



Teaching Writing Skills to Basic-Level BIPA Learners Using Videos and Flipbooks Based on the Local Wisdom of Tulungagung's *Manten Kucing* Tradition

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ABSTRACT

This study aims to describe the utilization of Tulungagung's local wisdom in the *Manten Kucing* tradition within writing instruction for beginner-level BIPA learners, to describe the learners' writing skills following the instruction, and to describe the learners' responses to the use of video and *flipbook* media in writing instruction based on local wisdom. This study employed a qualitative descriptive approach with four beginner-level BIPA learners at Surabaya State University as research subjects. Research data were collected through observation, writing tests, and questionnaires. Instruction was conducted using the "write-revise-write" technique, incorporating a video on the *Manten Kucing* tradition and a *flipbook* containing the history and background of the tradition. The research results show that the application of the local wisdom of the *Manten Kucing* tradition was carried out through activities such as watching videos, initial writing, studying the material via a *flipbook*, final writing, presentations, and reflection. The learners' writing skills showed improvement in vocabulary, sentence structure, spelling, coherence, and cultural understanding. Additionally, the learners responded positively to the use of videos and *flipbooks* because these two media helped them understand Indonesian culture more easily and in an engaging way. Based on the research findings, incorporating local wisdom into BIPA instruction can help develop writing skills while also deepening learners' understanding of Indonesian culture.

Keywords : writing skills, BIPA learners, video and flipbooks, local wisdom, *manten kucing* tradition

Pembelajaran Keterampilan Menulis bagi Pemelajar BIPA Level Dasar Menggunakan Video dan Flipbook Berbasis Kearifan Lokal Tulungagung Tradisi *Manten Kucing*

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan pemanfaatan nilai kearifan lokal Tulungagung pada Tradisi *Manten Kucing* dalam pembelajaran menulis bagi pemelajar BIPA level dasar, mendeskripsikan hasil keterampilan menulis pemelajar setelah mengikuti pembelajaran, dan mendeskripsikan respons pemelajar terhadap penggunaan media video dan *flipbook* dalam pembelajaran menulis berbasis kearifan lokal. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan subjek penelitian empat pemelajar BIPA level dasar di Universitas Negeri Surabaya. Data penelitian diperoleh melalui observasi, tes menulis, dan angket. Pembelajaran dilakukan dengan teknik tulis-revisi-tulis menggunakan media video Tradisi *Manten Kucing* dan *flipbook* yang berisi sejarah serta latar belakang tradisi. Hasil penelitian menunjukkan bahwa pemanfaatan nilai kearifan lokal Tradisi *Manten Kucing* dilakukan melalui kegiatan menyimak video, menulis awal, mempelajari materi melalui *flipbook*, menulis akhir, presentasi, dan refleksi. Hasil keterampilan menulis pemelajar menunjukkan adanya perkembangan pada aspek kosakata, struktur kalimat, penggunaan ejaan, keterpaduan isi, dan pemahaman budaya. Selain itu, pemelajar memberikan respons positif terhadap penggunaan video dan *flipbook* karena kedua media tersebut membantu mereka memahami budaya Indonesia dengan lebih mudah dan menarik. Berdasarkan hasil penelitian, pemanfaatan kearifan lokal dalam pembelajaran BIPA dapat membantu mengembangkan keterampilan menulis sekaligus menambah pemahaman pemelajar terhadap budaya Indonesia.

Kata kunci: keterampilan menulis, pembelajaran BIPA, video dan flipbook, kearifan lokal, tradisi *manten kucing*

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INTRODUCTION

Indonesian for Foreign Speakers (BIPA) is one of the ways in which the government introduces the Indonesian language and culture to the international community (Siregar et al., 2025). This is because the government plans to establish Indonesian as an international language in a gradual, systematic and sustainable manner. The government's efforts to introduce the Indonesian language to the international community are also set out in Law No. 24 of 2009, Article 44, Paragraph 1 (Nurwanandi & Asteria, 2023). This article explains that the government has a duty to enhance the function of the Indonesian language, namely by elevating its status to that of an international language. It is within the context of this endeavour that Indonesian for Foreign Speakers (BIPA) was established. In addition to enhancing the function of the language, BIPA also serves as a promising means of introducing Indonesian culture to the international community.

In the teaching of Indonesian for Foreign Speakers (BIPA), particularly with regard to basic-level writing skills, various fundamental challenges still persist. BIPA learners often struggle to express their ideas in writing due to limited vocabulary, inappropriate word choice, the influence of their mother tongue, and difficulties in constructing sentences in accordance with standard Indonesian grammar. This situation indicates that writing skills require not only mastery of linguistic aspects but also a meaningful understanding of the context of language use and culture. For beginner-level BIPA learners, the most common problem encountered when learning to write is a lack of familiar vocabulary. Other issues include difficulties in constructing sentences, inappropriate word choice, and the influence of the mother tongue. This undoubtedly presents a distinct challenge for both BIPA teachers and learners in their study of the Indonesian language. These problems are interrelated and further emphasise that writing is not merely a matter of stringing words together, but also involves an understanding of language structure and the context in which it is used.

In addition to being influenced by learners' language proficiency, these difficulties are also influenced by the teaching materials used in the learning process. Teaching materials that do not draw on a concrete cultural context result in writing activities that are mechanical in nature, making it difficult for learners to develop ideas, maintain coherence in their writing, and use vocabulary and sentence structures appropriately. Therefore, a learning approach that integrates linguistic and cultural aspects is required. One alternative to address this issue is to utilise local culture as a learning resource. Local culture provides a real-life context that can help learners understand language usage whilst familiarising them with Indonesian culture. The use of authentic and engaging teaching materials is necessary to boost the interest and enthusiasm for learning among BIPA learners. Selecting a cultural tradition is one approach worth trying; the tradition chosen for this study is the 'Manten Kucing' tradition, which originates from Tulungagung Regency. This cultural tradition was selected because it not only possesses unique cultural value but also contains stories, symbolic meanings and social practices that can be used as teaching materials for writing. Through this tradition, beginner-level BIPA learners can be introduced to the cultural richness of Tulungagung whilst practising expressing their ideas in written form.

In light of these issues, this study aims to describe the process of applying the values of Tulungagung's local wisdom through the Manten Kucing tradition in writing instruction for beginner-level BIPA learners. Furthermore, this study also aims to describe the learners' writing skills following lessons that utilise the local wisdom of the Manten Kucing tradition, as well as to describe the learners' responses to the use of cultural media, such as videos and flipbooks, in writing instruction based on local wisdom. It is hoped that this study will contribute to the development of Indonesian language learning for foreign speakers (BIPA). Theoretically, this study is expected to add to the body of research on the utilisation of local wisdom in BIPA learning,



particularly in relation to writing skills. In practical terms, the results of this study are expected to serve as a reference for teachers and institutions organising BIPA programmes in developing teaching materials and designing lessons that utilise local culture as a learning resource. Furthermore, this study is also expected to provide an alternative approach to introducing Indonesian culture to BIPA learners through writing instruction that is more contextual and tailored to the needs of beginner-level learners.

The theory used in this study is the Theory of Intercultural Communicative Competence (ICC), developed by Byram in 1997. This theory analyses the process of integrating the culture of the target region with the learner's home culture in order to build intercultural communicative competence, thereby enabling learners to communicate effectively and appropriately in cross-cultural contexts (Ridho, 2025). This theory emphasises the importance of an individual's ability to communicate effectively and appropriately in cross-cultural contexts by integrating aspects of knowledge, skills and attitudes towards cultural differences. In the context of teaching Indonesian to Foreign Speakers (BIPA), this theory is used to understand how learners can adapt linguistically and culturally when interacting with Indonesian society. Through the application of the ICC. Theory, it is hoped that the learning process will focus not only on the structural mastery of the language, but also on the development of intercultural competence that enables learners to understand the values, norms and social practices prevalent in Indonesian culture.

The difficulties experienced by BIPA learners in their writing skills have also been identified in several previous studies. Research conducted by Jovita et al. (2020) revealed spelling errors, such as incorrect use of punctuation and capitalisation. Meanwhile, a study by Alifiani and Mujianto (2023) found errors in the use of standard vocabulary and word choice in learners' writing. Furthermore, research by Sukmayadi et al. (2012) showed that the application of the ICC theory in BIPA learning can develop learners' language skills

as well as their cultural understanding through direct engagement with community life. These findings are consistent with the ICC theory proposed by Byram, which states that successful communication is determined not only by mastery of linguistic aspects but also by knowledge, skills and attitudes in understanding other cultures. Based on these studies, it can be understood that the use of local culture in BIPA learning can be one way to support the language learning process. Therefore, the *Manten Kucing* tradition was selected as a form of local wisdom that can be utilised as a learning resource to develop writing skills whilst introducing Indonesian culture to beginner-level BIPA learners. In light of these findings, it can be concluded that the difficulties experienced by beginner-level learners of Indonesian as a foreign language (BIPA) are not only related to the use of spelling, standard vocabulary and word choice, but also to a lack of understanding of the cultural context underpinning language use. Therefore, teaching is required that not only focuses on mastering language rules but also provides learning experiences related to culture, so that learners can more easily understand and use Indonesian in the appropriate context.

METHOD

This study employs a qualitative descriptive approach to describe the process of integrating Tulungagung's local wisdom through the *Manten Kucing* tradition in Indonesian language writing instruction for foreign learners (BIPA) at the basic level, learners' writing skills, and their responses to culture-based learning. The research data consist of learners' written work, observation findings, and questionnaire responses obtained during the learning process. According to (Waruwu et al., 2023), qualitative descriptive research focuses on depicting phenomena based on data obtained naturally, whilst qualitative descriptive analysis aims to present and interpret data systematically to produce a comprehensive understanding of the phenomenon under study (Lahagu & Harahap, 2024). This study utilised the Theory of ICC, developed by Byram (1997), as the framework for

examining the integration of cultural values in BIPA writing instruction. The research was conducted at the BIPA Programme, Surabaya State University, in 2026, with four beginner-level BIPA learners from Tanzania, India, the United Kingdom and Botswana as participants. Data sources included the learners' initial and final written work, observations made during lessons, and responses obtained via questionnaires.

The research procedure was carried out in three stages: the preparation stage, the implementation stage, and the data analysis stage. During the preparation stage, the researchers developed the teaching materials, research instruments, and learning resources to be used throughout the study. The teaching materials developed included teaching modules, observation sheets, assessment instruments for initial and final writing samples, a learner feedback questionnaire, and a writing skills assessment rubric. In addition, the researcher also prepared learning materials in the form of a video depicting the 'Manten Kucing' tradition and a flipbook containing information on the history, background, objectives, and local wisdom embedded within the tradition. The materials were tailored to the characteristics of beginner-level BIPA learners, ensuring that the content was presented in simple language, supported by relevant images, and easily understood by the learners. The details of the category per score range are presented as follows:

- 1) 17-20 very good
- 2) 13-16 good
- 3) 9-12 fair
- 4) 5-8 poor

Through these assessment criteria and scales, the development of writing skills can be observed in a more targeted manner, ranging from the accuracy of vocabulary use, the ability to construct coherent sentences, the application of correct spelling, the coherent presentation of content, to the ability to understand and explain the cultural values embodied in the Manten Kucing tradition. Consequently, learners' written work from the initial and final stages of writing can be used to illustrate the development of their writing skills.

Through an analysis of this writing, the researcher can describe how learners understand information about the Manten Kucing tradition and how they express this understanding in written Indonesian following video- and flipbook-based learning.

The implementation phase was carried out by applying the 'write-revise-write' technique in BIPA writing instruction. The activity began with an initial writing phase to assess the learners' ability to compose texts based on their existing knowledge. Next, the learners watched a video of the 'Manten Kucing' tradition as an initial source of information regarding the process of carrying out the tradition and the cultural values it embodies. Afterwards, learners moved on to the revision stage through an activity involving the use of a flipbook to understand the material. In this study, the revision stage did not involve directly correcting the learners' written work, but rather provided additional information on the history, background, purpose, and cultural values of the Manten Kucing tradition, whilst also introducing vocabulary related to the learning material. Having gained a more comprehensive understanding, the learners rewrote their texts during the final writing stage. The learning activity concluded with the completion of a questionnaire to gauge the learners' responses to the use of videos and flipbooks in writing instruction.

Data collection was carried out using observation, analysis of written work, and questionnaires. Observation was used to obtain data on learners' activities and the learning process throughout the study, particularly regarding the application of local wisdom values through the Manten Kucing tradition. Analysis of written work was conducted by comparing initial and final pieces of writing to assess the development of learners' writing skills after completing the entire learning programme. The written work was assessed based on several aspects, namely vocabulary usage, sentence structure, spelling, coherence of content, and understanding of the culture introduced during the learning process. Meanwhile, the questionnaire was used to gauge learners' responses to the use of learning media,



in terms of ease of use, the presentation of the media, and its benefits in helping them understand Indonesian culture and improve their writing skills.

The learning materials used in this study consist of a video depicting the *Manten Kucing* tradition in Pelem Village, Tulungagung Regency, and a flipbook containing the history, background, objectives and cultural values embodied in the tradition. The video was used to provide a realistic depiction of the *Manten Kucing* tradition so that learners could directly observe the process. Meanwhile, the flipbook was used to help learners deepen their understanding of the material through more detailed and systematic explanations. It is hoped that the use of these two media will help learners understand the relationship between language and culture, thereby making it easier for them to compose texts based on the information they have acquired. The data collected was then analysed using qualitative descriptive analysis techniques. The analysis was carried out in three stages: data reduction, data presentation, and drawing conclusions.

RESULTS

The application of these local wisdom values is evident through various community activities during the *Manten Kucing* tradition. Presenting the material in the form of simple text accompanied by relevant images helps beginner-level BIPA learners to understand the content more easily. At this stage, learners are also introduced to various local wisdom values embodied in the *Manten Kucing* Tradition, namely care for the environment, good manners, and religious values. The value of care for the environment is reflected in the community's concern for the condition of the village, which is experiencing drought due to a prolonged dry season; consequently, the tradition is carried out as a collective effort. The value of courtesy is evident in the community's attitude of seeking the advice and assistance of the village elders when looking for solutions to the problems they face. Meanwhile, the value of religiosity is evident through the prayers led by the village elders as a plea to God for rain to fall and for the

community to be spared from the scourge of drought.

The application of these values is reinforced through the 'write-revise-write' technique employed in the learning process. In this study, the revision stage did not involve directly correcting the learners' written work, but rather strengthening their understanding of the material using a flipbook. This medium contains explanations regarding the history of the *Manten Kucing* tradition, the background to its practice, the cultural values it embodies, and vocabulary related to the learning material. Through this process, learners are given the opportunity to deepen their understanding of cultural aspects whilst enriching their vocabulary before rewriting in the final stage. It is hoped that deepening cultural understanding through this revision stage will have a positive impact on the learners' ability to compose texts. To demonstrate the development of basic-level BIPA learners' writing skills during the learning process, the researcher analysed the written work produced during the initial and final writing stages of the 'write-revise-write' technique. The analysis was carried out to describe changes or additions to learners' understanding of cultural information relating to the *Manten Kucing* tradition, as well as their ability to convey this information through simple writing in Indonesian. Through this analysis, researchers can identify developments in the content of the learners' writing, their use of vocabulary, sentence structure, and cultural understanding following a series of video- and flipbook-based learning activities.

The assessment of BIPA learners' written work is based on an assessment rubric that has been developed in accordance with the characteristics of beginner-level BIPA learners and the values they have learnt through the flipbook and video materials provided. It is hoped that assessment based on this rubric will provide a more objective picture of their writing proficiency. The assessment rubric covers five main aspects, namely vocabulary mastery, sentence structure, spelling, coherence of content, and cultural understanding. These five aspects were selected because they not only reflect

the learners' language proficiency but also demonstrate the extent to which they understand the cultural values presented in the learning materials. Each aspect is assessed on a scale of 1–4, meaning the maximum score a learner can achieve is 20. Based on these scores, learners' writing skills are categorised into four levels: poor, adequate, good and very good.

Before entering the initial writing stage in the application of the 'write–revise–write' technique, learners first watch a video about the Manten Kucing tradition as a catalyst to build an initial understanding of the culture being studied. Through this video, learners gain information about the background, the process of the ceremony, and the cultural values embodied in this tradition. Following the video-watching activity, learners are asked to write down the information they have gained using simple Indonesian. This activity constitutes the initial writing stage, which aims to assess learners' initial understanding of the information and cultural values of the Manten Kucing Tradition. The resulting writing is then assessed using a pre-determined writing skills assessment rubric. The scores obtained are used as data to describe the learners' initial ability to understand and convey information about the Manten Kucing tradition through writing in Indonesian.

Based on the results of the writing assessment during the initial writing stage, the learners' initial writing skills varied considerably. Some learners were able to understand the information presented in the video and convey it in writing fairly well, whilst others still struggled to develop ideas and convey information comprehensively. These differences indicate that learners' initial abilities prior to participating in the learning programme still varied. Of the four learners who took part in the initial writing stage, two achieved a score of 19 (classified as 'very good'), one achieved a score of 16 (classified as 'good'), and one achieved a score of 5 (classified as 'poor'). Overall, the total score achieved by all learners was 59. This score was used as supporting data to illustrate the

learners' initial abilities prior to participating in the series of learning activities based on the local wisdom of the Manten Kucing tradition.

Based on the assessment criteria used, the vocabulary aspect achieved the highest score, with a total of 13. These results indicate that the majority of learners have a reasonably good command of basic vocabulary to convey simple information in Indonesian. The appropriate use of vocabulary helped learners explain the content of the video, although the information conveyed was still limited to general topics. Meanwhile, the aspects of content comprehension, sentence structure, spelling, and coherence each received a total score of 12. These results indicate that the learners possess basic abilities in constructing sentences and developing simple texts. However, several errors were still found in the use of sentence structure and the cohesion between sentences, resulting in the information conveyed not being entirely coherent or in-depth.

The aspect of cultural understanding received the lowest score, namely 10. This result indicates that learners still face difficulties in understanding the cultural values and meanings embedded in the Manten Kucing tradition. The majority of the written work produced tended to describe the sequence of events seen in the video, whilst explanations of the cultural values underpinning the practice of the tradition were still limited. These findings suggest that the learners already possess the basic ability to understand information and express it in Indonesian, but still require further development in understanding the cultural aspects that form the focus of the learning. In general, the assessment results from the initial writing stage indicate that the learners have the basic ability to understand information and express it in written Indonesian. During the revision stage, learners studied a flipbook containing the history, background, objectives, cultural values and new vocabulary relating to the Manten Kucing tradition in order to deepen their understanding of the material. Afterwards, learners moved on to the final writing stage as part of the 'write–revise–write' technique, rewriting their work based on the



information they had learnt. The final piece of writing is then assessed to demonstrate the learners' development in writing skills and cultural understanding following the local wisdom-based learning programme.

Based on the results of the writing assessment at the final writing stage, it is evident that the learners' writing skills have developed following the learning programme based on the local wisdom of the *Manten Kucing* tradition. This development is demonstrated by an improvement in the quality of the written content, a more coherent organisation of information, and the ability to explain the cultural elements studied. This is supported by an increase in the total assessment score from 59 at the initial writing stage to 71 at the final writing stage. In their initial writing, the majority of learners merely presented general information about the *Manten Kucing* tradition. However, in their final writing, learners were able to explain the tradition more comprehensively by detailing the process, background, objectives, and cultural significance embedded within it. These results indicate that learning based on local wisdom helps learners not only to develop their writing skills but also to deepen their understanding of Indonesian culture. During the initial writing stage, some learners still presented information about the *Manten Kucing* tradition briefly and limited themselves to general explanations. The content of their writing was also not yet organised in a coherent manner. After going through the revision stage, the learners' writing showed improvement. They began to include information about the stages of the tradition, its objectives, the reasons for its preservation, and the cultural values embodied in it. The organisation of ideas became more structured, the connections between ideas clearer, and the vocabulary used more varied and appropriate to the topic. These results indicate that the revision stage helped learners to develop the content of their writing whilst improving the quality of information presentation and vocabulary use. The learners' cultural understanding developed following the

revision stage. In their final essays, the learners not only described the *Manten Kucing* tradition as a customary activity, but also elaborated on the value of gratitude for the harvest and the importance of preserving local culture. The assessment results showed an increase in scores from 59 at the initial writing stage to 71 at the final writing stage. The aspects of sentence structure and coherence of content received the highest score, namely 15, followed by vocabulary mastery and cultural understanding at 14, and correct spelling at 13. These results indicate that the write–revise–write process helped learners improve the quality of their writing whilst deepening their understanding of Indonesian culture.

DISCUSSION

The application of the local wisdom embodied in the *Manten Kucing* tradition in BIPA writing instruction is evident not only in the learning process but also in the cultural understanding demonstrated by the learners. This discussion draws on the theory of ICC proposed by Michael Byram, which posits that language learning must be accompanied by the ability to understand, interpret and appreciate the culture associated with the language being learnt (Ridho, 2025). In line with the concept of learning based on local wisdom, BIPA writing instruction in this study focuses not only on linguistic aspects but also on introducing the cultural values that are alive within the community. According to Saddhono in (Jiratullah H. & Harahap S., 2026), the utilisation of local culture in BIPA learning can enhance learners' interest whilst helping them to understand the Indonesian language through a real cultural context. Therefore, the *Manten Kucing* tradition was utilised as a medium to introduce religious values, mutual cooperation, cultural preservation, care for the environment, and compassion for animals.

In this study, the theory of ICC was used to analyse the understanding and representation of the local wisdom values of the *Manten Kucing* tradition in the writing of BIPA learners, based on the texts they produced during the learning process. According to Michael Byram, ICC comprises five key elements: attitude (*savoir être*), knowledge (*savoirs*), skills to

interpret and relate (*savoir comprendre*), skills to discover and interact (*savoir apprendre/faire*), and critical cultural awareness (*savoir s'engager*) (Faza et al., 2024). These five elements form the basis for assessing how well learners understand not only linguistic aspects but also recognise, interpret and appreciate the cultural values present in the *Manten Kucing* tradition. According to Byram in (Ramadhani et al., 2023), ICC is a set of competencies that enables a person to communicate and interact effectively and appropriately with individuals from different linguistic and cultural backgrounds. These competencies encompass language skills, an understanding of other cultures, cross-cultural communication, and an appreciation of cultural differences in interactions.

Attitude (*Savoir-être*) is the most fundamental element in the Theory of ICC as it forms the basis for individuals to be open to differences. The attitudes in question include curiosity, openness to new experiences, and a willingness to suspend judgement regarding other cultures. This element can help a person view diversity not as a threat, but as an opportunity to broaden their horizons and enrich their social experiences (Faza et al., 2024). According to the Theory of ICC, the element of attitude relates to openness, curiosity, and a person's desire to understand cultures different from their own. In this study, the attitudinal aspect was observed through learners' responses to the values of local wisdom found in the *Manten Kucing* Tradition, via video or flipbook media during the BIPA writing learning process. In the initial writing stage, after learners had watched a video of the *Manten Kucing* Tradition in action, the texts produced tended to focus on widely recognised aspects of Indonesian culture, such as batik, wayang kulit, and simple sentences about the *Manten Kucing* Tradition. This is in line with the view expressed by Byram (Wibowo et al., 2024), who states that intercultural communication competence requires learners not only to be familiar with other cultures, but also to understand, appreciate and interpret the values embedded within them. Furthermore, learners also need to

adopt an open attitude towards cultural differences and be able to view a culture from various perspectives.

In Byram's ICC model, 'knowledge' (*Knowledge/Savoirs*) refers to an in-depth understanding of one's own cultural identity and that of others, including the ways in which social groups interact and the social processes that take place. Byram explains that this knowledge is not merely rote learning, but rather a contextual understanding that enables learners to connect cultural elements with real-life situations (Faza et al., 2024). According to (Ramadhani et al., 2023), in intercultural communication, learners do not merely study a language but also acquire knowledge about the culture underpinning its use. In this study, aspects of this knowledge were already evident in the learners' initial written work. Through these writings, the learners demonstrated the preliminary knowledge they possessed regarding several Indonesian cultures. Nevertheless, the learners were also able to demonstrate an initial understanding of the *Manten Kucing* tradition, as presented via video. Therefore, a process of deepening cultural understanding through a revision stage was required. In this study, the revision stage was carried out through an activity involving the reading of a flipbook containing information about the *Manten Kucing* tradition. This activity aimed to enrich the learners' knowledge and deepen their understanding of the culture being studied so that they would be better equipped to develop their writing in the next stage. As stated by Byram in (Sibali et al., 2025), the aspect of knowledge (*knowledge/savoirs*) encompasses an understanding of the norms, values, practices and expectations found within a culture.

This development is evident in the final essays, which provide more comprehensive information than the initial ones. Learners not only recognise this tradition as part of Indonesian culture, but also understand the reasons why the community continues to preserve it, as well as the values it embodies. Furthermore, the learners also began to understand the relationship between



tradition, community beliefs and natural conditions, as evidenced by their explanation of the significance of the Manten Kucing tradition as a means for the community to cope with the dry season. In line with the ICC concept (Permatasari, 2023), the introduction of culture in learning plays a vital role in broadening learners' knowledge of both their own culture and other cultures. In this study, this is evident from the development of the learners' knowledge of the Manten Kucing tradition, as reflected in their final written work.

The aspects of interpreting and relating (*savoir-comprendre*) in the theory of ICC relate to learners' ability to understand the meanings embedded within a culture and to connect them with the knowledge they already possess. Byram highlights that these skills are vital for avoiding erroneous generalisations, as they enable learners to perceive complex cultural nuances (Faza et al., 2024). With these abilities, learners not only recognise the form of a tradition but are also able to understand the values and meanings embedded within it. In this study, these skills are evident in the learners' ability to interpret the cultural values found in the Manten Kucing tradition and to articulate them through their written work. According to Byram (Wibowo et al., 2024), the skills of interpretation and connection are demonstrated through an individual's ability to identify cultural meanings and explain the relationship between the culture being studied and other cultures. In this study, the development of these interpretative and connective aspects can be observed through changes in the content of the learners' written work following the process of writing and revision.

In the early stages of writing, learners tended to describe widely recognised aspects of Indonesian culture, such as batik and wayang kulit. Furthermore, when discussing the Manten Kucing tradition, the information provided remained general and was limited to descriptions of the tradition as they understood it. This understanding demonstrates that learners are able to view culture not only in terms of its physical form, but also in terms of the messages and values it embodies. The

same ability is also evident when learners explain the values found in the Manten Kucing tradition. Learners begin to link the practice of the tradition with values that have developed within society, such as compassion for animals. This is in line with Byram (as cited in Wibowo et al., 2024), who states that the skills of interpretation and connection are demonstrated through a person's ability to identify cultural meanings and explain the relationship between the culture being studied and their own cultural understanding.

Developments in the ability to interpret and make connections began to emerge after the learners went through the revision stage by reviewing the material in the flipbook. At this stage, the learners gained a more comprehensive understanding of the background, the purpose of the tradition, and the cultural values embodied in the Manten Kucing tradition. Learners have demonstrated the ability to interpret the meanings embedded in this tradition, ranging from the community's belief in the arrival of rain during the dry season to the relationship between the tradition, nature, and the community's social life. Furthermore, learners are also able to identify the values embedded in this tradition, such as the community's hope for rain, expressions of gratitude, and beliefs passed down from generation to generation. This is in line with the view (Wibowo et al., 2024) that the development of learners' ability to interpret and make connections demonstrates that the learning process has helped them to understand the meaning embedded in a cultural practice more deeply.

The 'skills of discovery and interaction' (*Savoir-apprendre et savoir-faire*) aspect of Byram's ICC model encompasses the ability to acquire new knowledge and interact effectively with people from other cultures. Michael Byram (in Faza et al., 2024) defines Intercultural Communication Competence (ICC) as the ability to interact effectively in cross-cultural situations. The 'skills of discovery and interaction' aspect relates to learners' ability to acquire new cultural knowledge and apply it in language-use activities. In BIPA learning, learners not only study

vocabulary and grammar but also need to understand the cultural values underpinning the use of the language to prevent misunderstandings in intercultural communication (Pramesty et al., 2025). In this study, learners did not interact directly with the community practising the *Manten Kucing* tradition. Therefore, their discovery and interaction skills were analysed through initial and final written pieces produced using the ‘write–revise–write’ technique. The learning process utilised videos and flipbooks as sources of cultural information. Through these two media, learners acquired knowledge regarding the background, purpose, and cultural values of the *Manten Kucing* tradition.

During the initial writing stage, learners still relied on their existing cultural knowledge, such as *wayang kulit*, meaning their understanding of the *Manten Kucing* tradition was not yet in-depth. Learners began to be able to identify information from the video, but the information conveyed was still descriptive in nature and limited to what could be seen directly. After going through the revision stage with the aid of a flipbook, the learners showed progress. They were not only able to identify cultural information but also to explain the purpose of the tradition, its cultural values, and the reasons why it is preserved. Furthermore, the learners began to relate the information they had obtained to the social and cultural context of the community. These results indicate that the ‘write–revise–write’ process helps learners develop the skills to discover and understand cultural information more comprehensively. Learners not only explain the content of the information but also begin to explain the relationship between traditions, beliefs and nature as an integrated cultural practice. This is in line with Helena’s view, as cited in (Ramadhani et al., 2023), that the development of cultural understanding in language learning can be achieved by training learners to identify cultural values—both directly and indirectly—from texts or events around them. Consequently, the process of developing the skills to identify and interact—where learners not only understand the language but also begin to connect with and interpret the

cultural elements present—enables them to broaden their understanding of both themselves and other cultures.

Critical cultural awareness (*Savoir s’engager*) is the ability to analyse one’s own culture and other cultures critically and reflectively. This critical attitude helps a person not to simply accept certain cultural norms at face value, but rather to examine them from the perspectives of justice, humanity and equality (Faza et al., 2024). Aspects of critical cultural awareness relate to learners’ ability to understand, evaluate and respond to the cultures they are studying. In BIPA learning, this ability is important because learners do not merely recognise culture as information, but also understand the meanings and values embedded within it. As cited in (Pramesty et al., 2025), intercultural competence requires learners to view a culture with an open mind and to respect existing differences. These cultural differences can then be utilised as a learning medium in the BIPA learning process. In this study, learners’ critical cultural awareness was evident in the way they viewed the *Manten Kucing* tradition after participating in the learning process. Data were obtained through an analysis of initial and final written pieces, which were subsequently revised in stages through a ‘write–revise–write’ activity. In line with this, Pinzón (as cited in Ramadhani, D., Hakam, M. F. I., Al Islam, S., & Iskandar, 2023) states that the use of resources and authentic tasks centred on cultural material plays a key role in helping learners develop intercultural competence.

Based on these findings, the incorporation of the local wisdom embodied in the ‘*Manten Kucing*’ tradition into BIPA writing instruction not only develops language skills but also supports the development of intercultural communication competence in line with Byram’s theory of Intercultural Communicative Competence (ICC). The development of BIPA learners’ writing skills is also evident from a comparison of their initial and final written work which shows that the learning process based on the local wisdom of the *Manten Kucing* tradition provides learners with the opportunity to develop their writing skills



whilst gaining an understanding of the cultural material being studied. This development is evident not only in linguistic aspects, but also in the way learners organise information and express their cultural understanding through writing. The learners' written work is then assessed using a pre-determined assessment rubric to gain an insight into the development of their writing skills throughout the learning process. The assessment is carried out on both the initial draft and the final, revised version, so that changes in the learners' writing can be observed more clearly. Through this process, researchers not only examine the final results achieved by the learners, but also observe the progress that emerges after the learners have revised their writing.

The assessment focuses on several aspects, namely vocabulary mastery, sentence structure, spelling, coherence of the written text, and cultural understanding. These five aspects were chosen because they illustrate learners' ability to convey ideas in writing whilst demonstrating the extent to which they understand the cultural material studied. The assessment results were then used as supporting data to identify changes evident in the learners' writing following the write–rewrite process. This development was evident from the changes observed between the initial and final pieces of writing produced through the write–rewrite technique. These findings are supported by the assessment results, which show an improvement in scores across various assessment criteria. In line with the view expressed by (Nabila et al., 2025), this improvement in scores is supported by the noticeable changes between the initial drafts and the revised versions, which demonstrate the learners' progress in structuring, developing and conveying ideas through writing. This increase indicates that the use of video and flipbook media based on local culture provides learners with the opportunity to gain more meaningful information, as the language material is integrated with a cultural context that is closely linked to the everyday lives of the Indonesian people.

CONSLUSION

Based on the research findings, it can be concluded that the application of Tulungagung's local wisdom through the *Manten Kucing* tradition in writing lessons for beginner-level BIPA learners is carried out through the following stages: introduction to the material, watching a video of the tradition, initial writing, revision using a flipbook, final writing, presentation, and reflection. During the revision stage, the flipbook—which contains the history, background and reasons for preserving the tradition—helped learners gain a deeper cultural understanding, thereby ensuring that the write–revise–write process took place optimally. The research findings indicate that learners' writing skills improved, as evidenced by the higher quality of their final drafts compared to their initial drafts. Learners were able to include more comprehensive information, use a wider range of vocabulary, and organise the content of their writing in a more coherent and clear manner. In addition to describing the process of the *Manten Kucing* tradition, learners were also able to explain its history, significance, and the cultural values it embodies. These findings indicate that the use of videos and flipbooks supports cultural understanding whilst enhancing writing skills. Consequently, utilising local wisdom through the *Manten Kucing* tradition serves as an effective learning alternative for developing writing skills and introducing Indonesian culture to beginner-level BIPA learners in an integrated manner.

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