



The Development of Folklore Enrichment Materials with Cross-Cultural Content for BIPA 4 Korean Students

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ABSTRACT

This study aims to produce cross-cultural folklore text enrichment materials with a text-based approach for BIPA 4 Korean students. There are four folklore texts studied in this study, namely "Heongbu & Nolbu" (South Korea) and "Bawang Merah & Garlic" (Indonesia), as well as "Green Frog" (South Korea), and "Malin Kundang" (Indonesia) that are analyzed using structural analysis A.J. Greimas. The results of the cultural analysis of the four folktales showed that the stories portrayed similarities in one cultural element, which is "Social Organisation" or "Family", but there are differences in other cultural elements, such as "Works", "Knowledge, and "Beliefs". The results of the analysis are used as a basis for compiling enrichment materials for intermediate-level Korean BIPA students. This study uses research and development (R&D) with the ADDIE model (analysis, design, development and production, implementation, and evaluation). Research data was collected through questionnaires and interviews with BIPA students. Then, product designs are validated by BIPA, literature, and graphic experts. The product is also being tested with BIPA students to find out the response given. The expert's assessment and the responses given by the students form the basis for product improvement. The validation results on product prototypes carried out by experts are in the "very good" criteria and the responses given by BIPA students are in the "very good" criteria. It is hoped that this product of enrichment materials can be used by level 4 BIPA students and BIPA researchers.

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1. INTRODUCTION

Korea, in 2021, bilateral relations between Indonesia and South Korea, which will be 49 years old this year, have grown tighter. In addition, the Ambassador of the Republic of Indonesia (RI Ambassador) in Seoul, Umar Hadi, said that there had been an exponential increase in the number of South Korean companies opening in Indonesia in the last 5 years (Kemendikbud, 2021). Following this development, there are more and more BIPA students from South Korea from year to year.

The increasing number of BIPA students from South Korea means an increasing need for appropriate teaching materials. Seeing this, a needs analysis study was conducted in early 2022 in the form of a survey of three BIPA students from Korea in. This research, which was conducted at a university in West Java, aims to see the extent to which BIPA students from Korea are interested and need teaching materials with folklore text content.

The findings of needs analysis research conducted in 2022 concluded that BIPA students from Korea liked reading folklore texts originating from Indonesia, it also stated that they liked learning from Indonesian folklore texts that were culturally charged, and they wanted to get more teaching materials of Indonesian folklore texts that were culturally charged. They also stated that they only received a lot of folklore content as teaching material in video form, and liked folklore texts related to one of the tourist attractions in Indonesia.

Not only in needs analysis research on BIPA students from South Korea, various previous studies have stated the same thing. For example, the findings of a needs analysis study concluded that BIPA students from Japan had an interest in Indonesian-Japanese folklore text material. They also expressed their interest in studying Indonesian culture through folklore texts. This study also has the benefit of minimizing the culture shock of BIPA students, because the content of Indonesian culture contained in folklore texts can be clarified by comparing it with Japanese culture in Japanese folklore texts (Yulianeta et al., 2021).

From these studies, it can be concluded that folklore teaching materials cannot be separated from BIPA learning. This is written in the Graduate Competency Standards (SKL) Regulation of the Minister of Education and Culture of the Republic of Indonesia (Permendikbud) Number 27 of 2017 for BIPA level 4, cultural aspects, especially folklore, are one of the indicators of achievement. In SKL, achievement indicators related to folklore are being able to re-express the moral message in fairy tales or folklore (1); identify the social function and purpose of the text (2); identify sentences or groups of sentences that contain a moral message in fairy tales or folklore (3); comparing fairy tales and folklore that are similar between Indonesia and their countries (4).

Folklore has proven to be effective as teaching material for BIPA students, especially in dealing with culture shock which is common for BIPA students. Folklore in every country has similarities and differences, so when studying Indonesian folklore, BIPA students can reflect on their own culture. For example, in a study that compared the structure and cultural values of the Timun Mas and Momotaro folklore. The results of the comparison prove that the two folktales can be used as BIPA teaching materials (Sembiring, Yulianeta & Halimah 2020).

Then, a study concluded that the respondents' responses to the teaching materials of Indonesian folklore texts were positive in all aspects. Folklore material from regions in Indonesia can motivate students to learn more about Indonesian folklore and cultural texts, as well as motivate them to visit various tourist attractions in Indonesia (Yulianeta et al., 2020).

Due to the effectiveness of using folklore from the two countries as a comparative study for BIPA students, this study uses four folktales that have similarities from Indonesia and South Korea. The literary works studied are folklore that has been documented in book form, namely the folklore of Malin Kundang (Indonesia) in the textbook BIPA Sahabatku Indonesia, the folklore of Bawang Merah and Bawang Putih (Indonesia), the folklore of Hongbu Nolbu (South Korea), and the story the people of the Green Frogs retold by Yumi Heo in the book *The Green Frogs* (South Korea). It is hoped that a comparative study of folklore from Indonesia and South Korea in BIPA learning can help students understand the area so that they can master and speak contextually. The selection of Malin Kundang folklore is based on previous research (Sumiyadi, et al., 2022), which states that the legend of Malin Kundang is considered a representation of parents or ancestors in Minangkabau society, passing on important values to listeners or readers. Legend readers can be considered as students who seek knowledge from their life experiences. Referring to this research, it can be concluded that the use of Malin Kundang folklore as educational material is appropriate. Then, the selection of *The Green Frogs* folklore is based on the similarity of the storyline with the Malin Kundang folklore so that it fits the research objectives.

Based on some of this background, it was found that there were no teaching materials for mid-level BIPA Korean students. This research aims to provide folklore teaching materials based on online enrichment materials needed by BIPA students from Korea. The purpose of this research and development is to produce a product in the form of teaching materials for folklore texts with cross-cultural content. This is an attempt to add teaching materials containing cultural knowledge for BIPA students from Korea. This product is also intended to increase cultural literacy for foreign students, especially advanced BIPA students from Korea. The development materials based on online enrichment materials are expected to become self-contained materials that can be accessed by users without being limited by time or place.

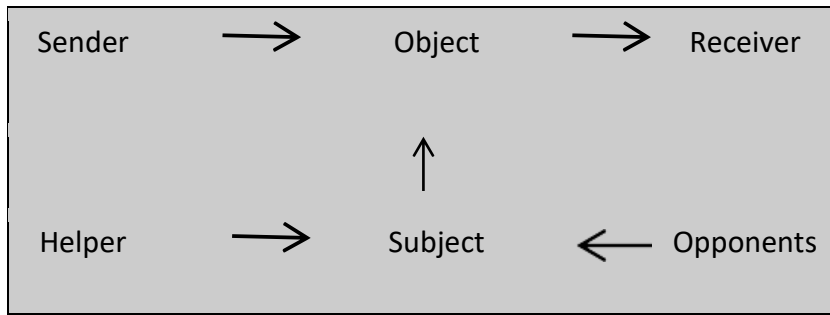
2. METHODS

To produce folklore teaching materials and see student responses, the Research & Development (R&D) method was used. This method is used to produce certain products, and test the effectiveness of these products. This research is included in research using the ADDIE model (analysis, design, development and production, implementation, and evaluation). The ADDIE model is a type of R & D research which includes 5 stages, namely Analysis, Design, Development, Implementation, and Evaluation (Branch, 2009). The Research and Development were carried out at a university in West Java in 2022. The respondents of the study were Intermediate-level BIPA students in order to find out their responses to the web based enrichment product that had been developed.

The analysis phase determines the maximum learning objectives, there are many factors that can influence it. This stage starts from conducting needs analysis research to determine the characteristics and needs of BIPA students who tend to be active, independent, and are in various parts of the world. The open survey guideline instrument was used to find out students' opinions on the need for folklore text teaching materials with a text-based approach based on online enrichment materials for Korean BIPA students.

At the design stage, folklore texts are analyzed and compared using a structural approach related to the principle of structuralism. Then, the structure and cultural elements of the two folklores are analyzed and compared. Greimas offers an active schematic and

functional model as a presentation of flow and plotting. The following is the schematic chart of the actan offered.



Picture 1 Actan Schematic

In addition to the actan scheme, Greimas also put a story model which is commonly referred to as a functional model. The following is a functional model table according to Greimas. The results of the compared analysis are included as content that can increase the cultural literacy of BIPA students.

Tabel 1. *Fungsional Model*

Beginning	Transformation			End
	Proficiency Test	Main Stage	Success Stage	

After the design of the materials are finished, we proceeded to the third stage of the ADDIE Model is development, which includes the production or merging and arrangement of media components such as text, images, and practice questions into parts according to the stages in a text-based learning approach.

Evaluation activities at the final stage of development require an expert who is usually referred to as a media expert. Material experts, media experts and learning experts function to help become validators to see the feasibility of short story text teaching materials with a text-based approach based on enrichment materials, and also see the extent of the role of these teaching materials in increasing students' knowledge in this study, the evaluation was carried out by BIPA students as one of the product users. The responses were used to see the feasibility of enrichment material from the users' point of view using a Likert scale consisting of five (5) choices. 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.. The experts and BIPA students' responses were collected using a questionnaire of user responses to enrichment materials, which were provided online using Google *Form* in which a BIPA expert, literature expert, graphic design expert, and 6 students as a respondents are selected.

The result of feasibility criteria for the enrichment materials based on the calculation of the frequency distribution of the scores that are obtained are shown in Table 1.

Table 2. Feasibility criteria from *Bookkeeping and Curriculum Center*, 2008 (adapted)

Scale (%)	Feasibility Criteria
85-100	Feasible with excellent predicate
65-84	Feasible with good predicate
45-64	Feasible with average predicate
0-44	Not feasible

The questionnaire concerning several aspects such as display and graphics, material/content, presentation, and language feasibility. The questionnaire was given to the respondents using Google Form. In addition, the respondents students could also respond qualitatively by writing suggestions and feedback according to their point of view. The quantitative data were analyzed using descriptive statistics, while the qualitative data were analyzed descriptively.

3. RESULTS AND DISCUSSION

i) Analysis of the Story Structure In Both Folklore (*Malin Kundang & Green Frog*)

Based on the theory of structuralism from A.J. Greimas, similarities and differences in the structure of folklore *Malin Kundang* and the *Green Frog* were found. Meanwhile, the aktan scheme and functional model are used as tools to understand both story structures.

Table 3. *Malin Kundang Text Functional Model*

Initial Situation	Transformation			Final Situation
	Test Phase Skills	Phase Main	Phase Success	
Malin and his Mother lived together poorly. He has no father. Malin wants to be a good boy and help his mother by working.	Malin wandered to find a job.	Malin tried hard to be successful.	Malin became a successful merchant.	Failure: Thwarted by her vices and Mother's curse. Got misery.

Table 4. *Functional Model of Green Frog Text*

Initial Situation	Transformation			Final Situation
	Test Phase Skills	Phase Main	Phase Success	
The green frog and his Mother live poorly. He has no father. Wants to be a good boy and obey his Mother's wishes.	The mother of the green frog gave her last wish.	The green frog went to great lengths to grant his Mother's last wish.	The green frog successfully obeyed his Mother's wishes.	Failure: Thwarted by an unsupportive realm. Got misery.

Sender (Determination to help Mom)	Object (Being successful and wealthy to help Mom)	Recipient (Mom's son, Malin Kundang)
Helper (Go wandering and work hard)	Subject (Mom's son, Malin Kundang)	Antagonist (Mother's vices and curses)

Chart 1. *Malin Kundang Text Aktan Scheme*

Sender (Determination to obey Mom's wishes)	Object (According to Mom's last request)	Recipient (Mom's Son, Green Frog)
Helper (Painstaking effort)	Subject (Mom's Son, Green Frog)	Antagonist (Nature is not supportive)

Chart 2. *Green Frog Text Aktan Scheme*

The similarities and differences between the two stories can be seen from several points in the same aktan scheme and functional model. The initial situation in both folklore both had the subject of a boy raised by a single parent. The subject's sender point is the boy's heart's desire to be a good child to his mother and the object of the story is to do something for the mother. Malin Kundang wants to give wealth while Green Frog wants to grant his mother's last wish. At the stage of transformation, the similarity of the story lies in the determination and hard work of the subject, that is, the mother's son. At this stage, too, there is a similarity that the subject manages to transform over thanks to the subject's hard work and determination helper points. However, due to the point of opposition, in both folklore the subject fails and gets misery in the final situation.

ii) Analysis of Cultural Content In Both Folklore (*Malin Kundang & Green Frog*)

The cultural elements of the two folklores are combed based on the division of cultural elements by Koentjaraningrat (1985, p. 203) which divides the cultural elements into seven, namely (1) religious systems, (2) social systems and organizations, (3) knowledge systems, (4) languages; (5) arts, (6) livelihood systems, and (7) technology systems. The cultural elements found are then compared. A comparison of cultural elements will be attached in the following table:

Table 5. Cultural Elements of Malin Kundang and Green Frog Texts

Cultural Elements	<i>Malin Kundang</i>	<i>Green Frog</i>
Social Organization (Family)	How to get along Malin Kundang and Mom. Malin Kundang who wants to be kind to his Mother.	How to get along Green frog and Mother. Green Frog who wants to be kind to his Mother.
Religious system (Belief)	Mothers who pray to God as a symbol of belief in the Power.	The Green Frog that prays to God as a symbol of belief in the Power.
Livelihood (Occupation)	Malin worked on the ship. Mom worked selling food.	Housewife.
Knowledge	Knowledge of trading. Knowledge of wrapping rice with leaves.	The knowledge to bury Mom. The knowledge that water can wash away Mom's grave.

There are some similarities and differences in cultural elements in both folklore. First, similarities were found in the cultural element of social organization, namely the way a boy gets along with his mother. The visible similarity is that the two subjects, Green Frog and Malin Kundang, want to be a good boy and do good to his mother. The green frog wants to grant his mother's last wish, while Malin Kundang wants to wander and earn money for his mother. Furthermore, cultural similarities can be seen in the activity of praying in both folklores. In the *Green Frog* story, he prays that his efforts will be successful. In Malin Kundang's story, it is the mother who prays for *Malin Kundang* to come home. Both folklores see different cultural elements of the work. In *Green Frog* folklore there is only the work of "housewives", while in the folklore of *Malin Kundang* there is an introduction of various occupations such as "food merchant", "ship worker", and "wandering merchant". Finally, both folklore see different cultural elements of knowledge. *The Green Frog* story looks at the knowledge of the burial system when someone dies and the Frog's knowledge that rainwater can wash away the mother's grave. *Malin Kundang's* story looks at the knowledge of wrapping food with banana leaves so that they don't get dirty, as well as knowledge about buying and selling at that time.

iii) Analysis of the Story Structure In Both Folklores (*Shallots & Garlic and Heongbu Nolbu*)

Based on the structuralism theory of A.J. Greimas, similarities and differences in the structure of folklore *Onion & Garlic* and *Heongbu Nolbu* were found. Meanwhile, the aktan scheme and functional model are used as tools to understand both story structures.

Table 6. Functional Model of Onion & Garlic Text

Initial Situation	Transformation			Final Situation
	Test Phase Skills	Phase Main	Phase Success	
Garlic lives in misery due to the evil attitude of his brother, Onion.	Garlic washed clothes into the river, and met a grandmother. Grandma asked Garlic for help.	Garlic helped grandma kindly and sincerely, grandma gave a pumpkin gift to Garlic.	The pumpkin is split. As it turned out, the contents were precious jewelry and gold.	Garlic successfully gained wealth and happiness due to the content of pumpkins.

Table 7. *Heongbu Nolbu Text Functional Model*

Initial Situation	Transformation			Final Situation
	Test Phase Skills	Phase Main	Phase Success	
Heongbu lives in misery due to the evil deeds of his brother, Nolbu.	Heongbu encounters a wounded swallow and needs his help.	Heongbu helps the swallow by healing its wounds. The swallow gave a gift of pumpkin seeds to Heongbu.	Pumpkin seeds are planted until large, then split. As it turned out, the contents were precious jewelry and gold.	Heongbu and his wife successfully earned wealth and happiness because of the contents of the pumpkin.

Sender (Good, helpful, and sincere nature of Garlic)	Object (Wealth and happiness)	Recipient (Mom's son, Malin Kundang)
Helper (A Grandmother's Help)	Subject (Garlic)	Antagonist (Brother, Onion, and evil stepmother)

Chart 3. Onion & Garlic Text Aktan Scheme

Sender (Heongbu's kind, helpful, and sincere nature)	Object (Wealth and happiness)	Recipient (Mom's Son, Green Frog)
Helper (Swallow help)	Subject (Heongbu)	Antagonist (Bad brother, Nolbu)

Chart 4. Heongbu Nolbu Text Aktan Scheme

The similarities and differences between the two stories can be seen from several points in the same aktan scheme and functional model. The initial situation in both folklore both had the subject of a woman being treated maliciously by opponents, namely her own family. The sender's point of both subjects in this story is their kind, helpful, and sincere nature. The object of these two stories is the wealth and happiness that the subject wants to reach. At the stage of transformation, the similarity of the story lies in the meeting of the subject with the helper. Garlic meets the grandmother who gives her the pumpkin, while Heongbu meets the swallow who gives her pumpkin seeds. At this stage, too, there is a similarity that the subject successfully transforms and becomes rich and happy thanks to the pumpkin given by the helper. Opponents in both of these stories get misery at the end of the story.

iv) Analysis of Cultural Content in Both Folklores (*Shallots & Garlic and Heongbu Nolbu*)

The cultural elements of the two folklores are combed based on the division of cultural elements by Koentjaraningrat (1985, p. 203) which divides the cultural elements into seven, namely (1) religious systems, (2) social systems and organizations, (3) knowledge systems, (4) languages; (5) arts, (6) livelihood systems, and (7) technology systems. The cultural elements found are then compared. A comparison of cultural elements will be attached in the following table:

Table 8. *Cultural Elements of Onion & Garlic and Heongbu Nolbu Texts*

Cultural Elements	<i>Garlic & Shallots</i>	<i>Heongbu Nolbu</i>
Family	The way Garlic gets along with his family is his mother and half-brother, as well as his father.	Heongbu and his wife's way of getting along with his family, namely Nolbu and his wife.
Work	Merchant	Gardening
Technology	Broom and mop to clean the house.	Axe technology for splitting pumpkins.
Knowledge	Knowledge of house cleaning, laundry, and cooking.	Knowledge of how to make pumpkin pulp. Knowledge of healing wounds in animals.

There are some similarities and differences in cultural elements in both folklore. First, similarities are found in the cultural elements of social organization, namely the way a family gets along. In the story *Onion and Garlic* is seen how Garlic gets along with his father, stepmother, and half-brother. In the story of *Heongbu Nolbu*, it is seen how *Heongbu* gets along with his wife, his brother, and his brother's wife. The difference is seen in the cultural elements of technology, the story of *Heongbu Nolbu* sees the technology of "axe", while the story of *Shallot and Garlic* looks at the technology of brooms and cloths used to clean the house. Furthermore, cultural differences appear to be elements of the culture of the work. In *Onion and Garlic* folklore the job seen is a merchant, while in *Heongbu Nolbu* story the job seen is gardening. Finally, both folklore see different cultural elements of knowledge. The story of *Shallots and Garlic* looks at the knowledge of how to clean the house and wash clothes. The story of *Heongbu Nolbu* sees the knowledge of how to cook pumpkins and heal wounds in animals. From ancient times to the modern era, pumpkin has become the

daily food of Koreans, usually pumpkin or *Hobak* is made into porridge as the main food, or made into snacks such as *pancakes* and balls. Pumpkin pulp has more meaning for Koreans, that is, as food that is given or eaten by people we care about when they are sick, so the food is like saying "good luck soon". Whereas in Indonesia, from the past until the modern era, pumpkin has been commonly made into small foods / snacks such as *compotes* or traditional cakes.

v) Responds & Evaluation

Folklore text enrichment materials with a text-based approach based on enrichment materials for middle-level BIPA learners have a decent category with very good predicates on the aspects of content / material feasibility, presentation aspects, language feasibility aspects, and display and graphic aspects. The feasibility of materials in general can be assessed by calculating the average assessment data in each aspect. The results of eligibility on the overall aspects can be seen in table 4.5.5 and the following chart 4.5.6.

Table 9. Overall Eligibility Results

AVERAGE PERCENTAGE	86%	Eligible of a very good predicate
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Based on the data in tabel 4.5.5, the average feasibility assessment of all aspects is 86%. This suggests that the category of folklore text enrichment materials using a text-based approach based on enrichment materials for mid-level BIPA learners is Eligible of a very good predicate. The results suggest that this enrichment material can be used by learners. Although it has been declared feasible, it is necessary to make some revisions to some parts in accordance with the advice given by validators or experts, namely on the aspects of the content material, aspects of the presentation, the feasibility of the language, as well as the appearance and graphics.

Products that have been prepared in the development process and have passed the results of evaluation by experts are then used on a limited basis by BIPA level 4 learners at one of the BIPA program organizing institutions in West Java. To find out the responses or responses of BIPA learners, researchers distributed online questionnaires to several BIPA learners.

Data collection through an online questionnaire was provided to some BIPA learners who had accessed the enrichment materials page. The questionnaire consists of 7 questions using a likert scale as the assessment. In addition, a room is given so that learners can give descriptive assessments. The responses given by learners can be used as assessment material other than experts' assessment of the feasibility of the enrichment material products of folklore texts based on enrichment materials that have been compiled. There are six BIPA learners who have responded. The respondent data is as follows.

Table 10. Respondent Data (BIPA Learners)

No.	Initials of the Name	Country of Origin	Institution	Gender
1.	YJ	Korean	Jakarta International University	Woman
2.	JL	Korean	Jakarta International University	Man
3.	HW	Korean	Jakarta International University	Man
4.	BJ	Korean	Jakarta International University	Woman
5.	YK	Korean	Jakarta International University	Woman
6.	CW	Korean	Jakarta International University	Man

The six learners have also had the opportunity to learn and fill in some of the exercise sections provided in the folklore text enrichment materials. After studying independently, the respondents filled out a questionnaire with the following summary results.

Table 11. Respondent Data (BIPA Learners)

No.	Name	Question Number-						Sum
		1	2	3	4	5	6	
1.	YJ	5	5	5	5	5	5	30
2.	JL	5	4	4	4	4	3	24
3.	HW	4	5	5	5	5	5	29
4.	BJ	4	4	4	5	5	4	26
5.	YK	5	5	5	5	5	5	30
6.	CW	5	5	5	5	5	5	30

The data in the table is detailed data on each item of the question given to the respondent. The data is adjusted to the results listed on the online questionnaire through the google form. More briefly, the data will be simplified in the following tables and graphs.

Table 12. Respondent Data Results (BIPA Learners)

No.	Name	Maximum Score	Score Acquisition	Percentage Earned	Category
1.	YJ	30	30	100%	Eligible of a very good predicate
2.	JL	30	24	75%	Eligible of a good predicate
3.	HW	30	29	96.67%	Eligible of a very good predicate
4.	BJ	30	26	86.67%	Eligible of a very good predicate
5.	YK	30	30	100%	Eligible of a very good predicate
6.	CW	30	30	100%	Eligible of a very good predicate
AVERAGE PERCENTAGE				93.89%	Eligible of a very good predicate

The results of the data above can be interpreted that the average score given by BIPA users (learners) is 93.89% or is included in the decent category with a very good predicate. The product of enrichment of folklore texts based on enrichment materials with a text-based approach for BIPA learners received a good response from students as users of enrichment materials. In addition to assessment in the form of a Likert scale, researchers also collect data in the form of descriptive sentences that can accommodate criticism and suggestions from learners. The responses given by the respondents will be listed in the following paragraphs.

The first respondent, YJ, wanted to have additional stories of other countries such as Korea and Indonesia or China. As a foreign learner, he wanted to put a brief summary of folklore in English at the bottom. According to him, if students can learn a brief summary, the story will not be boring and can make it easier. "I have so much experience that I can't focus on the story because so many words are unknown and the story is long." he added.

The second respondent, JL, assessed that the development of this enrichment material looked neat and well organized. He also judged the comparison with the similarity of values to be very good for understanding Indonesian children's stories for Koreans. Apart from being a comparison, he also thinks it is useful to include a 'unique' culture that only exists in the two countries.

The third respondent, HW, argued that this enrichment material has a beautiful design and its content is easy to read. He added that he thinks this enrichment material is perfect. In fact, he didn't say there was nothing else to fix or add to the enrichment material.

The fourth respondent, BJ, rated this enrichment material as good. However, admitted to being confused in the Exercises section about the Heongbu & Nolbu story (page 6) which is after the Garlic and Shallot story. Based on HW's response, this enrichment material product needs to be improved, namely clarifying the part of the exercise instructions after the text of the Heongbu & Nolbu folklore.

Fifth, YK respondents argued that this enrichment material was arranged in such a way that it was very suitable for reading Indonesian stories as foreigners. According to him, the

materials in these enrichment materials help to read at a level appropriate for foreigners studying Indonesian. He added, as a Korean, this is a great resource for learning the essential elements of culture and society that you need to know about Indonesia, and learning Indonesian through stories that all Koreans know. According to him, this enrichment material is a teaching material for reading enough Indonesian. However, he wanted more images or illustrations that accurately infer the content and words of the folklore text present in the enrichment material. He also wanted a space for writing that was broader and larger. In his opinion, the vertical width of the writing practice room is too narrow.

Sixth, CW's response judged that this enrichment material had a very attractive design. However, he found a spelling subtlety in the folklore section. He discovered, the folklore "Hungbu and Nolbu" (on page 7) the name Hungbu was several times written as "Hongbu". This mistake can be quite surprising to Indonesian students from South Korea who access this teaching material. "I think the part that I have mentioned about the mention of the names Heongbu and Nolbu needs to be rechecked more carefully so that Indonesian students who come from South Korea can get a positive impression and be better prepared to accept the teacher's teachings. I highly appreciate this experiment based on an understanding of South Korean culture." he added.

Based on the assessment given by the respondents in the form of a formative assessment, there are several parts that need improvement. This improvement is an attempt to make enrichment material with cross-cultural content using a text-based approach for BIPA 4 Korean students to be more optimal.

4. CONCLUSION

The development of cross-cultural enrichment of folklore texts for BIPA 4 Korean students is structured based on a text-based approach with an eligible results of a very good predicate. It is hoped that the use of folklore in this thesis product will be useful for BIPA students who wish to study elements of Indonesian culture effectively and study Indonesian folklore texts independently. Based on the results and discussion of the research, it appears that further research and development is still needed to perfect the product of cross-cultural folklore module enrichment materials with a text-based approach for BIPA 4 Korean students. Especially in the addition of Indonesian and Korean folklore which can be compared as learning materials for students. Of course, module products can continue to be developed because they suit the needs of foreign students, especially those from Korea. It is hoped that the researchers can develop this research further.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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