

Social and Cultural Adaptation of Foreign Students in Indonesia: The Effect of Javanese Culture in Indonesian Language Programs for Foreign Speakers (BIPA)

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ABSTRACT

The Indonesian Language Program for Foreign Speakers (BIPA) has gained increasing interest among international students learning Indonesian. This study aims to examine the cultural and social changes experienced by these students, with a particular focus on the influence of Javanese culture. The research employs a descriptive qualitative ethnographic approach and was conducted in Central Java, East Java, and Yogyakarta. Data were collected from documents and informants. The findings indicate that Javanese culture significantly influences the cultural and social transformation of foreign students, making them more engaged and active in their learning process. In addition, both internal and external adaptation processes contribute to their improved understanding of the Indonesian language and culture.

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1. Introduction

Sociocultural factors are closely related to the language learning process. In a single language teaching process, a complex system of cultural habits, values, viewpoints, feelings, and interactions (Fauziah, 2015) is also involved and taught. As part of culture, language enables humans to use it as a medium of social interaction and effectively unites society. As a means of communication, it integrates members of society and establishes harmony (Ramdhani, 2012). This is reflected in the ability of community members to recognize coexisting customs, behaviors, manners, and norms. Furthermore, individuals can adapt to society through its language. Therefore, newcomers must be able to adapt successfully in order to live a peaceful and harmonious social life and integrate with existing rules and customs. This can be observed in the case of the Madurese living in Surakarta, who are able to integrate easily with the local community. This process is characterized by code-switching and code-mixing of the Madurese language into Javanese (Saddhono, 2017). As stated by Mareza and Nugroho (2016), sociocultural adaptation also clearly occurs among foreign students in Indonesian Language for Foreign Speakers (BIPA) programs, such as at Muhammadiyah University of Purworejo (UMP).

The popularity of the program continues to grow (Gloriani, 2017; Rohimah, 2018), as the number of foreigners learning Indonesian, both domestically and abroad, is increasing. The Ministry of Foreign Affairs' Darmasiswa Program for 2019/2020, which involved participants from 104 countries, demonstrates this enthusiasm. As they learn Indonesian language alongside its customs and culture, their adaptation to local culture becomes particularly interesting. During their studies, they undergo several forms and stages of adaptation (Anindita & Woelandari, 2020), namely cultural and cross-cultural adaptation.

Cultural adaptation occurs when individuals move to a new environment, where a process of message exchange with local residents takes place. This process is also known as enculturation, which typically occurs during the early stages of socialization after migration. Cross-cultural adaptation, as a continuation of enculturation, comprises three essential processes: acculturation, assimilation, and deculturation.

Adaptation facilitates the learning process and serves as a mechanism for social survival. The sociocultural role in language learning is strongly evident in the social and cultural changes experienced by foreigners learning Indonesian (Faizin & Isnaini, 2020; Lestari & Paramita, 2019).

Foreign students are required to master Indonesian as a second language, as higher education institutions, such as Sebelas Maret University, require them to learn Indonesian. This requirement is based on Law No. 24 of 2009 concerning the flag, language, and national emblem, which states that Indonesian is the official language in the field of education. The law also mandates Indonesian as the medium of instruction in national education. By mastering Indonesian, foreign students can communicate more effectively, particularly in academic settings. Therefore, several universities have established BIPA programs.

In the learning process, the Indonesian language is inseparable from the students' learning environment. Therefore, training and local language introduction programs are necessary to support effective communication on campus (Kobayashi, 2013; Zhao, Guo, & Dyna, 2013). Additionally, foreign students at several universities in Central Java, East Java, and Yogyakarta

are required to understand Javanese as a local language for daily communication. BIPA programs generally incorporate Javanese culture as part of classroom teaching materials.

To achieve the predetermined learning competencies, Saddhono (2012) suggested improving the quality of BIPA through textbooks. These books are primarily designed for postgraduate students, with a stronger emphasis on writing skills (Setiawan, Andayani, & Saddhono, 2018), alongside the other three language skills (listening, speaking, and reading). Although these four skills are integral to the learning process, one skill is often emphasized more than the others. Javanese cultural elements, such as traditional ceremonies, arts, cuisine, and tourist attractions, are included in these materials. This indicates that the integration of Javanese culture in BIPA textbooks aims to make learning materials more engaging and to encourage students to understand Indonesia not only linguistically but also culturally (Rostini & Aminah, 2019; Saddhono, 2016a).

This integration can also be applied in instructional media. Language learning, particularly Javanese, requires a systematic and well-planned approach to help foreign students receive the material effectively. In addition, teaching materials supported by documentation of Javanese cultural events should be provided to enhance students' initial understanding. Handbooks for foreign students play an important role as primary learning instruments (Nurlina, 2017; Saddhono, 2018a).

Javanese culture is selected as BIPA learning material due to its rich cultural wisdom. Its uniqueness makes it an interesting subject of research and an effective medium for language teaching for foreign students (Saddhono, 2017). Although Javanese culture, like other local cultures, evolves over time and through societal changes (Smith-Hefner, 2009), it continues to exert significant influence on daily life.

Moreover, students' interest in local culture and traditions is closely related to this process. As part of Indonesia's cultural diversity, Javanese culture reflects the richness of the archipelago and attracts foreign students to learn. It also serves as an effective medium to support their understanding of the Indonesian language. Learning Javanese culture can facilitate students' adaptation and social interaction within the local community, providing them with a new cultural orientation. This may indirectly influence their patterns of social interaction, as they are shaped by newly acquired cultural knowledge (Rui & Wang, 2015, p. 406), considering that each culture has distinct characteristics that shape social behavior and individual identity.

Migration to environments with different cultural backgrounds enables cultural exchange and interaction. On the one hand, individuals tend to retain their original culture, as it is deeply embedded in their identity (Greenfield, 2016, p. 90). On the other hand, they must learn and adapt to new cultural patterns in order to integrate into the new environment. This dynamic forms the central focus of this research.

2. Literature Review

2.1. The Role of Sociocultural Adaptation in Learning Foreign Languages

Language primarily functions as a means of communication. In relation to culture, language serves as a medium, pathway, and repository of cultural characteristics (Santoso, 2006). As it is closely associated with sociocultural factors, language learning not only results in the mastery of knowledge but also carries contextual meaning by linking teaching materials with individual and social environments. Therefore, sociocultural factors are essential in language learning. Second language learning falls within the domain of language acquisition, as it is inherently connected to cultural contexts (Fauziah, 2015).

Educators and students must understand cultural differences and acknowledge that no individuals are exactly the same. Educators need to identify students' sociocultural backgrounds (Inah, 2015), remain mindful of these differences, and shift their perceptions toward appreciation. Consequently, stereotypes should not negatively affect second language learning; instead, cultural diversity should be viewed as an advantage and a driving force.

Fauziah (2015, p. 156) suggests that sociocultural factors are key determinants of successful language use, as they are closely tied to language itself. Teaching a language simultaneously involves teaching a complex system of cultural habits, values, perspectives, feelings, and attitudes. This highlights their significant role in second language learning, particularly in introducing local cultural knowledge, customs, and social norms. Therefore, educators play a crucial role in introducing culture, correcting misconceptions, and fostering accurate understanding. This enables students to systematically understand and appreciate foreign cultures. Educators must also instill respect for cultural differences (Abusyairi, 2013).

Second language learning is inherently linked to second culture learning; thus, understanding the process of cultural learning is essential (Ningrum, 2017). Learning the Indonesian language cannot be separated from the sociocultural development of Indonesian society, where cultural representation plays a crucial role. BIPA programs provide students with knowledge of Indonesian culture and society; however, the success of such programs will not be optimal without the integration of local sociocultural aspects (Siroj, 2015). As stated by Arwansyah, Suwandi, and Widodo (2017, p. 917), sociocultural aspects must be introduced to familiarize students with local contexts, thereby enhancing their ability to communicate effectively in Indonesian. Indonesia's cultural diversity, as an archipelagic nation, presents a wide range of sociolinguistic features. For example, Batak accents and intonations differ significantly from those of Javanese.

Second language learning also involves the acquisition of a second identity, often conceptualized through acculturation. Culture, as an intrinsic part of human life, is reflected in communication patterns within a community. Consequently, perspectives, identities, ways of thinking, attitudes, and communication styles may shift through cultural contact. This process may lead to culture shock, characterized by feelings of alienation, anger, hostility, hesitation, frustration, anxiety, sadness, loneliness, homesickness, and even physical discomfort. In this context, attitudes in second language learning are often associated with anomie—feelings of social uncertainty or dissatisfaction—which significantly influence learners' responses to foreign cultures. However, culture shock should not be viewed as a condition in which learners are merely passive victims. Rather, second culture learning is an active process of meaning-making through cross-cultural experiences (Legare, 2019).

2.2. The Impact of Local Culture (Javanese) in BIPA Learning Materials

Culture can be defined as a set of ideas, habits, skills, arts, and tools that characterize a group of people within a particular period (Hermoyo & Suher, 2017). This definition underscores its important role in shaping communication among its members. In the context of BIPA, local culture highlights Indonesia's rich cultural diversity and plays a strategic role in shaping identity, introducing foreign values, fostering emotional engagement within communities, enhancing self-esteem, and strengthening national dignity (Rahyono, 2009, p. 9).

As a learning component, local cultural materials—particularly Javanese culture—serve as an effective medium for introducing Indonesian culture (Putri, 2019). Selecting appropriate materials makes the learning process more engaging. Culture-based learning opens opportunities for foreign students to better understand Indonesian society and serves as a strategic tool in

facilitating cultural comprehension. Therefore, learning materials should be delivered in an engaging manner and adapted to students' needs (Suyitno, 2007).

The incorporation of local cultural elements has significant impacts on both the cultural community and foreign students. One of its main objectives is to create more engaging and distinctive teaching materials, as students are often attracted to learning Indonesian due to its rich cultural diversity. This motivation supports the development of their language skills (Faizin, 2018). Additionally, it promotes a positive image of Indonesian society. Elements such as eco-friendly traditional practices, social harmony, politeness, and noble values contribute to the perception that Indonesian society possesses strong cultural wisdom embedded in everyday life. These values carry positive meanings and play important roles in national development, thereby shaping favorable impressions among learners (Aulia, 2019).

Furthermore, integrating cultural elements enhances the enjoyment of the learning process (Rohimah, 2018), which in turn increases students' confidence in completing their studies. The inclusion of Javanese cultural elements – such as traditional food, arts, and clothing – encourages contextual learning approaches (Saddhono, 2018b). This approach facilitates vocabulary acquisition related to everyday communication, such as greetings, requests for assistance, and expressions of apology.

3. Research Methodology

This study focuses on the sociocultural adaptation of foreign students enrolled in BIPA programs at several universities in Java. It employs a descriptive qualitative design aimed at describing and explaining in detail the patterns of sociocultural adaptation experienced by students after engaging with Javanese cultural learning materials. Through this approach, the researchers were able to uncover rich qualitative information and provide careful descriptions of characteristics, phenomena, and conditions supported by in-depth data analysis and interpretation (Glaser & Strauss, 2017). Barkhuizen (2019) emphasizes that all elements within a sign system are meaningful and should not be underestimated. Accordingly, all components in this study are considered interconnected and influential. In other words, this research emphasizes the comprehensiveness of all elements involved.

This study also adopts an ethnographic approach, which is particularly suited to describing and interpreting cultures, social groups, and social systems. It focuses on cultural activities, beliefs, language, rituals, and ways of life (Fatchan, 2015). The research was conducted at several universities in Central Java, East Java, and Yogyakarta that offer BIPA programs.

The data were collected from both documents and informants. The documents relate to the activities of foreign students in BIPA programs, particularly those associated with their adaptation to the Javanese cultural environment. These include videos of outing class activities conducted at cultural sites such as the Keraton Kasunanan Surakarta Hadiningrat, Pura Mangkunegaran, Keraton Kasultanan Yogyakarta, and Pura Pakualaman. In addition, textbooks and teaching materials containing Javanese cultural content were analyzed. The informants consisted of BIPA students and lecturers.

Table 1. Informant Profiles

No	University	Lecturers	Gender/Age	Students	Gender/Age
1	State University of Malang (East Java)	3 lecturers	M/44; F/50; F/32	20 students	F (12), M (8) / 19–26

No	University	Lecturers	Gender/Age	Students	Gender/Age
2	Surabaya State University (East Java)	3 lecturers	F/38; F/42; F/48	20 students	F (10), M (10) / 23-29
3	Sebelas Maret University (Central Java)	5 lecturers	F/52; M/35; M/29; F/44; F/30	25 students	F (13), M (12) / 21-27
4	Semarang State University (Central Java)	4 lecturers	F/32; F/35; M/32; F/40	24 students	F (12), M (12) / 23-32
5	Gadjah Mada University (Yogyakarta)	4 lecturers	F/44; M/52; F/30; F/29	28 students	F (12), M (16) / 21-38
6	Yogyakarta State University (Yogyakarta)	3 lecturers	F/30; F/28; F/48	22 students	F (10), M (12) / 21-28

The samples were selected using purposive sampling, as this method is more effective in obtaining comprehensive data across diverse realities (Guarte & Barrios, 2016). Data collection involved observations of learning processes and interactions among BIPA students at universities offering BIPA programs with Javanese cultural contexts, including State University of Malang, Surabaya State University, Sebelas Maret University, Semarang State University, Gadjah Mada University, and Yogyakarta State University. The data included field notes, audio recordings, and documentation of learning activities.

In addition, document analysis using content analysis techniques was conducted to examine teaching materials and textbooks used in BIPA programs. To enrich the data, interviews were carried out with both students and lecturers to explore factors influencing the sociocultural adaptation of foreign students. Interviews with lecturers also aimed to identify their specific teaching strategies.

To ensure data validity, triangulation techniques were applied. Triangulation was used to verify data by comparing multiple sources and methods (Moleong, 2014, p. 330). This study employed theory triangulation, methodological triangulation, and informant validation.

4. Results and Discussion

To cope with social and cultural adaptation in Indonesia, foreign students must adjust to the new culture and environment or even acculturate. Successful adaptation is certainly influenced by the students' ability to interact and communicate in accordance with Javanese cultural norms and values (Kim, 2001). It involves several stages, namely planning, honeymoon, frustration, readjustment, and resolution.

At the planning stage, the students prepare to complete the BIPA program in their respective regions (Semarang, Surakarta, Yogyakarta, Malang, and Surabaya). This is related to the completion of documents required for their study in Indonesia. They have also equipped themselves with knowledge about Indonesia in general and the cities where they study, in addition to local culture and customs, by searching the internet, reading books, and asking their friends.

The honeymoon stage is the most enjoyable and exciting. Like a honeymoon, they are highly interested and feel joy when they come to Indonesia. They are ecstatic and enthusiastic when learning the Indonesian language and culture firsthand. This is evident when they come to the city of Surakarta, sight-seeing at the palace and witnessing the hospitality of the local people. The

most exciting aspect of this stage is that the students can practice their speaking ability for the first time.

The frustration stage is marked by the students' discomfort in living in Indonesia due to the difficulty of adapting to the new culture. For example, the Javanese people's habit of asking questions makes foreign students uncomfortable and annoyed. In addition, they always become the center of attention in public places. Their behavior and movements are always seen and noticed. This situation makes them uncomfortable. On the contrary, they often feel lonely as they cannot easily get along with their classmates. This makes them go astray, as they are reluctant to start a conversation, while the people around them hesitate to say hello since they do not know their backgrounds.

The socio-cultural adaptation stage of foreign students in Indonesia refers to the readjustment stage. At this stage, they can tackle their frustrations while communicating with the surrounding community. For instance, foreign students in Surakarta have participated in cultural communities and activities in their neighborhoods. This is similar to those in East Java and Yogyakarta. At first, their interest in Javanese traditions and culture was because they had to follow local habits. They began to participate actively in society and take their own initiatives to join.

The last stage is the resolution stage. In this stage, they must behave well under the existing conditions. Foreign students in Surakarta feel that there is nothing to worry about in living in Indonesia. They enjoy the existing conditions of society, the environment, associations, and food. In fact, most of the students in the six research locations plan to continue living in Indonesia after their studies. This is called full participation since they feel comfortable and enjoy living in Indonesia. However, there is a slight indication of accommodation, in which they compromise with local traditions and culture in their daily lives. They manage to adapt to the conditions. Table 2 shows the stages of socio-cultural adaptation of foreign students.

Table 2. Foreign Students' Social and Cultural Adaptation

No	Stages	Activity
1	Planning Stage	Preparing documents, learning Indonesian vocabulary and simple conversations, studying Indonesian culture and customs from different sources, and joining English lectures
2	Honeymoon Stage	Happy feelings while discovering new things and practicing the Indonesian language with local people. Increasing enthusiasm for learning Indonesian culture
3	Frustration Stage	Feeling annoyed and frustrated because of cultural differences. Having difficulty getting along
4	Readjustment Stage	Accepting Indonesian culture. Associating with the surrounding community and society
5	Resolution Stage	Full participation and accommodation

Source: Primary Data Processed (2020)

The daily activities of foreign students are inseparable from the teaching materials of the BIPA Program. The teaching materials are summarized in 15 major topics. They comprise the students' everyday life. The observations and interviews explained that their social and cultural adaptation was associated with the teaching materials.

Table 3. Topics of Teaching Materials Related to Environmental Adaptation

No	Topics	UM	UNESA	UNS	UNNES	UGM	UNY
1	My Family	v	v	v	v	v	v
2	My Environment	v	v	v	v	v	v
3	Custom and Tradition	v	v	v	v	v	v
4	Traditional Market	-	v	v	v	v	v
5	Transportation	-	v	v	-	v	v
6	Health	-	-	v	-	v	v
7	Human	-	v	v	v	v	v
8	Occupation	v	v	v	v	v	-
9	Art	v	v	v	v	v	v
10	Food	v	v	v	v	v	v
11	Legend	-	v	v	v	v	v
12	Tourism	v	v	v	v	v	v
13	Wedding	-	v	v	v	v	v
14	Religion	-	v	v	v	v	v
15	History	-	v	v	-	v	v

Source: Primary Data Processed (2020)

The materials consist of at least six activities the foreign students engage in, namely My Family, My Neighborhood, Customs, Arts, Food, and Tourism. The most prominent form of sociocultural adaptation of foreign students is the implementation of My Environment. Foreign students in Surakarta, for example, who are studying at UNS and ISI Surakarta, mostly use the Javanese language to interact with local people in order to adjust to local habits. Foreign students of Gadjah Mada University and Yogyakarta State University participated in night patrols and community services. These activities create a stronger relationship between them and the surrounding community.

Besides, based on the observations and interviews, the students have adapted to Javanese culture in their everyday lives. Indonesia, as the largest Muslim country in the world, certainly affects their daily lives. They generally woke up after 8:00 a.m., and this habit gradually changed while living in Indonesia, as Indonesian people, especially Javanese people, wake up early at dawn. This significantly affects their sleeping hours. Similarly, most of them found it hard to be on time for lectures as they started at 07.30 in the morning. These habits also gradually changed as they could go along with the habits of the surrounding community.

Food or culinary delights are other issues to which foreign students must adapt. They must familiarize themselves with the local cuisine they encounter every day. For example, they must become familiar with eating vegetable rice, fried rice, and other specialties. Also, they have to adapt to the taste of the cuisine. For example, Surakarta, Semarang, and Yogyakarta are famous for their sweet food, while Malang and Surabaya are famous for their salty and spicy food.

Initially, they found some problems with the taste of Indonesian food, as it is different from that in their respective countries of origin. However, they have to adapt to the taste of the local food. In addition, they must adjust their mealtime and eating habits. For example, when eating breakfast, they should eat at a time that they think is too early and beyond their usual habit. Besides, the excitement and togetherness are something new for them, especially *Kenduri* (a ritual of blessing or remembrance) and *Bancaan* (a traditional thanksgiving) in Javanese culture. Eating

by hand has also become their new habit, while in general, they use a spoon or other cutlery when eating. They inevitably have to change their habits.

The process of sociocultural adaptation comes from external factors arising outside the foreign students, in addition to internal factors. In general, foreign students study Indonesian in the BIPA program because they are interested in Javanese culture and customs. Some are interested in Borobudur Temple, Nasi Gudeg, the Ramayana Dance, and palaces. This is the internal factor. The foreign students willingly follow the existing rules based on their own preferences.

As the BIPA programs become more popular in the international community, it is necessary to make a major breakthrough for BIPA in higher education. One of the breakthroughs that has been applied in the research locations is the inclusion of local culture in the teaching material.

Concerning the elements of culture, Koentjaraningrat (2004: 2) suggested seven components of culture. First, the religious system and traditional religious ceremonies (spiritual aspects). Second, the social organization system, which includes the structural order of society in a culture. Third, knowledge systems or science, comprising knowledge of the ins and outs, history, and other knowledge related to local wisdom. As part of culture, local wisdom is inseparable from the local community (Polii, & Permana, 2021). Fourth, language and literature, used as a means of communication and as a medium of expression of a cultural society. Fifth, art (both art objects and art performances). Sixth, a livelihood system to fulfill daily needs. The last cultural element is the technology system and equipment consisting of products that reflect a characteristic feature of culture.

In BIPA classes, the diversity of student backgrounds needs to be considered. Although, in essence, the BIPA program aims to develop the language skills of students, through which foreign students can communicate interactively in Indonesian and apply it in their daily activities so that they can get along with the surrounding community, it is therefore necessary to select specific and detailed learning materials in an integrative scientific manner. The actualization of this material can be applied through the use of a scientific-integrative approach, by integrating Javanese culture into integrated learning teaching materials through involvement in society and daily activities, such as in "UNS Goes to Village" and "Kampung Budaya Unnes."

Also, the development of learning materials should consider the relationship between the learning media and the materials. Moreover, the material is integrated with the local culture. It includes daily life content oriented to Javanese cultural treasures that are closely related to the community (Adelaar, 2011; Jan, 2011). This kind of learning material is also referred to as multicultural and intercultural learning, which provides comprehensive information about linguistics and culture. Thus, at the end of the lesson, the students not only master Indonesian and Javanese but also gain comprehensive knowledge of the culture behind the languages.

In addition, Javanese culture is potentially suitable for inclusion in BIPA materials since it has a diverse cultural distribution, and each region has its own richness and characteristics (Kadarisman, 2017: 12). The characteristics of each area represent the culture of the people. Some of the Javanese cultural elements with potential as teaching materials for the BIPA program are as follows. First, in art, regions in Central Java, East Java, and Yogyakarta have unique and distinctive arts. For example, the Gambyong dance from Central Java, the Reog Ponorogo dance and Remo dance from Surabaya, Ketoprak from Yogyakarta and Surakarta, and Ludruk from East Java. Second, in historical heritage buildings, there are the Surakarta Palace and Lawang Sewu in Semarang, the Yogyakarta Sultanate Palace, Ratu Boko Temple, Kalasan Temple, and Taman Sari in Yogyakarta, as well as other historical heritage buildings of Hindu kingdoms in East Java that are still on display today. Third, in specialty food, Central Java has Milkfish Presto

in Semarang and Sego Liwet in Solo, East Java has Rawon and Pecel Madiun, and Yogyakarta is famous for its Gudeg Yogya. Finally, in language, each province has its own characteristics. Yogyakarta and Solo have Bagongan, while Kebumen, Tegal, and Purwokerto have their *ngapak* dialects. East Java has Suroboya, Banyuwangi's Osing dialect, and Madurese dialects. These provide a broad picture of the local culture that is beneficial for use as teaching material in the BIPA Program.

Learning the Javanese language and culture could be started by inviting students to watch videos of Javanese cultural events. For example, the traditional ceremony of Sekaten in Keraton Surakarta and Yogyakarta can be shown, starting from the preparation, tools, procession, and closing. Subsequently, a question-and-answer session is opened. It is related to Javanese culture in the videos. The students might sharpen their language skills to communicate with the teachers despite the linguistic errors they make. Fajriyah, Wardoyo, and Putri (2020) argued that attractive visualization in learning media allows the learning process to run effectively.

Yahya, Andayani, and Saddhono (2018) stated that language errors made by students in the BIPA Program are natural as part of the effort to acquire a second language. These language errors are caused by internal and external factors. The internal factors consist of low motivation, differences in academic potential, and language family similarities. The external factors are imperfect learning and the short learning period. In addition to sharpening language skills, questioning activities are essential for developing speaking and reasoning skills.

The next activity is guided practice. The students practice their listening, speaking, reading, and writing skills. The teacher guides them in speaking Indonesian to gain empirical experience. The strategy is to watch Javanese culture videos. Then, the students are given questions about the videos. At the end of the session, students verbally describe the videos in their own language. The teacher provides support to those who still have difficulty choosing Indonesian vocabulary. Subsequently, an evaluation session is held by giving comments on their practice. This approach optimizes their skills in mastering Indonesian and Javanese culture.

The BIPA program provides learning materials introducing Indonesian culture, giving a picture of Indonesia's cultural richness (Saddhono, 2007). Each BIPA program organizer highlights the culture of its respective region. This is intended to support the students' adaptation to everyday life in their new environment. Recognizing and adapting to the local culture assists their learning process. The BIPA programs in Java provide their students with learning material about sociocultural adaptation. The output is the creation of a new cultural orientation among the students. It is common to find a mixture of cultures as the students have diverse cultural backgrounds, although they have different patterns of cultural adaptation. Students from Europe and parts of Africa have a rather long adaptation pattern since their cultures are particularly different from those in Indonesia. However, this does not necessarily mean that students from Asian countries such as Vietnam, Thailand, Kazakhstan, South Korea, and China easily adapt to Indonesian culture. They also experience a lengthy process of cultural adaptation in order to be accepted in the new cultural environment (Rohandi, 2017; Sandel, 2014, p. 67).

Adaptation is a change obtained by adjusting the students' culture to Javanese culture. The process occurs mostly during learning activities by integrating information from social media such as Facebook (Bergiel, Bergiel, & Balmeier, 2008; Saddhono, Hasibuan, & Bakhtiar, 2019).

The BIPA programs emphasize the practice of Javanese culture to develop students' language skills and enrich their knowledge about Javanese culture. Also, this changes their cultural patterns, for example, when they watch the traditional Sekaten ceremony, which is carried out jointly and hand in hand among *abdi dalem* (the palace servants), since *gotong royong* (mutual

cooperation) is indeed a characteristic of Javanese society. This is different from that in Europe and several countries in America, which prioritize individualism.

After learning about Javanese cultural patterns, the students are indirectly motivated to apply them in their daily lives. They begin to apply several Javanese cultural values such as mutual cooperation, courtesy, and mutual respect in their daily lives. This is evident when they often hold events involving all classmates. This also implies that they have experienced a process of cultural adaptation, from individualism to mutual cooperation (Lee & Chen, 2017).

Another adaptation occurs in their language use. After some time, they have started to show good progress in language mastery. Some of them have been able to order food despite their limited Indonesian vocabulary. This reflects the Javanese cultural context in their attitudes, speech, and intonation, as shown by Javanese people when ordering food. This is influenced by the use of multimedia-based learning materials (Saddhono & Wahyono, 2019).

Another adaptation is in their manner of dress. Javanese people, in general, dress politely and modestly. This is different from that in Europe and several countries in America, which tend to allow students more freedom in the way they dress (Levin, Pocknee, & Pretto, 2010).

At the beginning of the BIPA classes, some students wore revealing dresses. However, after the teachers' explanation, they changed the way they dressed. This shows cultural adaptation in fashion style, as individuals tend to adjust the way they dress to the local society and culture (Saddhono, 2016b; Sarti & Triventi, 2017). This also affects their cultural orientation. This is what occurs when someone has to adapt to a new environment (Hynie, Jensen, Johnny, 2011; Leberman & Martin, 2004).

5. Conclusion

The BIPA program is organized by several universities in Indonesia, with foreign students as participants, and serves as one of the prerequisites for them to continue their studies in Indonesia. It provides students with not only language skill mastery but also knowledge of local cultures. Javanese cultural elements have the potential to be used as teaching materials for the BIPA program due to their diversity in art, historical heritage, food, and language dialects. The integration of Javanese cultural elements in BIPA teaching materials gives students a new cultural orientation. Therefore, they are required to adapt to Javanese culture in order to socialize with the surrounding community. This cultural adaptation also changes their cultural and social patterns (Neumann & Banghart, 2001). The visible patterns of their adaptation are evident in their activities with the local community, their language use, and their dress.

BIPA provides not only materials related to the four language skills but also encompasses all aspects of language and culture. The adaptation of foreign students to Javanese culture is a learning process that must be carried out culturally. It brings several impacts on the learning situation and context. Therefore, BIPA is inseparable from learning local languages and cultures, as these intersect within the learning process and students' daily lives. The more they master the local language and culture, the faster they adapt and master Indonesian.

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The authors declare that they have no financial or personal affiliations that could have influenced the research or findings presented in this article.

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