

CULTURAL INTERFERENCE IN THE LEXICAL CHOICES OF BIPA STUDENTS AT BANDUNG INDEPENDENT SCHOOL

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk interferensi budaya dalam pilihan leksikon siswa BIPA di Bandung Independent School yang berasal dari Korea, Amerika, dan Jerman. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan kerangka etnografi komunikasi untuk mengkaji praktik penggunaan bahasa dalam situasi pembelajaran yang nyata dan kontekstual. Data penelitian diperoleh melalui observasi partisipatif selama pembelajaran serta dokumentasi berupa transkrip kelas dan catatan lapangan yang memuat interaksi guru-siswa maupun antarsiswa. Hasil penelitian menunjukkan bahwa interferensi budaya muncul secara konsisten dalam berbagai peristiwa komunikasi, khususnya ketika siswa merespons instruksi guru, menyampaikan pendapat, terlibat dalam diskusi kelompok, serta berinteraksi secara informal di dalam kelas. Siswa asal Korea cenderung menggunakan leksikon yang mencerminkan kesantunan berlapis dan kehati-hatian dalam bertutur, siswa asal Amerika menampilkan gaya berbahasa yang lebih langsung, ekspresif, dan egaliter, sedangkan siswa asal Jerman menggunakan leksikon yang ringkas, sistematis, dan rasional. Perbedaan tersebut menunjukkan bahwa pilihan leksikon siswa tidak semata-mata dipengaruhi oleh kompetensi linguistik dalam bahasa Indonesia, tetapi juga oleh norma budaya asal yang membentuk kebiasaan dan strategi komunikasi mereka. Temuan ini menegaskan pentingnya integrasi aspek budaya dan pragmatik dalam pembelajaran BIPA agar pemelajar mampu menggunakan bahasa Indonesia secara tepat, baik secara linguistik maupun sosial-komunikatif.

Kata Kunci: *interferensi budaya, pilihan leksikon, BIPA, lintas budaya, etnografi komunikasi.*

Abstract

This study aims to describe the forms of cultural interference in the lexical choices of BIPA students at Bandung Independent School who come from Korea, America, and Germany. This study uses a descriptive qualitative approach with a communication ethnography framework to examine language use practices in real and contextual learning situations. Research data were collected through participatory observation conducted during the learning process and documentation in the form of class interaction transcripts and field notes recording communication events between teachers and students as well as among students. The results show that cultural interference consistently appears in various communication events, particularly when students respond to teacher instructions, express opinions, engage in group discussions, and interact informally in class. Students from Korea tended to use vocabulary that reflected layered politeness and caution in speech, students from America displayed a more direct, expressive, and egalitarian style of language, while students from Germany used concise, systematic, and rational vocabulary. These differences indicate that students' lexical choices are not solely influenced by their linguistic competence in Indonesian, but also by the cultural norms of their countries of origin, which shape their communication habits and strategies. These findings emphasize the importance of integrating cultural and pragmatic aspects into BIPA learning so that learners are able to use Indonesian appropriately, both linguistically and socio-communicatively.

Keywords: cultural interference, lexical choice, BIPA, cross-cultural, ethnography of communication.

1. INTRODUCTION

Language and culture are closely interconnected and cannot be separated in communicative practices, as linguistic expressions reflect culturally embedded norms, values, and worldviews (El Amri, 2025). Language not only functions as a means of conveying messages, but also represents the value systems, social norms, and mindsets of its speakers (Naibaho, 2020). Therefore, learning a foreign language essentially also means learning how to think and behave in accordance with the culture of the speakers of that language.

In the context of teaching Indonesian to foreign speakers (BIPA), the interconnection between language and culture is crucial. BIPA learners are not only required to master Indonesian grammar and vocabulary, but also to understand the social meanings and cultural values attached to the use of the language (Ilawati & Nurlina, 2025). Without adequate cultural understanding, learners tend to bring habits and communication patterns from their native culture into the target language. This phenomenon is known as cultural interference (Hudaya, 2020).

Cultural interference in BIPA learning often does not appear as obvious linguistic errors. Instead, interference appears more in the form of lexical and pragmatic inaccuracies, such as the inappropriate choice of greetings, the excessive or minimal use of polite expressions, and strategies for expressing opinions that are not in line with the communication norms of native Indonesian speakers (Saddhono, 2019). Thus, cultural interference becomes an important issue because it can affect the effectiveness of communication and social relationships between learners and native speakers (Budiasningrum, 2020).

Bandung Independent School is a relevant context for examining this phenomenon because the BIPA classes at this school are filled with students from diverse cultural backgrounds,

particularly from Korea, America, and Germany. This cultural diversity creates an intense space for cross-cultural interaction in daily learning activities (Suyitno, 2018). Situations such as teacher-student interactions, class discussions, group work, and informal conversations are examples of some of the main situations in which cultural interference arises in lexical choices.

Initial observations show that students from Korea tend to display a high level of linguistic politeness, while students from America demonstrate a direct and egalitarian communication style (Satyaputri, 2024). Meanwhile, students from Germany show a tendency to use straightforward and efficient language. These differences indicate that students' lexical choices are not neutral but are influenced by the cultural values that shape their communication behavior. Therefore, this study focuses on examining cultural interference in the lexical choices of BIPA students at Bandung Independent School to provide an empirical description of the relationship between native culture, language behavior, and the use of Indonesian.

The urgency of this study lies in the importance of a deep understanding of how cultural values are carried by learners in the process of choosing words and constructing social meaning when speaking Indonesian. Unrecognized and unaddressed cultural interference can hinder effective communication, cause misunderstandings, and affect interpersonal relationships between learners and teachers. This research is important to provide an empirical description of the dynamics of cross-cultural communication in BIPA classes and to support learning strategies that are more adaptive to cultural diversity. Thus, this study aims to describe the influence of students' native cultures on lexical choices in BIPA classes, identify communication situations that most often give rise to cultural interference, and explain how

teachers respond to such interference in learning interactions at Bandung Independent School.

2. LITERATURE REVIEW

Cultural interference occurs when learners apply culturally shaped expectations about politeness, hierarchy, directness, or relational distance in the target language, resulting in pragmatically marked or inappropriate expressions. Taguchi and Roever (2017) emphasize that pragmatic performance in L2 is deeply influenced by sociocultural knowledge acquired in the first language, and that learners often rely on familiar cultural scripts when navigating communicative situations in a new language. In this view, language carries cultural meaning and influences how speakers make sense of the world, supporting the idea that linguistic choices are culturally grounded rather than neutral. Understanding this interconnected nature of language and culture is essential for analyzing phenomena like cultural interference in second language production (Buelt & Chuang, 2025). Cultural interference becomes very clear in a bilingual context because the source language and target language systems are active simultaneously in the process of speech production, so learners often activate the rules or norms of communication from their culture of origin without realizing it, especially in spontaneous communication (Bailey, Lockary, & Higby, 2024).

Recent research on BIPA instruction also supports the view that cultural interference plays a significant role in second language production. Tiawati et al. (2024) argue that foreign learners often experience difficulties in using Indonesian appropriately not because of grammatical limitations, but due to limited cultural literacy and insufficient understanding of Indonesian sociocultural norms. When learners rely on their native cultural frameworks to interpret communicative situations, they may produce

expressions that are structurally correct yet pragmatically inappropriate.

This condition reflects cultural interference, in which values, interactional patterns, and ways of interpreting social relationships from the first culture influence language use in the target language. The study emphasizes that integrating cross cultural understanding into BIPA instruction is essential to reduce such interference and to foster learners' ability to use Indonesian in socially and contextually appropriate ways (Tiawati et al., 2024).

In the context of lexical choice, cultural interference is evident through the selection of words that are grammatically correct but pragmatically and socially inappropriate. Lexical choice is not merely the result of semantic activation, but is also influenced by cultural identity and social meaning. Speakers select lexical items in ways that reflect culturally embedded values and social affiliations, indicating that word choice carries ideological and cultural significance beyond literal meaning (Evans, 2025). Therefore, word choice is not merely a linguistic process, but a social phenomenon influenced by how speakers interpret relationships, politeness, hierarchy, and communication situations. Other studies also show that speakers from different cultures have different lexical tendencies: Korean speakers tend to use layered and polite lexicon due to their hierarchical culture (Rumanda, 2025), American speakers tend to be direct and egalitarian (Satyaputri, 2024), while German speakers prefer concise and factual forms. These findings reinforce the view that word choice cannot be separated from culture.

Indonesian Language Learning for Foreign Speakers (BIPA) places cultural elements as an important component in successful communication. The goal of BIPA is not only to teach language structure, but also cross-cultural pragmatic competence so that learners can use Indonesian in accordance with social norms

(Kusmiatun, 2016). BIPA learners, especially those studying in multicultural environments such as international schools, bring various value systems and communication styles that can meet, clash, or negotiate in classroom interactions. This cultural diversity then makes the phenomenon of cultural interference easier to observe, especially when learners have to respond spontaneously, ask for help, ask questions, refuse, or express opinions in situations that are highly prone to pragmatic errors.

Based on the opinions of these experts, it can be understood that the phenomenon of cultural interference in BIPA learners is an inevitable process, especially in spontaneous communication situations that require quick responses. The theory of cross-cultural pragmatic competence and the concept of dual activation of language-culture systems emphasize that lexical choices are greatly influenced by the cultural values of the speaker. Thus, this study is based on the premise that analyzing cultural interference in the lexical choices of BIPA students at Bandung Independent School is essential to understand how students' native cultural backgrounds shape the way they express ideas in Indonesian. More importantly, this issue remains underexplored in existing BIPA research, as most previous studies tend to focus on grammatical errors, general language acquisition, or teaching strategies without specifically examining how cultural values and communication norms influence students' lexical decision-making in real classroom interactions.

This indicates a research gap in the field, particularly regarding empirical classroom-based evidence on how cross-cultural backgrounds affect vocabulary use and word selection among intermediate BIPA learners. Therefore, this study contributes by providing a contextual analysis of lexical choices produced in real classroom communication, highlighting patterns of cultural interference, and offering insights that can support the development of BIPA teaching

approaches that are more culturally responsive and sensitive to learners' diverse cultural orientations.

3. METHOD

This study uses a descriptive qualitative approach with a communication ethnography framework. This framework was chosen because the study views language as a social practice: speech, word choice, and the way of conveying meaning are always bound to the situation, the relationship between the speakers, the purpose of the interaction, and the cultural norms that underlie communication (Putera, 2023). Thus, observations were made on real and natural communication events in the classroom.

The research was conducted at Bandung Independent School, specifically in the 9/10 level BIPA class (intermediate level). This class was selected because it involved intense cross-cultural interactions among students from different cultural backgrounds, mainly from Korea, the United States, and Germany. The participants consisted of eight students: four American students, three Korean students, and one German student. Their length of Indonesian language learning experience varied, ranging from eight months to three years.

The participants were chosen based on several criteria: they were active members of the intermediate BIPA class, regularly participated in classroom communication activities, had diverse cultural backgrounds, and had sufficient Indonesian proficiency to engage in interactive learning situations. The focus of the research was directed at how cultural background influences students' lexical choices in learning communication situations.

Data collection was carried out through two main techniques: participatory observation and documentation. Participatory observation was conducted during the learning process to directly capture communication events (speech events) that gave rise to cultural interference. The

observations were conducted seven times over a period of two months, following the regular BIPA class schedule. Each observation took place during a full classroom session to ensure comprehensive documentation of naturally occurring interactions.

The observations focused on (1) the forms of lexicon that emerged, (2) the context in which the lexicon was used, and (3) the responses of the interlocutors (teacher and classmates), including subsequent follow-up interactions. This repeated observation over multiple sessions allowed the researcher to identify consistent lexical patterns and recurring instances of cultural interference in students' communicative behavior.

The observation itself focused on various classroom situations, including: opening the lesson, giving instructions, question and answer sessions, giving feedback/reprimands, group work, class discussions, short presentations, and spontaneous conversations between activities. Documentation in the form of class interaction transcripts, field notes, and learning artifacts (e.g., short assignments or worksheets) was used to record student utterances and maintain the accuracy of the speech samples.

Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing (Miles, Huberman, & Saldaña, 2020). In the reduction stage, the researcher selected utterances that indicated cultural interference, such as forms of politeness, greetings, evaluative expressions, and request or refusal formulas. Only utterances supported by clear contextual information (speaker, situation, and teacher response) were included. The selected data were then organized in analytic tables to facilitate comparison and pattern identification.

To ensure credibility, data triangulation was applied by cross-checking findings from participatory observation, field notes, and classroom documentation (audio recordings or transcripts). An utterance was considered valid

when it was supported by more than one data source or appeared consistently across different classroom sessions. Conclusions were drawn based on patterns that emerged consistently from the triangulated data. The data were then categorized based on the students' cultural backgrounds (Korean, American, German) and the triggering communication situations. Next, the data were analyzed thematically to reveal patterns of relationships between cultural contexts, language behavior, and students' lexical choices.

4. RESULTS AND DISCUSSION

The results show that cultural interference in the lexical choices of BIPA students at Bandung Independent School appears consistently in various classroom communication situations. This interference is particularly evident in teacher-student interactions, group discussions, and informal conversations between students. These findings reinforce the view that cultural interference is not merely a linguistic error, but more often a social and pragmatic inaccuracy of the lexicon used.

Cultural interference occurs when students use words or expressions that are grammatically correct but do not conform to the norms of politeness or communication habits of native speakers of that language (Odlin, 2012). In the context of BIPA classes, this phenomenon becomes even more apparent due to the meeting of different cultural values in one communication space.

Patterns Of Cultural Interference In Korean Students

Korean students show a strong tendency to use very polite and layered lexicon. This is evident in the use of expressions of apology, requests for permission, and responses to teachers accompanied by repeated markers of politeness. Korean culture, which upholds social hierarchy and senior-junior relationships, is clearly

reflected in their lexical choices (Rumanda, 2025).

For example, in a pre-lesson situation before the class had formally started, a Korean student (initial EU) arrived late and said, “Sangat mohon maaf sekali, Bu, ini telat karena baru selesai berenang kelas olahraga.” Linguistically, the sentence is acceptable in terms of structure and meaning. However, in the Indonesian cultural context, the use of multiple politeness markers such as *sangat*, *mohon*, and *sekali* sounds excessive for a relatively informal classroom situation, especially before the lesson begins.

The teacher responded, “Tidak apa-apa, EU,” and then provided corrective feedback by reformulating the sentence into a more natural Indonesian expression. The teacher modeled a more context-appropriate version, such as: “Maaf, Bu, saya terlambat karena baru selesai kelas olahraga.” EU was then asked to repeat the corrected sentence, which the student did successfully.

This interaction shows that the interference does not stem from grammatical inaccuracy, but from the transfer of Korean cultural norms of heightened politeness into Indonesian language use. As explained by Harawati (2021), the representation of the learner’s original culture remains active in the process of second language production, influencing lexical and pragmatic choices.

In addition, Korean students tend to avoid direct greetings and choose indirect sentence structures. In class discussions, they more often use mitigative expressions such as “*menurut saya mungkin...*” or “*kalau tidak salah sepertinya...*” even though the context of the discussion does not require excessive caution. This shows that a culture of high politeness influences students’ lexical strategies.

Patterns Of Cultural Interference In American Students

Unlike Korean students, American students show a tendency to use direct, egalitarian vocabulary with minimal politeness markers. The American culture of communication, which emphasizes equality and openness, is reflected in the way students address teachers and express their opinions.

An example of cultural interference can be seen in the following statement addressed to a teacher: “*Kamu sangat pintar menjelaskan materi ini, Bu.*” From an American cultural perspective, this statement is a positive and natural form of praise. However, in the Indonesian cultural context, the use of the term “*kamu*” to address a teacher is considered impolite. This interference is not caused by a lack of vocabulary, but by differences in the concept of social relations between American and Indonesian cultures (Nursyairofi, 2020). In class discussions, American students also tend to express their opinions bluntly without mitigation, for example: “*Mana bisa begitu, Bu*”, This statement is grammatically acceptable, but in Indonesian culture, additional markers of politeness such as “in my opinion” or “perhaps” are often expected to maintain harmony in interactions. These findings are in line with Bailey, Lockary, and Higby (2024), who state that the simultaneous activation of language and cultural systems can trigger interference in lexicon selection.

Patterns of Cultural Interference in German Students

German students exhibit a different pattern of cultural interference, namely a tendency to use straightforward, concise lexicon that is oriented towards the content of the message. The rational and efficient German communication culture influences the way students choose words in Indonesian.

For example, in responding to the teacher's instructions, German students often give short

responses such as: "*Sudah selesai.*" Or "*Saya tidak paham materi ini*". These statements are linguistically correct and do not contain any explicit elements of rudeness. However, in Indonesian culture, responses like this are often accompanied by relational elements such as "*Bu*" or "*tolong jelaskan lagi*" to show respect and emotional involvement. The absence of these elements reflects the transfer of German communication culture into Indonesian.

In group discussions, German students also tend to focus on the content of the argument without using small talk or additional markers of politeness. As a result, their speech is often perceived as stiff or too formal by other students.

Communication Situations that Trigger Cultural Interference

The results of the study show that cultural interference does not arise randomly, but is concentrated in certain communication situations, namely situations that require the management of social relations, the determination of politeness levels, and the negotiation of meaning between speech participants (Firmansyah, 2021). Ethnographically, there are several main triggering contexts as follows.

1) Teacher-student interactions during instruction and quick responses

Interference often arises when teachers give instructions or questions and students must respond spontaneously. At this moment, students usually activate communicative habits from their culture of origin, such as choosing greetings and response formulas that are considered "safest" according to their cultural norms. Korean students tend to add layers of politeness markers when asking for clarification, while American students are quicker to use direct and egalitarian forms.

2) Correction, reprimand, or feedback situations

When teachers correct mistakes or give mild reprimands (e.g., related to assignments or

discipline), interference increases as students try to "save face" according to their respective cultural values. Korean students tend to choose lengthy apologies as a strategy to defuse tension, while American students more often choose concise responses that emphasize reasons or solutions. German students tend to respond factually and efficiently without much relational formula.

3) Class discussions and expressing disagreement

Interference is very apparent when students are asked to express their opinions, evaluate ideas, or express disagreement. In Indonesian culture, disagreement is often mitigated with polite markers (e.g., "in my opinion...", "maybe...", "if I may..."). However, American students tend to express rejection bluntly, while Korean students tend to use layered mitigation and avoid frontal rejection. German students tend to express criticism/disagreement directly but focus on the content of the argument, which sounds rigid in Indonesian interaction norms.

4) Group work and role negotiation

In group work, interference arises in the process of dividing tasks, giving instructions to friends, and asking for help. Here, differences in communication styles are apparent: American students tend to use short invitations/commands, Korean students more often use very polite requests, while German students use a concise instructional style. These differences in lexical choices can affect the dynamics of cooperation (e.g., being perceived as too bossy, too shy, or too rigid).

5) Informal conversation and humor/evaluative expressions

In casual conversations (before class, between activities, or after tasks are completed), interference appears in the choice of evaluative words (praise, mild criticism), emotional expressions, and humor. Because the atmosphere is more informal, American students tend to use very familiar expressions, while Korean students

still maintain a certain level of politeness. German students tend to keep messages informative and do not use much small talk.

In general, interference is more dominant in spontaneous spoken language production than in structured written tasks, because in spontaneous speech students do not have much time to ensure the social appropriateness of their chosen lexicon (Miftah & Yohanes, 2024).

The Relationship Between Cultural Behavior and Lexical Choice

The findings show that the lexical choices of BIPA students are a direct reflection of the cultural behavior they bring into the classroom. In other words, cultural interference occurs because students not only transfer words, but also transfer ways of interacting (ways of showing respect, ways of refusing, ways of giving compliments, ways of asking for help) from their native culture into the foreign language they are learning.

- 1) Korea: hierarchical orientation → layered lexicon and strategies for maintaining harmony

In Korean culture, hierarchical social relations make speakers prone to using layered politeness formulas to show respect and avoid losing face. In BIPA classes, this orientation is evident in the tendency of Korean students to choose socially "safe" vocabulary: lengthy apologies, repeated excuses, and layered mitigation when asking for help or correction. Pragmatically, this strategy serves to maintain harmony and avoid coming across as demanding. However, in Indonesian norms, an excessively high level of politeness in certain situations can sound unnatural or excessive.

- 2) America: egalitarian orientation → direct, familiar lexicon, and focus on openness

America's egalitarian and open communication culture encourages the use of direct and familiar lexicon, including the use of greetings that do not strongly mark hierarchical distance. In classroom situations, this orientation

is evident when students greet teachers in an overly informal manner or give evaluations (praise/criticism) in a very open style. In the Indonesian context, this kind of openness needs to be adjusted to the norms of politeness and the choice of greetings that mark the relationship between teachers and students. Thus, interference with American students mainly occurs in the choice of greetings and strategies for expressing opinions/disagreements.

- 3) Germany: rational-efficient orientation → concise, factual lexicon, minimal small talk

German communication culture, which emphasizes efficiency and clarity of message, encourages the choice of concise and informative lexicon. In BIPA classes, German students tend to respond to instructions and questions with factual answers, without much relational formula. In Indonesian norms, relational elements (greetings, light small talk, markers of respect) often serve to maintain the warmth of interactions. As a result, this straightforward style is sometimes perceived as rigid or too assertive, even though it is not intended to be so.

Overall, cultural interference in the three groups of students shows different patterns but is rooted in the same social goal: negotiating relationships and meaning in classroom interactions. Therefore, BIPA learning needs to integrate cultural and pragmatic understanding, for example through situational dialogue modeling, explicitation of the social meaning of greetings/expressions, and communication strategy exercises (asking for help, disagreeing, giving compliments) that are in accordance with Indonesian norms (Saddhono, 2019).

Teacher Responses and Pedagogical Strategies

In addition to identifying patterns of cultural interference, this study also examined how the teacher responded to such occurrences in classroom interaction. The findings show that the teacher consistently addressed instances of cultural interference through immediate

corrective feedback. When a student produced an utterance that reflected pragmatic or cultural transfer, the teacher asked the student to reformulate the sentence and pronounce the corrected version at that moment. This practice helped students become aware of the difference between grammatical accuracy and pragmatic appropriateness.

The teacher also applied modeling as a primary strategy. After correcting the utterance, the teacher provided a more context appropriate expression and explained briefly why the revised form better suited Indonesian classroom norms. This explanation often focused on levels of politeness, relational expressions, and the balance between directness and harmony in Indonesian interaction. Another strategy involved guided reflection. The teacher occasionally asked students why they chose certain expressions and invited them to compare the expression with how the same situation would be handled in Indonesian culture. This encouraged students to develop intercultural awareness rather than simply memorizing corrected forms.

At the beginning of the course, the teacher and students established a shared classroom agreement stating that Indonesian cultural norms that do not conflict with students' native cultures should be consistently applied during classroom interaction. This agreement created a clear pedagogical framework and reduced misunderstanding about expectations of language use in class.

In some cases, the teacher also incorporated situational practice activities, such as short role play or contextual dialogue rehearsal, to reinforce appropriate expressions. By combining immediate correction, modeling, explicit explanation, guided reflection, classroom agreement, and contextual practice, the teacher integrated linguistic instruction with pragmatic and cultural understanding.

5. CONCLUSION

This study shows that cultural interference in the lexical choices of BIPA students at Bandung Independent School occurs systematically and is closely related to the cultural values of each student's origin. Students from Korea tend to use lexicon with a high and layered level of politeness, students from America use direct and egalitarian expressions, while students from Germany prefer concise, factual, and efficiency oriented lexicon. These findings confirm that lexical choices in Indonesian are not neutral, but are shaped by culturally embedded interactional norms transferred from the learners' first language.

In addition to identifying patterns of cultural interference, this study also examined how the teacher responded to such occurrences in classroom interaction. The findings show that the teacher consistently provided immediate corrective feedback, asked students to reformulate and repeat more context appropriate expressions, modeled suitable Indonesian forms, and explicitly explained the pragmatic reasons behind the correction. The teacher also established a shared classroom agreement to apply Indonesian cultural norms during classroom interaction. These strategies demonstrate that cultural interference was addressed not only as a linguistic issue but also as a matter of intercultural and pragmatic awareness. Therefore, all research objectives, including the analysis of teacher responses, have been addressed.

However, this study has several limitations. First, the research was conducted in a single educational setting with a limited number of students from specific cultural backgrounds, which may restrict the generalizability of the findings. Second, the data were limited to classroom interactions and did not include students' language use in informal or out of class contexts. Third, the study focused primarily on lexical and pragmatic aspects, without exploring

deeper cognitive or affective factors influencing cultural transfer.

Future research may involve a larger and more diverse group of BIPA learners from various cultural backgrounds and institutions. Comparative studies across different proficiency levels may also provide insight into whether cultural interference decreases as learners gain more exposure to Indonesian sociocultural norms. Additionally, future studies could examine students' perspectives on corrective feedback and intercultural adaptation in order to better understand the learning process.

Pedagogically, the findings suggest that BIPA instruction should integrate explicit pragmatic and cultural components into classroom practice. Teachers can apply immediate contextual correction, provide modeling of appropriate expressions, facilitate guided reflection on cultural differences, and establish clear classroom agreements regarding communicative norms. Situational dialogue practice and role play activities can also be used to strengthen students' awareness of Indonesian sociocultural expectations. By combining linguistic instruction with intercultural competence development, BIPA learning can better support learners in using Indonesian appropriately in social, communicative, and contextual situations.

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