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Integrating Bojonegoro Local Wisdom into BIPA Level A1 Listening Section

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Abstract

Listening plays an essential role in beginner-level language learning because it provides learners with the primary source of linguistic input. However, listening materials in Bahasa Indonesia bagi Penutur Asing (BIPA) instruction often receive less attention than other language skills and frequently provide limited exposure to local cultural contexts. This study aims to investigate the integration of Bojonegoro local wisdom into listening materials for A1 BIPA learners. The study employed a Research and Development approach using the Four-D (4D) model consisting of the Define, Design, Develop, and Disseminate stages. The developed materials were integrated into a bilingual digital flipbook containing listening activities based on various aspects of Bojonegoro local wisdom, including Kayangan Api, Wayang Thengul, Tari Thengul, the Samin community, Batik Jonegoroan, traditional foods, and local beverages. The findings reveal that the listening materials employ simple vocabulary, short sentence structures, and familiar communicative situations appropriate for beginner learners. Furthermore, local wisdom functions as a meaningful cultural context that supports listening comprehension while introducing learners to regional cultural identities. The use of a digital flipbook also provides opportunities for repeated listening practice and autonomous learning. This study suggests that integrating local wisdom into listening materials can support both language acquisition and cultural understanding in beginner-level BIPA instruction.

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Introduction

The growing international interest in the Indonesian language has contributed to the expansion of Bahasa Indonesia bagi Penutur Asing (BIPA) programs in many countries (Amin, 2021; Rahmawati et al., 2020). Indonesian is increasingly studied for academic, cultural, professional, and diplomatic purposes, encouraging educational institutions to develop instructional materials that address the needs of international learners (Jannah et al., 2025; Prastiwi et al., 2024). Along with the internationalization of Indonesian, the quality of BIPA materials has become an important concern because language learning is not limited to linguistic competence but also involves cultural understanding (Muzaki, 2021). In language education, culture and language cannot be separated. Language reflects values, beliefs, traditions, and social practices that develop within a community (Sabrina et al., 2026).

Therefore, teaching Indonesian to foreign learners should provide opportunities for learners to understand not only linguistic forms but also cultural contexts (Byram, 2020). Cultural integration allows learners to use language meaningfully and supports the development of communicative competence (Byram, 2020; Prastiwi et al., 2024). Several scholars have emphasized the importance of incorporating cultural content into BIPA instruction (Amin, 2021). Cultural materials help learners understand social interactions, local traditions, and everyday practices that influence language use (Susanto et al., 2024). Furthermore, local culture can provide authentic learning contexts that make language instruction more meaningful and engaging (Muzaki, 2021; Amin, 2021).

Among the four language skills, listening occupies a central position in beginner language learning (Goh & Zhang, 2026). Goh & Vandergrift, 2012 in Nuri Bianku & Issa Mahmud (2026) mentioned that listening serves as the primary source of linguistic input and enables learners to acquire pronunciation, vocabulary, grammatical patterns, and discourse structures. Goh & Vandergrift, 2012 also cleared through listening activities, learners become familiar with spoken language before producing language independently. At the beginner level, listening often becomes one of the most challenging skills for foreign learners (Goh & Vandergrift, 2012). Spoken language occurs rapidly, contains unfamiliar vocabulary, and requires learners to process information in real time. Consequently, listening materials for beginner learners should be carefully designed to reduce linguistic difficulty and facilitate comprehension (Vaishnavi & Priadersini, 2025). According to the Common European Framework of Reference (CEFR), A1 learners are expected to understand familiar words, simple expressions, and very basic spoken information related to everyday situations (North & Piccardo, 2020). Listening materials at this level should therefore contain simple sentence structures, high-frequency vocabulary, clear pronunciation, and familiar contexts (North & Piccardo, 2020; Vaishnavi & Priadersini, 2025).

Despite the importance of listening skills, listening materials in BIPA instruction frequently receive less attention than reading or grammar activities (Rahmawati et al., 2020). Many existing materials emphasize written texts and vocabulary exercises while providing relatively limited listening input (Arzaqi et al., 2023). In some cases, listening activities merely function as supplementary exercises rather than serving as essential components of language acquisition. In addition, many BIPA materials continue to present cultural topics in a general manner (Muzaki, 2021). National symbols, famous tourist destinations, and general Indonesian customs are often discussed, while regional cultures receive less attention (Megawati et al., 2023). Consequently, learners have limited opportunities to explore the diversity of Indonesian local cultures through language learning (Muzaki,

2021). The integration of local wisdom into educational materials has attracted considerable attention in recent years (Hardika & Andriyanto, 2025). Local wisdom refers to cultural values, traditions, knowledge, beliefs, and practices that develop within a particular community (Muzaki, 2021). These local values not only represent cultural identity but also contain educational and social significance (Iskandar et al., 2020).

In language education, local wisdom can provide meaningful contexts for communication (Hardika & Andriyanto, 2025). Learners are introduced to authentic cultural experiences while simultaneously developing language skills. The use of local wisdom also contributes to cultural preservation because educational materials become media for promoting regional identity (Prastiwi et al., 2024). Bojonegoro, a regency located in East Java, possesses abundant local cultural resources (Megawati et al., 2023). The region is widely known for Kayangan Api, an eternal fire phenomenon that has become one of the most prominent tourist attractions in East Java (Faiq Bafana et al., 2025). Bojonegoro also preserves various cultural traditions, including Wayang Thengul, Tari Thengul, Suku Samin, Batik Jonegoroan, and traditional culinary products such as Ledre and Sego Buwuhan (Fernanda & Widowati, 2025; Sani & Setyawan, 2021). These cultural elements represent the identity of Bojonegoro and provide rich content for educational materials.

In recent years, the promotion of Bojonegoro culture has expanded internationally through cultural festivals and tourism activities (Hardika & Andriyanto, 2025). However, many international visitors and foreign learners still possess limited knowledge about these cultural resources. Integrating Bojonegoro local wisdom into BIPA materials offers several advantages. First, local culture provides authentic contexts for communication. Second, cultural content increases learners' motivation because the topics are meaningful and contextual. Third, local wisdom contributes to cultural preservation by introducing regional identity to international audiences. Previous studies have demonstrated the potential of local wisdom-based BIPA materials. Amin (2021) integrated Bugis-Makassar culture into BIPA instruction and reported that cultural content supported language learning. Muzaki (2021) developed BIPA materials based on Malang local culture, while Prastiwi et al. (2024) incorporated environmental local wisdom into BIPA flipbooks.

Research concerning digital learning media has also increased (Prastiwi et al., 2024). Digital platforms enable learners to access learning materials independently and repeatedly. Flipbooks, in particular, combine text, audio, images, and interactive activities within a single learning environment (Safana & Astutik, 2024; Yupiter et al., 2024). Such multimodal materials are particularly beneficial for listening instruction because learners can replay audio recordings according to their needs (Rahmawati et al., 2020). Although previous studies have explored local wisdom and BIPA materials, research focusing specifically on listening materials remains limited (Hamzah et al., 2025). Most studies emphasize speaking activities, reading materials, or general instructional materials. Few studies investigate how local wisdom can be integrated into listening materials designed for beginner learners (Vaishnavi & Priadersini, 2025). This gap becomes particularly important because listening is the first language skill through which learners receive linguistic input. Without adequate listening materials, beginner learners may encounter difficulties in understanding spoken Indonesian. Furthermore, the integration of local culture into listening activities remains underexplored in BIPA contexts (Beniario et al., 2023).

The present study addresses this issue by developing listening materials based on Bojonegoro local wisdom for A1 BIPA learners. The listening materials are integrated into a bilingual digital flipbook

and include dialogues, monologues, descriptive texts, and procedural texts related to Bojonegoro culture. Unlike previous studies that primarily emphasize general cultural materials, this study focuses specifically on regional culture and listening instruction (Prastiwi et al., 2024; Muzaki, 2021; Amin, 2021; Sudana et al. (2020)). The novelty of this study lies in the integration of Bojonegoro local wisdom into listening materials designed according to the characteristics of A1 learners. Therefore, this study aims to investigate how Bojonegoro local wisdom is integrated into listening materials for A1 BIPA learners, identify the characteristics of the developed listening texts, and examine the pedagogical implications of these materials for beginner BIPA instruction.

Specifically, this study addresses the following research questions:

1. How is Bojonegoro local wisdom integrated into listening materials for A1 BIPA learners?
2. What linguistic characteristics are found in the developed listening audio materials?
3. What pedagogical implications emerge from the integration of local wisdom into listening activities?

The findings of this study are expected to contribute to the development of BIPA listening materials, enrich local wisdom-based language instruction, and promote Bojonegoro culture to international learners through Indonesian language education.

Method

Research design

This study employed a Research and Development (R&D) approach using the Four-D (4D) model proposed by Thiagarajan, Semmel, and Semmel, consisting of Define, Design, Develop, and Disseminate stages (Indaryanti et al., 2025). Consistent with the Define stage proposed by Thiagarajan et al. (1974), this phase focused on analyzing learner needs, identifying A1 learner characteristics, and selecting appropriate local wisdom topics.

Research procedure

Based on Tim Redaksi Prodi Pendidikan Fisika (2025) the define stage focused on analyzing learner needs, identifying A1 learner characteristics, and selecting local wisdom topics. The design stage involved developing listening texts, activities, and audio recordings. The develop stage focused on improving the materials through revision processes. Finally, the dissemination stage involved publishing the materials through a digital flipbook platform. The listening materials were developed based on ten topics of Bojonegoro local wisdom, including tourism, traditional arts, local communities, and culinary products.

Data analysis

The listening materials consisted of dialogues, monologues, descriptive texts, and procedural texts. The developed materials were integrated into a bilingual digital flipbook using Canva and FlipHTML5. The flipbook combined audio recordings, illustrations, vocabulary exercises, and listening activities.

Results and Discussion

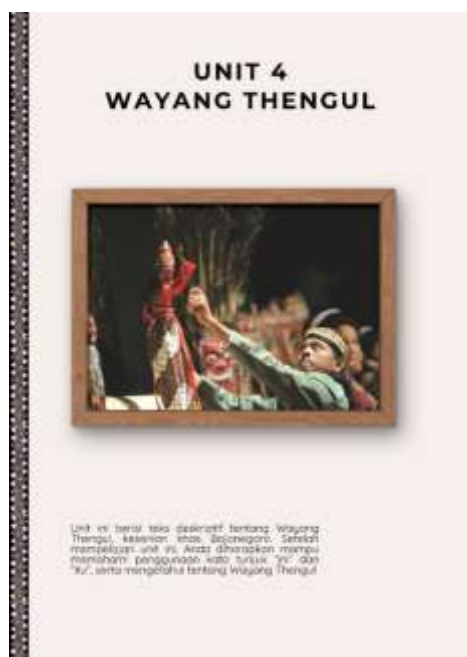
Results

There are three points discussed in this study. The first is the way to integrate of Bojonegoro local wisdom into listening materials for beginner of BIPA learners' book. Next discussion is about the linguistic characteristic that are found in the developed listening audio materials, also breakdown the listening text types. Last point is explaining the pedagogical implications emerge from the integration of Bojonegoro local wisdom into listening activities in that book.

The listening materials developed in this study were integrated into a bilingual digital flipbook designed for A1 BIPA learners. The materials were developed based on the characteristics of beginner learners who require comprehensible language input, familiar vocabulary, and meaningful learning contexts (North & Piccardo, 2020). The selection of Bojonegoro local wisdom as the primary content aimed to provide authentic cultural experiences while simultaneously supporting listening comprehension.

The flipbook consists of ten units that introduce different aspects of Bojonegoro culture. The selected topics include the history of Bojonegoro, Kayangan Api, Tari Kayangan Api, Wayang Thengul, Tari Thengul, Suku Samin, Batik Jonegoroan, Sego Buwuhan, Ledre, and butterfly pea tea. These topics represent various dimensions of local culture, including tourism, performing arts, traditional communities, culinary products, and cultural heritage. Each unit contains vocabulary activities, listening tasks, reading activities, speaking practices, and writing exercises (Amin (2021); Byram, 2020). However, the listening section serves as one of the central components because listening provides the first linguistic input for beginner learners. The listening materials were designed to expose learners to spoken Indonesian through contexts that reflect local cultural experiences (Goh & Vandergrift, 2012).

The results of the research, if depicted in pictures or charts, can be exemplified as follows.



Picture 1. One of aspect of Bojonegoro culture



Picture 2. Performing art from Bojonegoro



Picture 3. Listening task with barcode to access audio



Picture 4. Integrating BIPA material to connecting with local information

Unlike conventional BIPA materials (Amin, 2021; Muzaki, 2021) that frequently employ general topics such as hobbies, daily routines, or national tourism destinations, the present materials introduce learners to specific regional identities. This approach enables learners to develop language competence while simultaneously gaining cultural knowledge (Byram, 2020). The digital format also provides flexibility for learners. Audio recordings can be replayed repeatedly, allowing learners to regulate their own learning pace. The combination of text, images, and audio creates multimodal learning experiences that support listening comprehension (Prastiwi et al., 2024).

The present findings are consistent with previous studies emphasizing the importance of integrating local wisdom into BIPA instructional materials. Amin (2021) found that incorporating Bugis-Makassar cultural content into BIPA instruction enhanced learners' cultural understanding while creating more authentic language-learning experiences. Similarly, Muzaki (2021) demonstrated that local culture-based materials increased learners' motivation because they introduced contextual learning situations beyond general Indonesian culture. However, unlike these previous studies, the present study specifically integrates Bojonegoro local wisdom into listening materials and delivers them through a bilingual digital flipbook. This approach not only provides cultural exposure but also facilitates repeated listening practice, which is particularly important for beginner-level learners (North & Piccardo, 2020).

The linguistic characteristics identified in this study are in line with the CEFR descriptors for A1 learners, which emphasize the use of simple sentence structures, familiar vocabulary, and everyday communicative contexts (North & Piccardo, 2020). These findings also support Goh & Vandergrift (2012), who argue that beginner listening materials should minimize linguistic complexity to enable learners to focus on meaning rather than form. In the present study, the integration of local cultural vocabulary was carefully balanced with simple grammatical structures, allowing learners to acquire

new cultural knowledge without creating excessive cognitive demands. The listening audio materials demonstrate several linguistic characteristics that correspond to the needs of A1 learners. First, the materials employ simple sentence structures. Most utterances consist of short clauses that contain between four and ten words. Examples include:

1. I like Ledre.
2. This dance is from Bojonegoro.
3. The tea is very healthy.

The use of short utterances reduces processing demands and allows learners to focus on understanding meaning. Second, the listening texts contain high-frequency vocabulary (North & Piccardo, 2020). Most lexical items are associated with familiar topics such as food, family, places, hobbies, colors, and daily activities. Vocabulary related to local culture is introduced gradually and accompanied by visual support. For example, cultural terms such as Thengul, and Batik Jonegoroan are supported by illustrations and contextual explanations. This approach helps learners understand new cultural vocabulary without experiencing excessive difficulty (Byram, 2020). Third, grammatical structures remain relatively simple.



Picture 5. Real photo of Thengul dancer



Picture 6. Kinds of design of Batik Jonegoroan

Most of listening texts employ present tense constructions, basic descriptive patterns, and common question forms. The limited use of complex structures allows learners to focus on comprehension rather than grammatical analysis (Richards, 2008). Fourth, the listening texts use clear and direct language. The dialogues avoid idiomatic expressions and figurative language that may confuse beginner learners. Instead, the materials emphasize functional communication and basic information exchange. These linguistic characteristics indicate that the materials align with the communicative needs of beginner BIPA learners (Yuan & Tang, 2025).

Previous studies on local wisdom-based BIPA materials have generally focused on introducing regional culture as reading or speaking content (Amin, 2021; Muzaki, 2021). In contrast, the present study positions local wisdom as the central context for listening activities. This shift expands the function of cultural content from merely providing background information to becoming authentic spoken input that supports listening comprehension. Consequently, learners are simultaneously exposed to linguistic features and regional cultural identities through listening practice.

Local wisdom serves as the foundation of the listening materials. Cultural content is not presented merely as supplementary information but becomes the context in which communication occurs (Beniario et al., 2023). Kayangan Api introduces learners to one of Bojonegoro's most famous tourist attractions. The listening texts describe the eternal flame and its importance for local tourism. Through these materials, learners acquire vocabulary related to places, nature, and tourism. Wayang Thengul and Tari Thengul introduce traditional performing arts. Learners encounter vocabulary associated with performances, music, costumes, and artistic activities.

These topics also expose learners to local artistic traditions that are rarely discussed in general BIPA textbooks (Anggraeni & Ratnaningsih, 2020). The unit about the Samin community introduces local values such as honesty, simplicity, and harmony (Primasari et al., 2021). Rather than discussing abstract cultural concepts, the listening materials present these values through simple narratives and everyday situations. Traditional culinary products also play an important role. Sego Buwuhan, Ledre, and butterfly pea tea provide opportunities to discuss food ingredients, cooking processes, flavors, and eating habits. Culinary topics are particularly suitable for beginner learners because food vocabulary is concrete and familiar (Arzaqi et al., 2023). By integrating these cultural elements, the listening materials introduce learners to Bojonegoro culture while simultaneously developing language competence.

The developed materials employ several listening text types:

First is Dialogue. Dialogues represent interpersonal communication and everyday conversations. Learners listen to greetings, introductions, and simple exchanges related to cultural topics. For example, a dialogue about Ledre allows learners to discuss favorite foods, while a conversation about Kayangan Api introduces expressions related to places and tourism.

Second is Monologue. Monologues are used to provide descriptions and information about cultural objects. These texts help learners develop listening comprehension by focusing on one speaker. The monologues generally contain short descriptive passages that explain cultural attractions, traditional foods, or local customs.

Third is Descriptive Text. Descriptive listening texts provide information about the characteristics of cultural objects. These texts help learners understand vocabulary related to appearance, location, and physical characteristics.

Fourth is Procedural Text. Several units employ procedural texts, particularly those discussing food and beverages. Learners listen to instructions and sequences, allowing them to develop listening skills associated with processes and actions.

The use of multiple text types increases exposure to various communicative situations and supports different listening purposes (Goh & Vandergrift, 2012).

Discussion

The Several pedagogical implications emerge from the findings. First, local wisdom provides meaningful contexts for listening activities (Byram, 2020). Rather than learning isolated vocabulary, learners encounter language within authentic cultural situations. Second, the listening materials support comprehensible input (Nuri Bianku & Issa Mahmud, 2026). The use of simple language, familiar vocabulary, and contextual support facilitates listening comprehension. Third, cultural topics increase learner engagement (Muzaki, 2021). Topics such as food, dance, and tourism are generally interesting and stimulate curiosity about Indonesian culture. Fourth, the digital flipbook promotes autonomous learning (Prastiwi et al., 2024). Learners can access the materials independently and replay the audio according to their individual needs. Finally, the integration of local wisdom contributes to cultural preservation. Through BIPA instruction, regional cultural identity can be introduced to international audiences.

This finding is consistent with (Prastiwi et al., 2024), who reported that local wisdom-based digital flipbooks encourage both language learning and cultural appreciation. While their study primarily focused on environmental local wisdom, the present research extends this concept by incorporating broader cultural elements, including tourism, traditional arts, local communities, and culinary heritage. Therefore, the present study demonstrates that local wisdom can function not only as instructional content but also as a medium for introducing regional cultural diversity to international learners.

The findings demonstrate that local wisdom can function as an effective context for listening instruction at the beginner level. The materials show that cultural content and language learning can be integrated simultaneously without increasing linguistic difficulty. The listening texts provide comprehensible input, which is essential for language acquisition (Jannah et al., 2025). Simple vocabulary, short sentences, and familiar contexts enable learners to process spoken language more effectively. The findings also support previous studies concerning local wisdom-based BIPA materials.

Various listening activities were developed to encourage active participation (Buck, 2001). First, True or False Activities. Learners determine whether statements correspond to the information in the audio recording. This activity develops global comprehension. Second, Gap-filling Activities. Learners complete missing words while listening. This exercise helps learners identify specific information. Third, Multiple-choice Questions. Multiple-choice activities encourage learners to select correct information from several alternatives. Fourth, Sequencing Activities. Learners arrange sentences or events according to the audio. This activity develops understanding of chronological information. Fifth, Open-ended Questions. Open-ended questions encourage learners to express understanding using their own words. The variety of activity types prevents repetitive learning experiences and supports multiple listening strategies (Richards, 2008).

However, unlike previous research that primarily emphasized speaking or writing activities (Darmawati et al., 2021; Zein et al., 2020), this study specifically focuses on listening instruction. The use of digital flipbooks further supports listening development because learners can repeatedly access audio recordings. This flexibility is particularly important for beginner learners who require multiple exposures to spoken language. Furthermore, the integration of Bojonegoro culture broadens the cultural representation within BIPA materials. Instead of emphasizing only national culture, the materials introduce regional identities that reflect Indonesia's cultural diversity. Therefore, local

wisdom-based listening materials can serve not only as language learning resources but also as media for cultural promotion and preservation.

Overall, the findings indicate that integrating Bojonegoro local wisdom into listening materials provides both linguistic and cultural benefits for A1 BIPA learners. In agreement with previous studies, local wisdom enriches language learning by providing authentic contexts that enhance learner engagement and cultural understanding (Sudana et al., 2020; Haliq et al., 2025; Amin, 2021). Nevertheless, the present study contributes a new perspective by demonstrating that regional cultural content can be systematically incorporated into beginner-level listening materials through a bilingual digital flipbook. This integration broadens the scope of local wisdom-based BIPA instruction, which has previously been dominated by reading and speaking materials.

Conclusion

This study investigated the integration of Bojonegoro local wisdom into listening materials for A1 BIPA learners through the development of a bilingual digital flipbook. The findings demonstrate that local cultural content can be effectively incorporated into beginner-level listening materials without increasing linguistic difficulty. Various aspects of Bojonegoro culture, including tourism, performing arts, local communities, and traditional culinary products, were successfully transformed into listening texts that are appropriate for A1 learners. The developed listening materials employ short sentences, familiar vocabulary, and simple grammatical structures that correspond to the characteristics of beginner learners (North & Piccardo, 2020). Dialogues, monologues, descriptive texts, and procedural texts provide learners with various listening experiences and expose them to authentic communicative situations. Furthermore, the integration of visual support and audio recordings helps learners understand spoken language more effectively.

The findings also indicate that local wisdom serves as a meaningful context for listening activities. Rather than presenting isolated vocabulary or decontextualized language, the materials situate language within cultural experiences. Through these listening materials, learners are not only introduced to Indonesian language structures but also to the cultural identity of Bojonegoro. The digital flipbook provides additional benefits for listening instruction. Learners can access the materials independently, replay audio recordings repeatedly, and learn according to their own pace (Prastiwi et al., 2024). This flexibility supports autonomous learning and enables learners to practice listening outside the classroom environment. From a pedagogical perspective, the study suggests that local wisdom can enrich BIPA listening materials and increase cultural awareness among foreign learners. The integration of regional culture into language instruction also contributes to the preservation and promotion of local cultural heritage.

However, this study is limited to the development and analysis of listening materials. The study does not examine learner achievement, listening performance, or user perceptions because product validation and classroom implementation have not yet been conducted. Future studies may investigate the effectiveness of these materials through experimental research, learner responses, or implementation in BIPA classrooms. In conclusion, the integration of Bojonegoro local wisdom into listening materials provides an alternative approach to beginner-level BIPA instruction by combining language learning and cultural understanding within meaningful communicative contexts.

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