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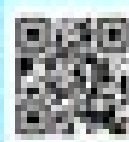
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# Incorporating Cross-Cultural Competence into the ISOL Programme through Cultural-Based Materials and Corpus-Based Approach

Danang S. Nugraha

## ABSTRACT

This paper discusses the integration of cross-cultural competencies in the ISOL teaching programme based on the materials used during learning. ISOL is an Indonesian language learning programme for foreign speakers that often establishes materials on cultural and socio-humanistic aspects of Indonesian culture. The paper data were in the forms of discourse construed in the textbooks as learning materials. The data sources were three textbooks from three well-established ISOL learning institutions in Indonesia. Based on the qualitative content analysis, it can be stated that the incorporation of cross-cultural competence in ISOL was realized not only through the integration of competence in learning materials but also through the aspects of learning preparation as well-designed in the syllabus and teaching goals. In addition, cross-culture competence was also manifested in grammar teaching and skills mentoring activities. There was evidence regarding the evaluation aspect, namely the concept of competence already used as essential guidance in the final project. Moreover, I also extended the discussion of the results concerning the corpus-based approach to determine the way to collect and manage materials that contained cultural value as a part of the programme.

**Keywords:** Corpus-Based Approach, Cross-Cultural Competence, Cultural-Based Materials, ISOL, Pedagogical Linguistics

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## I. INTRODUCTION

Indonesian for speakers of other languages (henceforth ISOL) is a language learning programme specifically designed for learners of non-native Indonesian. In terms of learning management, ISOL is usually oriented toward acquiring the grammar and side of the side to understand the Indonesian cultural values (Nugraha, 2016; 2019; 2020a). Based on that foundation, all pedagogical aspects of learning, including materials embedded in the textbooks, tend to design in a cultural context either as a piece of textual information or the serials instruction of learning activities (cf. Byram & Feng, 2004; Byrnes, 2008; Gilmore, 2007; King *et al.*, 2021; Melin, 2010; Risager, 2011; Tomlinson, 2012). Naming this essential idea of the pedagogical circumstance aimed at promoting the cultural aspect of the targeted language, one can explicitly mention it as cross-cultural competence (henceforth CCC).

Theoretically, this CCC enables the ISOL programme to be designed to pursue cross-cultural understanding towards international students regardless of ethnicity amongst many other identities such as race, religion, social status, or even political views (Aronin & Yelenevskaya, 2022; Baker, 2015; Canagarajah, 2016; Koda & Reddy, 2008; Kramsch, 2011; Lantolf & Beckett, 2009; Littlewood, 2007). It is essential to highlight that the importance of basic material preparation

and teaching-learning strategy is oriented on cultural values by the CCC. ISOL programme is not an independent artificial activity that neglects the socio-cultural context of Indonesian-speaking communities. Based on the awareness of the socio-cultural context, ISOL students can access linguistic awareness in the realm of cross-cultural understanding. In line with that, cross-cultural learning enables students to gain attention and the capability to understand an environment identified by many cultures intersecting and interacting. The students then are capable of functioning and problem solving as global citizens. It means that the concept of CCC is fundamental in the context of educating learners who have global awareness and are sensitive to local situations. Instead of just studying how to use language, students are also accompanied to comprehend essential and valuable functions of language use as a cultural value exchange tool.

Furthermore, awareness and understanding of the speech environment are a context that must be conditioned for ISOL students. The concept of Indonesian culture will naturally observe through approach, design devices, and the implementation of learning. ISOL can be carried out up to the level of cultural understanding with some peculiarities in device planning learning, namely: (i) material design teaching can be sourced from authentic texts about the chosen culture based on aspects of the locality, (ii) variation

learning activities are tailored flexible, and (iii) learning evaluation can be done with the assignment-based project. Regarding the level of cultural understanding, Sneddon *et al.* (2010) emphasize the importance of including information about cultural aspects when teaching Indonesian to speakers who have never known Indonesia. With this inclusion, the process of adaptation to speech communities can be conditioned regardless of the learning context experienced.

In several previous research (cf. Nugraha, 2020b; Saddhono, 2018; Suparsa *et al.*, 2017; Zuchdi & Nurhadi, 2019; Loren, 2022), there is a tendency that the integration of aspects of cross-cultural understanding in ISOL learning is the most effective way of introducing culture through language learning. These findings seem to be the common thread of partial analyses of each ISOL teaching programme. In this study, theoretically, the concept of Indonesian culture provides a variety of learning resources, including multicultural ones. Using the idea, the design of the choice of sources of learning can offer diverse cultural forms in Indonesia. For example, a descriptive text about the typical Indonesian foods can be used to teach basic sentence types of syntactic patterns. Aside from it, the same text can be used to practice reading and listening skills. In the next activity session, similar text with a different title can be modified for writing activities, namely arranging sentences into paragraphs into full text. Thus, instructional programme of ISOL ideally cannot be separated from cultural context as mentioned earlier. ISOL is a specific programme designed for international or multiculturally background language learners. This study was conducted to describe the CCC in the ISOL programme as embedded in the teaching materials within such a scope.

## II. METHOD

This study was conducted based on the qualitative content analysis method. The research data was in discourse units that represent CCC as content or core informational text. The data sources were three textbooks entitled (i) *Sanggar Bahasa's Indonesian Textbook Series* (coded as Book A; authored by Nugraha *et al.*, 2019), (ii) *Mengenal Indonesia Lewat Bahasa* (coded as Book B; authored by Hendrokumoro & Kussuji, 2008), and (iii) *Living Indonesian: Textbook BIPA for Beginning Level* (coded as Book C; authored by Widodo *et al.*, 1995. Book A used by Sanggar Bahasa, a private institution that provides Indonesian Courses based in Yogyakarta. Book B used by Center for Southeast Asian Studies, Universitas Gadjah Mada, Indonesia. Book C used by Center for Indonesian Studies, Universitas Negeri Malang, Indonesia.

Based on the data collection instrument, several findings were obtained related to the discourse units of CCC in the material. The gathered discourse units were reduced and classified into three parameters: material for initial activities, learning activities, and follow-up activities. These parameters were used to make it well-organized during the qualitative content analyses. The results of the studies were then presented in two forms, namely descriptive presentation and tabulations. As the studies' complete task, the educational linguistics theory was utilized to interpret

the CCC manifestation in the discourse units.

## III. RESULTS AND DISCUSSION

This study generally reveals that the incorporation of CCC into the ISOL programme was construed through integrating cultural discourses into the learning materials amongst the other pedagogical aspects. Specifically, the incorporation was depicted in the three parts. First, the CCC is embodied in the syllabus and teaching goals on the element of learning preparation. In addition to the first manifestation, the CCC is integrated into grammar teaching and skills mentoring activities in learning implementations. Third, the CCC is used as essential guidance in doing the final project in the evaluation aspect. These three results are discussed as follows.

### A. The CCC is Embodied in Teaching Goals

The learning objectives or teaching goals are the initial part of the learning material or textbook that shows an effort to integrate CCC. In the three analyzed books, it was found that there was a competency orientation explicitly stated in learning outcomes. As a unit of analysis, these findings are authentic evidence that efforts to initiate CCC in the ISOL programme have been manifested since the beginning of the material design. Consider the presentation of the data units in Table I.

TABLE I: THE ARRANGEMENT OF CCC MARKERS

Book Code	Original Text	Translation	Check Mark
A.1	Buku <i>Sanggar Bahasa Indonesia's Indonesian Textbook Series</i> diterbitkan sebagai buku ajar untuk pembelajar Korea dengan muatan komparasi budaya Korea dan Indonesia.	The <i>Sanggar Bahasa's Indonesian Textbook Series</i> is published as a textbook for Korean learners with a comparative content of Korean and Indonesian cultures.	CCC
B.1	Buku <i>Mengenal Indonesia Lewat Bahasa Level 2</i> terdiri atas tujuh bagian. Ketujuh bagian tersebut menggunakan topik kebudayaan sebagai teks utama.	The <i>Mengenal Indonesia Lewat Bahasa Level 2</i> consist seven parts. The seven sections use cultural topics as the main text.	CCC
C.1	Pelajaran I dibagi ke dalam dua bagian utama, yaitu (a) teks/bacaan tentang <i>communication culture, politeness, norms, and signals</i> , dan (b) uraian tentang pengenalan tata bunyi dalam Bahasa Indonesia.	Chapter I is divided into two main parts, namely (a) texts/readings on communication culture, politeness, norms, and signals, and (b) descriptions of the phonological system of Indonesian.	CCC

The three data samples are discourse units whose contents are analyzed. The discourse units contain information about how CCC is tried to be applied in learning materials, especially in learning goals. By examining the branches of

discourse, it can be seen that a series of projections of CCC are integrated into learning itself. Consider sample code A.1. The A.1 is a fragment of discourse that shows an integrative effort to merge Indonesian and Korean cultural contexts as the background for the preparation of teaching materials. The description of A.1 found that there is a projection of learning objectives, namely that students understand the basic rules of Indonesian grammar in the context of Indonesian and Korean cultures. The learning objectives are an actual manifestation of CCC integrated into the ISOL programme. In addition to A.1, sample B.1 also provides a precise CCC manifestation. The CCC is integrated into each learning objective per chapter presented in the textbook. Textbook authors selectively choose the types and titles of discourse texts that align with the main aim of preparing books, namely “*Mengenal Indonesia Lewat Bahasa.*” It seems very clear that the orientation of textbook B is to realize CCC so that learners have cultural skills.

Table II.



Fig. 1. Textbooks of ISOL.

TABLE II: THE TEACHING GOALS (TG)

TG	Book A	Book B	Book C
Form	Cross-cultural competence is realized in comparative learning objectives between Indonesia and Korea.	Cros-cultural competence is manifested in the construction of Javanese culture to make students recognize the local culture according to where they are participating in the learning programme.	Cros-cultural competence is manifested in learning objectives that are oriented towards cultural communication skills.
Pattern	The pattern used is to present material descriptions and activity instructions in two languages, Indonesian and Korean.	The patterns presented tend to apply cultural forms that need to be understood and analyzed with language skills practice exercises.	The pattern that is realized is to place the learning objective in each chapter of the textbook.
Function	The functions are used to facilitate students' understanding and accelerate their cross-cultural competence.	The functions are built so that the students know and understand Javanese culture's characteristic that exists in the specific area.	With the form and pattern, the learning objectives function as guides and instructions so that the learning process can achieve cross-cultural competence.

Furthermore, sample C.1 explicitly shows that the initial goal of learning ISOL is to recognize the Indonesian communication culture and the courtesy that accompanies it. At an advanced level, learning is also directed to reach the level of norms and signals from this communication model (Woodin, 2010). This explicitly known manifestation is the main sign that the learning objectives in book C is oriented towards achieving cross-cultural understanding. Although the three textbooks show some similarities in achieving CCC initiation, the analysis also shows some different features. A presentation of the difference can be seen in

*B. The CCC Integrated into Grammar Teaching and Skills Mentoring Activities*

Besides being manifested in the formulation of learning objectives, CCC is also manifested in the items of learning activities. Two parts of the learning activity stand out: the context-based grammar practice and the genre-based personal practice. The two discourse units indicate an effort to place CCC as the initial foundation for implementing learning activities. In particular, carefully read the samples (1) to (3) representing those findings.

- (1) Excerpt 1 | Book A.  
*Sartono terlalu banyak bicara, tetapi tidak ada buktinya, ibarat "tong kosong nyaring bunyinya".*  
[translation: Sartono is a talkative person, yet there is no proof of his saying, as classical proverb said *tong kosong nyaring bunyinya.*]
- (2) Excerpt 2 | Book B.  
*Topik Nusantara yang disajikan dalam teks berjudul "Masyarakat Perdesaan dan Perkotaan" digunakan sebagai materi ajar imbuhan {me(N)-}. Contoh konstruksi yang digunakan dalam teks adalah kata nusantara yang mempunyai beberapa arti.*  
[translation: The Nusantara topic presented in a text entitled "Masyarakat Perdesaan dan Perkotaan" is used as a teaching material of {me(N)-}, a morphological affix of Indonesian. For instance, the text utilized the word *Nusantara* as an example with several meanings.]
- (3) Excerpt 3 | Book C.  
*Pelajaran X bertema "Kebudayaan". Tema tersebut disajikan melalui teks bacaan tentang unsur kebudayaan Indonesia yang terintegrasi dengan pembahasan kalimat aktif dan pasif.*  
[translation: Chapter X themed "Kebudayaan". The theme is presented through a reading passage about elements of Indonesian culture that are integrated with discussions of active and passive sentences.]

The three discourse units are part of the form of the CCC, which is manifested in aspects of learning activities. In general, it can be stated that the three excerpts from the three books analyzed show similarities in integrating the concept of CCC. All of them use a variety of learning activities based on efforts to incorporate CCC values.

Consider sample (1). It is quoted from one of the learning activities in book A. A quotation is a unit of discourse used to introduce aspects of cross-cultural understanding in learning. By providing sentence meaning analysis activities, learners directly recognize the kind of proverb as a cultural item. The clause '*tong kosong nyaring bunyinya*' (trans:

empty barrels always make a loud sound) is a typical proverb belonging to the socio-cultural values of Indonesian. This expression cannot be understood literally. Learners need to be assisted and directed to use the perspective of cultural communication to understand the context of the use of the proverb as a unit of discourse. The learning discussion becomes interesting when the teacher provides case examples accompanied by content analysis. With these learning activities, learners are directed to achieve the CCC.

On the other hand, sample (2) in book B shows a different realization pattern. The concept of CCC is manifested in the grammatical exercise passage. Referring to the genre, the text with the title “*Perdesaan dan Perkotaan*” provides a vivid illustration of Indonesian social and cultural life who live in two different geographical and social places. The existence of the text becomes a stimulant for discussion for students about the cultural differences in society. Aside from understanding grammar as instructed in the discourse unit of the chapter, students are also directed to gain a cross-cultural understanding of the socio-cultural differences of people living in villages and cities (Kern, 2008; Leow, 2015).

TABLE III: THE TEACHING ACTIVITIES (TA)

TG	Book A	Book B	Book C
Form	CCC is manifested in learning activities that are dominated by oral and written skills exercises.	CCC is manifested in learning activities that tend to be case studies or observations.	CCC is manifested in the structure of learning activities sequentially, starting from presenting texts with the theme of cultural aspects.
Pattern	The pattern realized is by placing topics about culture in language skills practice exercises that are carried out in learning.	In book B, the pattern realized is that students are stimulated by texts containing local culture, followed by observation activities and presentation of observations.	The pattern used is the presentation of authentic texts followed by grammar and language skills exercises.
Function	These forms and patterns are used to help students quickly understand the comparison of Korean and Indonesian cultures so that they have CCC.	These forms and patterns are used to form more dynamic learning activities with student-centered learning characteristics.	These forms and patterns are functioned to deliver learners to achieve CCC empirically.

Moreover, in the sample (3) from book C, a similar pattern is found to the previous one. Both model (3) of book C and selection (2) of book B use text to convey information about cross-cultural aspects. By placing the title of the chapter with the theme “*Kebudayaan*”, book C compiles all learning activities in the context of elements of Indonesian culture. The grammatical descriptions presented also make use of the primary text sources. Thus, learners involved in the grammar training will get a nuance or context of cross-

cultural understanding (Larsen-Freeman, 2015; Pawlak, 2020).

The similarities in the three books are easily identifiable. However, the content analysis also shows different aspects of efforts to manifest CCC in the items of learning activities. Information about these differences is presented in Table III.

C. *The CCC is Used as the Basic Guidance in Making a Final Project*

In addition to being realized in the learning goals and activities section, the concept of CCC is also applied as a basic guideline for designing project-based learning evaluation activities. In the three textbooks analyzed, it was found that there were tasks containing instructions for making learning end products based on cross-cultural understanding. Discourse units that clearly show this matter can be read in the following sample (4) to (6).

- (4) Excerpt 4 | Book A.  
*Evaluasi akhir berbentuk pengerjaan tes tata bahasa yang bersumber pada teks bermuatan budaya, yakni peribahasa dan ungkapan local kedaerahan.*  
[translation: The final evaluation is working on a grammar test based on cultural texts, namely local proverbs and expressions.]
- (5) Excerpt 5 | Book B.  
*Tugas akhir diwujudkan dalam pembuatan teks deskripsi tentang analisa persamaan dan perbedaan budaya transportasi antara Indonesia dan negara asal pemelajar.*  
[translation: The final project is realized by making a descriptive text about analyzing similarities and differences in transportation culture between Indonesia and the learner’s country of origin.]
- (6) Excerpt 6 | Book C.  
*Selain Latihan tata bahasa yang dominan dalam buku ini disajikan pula latihan bermain peran dengan setting nama, karakter, situasi, dan konteks komunikasi di Indonesia.*  
[translation: In addition to the dominant grammar exercises, role-play activities also existed with the Indonesian setting of the name, characters, situations, and contexts.]

The three discourse units are manifestations of the concept of CCC in the aspect of learning evaluation or final learning projects. However, the final project model presented in the three books is not the same. In general, it can be stated that CCC has been integrated into the guide for preparing the final project.

Sample (4) in book A is a manifestation of efforts to integrate CCC in the aspect of learning evaluation. By presenting texts containing cultural elements, students, apart from being introduced to cultural norms, are also projected to understand the background of using these cultural forms in language practice. Contrary, in the sample (5) of book B, students are directed to make a final project as a form of evaluation. By compiling a descriptive text, for instance, which contains information about the results of the comparison of cultural aspects, transmitting cross-cultural understanding is assumed to occur at the learner’s cognition layer. Thus, the internalization of CCC can be done through the element of learning evaluation.

Similarly, sample (8) of book C also shows a form of final evaluation based on CCC. By holding a final test in the form of a role play, for example, learners will be integrated into the context of local communication constructed in the evaluation. Such role play is a form of imitation of authentic

communication in a particular speech community. In other words, this form of assessment facilitates transmitting cross-cultural understanding (Baker, 2015; Jackson, 2018; Scarino, 2009). Although, both are based on the same concept, the three textbooks analyzed show differences in several aspects, as presented in Table IV.

TABLE IV: THE TEACHING OUTPUT (TO)

TG	Book A	Book B	Book C
Form	CCC is partially realized in the evaluation section of book A.	CCC is manifested in the final assignment in the presentation of observations on the compared cultural aspects.	CCC is manifested in the form of a final evaluation which tends to be similar to book A, which is to measure grammatical understanding through a written test.
Pattern	Partially means limited because the evaluation of book A is based on a written assessment. The pattern used is the presentation of grammatical analysis exercises and Indonesian writing skills.	The pattern used is the provision of instructions and a matrix for preparing analysis, field studies, preparation of final results, and presentations.	The pattern used presents a written test with various forms of model questions. Evaluation is also strengthened by a role-playing model set according to the local communication situation.
Function	These forms and patterns do limit the process of transmitting CCC. It cannot be denied that these shapes and patterns still have functions, although they are insignificant compared to books B and C.	These forms and patterns are used to accelerate the transmission of awareness of cultural differences that need to be addressed so that they have cross-cultural capabilities that are expected to be achieved.	These forms and patterns are functioned optimally when a comprehensive evaluation session is held in the form of a final presentation of the test work carried out by the learner at the end of the programme.

#### D. The Cross-cultural Competence & Corpus-based Approach

In the last five years, studies of second or foreign language learning, such as TESOL and EFL, have been designed by using the corpus approach (cf. Flowerdew, 2015; 2017; Gilquin, 2022; McCarthy, 2008; 2016; Römer, 2022; Omidian, 2021). This approach is specifically closely related to the process of presenting the material. Based on these facts, I argue that ISOL, as a foreign language learning programme, also has the potential to be designed in a similar model. Teaching materials can be arranged based on a reading database that was previously selected and categorized based on a cultural perspective. Thus, the initial obstacle in the form of difficulty in obtaining material health

insurance can be overcome with the corpus approach. In addition, the corpus approach also facilitates the process of reducing reading material accurately. Parameters or keywords used to restrict thousands or millions of discourse texts tend to be accurate in machine learning or corpus-driven software.

Furthermore, at least one advantage needs to be considered when using a corpus approach in the ISOL programme; namely, the ISOL programme will be up to date with the human-machine communication situation. Human-machine communication interactions are currently widespread due to the pandemic situation. This situation cannot be avoided. Therefore, the learning design needs to be adjusted to suit the circumstances. Learning all over the world is experiencing obstacles in the pandemic. In particular, there has been a radical paradigm shift in Indonesia. Previously, learning was always related to formal processes in classrooms. During the pandemic, everything related to the educational matter changed. The method of change is highly dependent on technology. In other words, direct communication relations that previously occurred in the classroom also turned into human-machine communication. To sum up, human-machine communication is the keyword of the corpus approach to the ISOL programme.

Through integration with a corpus-based approach, learning can cross boundaries and time. Through massive open online courses (henceforth MOOC) (O'Dowd, 2011; Zein *et al.*, 2020), the ISOL programme can be an alternative for learning promotion as its primary purposes. Thus, the ISOL programme can reach students more broadly and massively. This potential should be captured and pursued by observers of the ISOL programme. With MOOC, ISOL may be equivalent to TESOL and ESL as the two types have used the corpus approach earlier. Pedagogically, the application of the corpus approach does not conflict with the main essence of ISOL, that is, learning the Indonesian language and culture.

#### IV. CONCLUSION

This study concludes that CCC's concept in the ISOL programme is manifested in the learning materials. From the sample used in this study, it is known that textbooks from three reputable institutions in the implementation of ISOL have utilized CCC in the programme held. Thus, it can be stated that the integration between CCC and ISOL programme leads to projected outcomes that benefit learners. In addition to being proficient in grammar and language skills, learners can achieve CCC through this integration. For future studies, researchers may conduct empirical investigation involving learners to obtain a description of the "how" and "what" benefits received personally after participating in the integrated learning.

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## CONFLICT OF INTEREST

Author declares that they do not have any conflict of interest.

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