to cultural differences in the BIPA class and in the social environment of BIPA students. Therefore, it can be concluded that the implementation of pluricultural learning is only incidental or spontaneous in accordance with the following statement of Teacher E.

“Enggak sih. Silabus emang saya nggak taruh informasi-informasi (persamaan dan perbedaan budaya), itu apa, itu apa, itu nggak ada. Ketika mengajarkan memang spontan, itu nunggu ada yang bertanya atau ingat. Oh ini ada kaitannya dengan ini, karena itu diambil dari ini, sambil ngomong sambil mengajak pelajar. Biasanya sama gue terus (diarahkan) mencari informasi awal tadi, tapi tidak dimasukkan di LP ya, tapi disampaikan ketika ngajar.”

(No. Syllabus indeed I don't put information (equality and cultural differences), that is, that is, that it doesn't exist. When teaching is spontaneous, it is waiting for someone to ask or remember. Oh this has something to do with this, because it was taken from this, while talking while inviting students. Usually the same as me continues (directed) looking for the initial information earlier, but not included in the LP yes, but delivered when teaching)

- *Learning Evaluation Stage*

The results of the analysis of documents and in-depth interviews relating to the learning evaluation stages are presented in [Table 5](#).

Table 5: Pluricultural Competence Measurement Instrument

No	Pluricultural Indicator	Evaluation of Competence	
		Pluricultural Repertoire	Pluricultural Performance
1	BIPA students are able to identify and interpret implicatures based on the Indonesian Cultural Convention.	√	-
2	BIPA students are able to provide appropriate responses to implicatures based on the Indonesian Cultural Convention.	-	-
3	BIPA students are able to understand the actions and speech that may and may not be based on the norms prevailing in Indonesia.	√	-
4	BIPA students are able to understand the speech which is excessive generalization and stereotypes.	√	-
5	BIPA students are able to identify the similarities and differences in the cultural values of Indonesian people with the cultural values of the origin of the country to increase the skills of Indonesian language skills according to context.	√	√
6	BIPA students are able to give the right response to differences in cultural values to anticipate conflict in the context of communication.	√	√
7	BIPA students are able to convey clarification to anticipate the risk of misunderstanding.	-	-

Based on the analysis of the evaluation of learning it can be concluded that BIPA teachers only complete aspects of the ability to identify equations and differences in cultural values and provide appropriate responses that meet the standard of pluricultural knowledge and performance so that the target of pluricultural competency achievement for both aspects has been met (Blommaert & Backus, 2011; Council of Europe, 2001, 2020; Hélot, 2012).

This is in accordance with the definition of competencies that must meet the aspects of Pluricultural Knowledge Repertoire and aspects of pluricultural performance. While other pluricultural aspects, such as the ability to identify implicatures, understanding the norms that apply in Indonesia, understanding generalization and stereotypes, are limited to meeting the aspects of pluricultural knowledge or pluricultural repertoires. There are 2 (two) aspects that are not taught by BIPA teachers, namely the aspect of giving appropriate responses to implicatures; and the aspect of conveying clarification to anticipate the risk of misunderstanding. It can, therefore, be concluded that pluricultural competence has not been considered as a competence by BIPA teachers, but only knowledge or repertoire related to Indonesian culture.

Discussion

The results of this study are expected to be taken into consideration by BIPA teachers in planning, implementing and evaluating BIPA learning. At the planning stage, BIPA teachers need to plan explicitly and systematically about appropriate pluricultural components to be integrated with the objectives and materials to be taught. At the implementation stage, BIPA teachers need to use the right methods and implement activities between students and teacher students that depict intercultural interactions in the context of communication. Teachers need to explore the cultural knowledge and experience that students have and relate it to the cultural knowledge and experience needed in learning Indonesian. At the learning evaluation stage, the teacher of course measures student achievement in learning Indonesian. However, teachers also need to measure students' knowledge and performance in communicating according to the cultural context of Indonesian society. Thus, the findings of this study are very meaningful in realizing knowledge and performance in communicating Indonesian for foreign students.

Other findings show that BIPA teachers lack a comprehensive understanding of pluricultural competence. BIPA teachers consider that pluri-culturalism as cultural knowledge, so it is not yet seen as a competency that foreign students need to master in learning Indonesian. Teachers consider that pluricultural competence can be in the form of Indonesian cultural material so that it does not need to be designed systematically in learning. Nearly 70% of teachers think that sufficient insight into Indonesian culture is given during the BIPA pre-class program and almost 80% of BIPA teachers think that it is sufficient to provide pluricultural information when there are incidental questions in class (or when needed).

The impact of this assumption has resulted in BIPA learning so far not accommodating the integration of pluricultural competencies. In general, BIPA learning still focuses on achieving linguistic aspects in communicating Indonesian. This shows that there is no interaction between the repertoire of knowledge and cultural experiences possessed by foreign students previously and the knowledge and experience of Indonesian culture as the target culture to be studied. To sum up, the authors recommend the need for a policy to integrate BIPA pluricultural competence as part of Indonesian language competence for foreign speakers. This can be realized if pluricultural competence concretely appears in the BIPA curriculum and learning tools. Thus, teachers are able to plan, implement, and evaluate pluricultural-based BIPA learning and foreign students can achieve higher successful communication Indonesian according to the Indonesian cultural context.

Conclusion and Recommendations

The findings show that pluricultural competencies are not yet known and fully understood by BIPA teachers, but have been used in BIPA learning activities even though only as part of cultural insight in general. This is in accordance with the results of the analysis of learning plan documents which state that all BIPA instructors have not written and described pluricultural competencies in syllabus documents or learning plans. Pluricultural aspects are actually taught in learning practices in the BIPA class, but are only limited to cultural materials that have relationships with learning theme. Unfortunately, pluricultural learning is carried out without being based on awareness and knowledge of pluricultural competencies. However, it is only based on the need to teach the material "ethics" or meet the needs of BIPA student adaptation or the need to avoid the possibility of conflict due to cultural differences in the BIPA class. So, it can be concluded that pluricultural competence has not been considered as a competence by BIPA teachers, but only knowledge or repertoire related to Indonesian culture.

The authors recommend the need for a policy to integrate BIPA pluricultural competence as part of Indonesian language competence for foreign speakers. This can be realized if pluricultural competence concretely appears in the BIPA curriculum and learning tools. Thus, teachers are able to plan, implement, and evaluate pluricultural-based BIPA learning and foreign students can achieve higher successful communication Indonesian according to the Indonesian cultural context. This research opens further opportunities about Indonesian culture -based pluricultural competencies. Various aspects of pluricultural competencies can be studied and analyzed based on the level of Indonesian language skills so that Indonesian language users from the level of beginner capabilities to the level of skilled ability can be equipped with pluricultural competencies.

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