

How the Language Competence of International Students is Culturally Oriented When Learning Indonesian Language

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Abstract

Language learning is often viewed as a task focused on the acquisition of linguistic skills, disregarding the cultural context in which the language is spoken. This approach to language learning often leads to ineffective communication and misunderstandings that arise due to cultural differences. The article discusses the challenges that BIPA students in West Sumatra face when attempting to develop their communicative abilities and cross-cultural understanding. The primary objective of this article is to explore the relationship between language learning and cultural awareness, particularly within the framework of BIPA instruction. The article aims to highlight the importance of integrating cultural knowledge with language learning to develop effective communication skills in a foreign language. The authors also seek to demonstrate how the Minangkabau tradition can be used as a foundation for fostering intercultural understanding and communication among BIPA learners. They conducted research using two instructional and conditional features of BIPA learners' knowledge to explore the impact of learning Indonesian with a focus on culture and the ability to communicate across cultures. They also used a qualitative approach to highlight strategies and methods for fostering intercultural understanding and communication grounded in the Minangkabau tradition. The data for this study were collected by using interviews with BIPA educators and students in West Sumatra. The study demonstrated that integrating cultural knowledge with language learning is essential for the development of effective communication skills in a foreign language. The research shows that BIPA students who are exposed to cultural elements along with language instruction demonstrated a higher level of communicative ability and cross-cultural understanding. It also pictures out various strategies and methods for fostering intercultural understanding and communication grounded in the Minangkabau tradition. However, the authors also note the serious challenges that West Sumatra's BIPA educators and students face in gaining this crucial understanding. In conclusion, the article emphasizes the importance of integrating cultural knowledge with language learning to develop effective communication skills in a foreign language. The research also demonstrates the positive impact of cultural elements in language instruction, particularly within the framework of BIPA instruction. It provides valuable insights for BIPA educators and students who seek to enhance their communicative abilities and cross-cultural understanding.

Keywords: BIPA, culture, cognitive, international student, learner

1. Introduction

Language and culture are inextricably linked. The acquisition of a good language is a helpful factor in communicating with society (Ismaya et al., 2023). This language also connects one idea with another, one distance with another, and one interest with the interests of another person. Exploring how the meaning of culture is symbolic in language as a sign system is the same as studying culture. Similarly, while studying Indonesian for foreign speakers (BIPA), international students rely heavily on their language skills to express what they have learned from BIPA teachers. Communication skills become a very important message and process when interacting during learning in class (Azzajjad et al., 2023; Mardiana, 2023), visiting tourist destinations, etc., for international students to be able to interact in every activity.

International students at BIPA rely significantly on their linguistic abilities to demonstrate their understanding of the material covered in their Indonesian classes. They need strong communication skills to participate fully in all aspects of their academic and cultural experiences, from class discussions to visits to local attractions and beyond (Mulyaningsih et al., 2022; Putri et al., 2023). Equal care must be taken to eliminate any room for misunderstanding or misinterpretation in BIPA learning programs that incorporate cross-cultural comprehension processes. The proliferation

of new ideas and large amounts of information in many fields has made it harder than ever to convey ideas effectively. Therefore, the cognitive competence of BIPA students, along with an appreciation for other cultures, is necessary for successful language acquisition.

The advancement of technology in various scientific disciplines has led to the development of language and society (Fauzi et al., 2023; Yendra et al., 2018). As a result, it has influenced people's views, attitudes, and behaviors across regions, cultures, traditions, and societies. Culture is essential for factual information processing and molding human behavior and interaction in certain contexts (Cole, 2000; Maryelliwati et al., 2022; Nigorakhon R. R., 2021). To sustain and keep up with these shifts in notions and perceptions, a space for BIPA learner language that can summarize, taking into account both. Intercultural and transcultural consciousness must be created. In addition to this, it has the potential to open new channels of effective communication with international students hailing from a variety of Indonesian cultural backgrounds and regions (Putra et al., 2021). This condition will enable international students to acquire at least a basic understanding of the culture that they are studying to make their conversations more meaningful and expressive.

BIPA students have gained linguistic and cognitive cross-cultural awareness through their exposure to intercultural education. Therefore, international students of Indonesian need to have a firm grasp of Minangkabau culture in classrooms where the language is taught. It includes, but it is not limited to, (1) west Sumatera's artistic traditions, (2) the social order, and (3) the way of life in the west. The author argues that a strong foundation can be considered for the comprehension of BIPA learners in language skills by showing the notion of BIPA learning and culture, connected features encapsulating perception, conceptualization, and communication. BIPA students have gained linguistic and cultural fluency and intercultural awareness of the mind. Thus, international students of Indonesian need to have a firm grasp of Minangkabau culture, including (1) western art, (2) the community structure, and (3) the manner of living in West Sumatra. The author argues that a strong foundation can be considered for the comprehension of BIPA learners in language skills by showing the notion of BIPA learning and culture, connected features encapsulating perception, conceptualization, and communication.

Students from other countries can better understand Indonesia's cultural norms and values using an information-based approach to BIPA education, which incorporates elements of Indonesian culture. The socio-cultural aspects that permeate society are one of the supporting variables that contribute to the efficacy of the BIPA learning approach. Since the students who are now enrolled in BIPA and are pursuing their education in Indonesia come from various cultural backgrounds, the educational goals that they have set for themselves are also very varied (Yusri et al., 2019). Therefore, the culture exposed by BIPA students will have an impact on how BIPA is instructed. Therefore, teachers who teach a language to students who are not native speakers are required by BIPA to consider students' first language when teaching them in that language. In addition, when teaching BIPA, instructors can consider students' unique thoughts, experiences, and levels of readiness to learn. This must be done to guarantee that the learning planning process is coherent with cognitive and cross-cultural understanding.

Understanding different cultures can help non-native speakers of Indonesian understand the language by providing them with sufficient information regarding the student's and teachers' cultures. (Some qualified people) Incorporating cultural awareness into the BIPA learning process can assist international students in better understanding their ethnographic groups (people and cultures with customs, customs, behaviors, and other differences) and sociolinguistic aspects in various cultural contexts. Therefore, we can classify cross-cultural understandings according to their level of cognitive understanding (Ellis, 1986; William B., 2007). BIPA learners acquire transactional cultural competencies, which allow them to interact and communicate successfully with existing cross-cultural societies by gaining a good understanding of cultural factors in cross-cultural understanding. These cultural competencies allow learners to interact and communicate effectively with existing cross-cultural cultures. Students will be more prepared to interact freely in person, through learning media, and through BIPA Culture resources, if their cultural competencies have been improved in the classroom.

Many previous studies related to CCU have been held. The studies examined the application of CCU to improving student intercultural communication (Minandar, 2020), offers a variety of cognitive learning strategies to be applied in support of the implementation of BIPA learning with cultural teaching in an intercultural context (Alagözlü, 2017; Oyserman, 2016), and analyzing culture-based BIPA teaching materials (Budiana et al., 2018; Kaukab et al., 2020), application of cultural learning in A1-level BIPA textbooks (Siroj, 2015), investigating teachers' and students' perceptions of learning and teaching cultures in the context of the CCU (Rachman et al., 2019; Saddhono, 2015). So, the problems in BIPA learning is a gap in language skills, namely between the ability of receptive and productive skills in the Indonesian language taught. The lack of knowledge and ability about the Indonesian culture of Indonesia by foreign language learners makes it difficult for BIPA learners to learn Indonesian. The problems in this research are different from previous BIPA studies such as learning problems in terms of language, Indonesian insight, and socio-cultural knowledge, where the language will always intersect with the habits or socio-culture of the language it

learns. This research explains about the relationship between cross-cultural understanding and cognitive belonging to foreign learners who are integrated with Minangkabau culture. Aspects of socio-cultural knowledge prevailing in society serve as informers of the language and culture of its people. The application of Cross-Cultural Understanding (CCU) in BIPA learning can help the cognitive abilities of foreign learners such as factual knowledge, conceptual knowledge, procedural knowledge and metacognitive knowledge in Indonesian. This article referred to research (Morganna et al., 2020; Yulianeta et al., 2021) as a whole and examined several BIPA learning studies in different cultural contexts to explain the characteristics of culturally minded international students. Studying BIPA with a cross-cultural cognitive understanding of how these concepts will change the dimension of language's ability to its perception is emphasized throughout this text. Finally, this article attempts to outline some of the most pressing issues facing BIPA instructors and students by outlining steps that can be taken to improve students' ability to communicate in different Indonesian environments, with a focus on Minangkabau culture.

2. Method

In conducting their study, the authors recognized the importance of selecting appropriate instruments and procedures to obtain accurate and relevant data. One of the methods they used was the interview, which is increasingly utilized in applied linguistics, particularly in research that focuses on language learners' experiences and perspectives. The authors selected this method as their primary data collection approach for their study. Qualitative data collected through interviews offer valuable insights into different learning processes, cultural differences in cross-cultural understanding, perception, language attitudes, and communication. To investigate the impact of learning Indonesian with a focus on culture and the ability to communicate across cultures among BIPA learners, the authors used a case study. The researchers visited a few educational facilities located in West Sumatra to conduct interviews with faculty members, administrators, and other informants (Creswell et al., 2007; Sharan B. Merriam, 2009).

The interviews and observations were conducted in both Indonesian and English languages, and all were recorded and transcribed for later analysis. The authors recognized that effective communication, listening to each other, and consistent follow-up help clarify the facts, leading to a more comprehensive investigation. Overall, the authors' selection of appropriate data collection methods and procedures helped them obtain valuable and relevant information for their study. The use of interviews and case studies allowed them to gather in-depth information on BIPA learners' experiences and perspectives, highlighting the importance of integrating cultural knowledge with language learning to develop effective communication skills in a foreign language. The research demonstrates the positive impact of cultural elements in language instruction, particularly within the framework of BIPA instruction.

3. Findings and Discussion

3.1 Culture and Language

Culture and language are closely interrelated. They share many interdependent and interdependent links and always move together in any kind of communication (Sukmayadi, 2018). The traditional customs and beliefs of a country or group, in addition to its arts, methods of life, and social organization, form what is referred to as its culture (Ottman et al., 2023). One definition of culture is "a set of qualities and states of mind possessed by a particular group." Culture can also be seen as a "method of doing things." These qualities and states of mind can include language, social customs and customs, behavior, religion, culinary practices, creative expressions, musical compositions, and other things (Faisol et al., 2022). Similarly, language is a system of symbols, whether oral or written, that people use to communicate with each other in certain cultures or social groups to communicate and express themselves. These signs can be articulated orally or recorded in written form.

There must be a common linguistic and cultural foundation for BIPA instructors and their students to be able to build relationships with each other despite cultural barriers. One characteristic that distinguishes one culture from another is the widespread acceptance of the common understanding of the norms and expectations of the group about how its members should behave. This is one of the characteristics that distinguish one culture from another. Because of this, it is imperative to integrate BIPA education with the development of cross-cultural cognitive skills. The lack of cross-cultural understanding in communication generally leads to funny or even more serious events that will be the basis for misinterpretations and misunderstandings (Junaidi et al., 2017).

When international students participate in activities designed to help them acquire the interactions necessary to communicate in Indonesian in an academic setting and with community organizations, they gain knowledge regarding the cultural, social, theoretical, and cultural components of the culture to which they are adapting. The inclusion of cultural concepts into language training has gained traction in many recent studies, reflecting the growing recognition of the value of cultural teaching in foreign or second language learning (Katra Byram, 2008; Kramsch C, 1996). In addition, Altariba expressed support for developing constructive attitudes, perceptions, and understanding of ideal behavior (Altarriba, 1993).

The inclusion of cultural concepts into language teaching has gained traction in many recent studies, demonstrating a growing recognition of the value of cultural teaching in teaching foreign or second languages. According to Altariba, who asserts that culture includes "a shared worldview, a similar history, geographical location, language, socioeconomic status, and religion," there is more support for the development of positive attitudes, perceptions, and conceptualization of desired behaviors when culture is considered. The instructor's responsibility is to incorporate culture into foreign language classes while focusing on cognitive learning strategies such as group formation, note-taking, and language and cultural representation (Melford E. Spiro, 2017; Suharni et al., 2022). The authors of this study underscore how BIPA instructions that encourage vitality may be in a classroom environment. We need to enlighten and explain the concept of cognitive cross-cultural understanding, which is essential for greater cultural understanding in the context of BIPA. This point of view is so worthy and useful.

3.2 Cross-Cultural Understanding

To follow-up to the discussion regarding the relationship between language and culture, a strong understanding of the various meanings associated with the phrases "cultural understanding" and "cultural learning must be possessed." Placing special emphasis on the fact that having interactions with people of different ethnic groups is one of the best ways to increase one's cultural awareness. Obtaining healthy appreciation and respect for each of the other cultures in an intrinsic is related to gaining an understanding of that other civilization. Communication must have perception, cognition, learning, motivation, judgment, values, beliefs, and moral and cultural conventions to grow ideas that are resistant to change. Multiculturalism is another component that examines a culture of many diverse racial, social, or ethnic groups. The discussion of cultural differences worldwide cannot be separated from the discussion of multiculturalism.

Another characteristic of a society that contains a large number of different racial, social or ethnic groupings is something known as multiculturalism. Multiculturalism refers to appreciating and appreciating the contributions of people from different backgrounds. Talking about cultural diversity is very important and it should be raised. Communication between different cultures happens every day in multiethnic communities from different countries. Within the cross-cultural communication framework, the "unique qualities" of each culture's approach to sharing information and gaining mutual understanding are underlined and emphasized. This is because each culture has its own way of carrying out these activities. The term "cross-cultural" refers to aspects of one culture that may operate as a benchmark for evaluating other cultural aspects. The "cross-cultural" feature can be found in many different societies. When communicating with people who come from different cultural backgrounds, it is necessary to have a deep understanding of the similarities and contrasts that exist between cultures. Therefore, communication on both sides of the debate will be able to be more productive, efficient, and effective.

The ability of an individual to communicate more effectively in formal situations, outside the scope of personal connections, is helped by their knowledge and familiarity with various cultural traditions (A. Kusmiatun, 2016). The development of cross-cultural awareness of the BIPA learning experience for international students can make it easier for them to achieve their goals and interests in the field of language studies. The critical understanding approach includes aspects such as perception, conceptualization, and communication as its constituent parts. These three aspects of the method should be applied in pursuing cross-cultural understanding (Solikhah & Budiharso, 2020; Tiawati & Maneechukate, 2021). In addition to the previously presented description, the word "cross-cultural knowledge" refers to the fundamental capacity of a person to understand, interpret and understand the culture of others to minimize the possibility that they may experience culture shock as a result of the cultural differences they encounter. BIPA as a target language is necessary for understanding other cultures because BIPA ensures that target cultures continue to be the main focus of attention during investigations into other cultures (Pujo Leksono & Tiawati, 2020). Students will be able to interact with individuals from different cultures more productively, if they acquire linguistic skills and cultural awareness established through explanations given to them.

The need for BIPA teachers to get to know the culture of the learner's country and the culture of the learner first is to minimize the possibility of cultural shock experienced by BIPA teachers and learners. Cultural learning aims to understand the form of Indonesian regional culture so as not to be mistaken in conceptualizing Indonesian (Choeichaiyapoom, 2014; Septyani et al., 2020; Sukmayadi, 2018). Therefore, an understanding of Indonesia's cultural background needs to be possessed by BIPA students, and vice versa BIPA teachers must also understand the cultural background of international students involved in BIPA learning. Understanding cultural aspects will also lead BIPA teachers to determine their learning strategies. The cross-cultural explanation is the breakdown of the characteristics or traits of a culture shared by a group of speakers whose boundaries are known, compared with the characteristics or cultural traits of other speakers or BIPA learners (Maryelliwati et al., 2022). Towards cross-cultural understanding, the learner can show his own foreign culture and culture so that in himself, an evaluative and tolerant attitude towards Indonesian culture is embedded, and they can communicate well. Including cultural elements in foreign language

learning is important (Dema et al., 2012). It is stated that cultural learning includes three aspects called philosophy or perspective, behavior practice, and product. (1) aspects of cultural perspectives or philosophies can be described as popular beliefs, values, attitudes, and assumptions held by members of the L2 culture. (2) the cultural practice in question is a pattern of behavior accepted by the community, and (3) aspects of cultural products such as education systems, sculptures, art, political systems, and others can be tangible. In this regard, in learning foreign languages, called BIPA, teachers must include Indonesian's target language culture. That culture is authentic material and involves learners in it, and it can be seen in the following figure.

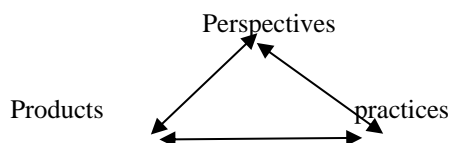


Figure 1. The relationship of the three components of culture in the learning of foreign languages

3.3 The Importance of BIPA Cross-Cultural Development for Learners' Language Skills

BIPA learners cannot rest on their laurels simply because they have mastered linguistic abilities while ignoring the target language's culture of understanding. They must consider the cultural and linguistic aspects of the target. This is especially true in the global society, which requires learners to be adaptive, flexible, and resilient to communicate effectively with individuals worldwide. The BIPA learning approach places great emphasis on maintaining learner engagement during the learning process, which can increase learners' cognitive capacity. The process of using, thinking about, and exercising control over the information that has been received is intrinsically related to cognitive functioning. Assimilation, accommodation, and balance are the three basic cognitive processes that can be distinguished from each other. The following can be explained using these categories. Assimilation is integrating newly acquired knowledge into the cognitive framework of a pre-existing individual. The process of changing a person's cognitive structure so that it is more suitable for facing newly encountered obstacles is referred to as accommodation. In contrast, the equilibrium process is a continuous readjustment between the stages of assimilation and accommodation.

In addition, from different cultural backgrounds, its communication results will vary depending on the environment in which it is delivered. Students coming from other countries are required to acquire sufficient knowledge of the culture and Indonesian. Learning a language is as important as being familiar with the target culture's features and culture to achieve this goal (Sari et al., 2021). When determining the level of cognitive understanding of foreign learners at the basic level of the BIPA framework, some aspects of such learner information, conceptual knowledge of the language, procedural knowledge of the language, and metacognitive knowledge are all evaluated by utilizing cultural resources (Hilton, 2011; Yohanes, 2010). The existence of cross-cultural competencies in BIPA learning with cognitive knowledge such as perception, conceptualization, and communication. BIPA learning can understand the target culture's language and teachers can compile BIPA learning features such as the syllabus, learning strategies, learning materials, and media used. BIPA students from other countries bring many cultural resources, which create independence, motivation, and confidence, paired with the transition to the target culture. The concept of BIPA combines knowledge of a wide variety of cultural consciousness, which can greatly help a person working to improve their ability to communicate effectively across cultural boundaries.

From the above information, it is illustrated that cross-cultural understanding is an evaluative and tolerant way of looking at Indonesian culture about foreign cultures based on their cultural understanding. This is inseparable from understanding the cognitive realm of BIPA learners. The cognitive approach in Language learning emphasizes that behavior is a mental process in which individuals are active in capturing, assessing, comparing, and responding to the stimulus of communication or language. The cognitive approach also emphasizes what happens in a person's mind, how a person thinks, remembers, understands language, solves problems, explains various experiences, acquires many moral standards, and shapes language skills. So the purpose of studying cross-cultural understanding refers to a person's basic ability to recognize, interpret, and understand the culture of others to minimize the possibility of cultural shocks caused by cultural differences.

3.4 Communication Competence in Integrated Cross-Cultural Understanding of Minangkabau Culture

In addition, in many different cultural backgrounds, the communication results will vary depending on the context in which it is delivered. Students coming from other countries are required to acquire appropriate knowledge about the culture and Indonesian. Learning a language is as important as being familiar with the target culture's features and culture to achieve this goal. When determining the level of cognitive understanding of foreign learners at the basic level of the BIPA framework, some aspects of such learner information, conceptual knowledge of the language, procedural knowledge of the language, and metacognitive knowledge are all evaluated by utilizing cultural resources (Hardini,

2015). The existence of cross-cultural competencies in BIPA learning with cognitive knowledge such as perception, conceptualization, and communication; BIPA's learning ability to understand the language of the target culture; and teachers' ability to build parts of BIPA learning such as the syllabus, learning strategies, learning materials, and media used. BIPA students from other countries bring many cultural resources, creating independence, motivation, and confidence, paired with transitioning to the target culture (Maryelliwati et al., 2018). Integrating knowledge about various cultural consciousnesses into the BIPA concept can greatly help someone working to improve their ability to communicate effectively across cultural boundaries. It will finally improve the quality of education for students worldwide, and they will get profit from it. Communicating effectively across cultural boundaries fosters adaptability, inter-social understanding and perception, a constructive and successful exchange of ideas, and sensitivity to one's audience. The next step for students is to apply the theoretical knowledge of BIPA that they have learned from their teachers' cultural resources and their studies, as well as the cross-cultural understanding and linguistic behavior skills they have developed both in the classroom and in the real world. In addition, the theoretical foundation will be outlined for future generations of people who do not speak Indonesian as their mother tongue to understand it in the present.

3.5 Cognitive Enhancement Strategies to Improve Interpersonal Communication

Andalas University, Padang State University, and Padang Panjang Institute of the Arts are all involved in the Indonesian Program (BIPA), which aims to start students Indonesian from outside Indonesia. Students in classes focused on global cultures will listen Indonesian Language and English and other countries' languages and have the opportunity to learn about their cultures. Although English and Indonesian language are both taught in bilingual sessions, students often join the program with only a cursory familiarity with Indonesian culture as a whole and Minangkabau culture in particular. Learning, the production of instructional and conditioned aspects, and the integration of cultural elements are all processes by which BIPA teachers take on a more significant role. When developing learning materials for BIPA, it is very important to have an awareness of the different cultures existing in the world.

It is important to be more familiar and insightful about the language acquisition barriers experienced by BIPA students, as well as the challenges faced by teachers in providing cultural knowledge and Indonesian, to organize activities on material content and involve students in carrying out communication activities both inside and outside the classroom. Misunderstandings, misinterpretations, or miscommunications will be eliminated by ensuring any steps to conduct. Excellent language learners can expect the culture to let them go when they do not demonstrate the limits of the communicative competence that they acquire and the ability to understand the surrounding culture, even with the growth of activities focused on the cultural awareness of the target (Ayugi Destiannisa, 2012). The cognitive domain includes six different levels of knowledge, all related to cognitive understanding: The term "know" refers to the ability to retrieve information acquired via prior study and experience (Lin Sihong, 2018). The first level, labeled "Know," is the most basic. Verbs such as accurately mentioning, deciphering, or characterizing a material are used to test the level of knowledge that individuals possess regarding what they have learned. B. "Comprehension" is the skill of appropriately explaining and interpreting that has already been known for the information. People who have a good understanding of a subject or item should be able to discuss it, explain it, draw conclusions from it, and so on. C., which is also known as "Application," refers to the capacity of a person who has gained an understanding of a subject or topic to make use of or apply the concepts they have learned to real-world scenarios or circumstances. D., or "Analysis," refers to a person's capacity to break down specific materials or items into constituent parts that are included in a problem and are connected to one another in some way. If a person is able to identify, separate, organize, and construct diagrams (charts) against their knowledge of particular objects, then that person's knowledge has reached the level of analysis. E., also known as "Synthesis," refers to a person's capacity to reassemble individual components of a given thing into a novel, integrated structure. To put it another way, synthesis is the capacity to create new formulations by compiling existing formulations into new formulations. F. (Evaluation) refers to a person's capacity to form an opinion about a specific topic or item based on evidence presented to them. The evaluation is based on either a criterion that the individual has self-determined or on criteria that already exist.

Furthermore, BIPA teachers must be well aware of the indigenous culture and targets to avoid chaos, confusion, and conflict. Teachers should ensure that the emphasis on the target culture should not dominate or overshadow the native culture. Starting with the learner's cultural background, the teacher can extend the understanding to all cultures through cross-cultural development. Teachers can make appropriate adjustments before implementing learning (Wang, 2013). The above actions require the teacher's attention and willingness to plan, prepare, and carry out culturally integrated learning activities based on BIPA levels. Teacher and environmental relationships or social behaviors can motivate foreign learners to participate, work together, and collaborate to develop and be aware of their cross-cultural understanding. In the context of integrated BIPA learning of Minangkabau culture, teachers with their expertise and experiences must adapt language learning activities that can connect the cultural background of international learners and then, move to the understanding of the known culture and finally take it to other cultures where it will become some of the challenges.

BIPA teachers plan and prepare activities following applicable aspects, curricula, and contexts but they observe that textbook pedagogy is recommended with many components of foreign cultures. Thus, teaching materials and textbooks need careful attention and evaluation to study teaching materials' effect on certain learners (Sheilla Arumdyahsari, Widodo Hs, 2016; Tiawati et al., 2022). BIPA teachers can adjust to the curriculum by designing, preparing, formulating, and proposing course materials to include changes with appropriate material. They can develop a cross-cultural understanding of learners and their application in real-life situations (Pangesti & Wiranto, 2018). The use of updated teaching tools states that language teachers should be careful in the selection of linguistic and cultural aspects in their texts to maintain the sensitivity of the material that meets the desired objectives required in shaping academics as well as the intellectual growth of learners in the context of Indonesian for foreign speakers.

In the aspect of integrated cultural learning of Minangkabau culture in West Sumatra (Rahmat et al., 2022), which is taught to international students and BIPA learners, it shows the target's content, reach, and culture role of Indonesian language for foreign speakers. Therefore, BIPA teachers have exceptional talents and great potential to plan and prepare authentic activities that match the learner's abilities, interests, and preferences. They will involve learners in activities: individuals, native pairs of speakers, peer groups, etc., which increases motivation. Guidance, support, and cultural knowledge make the learner aware of cognitive knowledge such as his factual knowledge and conceptual, procedural and metacognitive knowledge to develop the learner's productive skills (writing and speaking) and receptive skills (reading and listening). Cross-cultural knowledge that is assisted by knowledge of the socio-cultural life of the Minangkabau people finally makes the learner's perspective about the Indonesian language globally.

4. Conclusion

This article aims to develop a cross-cultural concept with a culturally integrated cognitive understanding of BIPA learning. The authors focus on underlining the relationship between language and culture in BIPA learning, the form of components in cross-cultural understanding integrated with the culture where BIPA learners in Indonesia by utilizing the idea of inter- or transcultural communication competencies and how it affects the student framework and thinking concepts in studying their Indonesian language. The existence of cognitive cross-cultural understanding in building perceptions and conceptualizations in communication and learning BIPA that are productive and effective can make it easier to conceptualize culture in BIPA learning so that it can increase self-confidence, independent attitudes, and social relationships with people from different cultures. At first, it seemed fairly easy, but adopting a cross-cultural approach to preparing and executing activities in the BIPA classroom are demanding, stimulating, and challenging for teachers and students to be active.

The explanation above about cross-cultural understanding to BIPA students and its application in the context of learning BIPA teaching materials is indeed productive and effective in building the concept of understanding students' language skills, self-confidence, and fluency in social relations with people from different cultures. This process has been carried out for a long time but it has not been well conceptualized on how cross-cultural development is linked to cognitive abilities. The integrated BIPA learning of minangkabau culture includes minang cultural materials in West Sumatra, such as cultural characteristics, cultural norms, cultural systems, and behaviors found in western literature. Therefore, BIPA teachers should review, revise, evaluate, modify, or redesign the subject matter to be rendered by integrating both the target culture and the original culture and including learning needs, and adopt a cognitive approach in executing culturally integrated BIPA learning to facilitate language acquisition.

One weakness of the research is where it is only focused on a small number of educational facilities located in West Sumatra. It may limit the generalization of the findings to other regions and contexts. Future research could explore the impact of cross-cultural understanding on BIPA learners in other regions of Indonesia or even in other countries to determine if the findings are consistent across different contexts.

Another area for future research is to investigate how to effectively integrate cognitive approaches into BIPA instruction. While the research highlights the importance of cognitive abilities in developing cross-cultural understanding in language learning, it does not provide specific strategies for BIPA teachers to incorporate cognitive approaches into their instruction. Future research could explore effective ways of integrating cognitive approaches into BIPA instruction to foster cross-cultural understanding and effective communication skills among learners.

Additionally, the research is still only focused on the impact of integrating the Minangkabau tradition into BIPA instruction. Future research could explore the impact of integrating other cultural traditions into BIPA instruction and compare the effectiveness of different cultural approaches in fostering cross-cultural understanding among learners.

Overall, future research could expand on this research findings by exploring the impact of cross-cultural understanding on BIPA learners in different contexts, investigating effective ways of incorporating cognitive approaches into BIPA instruction, and exploring the impact of integrating different cultural traditions into BIPA instruction.

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