Revitalizing Madurese Folklore through the "Careta Madhura" Media in BIPA Learning as a Cultural Education Strategy

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Abstrak	
Kata Kunci: Revitalisasi budaya; Cerita rakyat Madura; BIPA Media pembelajaran; Careta Madhura	Penelitian cerita rakyat Madura memiliki urgensi tinggi dalam pelestarian budaya lokal di tengah derasnya arus globalisasi. Globalisasi sering kali membawa dampak homogenisasi budaya, sehingga warisan lisan seperti cerita rakyat terancam kehilangan relevansi. Revitalisasi cerita rakyat Madura menjadi langkah strategis agar nilai-nilai budaya tetap hidup sekaligus dikenal oleh khalayak luas. Upaya yang ditawarkan adalah mengintegrasikan cerita rakyat ke dalam program Bahasa Indonesia untuk Penutur Asing (BIPA). Tujuan utama penelitian ini adalah mengembangkan media pembelajaran "Careta Madhura" yang memanfaatkan kisah-kisah rakyat sebagai bahan ajar berbasis budaya. Metode yang digunakan berupa penelitian pengembangan dengan model 4D (*Define, Design, Develop, Disseminate*). Tahapan penelitian meliputi identifikasi kebutuhan materi, perancangan konsep media, pengembangan modul serta konten digital interaktif, hingga tahap diseminasi terbatas. Kelayakan produk dinilai oleh ahli BIPA dan ahli budaya Madura, kemudian diujicobakan kepada pemelajar BIPA tingkat pemula dengan teknik pengumpulan data melalui kuesioner, observasi, dan wawancara. Kebaruan penelitian terletak pada pendekatan *role-play* kontekstual yang memungkinkan pemelajar mengalami nilai budaya secara langsung, berbeda dengan pembelajaran konvensional yang cenderung menekankan tata bahasa. Hasil penelitian menunjukkan "Careta Madhura" layak dan efektif, baik sebagai media inovatif untuk memperkaya materi BIPA maupun sebagai strategi berkelanjutan dalam memperkenalkan warisan budaya Madura ke ranah global.
Abstract	
Keywords: Cultural revitalization; Madurese foklore; Bipa Learning media; Careta madhura	Research on Madurese folklore is of high urgency in preserving local culture amid the rapid pace of globalization. Globalization often leads to cultural homogenization, threatening the relevance of oral traditions such as folklore. Revitalizing Madurese folklore is a strategic step to keep cultural values alive and known to a wider audience. The proposed effort is to integrate folklore into the Indonesian Language for Foreign Speakers (BIPA) program. The main objective of this research is to develop the "Careta Madhura" learning media that utilizes folklore as culture-based teaching materials. The method used is development research with the 4D model (Define, Design, Develop, Disseminate). The research stages included identifying material needs, designing media concepts, developing modules and interactive digital content, and limited dissemination. The product's feasibility was assessed by BIPA

experts and Madurese cultural experts, then tested on beginner-level BIPA learners using data collection techniques such as questionnaires, observation, and interviews. The novelty of this research lies in its contextual role-play approach, which allows learners to experience cultural values directly, unlike conventional learning methods that tend to emphasize grammar. The results of the study show that "Careta Madhura" is feasible and effective, both as an innovative medium to enrich BIPA materials and as a sustainable strategy for introducing Madurese cultural heritage to the global arena.

INTRODUCTION

The teaching of Indonesian for Foreign Speakers (BIPA) inherently possesses a dual orientation; it not only focuses on the mastery of language skills but also serves as a bridge for cross-cultural understanding. As emphasized by Kusmiatun (2024), communicative competence requires the integration of language skills and an understanding of the cultural values underlying the language. In line with this, Suyitno, et al. (2019) assert that the essence of BIPA learning is to equip foreign learners with the ability to communicate in Indonesian while being sensitive to the cultural context of Indonesian society. This statement underscores that successful communication in a foreign language heavily depends on the ability to understand the cultural context in which the language is used, necessitating that language learning be integrated with the culture of the language being studied. Therefore, the ultimate goal of the BIPA program is to create learners who are not only technically proficient in using the Indonesian language (language users) but also become cultural observers who possess a deep appreciation for the cultural diversity of the Indonesian Archipelago.

The integration of cultural materials in BIPA (Indonesian for Foreign Speakers) learning is the primary foundation for creating an authentic and meaningful language learning experience, rather than merely a supplementary element. Kusuma & Kayati (2025), emphasize the importance of a multiliteracies approach that positions culture as a basic literacy, equal to language skills. This approach implies that cultural understanding is an integral part of communicative competence. This means that learners are not only encouraged to understand the text but also the socio-cultural context behind its use. Therefore, the success of BIPA learning depends on the instructor's ability to weave cultural materials as the core of the learning process, not as a separate additional element.

Cultural integration has demonstrated its efficacy as a strategy for maintaining BIPA learners' interest and motivation. Kusuma (2023), posits that empirically, culturally-grounded instructional materials are capable of generating emotional engagement and

ensuring the continuity of the learning process. Andriana et al. (2024) assert that cultural understanding provides context for language, allowing learners to grasp not only lexical meaning but also the attendant social nuances, norms, and values. Cultural content in BIPA should ideally cover a wide spectrum, from the artifactual (e.g., batik, architecture) to the ideational, such as oral traditions, local wisdom values, and folktales that encapsulate a community's historical and philosophical imprint (Asteria & Afni, 2023). These statements indicate that culture functions not merely as content but also as a source of intrinsic motivation, thereby enhancing the relevance and enjoyment of learning. Consequently, it is imperative for instructors to curate and deliver cultural materials that are capable of stimulating learners' curiosity and promoting active involvement.

The local-genuine principle forms the foundation for the selection of cultural materials in BIPA. This means that introducing the cultural wealth of various ethnic groups and regions across Indonesia will be more meaningful when linked to the local context where the BIPA program is implemented (Proklawati et al., 2021). This approach not only sustains learning interest through psychological and cultural proximity but also has implications to the efforts in preserving local culture (Muzaki, 2021). In this context, Madurese culture offers significant potential, yet it remains underexplored as a resource for BIPA learning. The Madurese are one of the largest ethnic groups with a strong cultural identity (Pratikno et al., 2024). Madurese culture also possesses a rich repository of folklore that represents distinctive values of maritime life, courage, honesty, and religiosity (Kusuma & Mutiatun, 2024).

A number of previous studies have identified the potential of Madurese culture in BIPA. Salama & Kadir (2022) highlight its role in providing a comprehensive understanding of Indonesia's socio-cultural context. Furthermore, Handayani & Nurlina (2024) emphasize its contribution to the development of learners' intercultural competence. However, these studies remain exploratory and conceptual; no research has specifically developed ready-to-implement learning media based on Madurese folklore. The majority of studies focus on textual materials or material culture (such as food and music), while the potential of folklore as a media for cultural education through an interactive role-play approach remains neglected. In fact, according to the research findings by Ulya et al. (2024), game-based learning has been proven to enhance engagement and knowledge retention. Therefore, a breakthrough is needed to transform Madurese folklore from passive narratives into active learning media that bridges theory with practice.

Based on this gap, the present study was conducted to develop the "Careta Madhura" media, an innovative learning media that revitalizes Madurese folklore through the integration of a contextual role-play model for BIPA instruction. The novelty of this research lies in its application of a game-based learning approach to local folklore content. This media was designed using the 4D development model (Define, Design, Develop, Disseminate) to ensure its feasibility and effectiveness. The objectives of this study are: (1) to produce "Careta Madhura" media that is deemed valid according to media experts and cultural content experts, (2) to test the effectiveness of the media in enhancing the cultural understanding and Indonesian language skills of BIPA learners, and (3) to analyze the impact of the media on learning motivation.

The implications of this research are expected to be twofold. On one hand, "Careta Madhura" provides a practical contribution to the field of BIPA by offering authentic and innovative cultural teaching materials, while simultaneously accommodating an active and engaging learning style within a single instructional media. On the other hand, this study offers an applicable and sustainable strategy for cultural revitalization. By transmitting Madurese folklore to the international audience through digital media, this research not only preserves Madurese cultural heritage from the threat of marginalization due to globalization but also projects it onto the global stage, thereby ensuring its continuity for future generations.

METODE

This study employs the Research and Development (R&D) method using the 4D model (Define, Design, Develop, Disseminate) to develop the "Careta Madhura" media. The research is geographically focused on the Bangkalan Regency in Madura. Data sources comprise (1) primary sources, namely questionnaire results from media experts, Madurese cultural content experts, cultural resource persons, and five BIPA learners from the United States and Thailand; and (2) secondary sources, consisting of Madurese folklore manuscripts and archival documents from the Tourism and Culture Office of Bangkalan Regency.

The development procedure adheres to the four stages of the 4D model: (1) Define, (2) Design, (3) Develop, and (4) Disseminate. Data were collected through learning needs observation, in-depth interviews with cultural resource persons from the Bangkalan Regency Tourism and Culture Office, documentation studies of folklore manuscripts, and questionnaires to assess the media's feasibility by validators and learner responses.

Development Stages	Details of Activities
Define	1. Analyzing the learning needs of BIPA.
	2. Identifying the intended learning objectives.
	3. Understanding the content of relevant Madurese folktales to be integrated into the instructional media.
	4. Determining success criteria and evaluation indicators.
Design	1. Designing the structure of the instructional media, including (a) content, (b) learning sequence, and (c) organization of the media content.
	2. Selecting appropriate teaching methods.
	3. Determining interaction strategies and learning activities that incorporate Madurese culture.
	4. Developing an evaluation plan to measure the achievement of learning objectives.
Develop	1. Developing the instructional media content based on the established design.
	2. Selecting and producing content that is relevant to the instructional material.
	3. Integrating elements of Madurese folktales into the instructional material.
	4. Ensuring learner interactivity and the accuracy of Madurese folktales within the developed media.
Disseminate	1. Conducting trials and evaluations of the instructional media by involving several expert validators in BIPA instruction.
	2. Revising and refining the instructional media based on the validation results.
	3. Developing a user guide for the instructional media intended for BIPA teachers and learners.
	4. Disseminating the instructional media through relevant and easily accessible platforms for BIPA teachers and learners.

Table 1 Product Development Stages Using the 4D Model

The data were analyzed qualitatively using techniques of data reduction, data presentation, and conclusion drawing. Quantitative data from the questionnaires were analyzed descriptively by calculating the mean feasibility score. Data validity was ensured through source triangulation (comparing data from resource persons and documents) and methodological triangulation (comparing results from observations, interviews, and questionnaires), in addition to expert validation (expert judgment) to ensure the accuracy of the product.

RESULTS AND DISCUSSION

Cultural Integration in BIPA Instruction

BIPA (Indonesian for Foreign Speakers) learning is an educational program designed to assist non-native speakers in understanding and using the Indonesian language effectively. The BIPA program has broad objectives: to enhance language skills, both oral and written, while simultaneously introducing the social and cultural aspects of Indonesia (Suyitno, et al., 2019). BIPA instruction is tailored to the needs of foreign speakers, such as for academic, business, or social purposes (Ningrum et al., 2022).

Consequently, BIPA teaching materials must be adapted to learners' needs to maintain their interest and motivation.

Beyond linguistic aspects, BIPA learning also plays a role in promoting Indonesian culture to foreign learners. According to Nova (2024), the BIPA program is designed to meet learners' pragmatic needs, such as academic, professional, or social goals, while emphasizing adaptation to the Indonesian cultural context. This implies that BIPA learning must be relevant to the real-life situations of learners encounter, enabling them to use Indonesian effectively in various contexts (Istanti, 2021). Therefore, the development of BIPA teaching materials must integrate cultural elements to maintain relevance and learning motivation.

The integration of culture in BIPA learning is imperative due to the intrinsic link between language and culture. Ellis (1997) states that "language cannot be separated from the cultural context in which it is used." This assertion confirms that to understand a language holistically, one must understand the social context, values, and cultural practices of its native speakers. In the context of BIPA, integrating local culture facilitates learners' ability to interact authentically in real-life situations in Indonesia (Suyitno, et al., 2021).

For instance, folklore, art, and oral traditions serve not only as teaching materials but also as media for transmitting cultural values. According to Sa'adah (2024), folklore can be an effective tool for conveying cultural values to learners. The use of cultural elements in BIPA learning can enrich the educational experience and provide deeper insights into Indonesian society (Afrani et al., 2024). Thus, cultural integration in BIPA not only enhances language comprehension but also strengthens the learners' communication skills and social interactions in diverse environments.

The cultural integration is a crucial role in reducing the cultural gaps often faced by foreign learners. Suyitno, et al. (2019) state that functional communicative competence can be developed through the inclusion of cultural elements in language learning. This indicates that by incorporating cultural elements such as traditional expressions, communication ethics, and folk narratives, learners can develop more effective and relevant communication skills. The revitalization of Madurese folklore in BIPA not only enriches vocabularies but also introduces specific local wisdom. Wijdaniyah et al. (2022) emphasize that folklore can serve as a bridge to understand the cultural values underlying social interactions. This demonstrates that the use of folklore in BIPA learning can provide a deeper context for learners. Consequently, BIPA learning becomes more meaningful, contextual, and oriented towards forming comprehensive cultural awareness. The

integration of culture in this learning process not only improves language understanding but also strengthens cultural awareness and the ability for social interaction in diverse settings (Gultom & Yeti Mulyati, 2023). Cultural integration in BIPA learning through folklore enriches vocabulary, fosters communicative competence, and strengthens learners' intercultural awareness for effective interaction in diverse contexts.

Revitalization of Madurese Folktales in BIPA Instruction

Revitalization is the process of reviving cultural elements that may have lost their relevance in modern society. According to Syahfitri et al. (2024), the revitalization of folklore constitutes a crucial step in efforts to preserve cultural heritage and the identity of local communities. This means that revitalization aims to make cultural elements perceived as obsolete relevant again for contemporary generations, ensuring that local culture can be passed down from one generation to the next. Furthermore, revitalization involves not only preserving stories in oral or written forms but also encompasses adaptation and innovation that allow folklore to interact with broader social contexts. As stated by Achmad et al. (2025), the revitalization process helps bridge cultural heritage with the needs of today's society. Thus, revitalization serves to keep local wisdom values alive and thriving amid changing times.

In this study, cultural revitalization is applied to the folklore of Madura. The objective of this revitalization is to preserve the folklore that serves as an icon of the Madurese people within BIPA instruction. Ismayana et al. (2024) explain that folklore is a form of cultural heritage possessing high educational value and significant potential as a teaching media. In the context of BIPA, Madurese folklore offers authentic linguistic richness while conveying local moral, social, and cultural values. Folklore provides a richer and more diverse context for everyday language use, enabling learners to study formal language aspects as they are applied in daily life (Maharani & Astuti, 2018). Based on this statement, it can be concluded that utilizing folklore as a teaching media can assist foreign learners in understanding the local wisdom and oral traditions prevalent among Indonesian communities, particularly on the island of Madura.

Folklore can be adapted into various interactive and engaging teaching media, such as educational games, digital applications, or game-based learning materials. According to Pratiwi et al. (2024), incorporating game elements into instruction can enhance learner motivation, especially among foreign speakers who often face challenges in comprehending a new language and culture. By adapting Madurese folklore into a digital application, BIPA teaching can become more enjoyable and interactive, thereby

increasing learners' motivation to actively engage in learning activities. This approach not only helps foreign learners improve their Indonesian language skills but also deepens their understanding of Indonesia's diverse local cultures.

Based on interview data from a resource person at the Tourism and Culture Office of Bangkalan Regency, there are three well-known folktales from Madura Island with high potential for use as teaching materials in BIPA. The recommended stories are: (1) Sakera dan Marlena, (2) Ke'Lesap, and (3) Jokotole. These three stories embody character values that reflect the courage of the Madurese people in overcoming life's challenges. The following section elaborates on the moral, social, and local cultural values contained within these narratives.

No.	Foklore Title	Description	Values
1.	Sakera dan Marlena	This narrative chronicles the struggle of the protagonist, Sakera, against injustice during the Dutch colonial era. He is accompanied and supported by his patient and loyal wife, Marlena.	a. Moral Value: The story illustrates the moral values of courage and fortitude in the pursuit of justice, even in the face of formidable challenges. b. Social Value: The social values contained within this story include resistance against injustice and the heroic spirit embodied by the character of Sakera. c. Cultural Value: The story highlights the cultural value of upholding dignity and self-respect, reflecting the core Madurese principle of resilience and an unwillingness to surrender or be subjugated.
2.	Ke'Lesap	This tale recounts Ke'Lesap's journey to find his father and ultimately attain his period of greatness.	a. Moral Value: The clearly evident moral values in this story are being helpful, sociable, honest, and patient. b. Social Value: The social values of wisdom and responsibility are signified by Ke'Lesap's endeavors to enforce justice and address disparities within his region. c. Cultural Value: The story depicts the cultural values of courage and determination, which are characteristic traits of the Madurese people in confronting life's adversities.
3.	Jokotole	This story narrates the struggles of Jokotole to achieve prosperity in his life, which was fraught with challenges.	a. Moral Value: The moral values encompassed in this story are the courage, patience, and responsibility demonstrated by Jokotole as the main character. b. Social Value: Social values such as heroism, compassion, and mutual cooperation (gotong royong) are vividly portrayed in Jokotole's story as he defended his people and constructed the gate requested by the King of Majapahit. c. Cultural Value: The cultural value contained in this story is that of humility and modesty, as illustrated

	by Jokotole's acceptance of the imperfections of his wife, Dewi Ratnadi.

Tabel 2. Nilai-Nilai dalam Cerita Rakyat Madura

The "Careta Madhura" Media and Its Implementation in BIPA Instruction

The media developed in this study is an educational game utilizing the Ispring application. The Madurese folklore stories selected are based on folk texts researched by Azhar et al. (2019). The name of the media developed in this research is "Careta Madhura". This media serves as a preparatory tool before foreign learners perform a drama based on a selected story famous in Madura.

The "Careta Madhura" media consists of four main menus: (1) the home menu, (2) the folktale selection menu, (3) the character selection menu, and (4) the drama script menu. The first menu, the home menu, contains a welcome message, instructions on how to use the media, and a brief introduction to Bangkalan. The second menu, the folktale selection menu, presents three stories determined during the define stage: "Sakera and Marlena," "Jokotole," and "Ke'Lesap." Foreign learners then need to select and perform a drama from the story in the application. The third menu, the character selection menu, displays a list of characters from the chosen folktale. The learners are able to select the character they will personalize. Before acting out their selected character, learners answer a series of questions tailored to match the personality traits of the character in the story. The fourth menu, the drama script menu, provides the dialogue based on the selected folktale and character. Once they receive the script, learners begin performing the drama according to the role they have chosen.

Figure 1. Interface of "Careta Madhura"

Figure 2. Drama Script Selection in the Media

This media underwent a feasibility test before being implemented in BIPA learning. The feasibility test in the development of this media involved validation of language, media, and content by experts in the respective fields. The following are the scoring criteria for the product validation.

No.	Percentage	Qualification
1	85%-100%	Very Good
2	75%-84%	Good
3	55%-74%	Enough
4	<54%	Not Good

Table 2. Scoring Guidelines

Based on the scoring criteria, the results of the product validation in terms of language, design, and content fall within the score range of ≥80%. The validation results of the 'Careta Madhura' media can be seen in Table 3, Table 4, and Table 5.

No.	Aspect	Score
1	Linguistic aspect	83,5%
2	Visual aspect	82,5%
3	Content aspect	81,5%

Table 3. Language and content validation results

No.	Aspect	Score
1	Linguistic aspect	82,5%
2	Visual aspect	83,5%
3	Content aspect	80,5%

Table 4. Media validation results

No.	Aspect	Score
1	Linguistic aspect	81,5%

| 2 | Visual aspect | 84,5% |
| 3 | Content aspect | 82,5% |

Table 5. Results of readability and appeal tests on BIPA learners

Based on the established validation scoring results, this product is considered suitable for use. However, according to the verbal data, validators underline several suggestions regarding the content improvements, especially to make the product easier to be used for foreign learners. In addition, based on the results of the readability and attractiveness tests distributed through questionnaires to BIPA learners, it was found that the three assessed aspects received scores above 80%. The result indicates that the product is understandable and considered engaging by BIPA learners. Therefore, the developed media can effectively improve the Indonesian language skills of foreign learners. After the validation and revision process, the media can be implemented in BIPA learning.

The test results demonstrate that this media is highly effective, with scores of 83.5% for the language aspect, 82.5% for visual appearance, and 81.5% for content quality. The strengths of this media include: (a) integrating language learning with role-playing, (b) introducing the richness of Madurese culture engagingly, (c) facilitating understanding through an interactive approach, and (d) being proven effective based on trials. Learning the Indonesian language and culture through *Careta Madhura* is enjoyable and interactive. The learners are able to speak Indonesian and understand the local culture. With its various advantages, the media is ready to be used in BIPA learning to help more learners improve their Indonesian language skills.

CONCLUSION

Local culture possesses significant potential to be utilized as instructional material in BIPA (Indonesian for Foreign Speakers) learning. Local culture does not merely serve as strategic teaching content or media but can also function as an instrument of cultural diplomacy and an effort to preserve local wisdom within Indonesia. The integration of Madurese folklore, such as the tales of Sakera dan Marlena, Ke'Lesap, and Jokotole, has proven not only to enrich vocabularies and enhance the Indonesian language skills of foreign learners but also to bridge their understanding of the life values inherent in Madurese society. This research demonstrates that integrating culture into foreign or the second language learning can result in effective instruction that boosts the active participation of foreign learners in acquiring the target language.

The successful development of the "Careta Madhura" media carries implications primarily for BIPA curriculum design, emphasizing the application of a Culture-Based Learning approach. Furthermore, digital media for understanding Indonesian culture also requires special attention to keep pace with developments in the digital era. "Careta Madhura" serves as concrete evidence that cultural revitalization efforts need not conclude with documentation alone but can be reinvigorated through the realm of education, particularly within BIPA instruction.

Based on this study, it is hoped that further research on the use of digital media in BIPA learning will continue to be developed. The creation of e-modules or other digital platforms that integrate regional culture is necessary to provide a variety of media options for BIPA instructors, applicable in both offline and online learning settings. Such subsequent research will undoubtedly not only enhance Indonesian language skills but also improve the cultural competence of BIPA learners, both abroad and within Indonesia.

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