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RESEARCH ARTICLE

Plurilingual and pluricultural representations based on local wisdom in Ministry of Education and Culture-published BIPA teaching materials for the basic level

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ABSTRACT
This study examined the forms of local wisdom represented in basic-level Indonesian for Speakers of Other Languages (BIPA) teaching materials and investigated how these representations reflected plurilingual and pluricultural dimensions. A qualitative content analysis was conducted on *Sahabatku Indonesia: BIPA 1* and *BIPA 2*, published by the Indonesian Ministry of Education and Culture. Using a representational-instance approach, the analysis involved cultural screening, first-cycle coding, second-cycle review, and final coding across local-wisdom, plurilingual, and pluricultural dimensions. The analysis identified 13 local-wisdom representational instances, comprising ten in BIPA 1 and three in BIPA 2. Local wisdom was represented through values and norms, knowledge and beliefs, social practices and traditions, linguistic practices, and culturally meaningful material practices. None of the identified instances sufficiently activated plurilingual repertoire use, cross-linguistic comparison, or cross-linguistic awareness according to the study-specific criteria. In contrast, local wisdom functioned more visibly as a pluricultural resource, predominantly by expanding learners' cultural repertoires, with selected instances supporting diversity recognition and cross-cultural connection. These findings demonstrate that cultural and linguistic diversity in teaching materials does not automatically constitute plurilingual or pluricultural pedagogy. The study highlights the importance of strategic task redesign in transforming local wisdom from static cultural information into dynamic resources for linguistically and culturally plural learning from the basic level onward.

Keywords: BIPA; local wisdom; pluricultural competence; plurilingual competence; teaching materials.

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INTRODUCTION

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Teaching Indonesian to Speakers of Other Languages (Bahasa Indonesia bagi Penutur Asing, BIPA) involves more than the development of linguistic proficiency because language learning also requires learners to interpret the sociocultural contexts in which Indonesian is used. This relationship is particularly important in BIPA because learners encounter Indonesian as a language embedded in a culturally and linguistically diverse society. Teaching materials therefore do not function only as repositories of vocabulary, grammar, and language skills; they also select social situations, forms of address, cultural practices, values, places, and ways of interacting that shape how learners encounter Indonesia (Kusmiatun et al., 2021; Saddhono, 2016). The government-published *Sahabatku Indonesia* series is especially significant in this respect because it was developed as a reference teaching resource for BIPA programs worldwide and serves as a key instrument of Indonesia's language-diplomacy efforts (Akbar & Batubara, 2019; Artating & Novytasari, 2019; Muliastuti, 2017).

One culturally significant resource in BIPA pedagogy is local wisdom. In language education, local wisdom can connect linguistic learning with community-based knowledge, values, norms, ethics, traditions, and socially meaningful practices (Ridwan et al., 2021; Sufanti et al., 2023; Winarni et al., 2020). Anggraeni and Ratnaningsih (2020) argue that local wisdom can function as pedagogical content knowledge in BIPA teaching materials, while more recent BIPA studies have explored local wisdom through traditional activities, culinary knowledge, games, and community practices (Aulia et al., 2024; Kamaruzzaman et al., 2024; Manurung et al., 2024). These studies demonstrate the pedagogical relevance of locally grounded cultural resources. Nevertheless, the presence of a recognizably Indonesian cultural element is not necessarily equivalent to the representation of local wisdom (Cortazzi & Jin, 1999; Tomlinson, 2012). A food, place, object, or public practice may be culturally specific without the material explaining the knowledge, values, beliefs, norms, or communal practices that make it culturally meaningful (Ndura, 2004).

This distinction becomes more important when local-wisdom representation is examined through plurilingual and pluricultural perspectives. The *Common European Framework of Reference for Languages: Companion Volume* expands the CEFR by incorporating mediation and plurilingual/pluricultural competence into its descriptor system (Council of Europe, 2020). From this perspective, language learning is not conceptualized as the accumulation of completely separate language systems (Cenoz & Gorter, 2021; Coste et al., 2012; García & Li, 2014). Learners possess linguistic and cultural repertoires that can be mobilized flexibly for meaning-making, comparison, interpretation,

and interaction (Canagarajah, 2011; Piccardo, 2018). Plurilingualism therefore differs from the simple coexistence of multiple languages, just as pluricultural competence involves more than passive exposure to information about target cultures (Byram, 2021; Kramsch, 2019; Liddicoat, 2021). The emphasis is on the learner as a social agent who can draw on interconnected resources in context (Council of Europe, 2020).

For BIPA, this orientation is particularly relevant because learners enter the classroom with linguistic and cultural resources developed before they begin learning Indonesian (Cummins, 2017; Romadhon et al., 2026). A local form of address, a traditional practice, or a community belief can potentially become a bridge between Indonesian and the learner's existing repertoire. A textbook might, for example, merely introduce several regionally marked address forms; alternatively, it might ask learners to compare how respect is encoded across Indonesian, regional expressions, and languages they already know. Likewise, a traditional Indonesian practice can be presented as information to remember, or it can be used to invite learners to connect Indonesian cultural knowledge with practices from their own cultural backgrounds. These alternatives represent different levels of pedagogical engagement even when the cultural content itself appears similar.

Previous BIPA research shows that plurilingual and pluricultural orientations can be deliberately incorporated into material development. Yuniatin and Asteria (2022) developed intermediate-level BIPA teaching materials integrating local wisdom with plurilingual and pluricultural competence. Asteria and Afni (2023) subsequently developed a Javanese-culture-based plurilingual and pluricultural learning prototype and reported that the resulting materials were feasible for BIPA learning. Such studies are important because they demonstrate that local culture, learners' linguistic resources, and cross-cultural learning can be intentionally brought together through pedagogical design. However, they primarily concern materials that were developed with these orientations already built into their design.

A related body of research has examined existing BIPA textbooks as sites of cultural representation. Rahma and Suwandi (2021) analyzed content feasibility and cultural content in *Sahabatku Indonesia BIPA 1*, indicating that culture constitutes a substantive component of the textbook. Suyitno et al. (2019) similarly highlighted the ideological framing of local culture in BIPA instructional texts. More recently, Widianto and Pusse (2026) examined the government-published *Sahabatku Indonesia* series through critical discourse analysis and found a systematic prominence of tourism discourse. Their study demonstrates that BIPA textbooks do not simply transmit neutral cultural information; they select and frame

particular images of Indonesia. Such findings make it important to investigate not only whether cultural content is present, but also what kinds of cultural knowledge are represented and what learners are pedagogically invited to do with those representations.

These research strands leave a more specific question open. Studies on local wisdom have demonstrated its value as BIPA content, while studies on plurilingual and pluricultural BIPA learning have shown how specially developed materials can intentionally activate learners' plural repertoires. Meanwhile, textbook studies have highlighted the selective nature of cultural representation in existing *Sahabatku Indonesia* materials. Less attention has been directed to the representational relationship between these strands: when local wisdom is already present in existing government-published basic-level textbooks, does it remain cultural information, or is it pedagogically positioned as a plurilingual and pluricultural resource?

Addressing this question at the basic level (*BIPA 1* and *BIPA 2*) is particularly vital. Basic-level learners are frequently treated as passive recipients of foundational linguistic structures, under the assumption that cross-linguistic comparison or intercultural reflection requires advanced target-language proficiency (Bulté et al., 2025). However, plurilingual and pluricultural pedagogy asserts that learners' pre-existing linguistic and cultural repertoires serve as crucial cognitive and affective scaffolds right from the onset of language acquisition (Cummins, 2017). Examining basic-level materials determines whether foundational task design and instructional materials (Ellis, 2018; Nunan, 2004; Richards, 2017) balance culturally meaningful engagement with learners' developing Indonesian proficiency, establishing habits of pluralistic reflection early in the learning trajectory.

The present study addresses this gap by analyzing *Sahabatku Indonesia: BIPA 1* and *BIPA 2* (2019), two consecutive basic-level teaching materials published by the Indonesian Ministry of Education and Culture. The study does not equate all Indonesian cultural content with local wisdom. Instead, it identifies representations of locally grounded values and norms, knowledge and beliefs, social practices and traditions, linguistic practices, and culturally meaningful material practices, and then examines how those representations engage plurilingual and pluricultural dimensions. The analytical framework for plurilingual and pluricultural representation is informed by the CEFR Companion Volume but operationalized through study-specific categories appropriate to textbook content analysis.

The novelty of the study lies not in identifying local wisdom in BIPA materials per se, but in examining its representational and pedagogical relationship with plurilingual and pluricultural engagement. By distinguishing cultural presence from local-wisdom

representation, and by distinguishing the representation of linguistic and cultural diversity from its pedagogical activation, the study offers a layered framework for evaluating locality-based content in existing BIPA textbooks. Accordingly, the study addresses two research questions: (1) What forms of local wisdom are represented in the Ministry of Education and Culture-published BIPA teaching materials for the basic level? and (2) How do these local-wisdom representations reflect plurilingual and pluricultural dimensions in the teaching materials? Ultimately, by evaluating the representation of local wisdom through a plurilingual and pluricultural lens specifically at the basic level (BIPA 1 and BIPA 2), this study provides empirical insights into how foundational BIPA instructional materials can move beyond static cultural transmission toward actively engaging learners' dynamic linguistic and cultural repertoires from the onset of target-language acquisition.

METHOD

This study employed a qualitative content analysis using a representational-instance approach to examine the presence of local wisdom and its integration with plurilingual and pluricultural dimensions in basic-level BIPA teaching materials (Krippendorff, 2019; Schreier et al., 2020). Qualitative content analysis was selected because it enables systematic, category-based textual analysis that interprets embedded sociocultural meanings while maintaining procedural transparency (Kyngäs et al., 2020; Morgan, 2022). Rather than conducting a purely quantitative tally of surface-level cultural vocabulary, the representational-instance approach analyzes meaningful units of instructional content—such as dialogues, reading passages, exercise prompts, and illustrations—where cultural content is explicitly framed or pedagogically operationalized (Kusmiatun et al., 2021; Rahma & Suwandi, 2021).

The primary data sources for this study were two government-published BIPA textbooks designed for basic-level learners: *Sahabatku Indonesia: BIPA 1* and *Sahabatku Indonesia: BIPA 2*, published by the Language Development and Fostering Agency of the Ministry of Education and Culture of the Republic of Indonesia (Akbar & Batubara, 2019; Artating & Novytasari, 2019). These textbooks were chosen because they represent the standard national reference curriculum used in Indonesian language diplomacy programs both domestically and internationally. The unit of analysis consisted of representational instances, defined as distinct instructional segments (texts, dialogues, tasks, or visual-textual combinations) containing identifiable local cultural practices, knowledge, values, or expressions.

Data identification followed a four-stage process: cultural screening, first-cycle coding, second-cycle review, and final category assignment (Saldaña, 2021). During the initial cultural screening, 23 potential cultural elements were retrieved from *BIPA 1* and *BIPA 2*. To ensure analytical precision and avoid equating general national or tourist information with local wisdom, strict inclusion and exclusion criteria were established.

To be included as a local-wisdom instance, a text or task had to explicitly embody at least one of five local-wisdom criteria: (1) values and norms, (2) knowledge and beliefs, (3) social practices and traditions, (4) local linguistic practices, or (5) culturally meaningful material practices. Consequently, 10 cultural elements were excluded from the final dataset. These excluded elements comprised general administrative geography (e.g., listing provincial capitals), basic tourist geography (e.g., mentions of public parks or general transit hubs), generic national symbols without localized community depth, and generic transactional vocabulary (e.g., ordering standard items at a modern supermarket). While these 10 items provided general cultural context, they lacked the community-grounded ethical, traditional, or localized epistemic framework that defines local wisdom (Winarni et al., 2020). The screening process illustrating the inclusion and exclusion stages is presented in Figure 1. The remaining 13 representational instances (10 in *BIPA 1* and 3 in *BIPA 2*) met all inclusion criteria and formed the final analytical dataset.

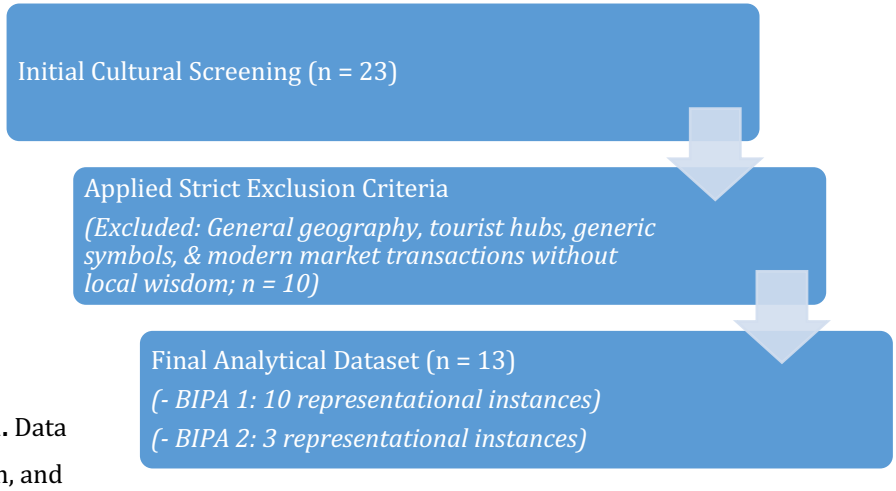


Figure 1. Data Screening, Selection, and Exclusion Process

The 13 final instances were subjected to two-cycle qualitative coding across three analytical dimensions. (1) Local Wisdom Forms: Each instance was categorized into one or more of five non-mutually exclusive forms: *Values and Norms (VN)*, *Knowledge and Beliefs*

(KB), *Social Practices and Traditions (ST)*, *Linguistic Practices (LP)*, or *Culturally Meaningful Material Practices (MP)*. (2) Plurilingual Dimensions: Grounded in the CEFR Companion Volume (Council of Europe, 2020), each instance was evaluated against three operational criteria: *Plurilingual Repertoire Use (PL-1)* (inviting learners to draw on their prior linguistic knowledge), *Cross-Linguistic Comparison (PL-2)* (prompting analytical comparison between Indonesian and other languages), and *Cross-Linguistic Awareness (PL-3)* (fostering metacognitive reflection on language structures/use). (3) Pluricultural Dimensions: Similarly informed by CEFR descriptors, instances were evaluated for *Pluricultural Repertoire Expansion (PK-1)* (extending cultural knowledge beyond surface stereotypes), *Recognition of Cultural Diversity (PK-2)* (highlighting intra-national or cross-cultural pluralism), and *Cross-Cultural Connection (PK-3)* (encouraging learners to bridge target cultural practices with their own background).

Trustworthiness and Audit Trail

To ensure analytical rigor, credibility, and dependability, the coding process incorporated established strategies for qualitative trustworthiness (Denzin & Lincoln, 2018; Nowell et al., 2017). An explicit coding codebook containing clear operational definitions and exemplar excerpts was developed prior to analysis. Independent dual-coding was performed by the research team, followed by iterative peer-debriefing sessions to review code assignments and resolve discrepancies until 100% inter-coder agreement was achieved. Furthermore, a detailed audit trail was maintained, documenting all coding decisions, screening steps, and analytical memoing from initial retrieval to final categorization (Saldaña, 2021).

RESULTS AND DISCUSSION

The analysis of *Sahabatku Indonesia: BIPA 1* and *Sahabatku Indonesia: BIPA 2* yielded a final analytical dataset of 13 local-wisdom representational instances (10 instances in BIPA 1 and 3 instances in BIPA 2) following the exclusion of 10 general cultural or administrative elements. Each instance was evaluated across its local wisdom forms, plurilingual engagement dimensions (PL-1 to PL-3), and pluricultural engagement dimensions (PK-1 to PK-3). Table 1 presents the master dataset mapping all 13 representational instances.

ID	Source & Unit	Instructional Content / Excerpt Summary	Local Wisdom Form	Plurilingual Dimension	Pluricultural Dimension
Inst-01	BIPA 1, Unit 1	Social greetings and polite address terms (*Pak*, *Bu*, *Mas*, *Mbak*) conditioned by age and social hierarchy.	VN, LP	None	PK-1
Inst-02	BIPA 1, Unit 2	Family structure terms and respectful kinship naming conventions across generations.	VN, LP	None	PK-1, PK-3
Inst-03	BIPA 1, Unit 3	Introduce traditional market bargaining etiquette and social norms of mutual respect between buyer and seller.	VN, ST	None	PK-1
Inst-04	BIPA 1, Unit 4	Culinary tradition of *Nasi Tumpeng* as a symbol of gratitude and communal harmony during celebration ceremonies.	KB, MP, ST	None	PK-1, PK-2
Inst-05	BIPA 1, Unit 5	Traditional house architecture (*Rumah Gadang*) embodying matrilineal family philosophy and communal living values.	KB, MP	None	PK-1, PK-2
Inst-06	BIPA 1, Unit 6	Traditional textile crafting (*Batik*) highlighting philosophical motifs, patience, and cultural identity preservation.	MP, ST	None	PK-1
Inst-07	BIPA 1, Unit 7	Communal cooperation practice (*Gotong Royong*) in neighborhood clean-up and social solidarity activities.	VN, ST	None	PK-1, PK-3
Inst-08	BIPA 1, Unit 8	Traditional medicinal herbal drink (*Jamu*) representing indigenous health knowledge and natural wellness practices.	KB, MP	None	PK-1
Inst-09	BIPA 1, Unit 9	Traditional folk game (*Eklek/Congklak*) illustrating social interaction norms and historical leisure heritage.	ST, MP	None	PK-1
Inst-10	BIPA 1, Unit 10	Traditional performing arts (*Wayang Kulit*) conveying moral allegories, ethical dilemmas, and philosophy of life.	KB, ST	None	PK-1, PK-2
Inst-11	BIPA 2, Unit 2	Regional traditional attire (*Baju Bodo* and *Kebaya*) reflecting local identity, modesty, and ceremonial protocol.	MP	None	PK-1, PK-2
Inst-12	BIPA 2, Unit 3	Traditional community signaling practice (*Kentungan*) conveying communal alert norms and social solidarity.	ST, MP	None	PK-1
Inst-13	BIPA 2, Unit 5	Traditional harvest festival (*Menenun/Panen*) expressing gratitude to nature and ancestral ecological wisdom.	KB, ST	None	PK-1

Table 1. Master Dataset of Local Wisdom Representational Instances in BIPA 1 and BIPA 2

Note. VN = Values & Norms; KB = Knowledge & Beliefs; ST = Social Practices & Traditions; LP = Linguistic Practices; MP = Material Practices. PL = Plurilingual (PL-1, PL-2, PL-3); PK = Pluricultural (PK-1: Repertoire Expansion, PK-2: Diversity Recognition, PK-3: Cross-Cultural Connection).

Typology and Distribution of Local Wisdom Forms in Basic BIPA Materials

The 13 representational instances demonstrate a varied distribution of local wisdom forms across basic-level BIPA materials. Material Practices (MP, $n = 7$) and Social Practices and Traditions (ST, $n = 8$) constitute the most frequent modes of cultural representation, followed by Values and Norms (VN, $n = 4$), Knowledge and Beliefs (KB, $n = 5$), and Linguistic Practices (LP, $n = 2$). The high frequency of material and behavioral representations aligns with foundational language material design, where tangible objects (such as *Batik*, *Tumpeng*, and traditional attire) and observable activities (such as festivals and folk games) offer concrete visual and contextual anchors for basic-level vocabulary acquisition (Kusmiatun et al., 2021; Rahma & Suwandi, 2021).

However, a qualitative examination of the text passages reveals that these material objects are frequently framed through surface-level descriptive narratives rather than deep socio-philosophical reflections. For instance, in *BIPA 1* Unit 4, the presentation of *Nasi Tumpeng* is introduced through an instructional reading text:

> Tumpeng adalah makanan masyarakat Jawa yang disajikan saat perayaan atau syukuran. Makanan ini berbentuk kerucut dan dikelilingi oleh lauk-pauk. Bentuk kerucut melambangkan hubungan manusia dengan Tuhan dan sesama manusia. Masyarakat memotong tumpeng sebagai tanda rasa syukur atas keselamatan dan kebahagiaan. (Artating & Novytasari, 2019, p. 48)

From the perspective of the CEFR Companion Volume (Council of Europe, 2020), pluricultural competence requires learners to actively mobilize their cultural repertoires for mediation, cross-cultural interpretation, and critical reflection, rather than simply absorbing declarative facts about the target culture (C_2). In this passage, while the spiritual and relational philosophy of the conical shape is explicitly stated, the accompanying comprehension tasks focus exclusively on low-level factual recall (*e.g., "Apa sajakah lauk-pauk tumpeng?"* and *"Kapan tumpeng disajikan?"*). From a Second Language Acquisition (SLA) perspective (Ellis, 2018; Skehan, 1998), such tasks fail to stimulate deep cognitive processing or personal investment. The local wisdom embedded in the practice—specifically the communal ethics of sharing and gratitude—remains static background information (C_2 information) to be decoded rather than an interactive prompt for intercultural negotiation and comparative reflection.

Similarly, local values and norms (VN) are predominantly operationalized through pragmatic communicative routines. In *BIPA 1* Unit 1, honorific address terms (*Pak*, *Bu*, *Mas*, *Mbak*) are introduced to reflect Indonesian social hierarchy and politeness norms:

> Dalam masyarakat Indonesia, sapaan 'Mas' digunakan untuk memanggil laki-laki yang lebih muda atau sebaya dengan penuh rasa hormat. Sapaan 'Pak' digunakan untuk laki-laki yang lebih tua atau dihormati. Penggunaan sapaan yang tepat sangat penting untuk menjaga kesopanan dalam berkomunikasi. (Artating & Novytasari, 2019, p. 12)

While the text successfully identifies the value of social politeness (*kesopanan*), its pedagogical framing treats these honorifics as fixed, monolingual target-language rules of etiquette. This presentation reflects a target-language-only bias that suppresses learners' prior linguistic and cultural resources. Aligned with Cummins' (2017) Linguistic Interdependence Hypothesis and CEFR descriptors for plurilingual comprehension (Council of Europe, 2020), prior linguistic knowledge does not act as a source of negative interference; rather, it functions as an essential cognitive scaffold. By instructing learners to memorize forms of address without inviting them to compare how respect, social distance, and hierarchy are encoded across their L1 or other known languages, the textbook misses a vital opportunity to develop cross-linguistic awareness (PL-2/PL-3) and pluricultural mediation right at the basic level (Bulté et al., 2025; Canagarajah, 2011).

The Plurilingual Absence: Monolingual Bias and Missed Pedagogical Opportunities

A central finding of this study is the complete absence of operationalized plurilingual engagement across all 13 representational instances (PL-1 = 0, PL-2 = 0, PL-3 = 0). None of the tasks, reading prompts, or exercise structures in *BIPA 1* or *BIPA 2* explicitly invite learners to draw upon their pre-existing linguistic repertoires (L1 or other known languages), perform cross-linguistic comparisons, or develop metacognitive cross-linguistic awareness.

This total plurilingual void stems from a strong, implicit target-language-only (monolingual) pedagogical orientation governing government-published basic materials. Textbooks assume that basic-level learners must be exposed exclusively to Indonesian target structures to prevent cross-linguistic interference. For example, in *BIPA 1* Unit 7, where the communal cooperation practice of *Gotong Royong* is introduced, the task instructs learners:

> Jawablah pertanyaan-pertanyaan berikut berdasarkan teks di atas menggunakan bahasa Indonesia yang baik dan benar! Sebutkan contoh kegiatan gotong royong di lingkungan rumah Anda! (Artating & Novytasari, 2019, p. 82)

Although the task prompt asks learners to identify instances of community work in their own surroundings, it restricts response production entirely to target-language structures without facilitating cross-linguistic bridging. The prompt does not encourage learners to reflect on whether equivalent terms exist in their native languages (e.g., *mutual aid*, *solidarité*, *corvée*, or *minga*) or how linguistic structures encode collective action across languages.

This finding contrasts sharply with contemporary plurilingual frameworks, such as the *CEFR Companion Volume* (Council of Europe, 2020), which emphasize that learners' prior languages serve as essential cognitive and affective scaffolds right from the beginning of language learning. As Cummins (2017) and Cenoz and Gorter (2021) demonstrate, suppressing a learner's full linguistic repertoire during task engagement reduces cognitive depth and limits opportunities for conceptual transfer. By ignoring learners' native or additional languages, the textbook treats the basic-level learner as a "monolingual native speaker in training" rather than a social agent operating across overlapping linguistic systems (Canagarajah, 2011; Piccardo, 2018).

Furthermore, the assumption that basic-level learners ($A1/A2$) lack the linguistic complexity to engage in cross-linguistic comparison is theoretical misdirection (Bulté et al., 2025). Simple task prompts—such as asking learners to construct comparative vocabulary matrices between Indonesian honorifics and their own language's address systems—do not require advanced target-language production; rather, they require thoughtful pedagogical design that validates the learner's linguistic identity while building target-language competence (Asteria & Afni, 2023; Yuniatin & Asteria, 2022).

Pluricultural Activation: From Surface Repertoire Expansion to Critical Connections

In contrast to the plurilingual dimension, local wisdom representations in *BIPA 1* and *BIPA 2* function visibly as pluricultural resources. As detailed in Table 1, 12 of the 13 instances engage pluricultural repertoire expansion (PK-1), 4 instances facilitate the recognition of cultural diversity (PK-2), and 2 instances enable cross-cultural connection (PK-3).

Pluricultural Repertoire Expansion (PK-1) is the predominant mode of engagement. Through exposure to regional traditions such as *Rumah Gadang* (Inst-05), *Baju Bodo* (Inst-11), and *Wayang Kulit* (Inst-10), learners expand their cultural knowledge base beyond

generic tourist stereotypes. In *BIPA 2* Unit 2, regional attire is introduced alongside its social context:

> Baju Bodo adalah pakaian adat suku Bugis dan Makassar yang merupakan salah satu pakaian adat tertua di Indonesia. Pakaian ini terbuat dari kain muslin dan warna baju menunjukkan umur serta status sosial pemakainya. (Akbar & Batubara, 2019, p. 24)

This passage contributes to PK-1 by providing rich, culturally specific information about social stratification and material heritage. Moreover, instances such as Inst-04 (*Tumpeng*), Inst-05 (*Rumah Gadang*), and Inst-10 (*Wayang*) reflect PK-2 (Recognition of Cultural Diversity) by showcasing the multi-ethnic and regional plurality of Indonesia within national teaching materials, counteracting homogeneous representations of Indonesian identity (Suyitno et al., 2019).

However, the analysis reveals a significant drop-off when moving from passive expansion (PK-1) to active cross-cultural connection (PK-3). Only two instances—Inst-02 (family kinship naming) and Inst-07 (*Gotong Royong*)—prompt learners to relate target cultural practices back to their own cultural backgrounds. In *BIPA 1* Unit 2, the task asks:

> Apakah keluarga Anda memiliki panggilan khusus untuk kakek dan nenek dalam bahasa atau budaya Anda? Ceritakan kepada teman sekelas Anda! (Artating & Novytasari, 2019, p. 25)

This prompt represents a genuine instance of PK-3, as it positions the learner's own background as a valid point of comparison, creating a reciprocal intercultural space (Byram, 2021). Unfortunately, such prompts remain isolated exceptions in the materials. The overwhelming majority of cultural tasks remain un-redesigned, treating cultural representations as exoticized or static facts to be memorized for language tests rather than living practices to be negotiated (Ndura, 2004; Widianto & Pusse, 2026).

Task Redesign Models for Transforming Cultural Artifacts into Pluralistic Resources

To address the observed imbalance-where local wisdom is rich in content but restricted in plurilingual and critical pluricultural engagement-this study proposes a Task Redesign Model (Ellis, 2018; Nunan, 2004). Aligned with Cognitive Load Theory and SLA task complexity frameworks (Bulté et al., 2025), task redesign distinguishes target-language *linguistic production difficulty* from *cognitively plural reflection*. Rather than overloading basic-level learners with complex target-language syntax, the redesigned tasks utilize structured comparative prompts and graphic organizers to operationalize CEFR descriptors—specifically *Building on Plurilingual Repertoire* and *Facilitating Pluricultural Space* (Council of Europe, 2020).

Table 2 illustrates two concrete task redesign examples applied to representational instances from *BIPA 1*.

Instance & Original Topic	**Original Textbook Task Prompt**	**Redesigned Plurilingual & Pluricultural Task Prompt**	**Activated CEFR Dimension**
Inst-01 (*BIPA 1*, Unit 1): Honorific Greetings (*Pak*, *Bu*, *Mas*, *Mbak*)	"Lengkapilah percakapan berikut dengan kata sapaan Pak, Bu, Mas, atau Mbak yang tepat!"	**Step 1:** Complete the Indonesian dialogue using *Pak/Bu/Mas/Mbak*. **Step 2 (Plurilingual):** In your native language or another language you know, what words show respect to older people? Fill in the comparison table below (Indonesian vs. Your Language). **Step 3 (Pluricultural):** Is age or social status more important when choosing polite greeting words in your culture? Discuss in pairs.	PL-2 (Cross-Linguistic Comparison) PK-3 (Cross-Cultural Connection)
Inst-06 (*BIPA 1*, Unit 6): Traditional Textile (*Batik*)	"Jawablah pertanyaan berikut: 1. Dari manakah batik berasal? 2. Kapan masyarakat Indonesia menggunakan batik?"	**Step 1:** Answer reading comprehension questions in Indonesian. **Step 2 (Plurilingual):** Identify 3 color/pattern terms in the text. Find their equivalents in your language. Are there untranslatable cultural terms? **Step 3 (Pluricultural):** Does your home country or culture have a traditional fabric/garment worn for special events? Compare its social meaning with Indonesian *Batik*.	PL-3 (Cross-Linguistic Awareness) PK-3 (Cross-Cultural Connection)

Table 2. Task Redesign Models for Plurilingual and Pluricultural Activation

As demonstrated in Table 2, the proposed task redesign integrates target-language practice with opportunities for plurilingual and pluricultural engagement. In both examples, Step 1 retains the original Indonesian-language task to maintain attention to basic-level

language use. Step 2 introduces cross-linguistic activities that encourage learners to examine linguistic forms and meanings across Indonesian and other languages in their repertoires. In the honorific example, this activity is operationalized through cross-linguistic comparison (PL-2), whereas in the batik example, it encourages cross-linguistic awareness (PL-3) through the identification and comparison of culturally situated vocabulary. Step 3 extends the activities towards pluricultural engagement (PK-3) by inviting learners to connect Indonesian social conventions and cultural practices with those from their own backgrounds.

This design is consistent with the CEFR Companion Volume's view of learners as social agents who can mobilize their linguistic and cultural resources to facilitate communication, interpretation, and mediation across contexts (Council of Europe, 2020). It also reflects Cummins' (2017) argument that learners' prior linguistic knowledge can support conceptual transfer in additional-language learning. Importantly, the proposed activities are designed to retain basic-level Indonesian practice while providing additional opportunities for reflection through learners' existing repertoires. Although their effectiveness requires further empirical investigation, these examples illustrate how existing BIPA tasks can be adapted to support plurilingual and pluricultural engagement without necessarily increasing the complexity of Indonesian-language production.

CONCLUSION

This study examined the forms of local wisdom represented in government-published basic-level BIPA teaching materials (*Sahabatku Indonesia: BIPA 1* and *BIPA 2*) and evaluated how these representations reflect plurilingual and pluricultural dimensions. The qualitative content analysis identified 13 distinct local-wisdom representational instances across five categories, predominantly dominated by Material Practices (MP) and Social Practices and Traditions (ST), alongside Values and Norms (VN), Knowledge and Beliefs (KB), and Linguistic Practices (LP). The findings reveal a clear pedagogical dichotomy between cultural presence and pluralistic activation. Regarding plurilingualism, the materials exhibit a total absence of operationalized cross-linguistic comparison, repertoire activation, or cross-linguistic awareness due to an underlying target-language-only pedagogical orientation. Regarding pluriculturalism, local wisdom serves effectively as a resource for repertoire expansion and intra-national diversity recognition, yet it rarely bridges target practices with learners' own cultural backgrounds.

These findings demonstrate that the inclusion of local wisdom in language textbooks does not automatically result in plurilingual or pluricultural pedagogy. To bridge this gap, materials developers and BIPA educators must shift from passive cultural transmission to active task design. The proposed Task Redesign Model demonstrates that basic-level language tasks can be strategically modified to invite cross-linguistic comparison and cross-cultural reflection without increasing target-language production demands beyond basic proficiency levels. Incorporating explicit comparative prompts into future textbook editions will align BIPA materials with contemporary global frameworks for multilingual education.

To advance this line of inquiry, future research should pursue three key avenues. First, the analytical framework established in this study should be extended across the full proficiency continuum—specifically to intermediate and advanced materials (BIPA 3 through BIPA 6)—to determine whether higher-level textbooks offer greater scope for plurilingual mediation and cross-linguistic reflection. Second, empirical classroom observations and teacher implementation studies are needed to investigate how BIPA instructors navigate, adapt, or supplement static textbook cultural tasks during real-time instructional interaction. Finally, learner-centered empirical studies—such as cognitive interviews and task-based reflection logs—should examine how BIPA learners from diverse multilingual and multicultural backgrounds actively process and negotiate redesigned plurilingual/pluricultural tasks in practice.

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Ethical considerations

Not applicable.

Use of artificial intelligence (AI)

The authors declare that the generative artificial intelligence (AI) tool ChatGPT/Gemini was used exclusively for language editing and/or grammatical improvement. The use of AI did not influence the scientific content, study design, data analysis, data interpretation, results, or conclusions of the manuscript. Full responsibility for the content remains with the authors.

Conflict of Interest

The authors declare no conflicts of interest.

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