EXPLORING THE LOCAL CULTURAL HERITAGE OF ISLAMIC MATARAM THROUGH KIPO BASED ON THE IGNATIAN PEDAGOGICAL PARADIGM IN BIPA LEARNING

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Abstract

Learning Indonesian for Foreign Speakers (BIPA) is often detached from a meaningful understanding of local culture. This study aims to analyze the potential of utilizing kipo as a cultural artifact in designing BIPA teaching materials through the framework of the Ignatian Pedagogical Paradigm (IPP). Using a descriptive qualitative approach, primary data were collected through observations at production centers, traditional markets, and the Kotagede Intro Living Museum, alongside secondary data from BIPA documentation and literature on Islamic Mataram history. Data analysis was integrated across the five IPP pillars: context, experience, reflection, action, and evaluation.The results show that kipo has potential as BIPA teaching material based on the local wisdom of Islamic Mataram civilization. Integrating kipo into the Ignatian Pedagogical Paradigm framework enables BIPA learners to acquire language skills, historical values, and traditional culinary philosophy. Specifically, context activated prior cultural knowledge, experience facilitated text and artifact exploration, reflection encouraged cross-cultural comparisons, while action and evaluation guided language application in intercultural contexts. This study concludes that incorporating kipo within the IPP framework can bridge language and culture in an integrated, contextual, and meaningful manner.

Keywords: BIPA; Ignatian Pedagogical Paradigm; Islamic Mataram; Kipo

INTRODUCTION

The internationalization of the Indonesian language is a strategic language diplomacy agenda, strengthened by the recognition of Indonesian as an official language at the UNESCO General Conference (Humas, 2023) and the reach of the Indonesian for Speakers of Other Languages (BIPA) program, which serves more than 200,956 learners in 57 countries (KBRI Moskow Rusia, 2025). This commitment is supported by comprehensive national regulations establishing BIPA graduate competencies, teacher qualifications, and overseas instructor deployment frameworks. Crucially, the success of BIPA instruction is deeply tied to cultural content, aligning with BIPA curricula in higher education that require learners to master not only productive and receptive language skills, but also deep knowledge of Indonesian culture and contextual perspectives (Isnaniah et al., 2020).

Language is a cultural product that evolves alongside the dynamics of the society that produces and uses it (Suyitno, 2017). Language learning that overlooks an

understanding of local culture will produce only communicative competence devoid of meaning. In line with this, Pasaribu et al. (2026) argue that BIPA instruction involves not only mastering the language but also understanding the cultural and social norms of Indonesia govern authenic communication. Although the 2025 selection criteria for overseas BIPA instructors prioritize strong cultural competencies, everyday teaching practices remain trapped in the decontextualization of culture.

Cultural elements are often presented only superficially focusing on vocabulary, colors, or texts, without exploring the historical values and worldview of local communities. This is supported by Spradley's view, as affirmed by (Suyitno, 2017), that physical forms reflect only the surface hence, effective instruction must engage with the deeper cultural knowledge shaping social behavior. The decontextualization of culture affects how BIPA learners interact in real-world settings, as seen in the multicultural neighborhood of Prawirotaman, Yogyakarta. BIPA learners who have only mastered the rigid structures found in textbooks often feel confused and face communication barriers when interacting with local residents.

In a region rich in history and tradition, everyday communication requires more than grammatical accuracy; it also calls for an understanding of social norms, cultural expressions, and the social context behind them. This gap in Prawirotaman shows that language learning detached from its cultural roots fails to equip learners to communicate authentically and meaningfully. The gap reinforces the view that limited intercultural understanding is a major obstacle to second-language communication (Rosa et al., 2024). This highlights the urgent need to introduce culture as a primary medium and context for language learning. In line with this, Aulia et al. (2025) argue that using local wisdom as BIPA teaching material provides authentic, contextualized content that fosters both language and cultural comprehension. Specifically, Zuro & Putri (2026) note that instruction centered on traditional cuisine transforms culture into an active medium for deepening linguistic and cultural competence.

Yogyakarta holds a strategic position in culture-based language teaching, particularly given that its philosophical axis is recognized as a UNESCO World Heritage site (Unesco, 2023). Beyond major landmarks, these comological values are deeply embedded in the Kotagede heritage area, the early heart of Islamic Mataram civilization.

Kotagede was built according to a Javanese-Islamic cosmological concept centered on harmony, balance, and alignment between the built environment and the universe (Dinas Kebudayaan, 2021). Kotagede's heritage is preserved in its heritage spaces, social practice, and local cuisine (Museum, 2024). This is consistent with (Zurviana & Yulianeta, 2025) state traditional cuisine is a cultural expression that serves as an ethnic identity marker, coveying a community's worldview and philosophy beyond simple culinary descriptions. One historic specialty of Kotagede is Kipo, a snack once enjoyed by families of the Islamic Mataram Sultanate that embodies the philosophical value of simplicity. Furthermore, Sholihah et al. (2024) note that using teaching materials rooted in local enhances learner enggagement and supports language internationalization. . As a result, learners can go beyond academic contexts to explore Yogyakarta's social and cultural values (Diadara et al., 2026).

The development of BIPA teaching materials should be grounded in an analysis of learners' needs and backgrounds (Mufti, 2024). Under Ministry of Education and Culture Regulation No. 27 of 2017, BIPA Level 5 learners are expected to understand long, complex texts and spontaneously and fluently express ideas and perspectives on a range of topics. These competency goals align with the integration of kipo, a cultural artifact from Kotagede rich in the historical and philosophical values of the Islamic Mataram era. To ensure that cultural exploration goes beyond the sensory level, a transformative pedagogical framework is needed to connect learners' experiences with deeper inner reflection. One such framework is the Ignatian Pedagogical Paradigm (IPP). The IPP views learning as a cycle consisting of context, experience, reflection, action, and evaluation, with experience serving as the core of developing understanding (Sebastian, 2024).

IPP combines cognitive, affective, and psychomotor aspects to foster character-based education (Pranyoto, 2014). By integrating Kipo cuisine into the IPP framework, BIPA learners not only develop a textual understanding of language but also experience cultural realities, reflect on their philosophical values, and apply them in meaningful communicative interactions. Consequently, this structure cycle serve as a primary framework for critically analyzing culture in the learning process (Printina et al., 2024).

Although the urgency of cultural integration and the effectiveness of the Ignatian Pedagogical Paradigm (IPP) framework have been recognized, previous studies still show limitations in scope. Research on the cuisine of the Islamic Mataram Sultanate has tended to focus on analyses of civilization and the history of royal banquet culture (Thohir & Azhara, 2022) or on the general cognitive mechanisms involved in language acquisition (Bohn & Casillas, 2026) . Meanwhile, applications of the IPP have been limited to general environmental themes and have not physical historical artifacts (Setyaningsih et al., 2019). This study's novelty lies in developing a BIPA learning framework that combines the philosophical narratives of Kipo, a traditional culinary artifact from Kotagede dating back to the Islamic Mataram Sultanate, with the five pillars of IPP. The study aims to formulate and analyze a Kipo-based BIPA instructional materials design to bridge textual language proficiency and authentic intercultural competence. Academically, this research contributes to BIPA instructional materials rooted in local wisdom and provides guidance for BIPA instructors seeking to deliver meaningful second-language instruction grounded in local cultural values.

LITERATURE REVIEW

Ignatian Pedagogical Paradigm (IPP)

The Ignatian Pedagogical Paradigm (IPP) refers to a learning model used in the Jesuit educational tradition. It brings the Ignatian worldview and spiritual values into the learning process (Jesuit Institute, 1993) while consciously integrating human values into instructional materials (Hartana et al., 2016). The IPP approach serves as a framework for developing reflective, well-rounded, and humane individuals (Fathoni, 2020). The IPP consists of five interconnected pillars: (1) context, which helps identify learners' backgrounds and prior knowledge; (2) experience, which engages learners cognitively and affectively; (3) reflection, which helps learners find meaning in what they have learned; (4) action, or concrete steps taken; and (5) evaluation, which assesses academic progress, conscience, and social concern (Pranyoto, 2014). In this study, the IPP framework is adapted for the design of BIPA instructional materials centered on Kipo, a traditional culinary specialty of Kotagede, so that learners not only develop language proficiency but also meaningfully reflect on its historical and cultural values.

BIPA Learning Based on Local Wisdom and Traditional Cuisine

Education based on local wisdom plays a crucial role in preserving national identity while strengthening students' character Rinovian R et al. (2025). This approach is especially strategic in BIPA programs because BIPA serves as a means of introducing the country's identity (Prasanty & Nurlina, 2024). According to (Rinovian R et al., 2025) BIPA is not merely a setting or opportunity to teach a language to foreign learners; it is also a means of introducing the country's identity. In line with this, integrating local culture through traditional cuisine is an effective innovation for bridging language and cultural understanding through authentic learning materials (Sucipta et al., 2025). By exploring traditional cuisine, BIPA learners not only develop their language skills through texts but also discover new vocabulary, practice communication skills in real-life situations, and gain a comprehensive understanding of the philosophical and sociocultural values of Indonesian society.

RESEARCH METHOD

This study uses a descriptive qualitative approach to examine kipo as part of Kotagede culture. This approach is consistent with Sugiyono (2013) theory that qualitative research is conducted in natural settings, with the researcher serving as the key instrument, data collected through triangulation, and analysis focused on understanding meaning. The data sources consist of primary and secondary data. Primary data were obtained through direct involvement in activities around Kotagede, at the kipo center, and among vendors at traditional markets. Secondary data were drawn from spatial and historical information about the Kotagede Intro Living Museum, as well as relevant literature on Kotagede's history and culture. Data validity was ensured through source and methodological triangulation by comparing observations, interviews, and documentation to confirm the accuracy of the interpretations. This approach is consistent with the emphasis on credibility testing in qualitative research, which establishes trustworthiness by comparing observations, interviews, and documentation (Anto et al., 2024). The findings were then mapped deductively onto the Ignatian Pedagogical Paradigm (IPP) through its five stages: context, experience, reflection, action, and evaluation.

RESULTS AND DISCUSSION

The Historical Potential of Kipo Cuisine as Teaching Material for Indonesian for Foreign Speakers

Kipo has a rich history and philosophy documented in accounts of the Islamic Mataram civilization, giving this traditional snack a strategic role as teaching material for Indonesian for Foreign Speakers (BIPA). As a cultural artifact, kipo can provide learners with experiences that build language skills and deepen their cultural understanding. As teaching material, kipo offers historical texts exploring the dynamics of Javanese culture. This narrative becomes even more relevant when placed in the spatial context of Bu Djito's Kipo center in Kotagede, which sits beside heritage buildings featuring traditional Javanese architecture and Rumah Pesik, a residence owned by a member of the Chinese community who preserves Javanese traditions. Drawing on this historical and spatial context gives BIPA learners insight into cultural acculturation, heritage in everyday life, and the collective memory of Yogyakarta's community. The continuity of this family business reinforces the historical record of kipo, dating back to the Islamic Mataram Kingdom in the 16th century. After a period of ups and downs, it was revived by local culinary pioneers in Kotagede. The maker's oral testimony serves as authentic evidence for Indonesian-language learners that kipo is not merely a thing of the past recorded in textbooks, but a living legacy of civilization, preserved across generations in its place of origin. This family history also offers foreign learners a way to understand the resilience of Yogyakarta's collective memory in preserving its cultural identity.

Kipo is even believed to have been mentioned in the Serat Centhini, where it was previously called kupo (Database Kebudayaan, 2019). Kipo went through a period of decline as the center of the monarchy shifted. However, this traditional snack was successfully revived in 1946 by Mbah Mangun Irono, and his family kept making it consistently until the next generation took over. Kipo is one of Yogyakarta's traditional foods and has not been influenced by any foreign culture. This designation strengthened

Kipo's position as a medium of cultural communication across generations, connecting the grandeur of the past monarchy with contemporary social realities in Kotagede.



Figure 1. Kipo

Kipo has a deep philosophical foundation and is connected to the local community's worldview:

1. The values of intellectual openness and the courage to ask questions stem from the etymology of the name "kipo." The name originated with a buyer's casual, playful question, "Iki opo?" ("What is this?"), which was answered simply with "kipo." This sparked a discussion about language and the importance of being humble enough not to feel embarrassed to ask questions when encountering something new. It also teaches openness and warmth in social interactions. The name reflects simplicity and warmth in social interactions, while also symbolizing the community's connection to its environment and embodying local wisdom.(Gou et al., 2025).
2. The values of appreciation and moderation reflected in kipo's flat, petite shape about the size of a thumb joint embody an ethic of respect. This gradual way of enjoying it symbolizes respect and appreciation for the fairly labor-intensive preparation, which requires constant stirring for a long time. This can help instill

the principle of avoiding excess in consumption. In addition, the small portion is designed so that people do not feel overly full right away, but can continue to enjoy its consistently delicious flavor.

3. The natural green color comes from the juice of suji leaves or katu leaves. Using natural coloring shows the makers' commitment to keeping this dish free from chemical contaminants. Katu leaves are also chosen to ensure that kipo's flavor and texture remain consistent. BIPA learners are expected to understand the moral commitment of the Mataram Sultanate community to preserving the purity of food ingredients, human health, and ecological harmony with the surrounding environment.
4. Banana leaves were chosen because of the distinctive aroma they release when heated. The leaves serve as a base for grilling the dough on pottery and as a wrapper once the kipo is cooked. Murdijati Gardjito, a researcher at the Center for Food and Nutrition Studies at Gadjah Mada University, notes that initially, the earthenware griddle used to cook kipo was still greased with candlenut oil to keep the dough from sticking (Lyliana, 2021).
5. The patience and dedication embodied in the technique of roasting the kipo on pottery or in a clay griddle lined with banana leaves. The choice of the still-primitive clay griddle is due to its ability to conduct heat more steadily than metal cookware. Making kipo also entails the sacrifice of routinely replacing clay griddles that often crack when exposed to the heat of the hearth, along with working from 1:00 a.m. until dawn. This reflects inner calm, perseverance, and a spirit of sincere devotion in safeguarding the legacy of ancestral traditions from being eroded by instant modernization.
6. Kipo has a shelf life of only 24 hours. After spending a full day at room temperature, its outer layer loses moisture and hardens, even though the filling may not have spoiled yet. Grated coconut left exposed to the air for too long is also more likely to spoil. This shows that the ingredients are kept natural, with no added preservatives.

At the language skills level, kipo offers BIPA learners a rich linguistic corpus. By directly observing authentic materials, learners can explore culture-related vocabulary,

including terms for texture and preparation, the food's characteristics, its history, and the Javanese people's worldview. Conceptually, the depth of kipo's philosophy serves as a key prompt for advanced BIPA learners to practice speaking, discussion, and writing. Specifically, for learners targeting BIPA Level 5 proficiency (CEFR C1), this instructional material develops mastery of sensory and material-related vocabulary (such as chewy, smoky, and savory-sweet), traditional process verbs (kneading, flattening, grilling), and complex sentences using causal and conditional conjunctions to present cultural arguments.

Based on the findings above, Kipo's physical and philosophical characteristics have historically taken shape as a manifestation of the cultural adaptation of the Islamic Mataram community, which places great importance on harmony with nature and social ethics. When assessed against the research objectives outlined in the introduction, these findings on Kipo's materiality address the urgent need for contextualized Indonesian-language teaching materials for foreign learners (BIPA) materials that go beyond rote memorization of rigid procedural texts and create space for intercultural dialogue to bridge communication gaps in public settings. Kipo's rich historical and philosophical heritage gives it a particularly strategic role as a pedagogical tool in BIPA programs. As a teaching resource grounded in local wisdom, Kipo has a distinct empirical advantage: it is supported by a living cultural ecosystem. Through Kipo, BIPA learners not only develop microlinguistic skills, such as ingredient vocabulary and procedural texts, but are also guided to experience firsthand the dynamics of social interaction, the ethics of engaging in public spaces.

BIPA Teaching Materials Design Framework Through the Ignatian Pedagogical Paradigm (IPP)

Transforming local cultural artifacts for the Indonesian for Speakers of Other Languages (BIPA) classroom calls for a transformative pedagogical framework that does more than transmit knowledge; it also fosters learners' critical awareness and inner depth. In this context, traditional Kipo cuisine is integrated through the five pillars of the Ignatian Pedagogical Paradigm (IPP): context, experience, reflection, action, and evaluation.

Table 1. Matrix for Integrating Kotagede Kipo Local Wisdom into the Five IPP Pillars for BIPA Level 5

IPP Pillar	Time Allocation & Location	BIPA 5 Language Targets (CEFR C1)	Activity Format & Content Focus
Context	Meeting 1 (Classroom)	Historical narrative text, historical thematic vocabulary, polite speech register (formal language)	Brainstorm traditional snacks from the home country, analyze the historical narrative text about the Islamic Mataram Sultanate and Mbah Mangun Irono, and practice interview simulations (proper etiquette).
Experience	Meeting 2 (Field Study at 3 Stations)	Sensory-material vocabulary (smoky, chewy, savory-sweet), market vernacular, ethnographic communication	Ethnographic observation of the bargaining practices at the Kipo Center in Kotagede Market; observation of acculturation at the Pesik Museum & House.
Reflection	Meeting 3 (Classroom)	Temporal and causal conjunctions, conditional sentences, complex procedural	Group discussion on analyzing Field Worksheet (LKL) data, drafting a Complex Procedure Text, and

		texts, reflective essay draft	writing a Reflection Journal based on Kipo's six philosophies and the 3C principles.
Action	Meeting 4 (Classroom)	Argumentative oral discourse, digital multimodal presentation, formal and informal registers	Cultural Showcase: Screening of the digital project "Kipo Kotagede Cultural Review Vlog" and oral presentation of a reflective-argumentative essay
Evaluation	Meeting 4 (Classroom)	Critical linguistic evaluation and reflection on intercultural awareness	Holistic assessment of the product, oral performance, 3C reflection journal (Competence, Conscience, Compassion), and self-assessment

1. Context: Reconstructing Sociocultural Space and Historical Awareness

In the context phase, BIPA learners are introduced to Kotagede's sociocultural ecosystem as the center of Islamic Mataram civilization. Learners examine a historical narrative about Kipo's origins, Mbah Mangun Irono's role in its revival (1946), and its designation as Intangible Cultural Heritage in 2019. Learners are invited to map their existing knowledge of traditional foods from their respective countries of origin, compare them with Kipo's strategic place as intangible cultural heritage supported by the presence of the Kotagede Intro Living Museum and local production centers in Yogyakarta and

develop a list of structured interview questions, observing linguistic etiquette (unggah ungguh) in preparation for fieldwork.

2. Experience: Sensory Engagement and the Aesthetics of Materiality

The experience phase engages learners cognitively, affectively, and sensorily through direct fiedl immersion. In the second session, learning moved into real-world settings through visits to three field stations: (1) a kipo production center, (2) Kotagede Traditional Market, and (3) Kotagede Intro Living Museum. By examining Kipo's cultural artifacts from its flat texture and the natural green color of katuk leaves to the aroma of kluthuk banana leaves as they roast learners explored the materiality of cuisine firsthand. At Kotagede Traditional Market, learners practiced interactive speaking skills through a role-play activity bargaining for ingredients. They recorded, described, and coded these sensory experiences using Indonesian linguistic structures, such as vocabulary for shape, color, and material properties.

3. Reflection: Exploring Philosophical Meaning and Inner Dialogue

During the third class session, field data are critically examined through reflection journals. The origin of the name "kipo," which arose from the playful exchange "Iki opo?" ("What is this?"), is presented as a prompt for learners to emulate the willingness to ask questions without embarrassment in order to gain a deeper understanding. Learners are invited to reflect on the value of simplicity, how the small size of the food honors its intricate preparation, a sense of contentment, and a wholehearted work ethic. This reflection helps international learners understand that a nation's noble values are not measured by excessive visual splendor, but by the sincerity of the process and the goodness at its core. Writing these reflections helps learners develop their ability to write argumentative paragraphs at the BIPA 5 level using causal and conditional conjunctions.

4. Action: Manifestation of Communicative Competence and Intercultural Awareness

In the action phase, reflective insight are trnaslated into concentrate, task-based communicative outputs. During the third meeting, learners practice systematically writing procedural texts on kipo preparation and synthesized field observations. At the fourth meeting, the action pillar is further realized through a cultural showcase, where learners screen and present their project, "Kipo Kotagede Cultural Review Vlog," combining

historical narration, market interactions, and culinary aesthetic reviews. These multimodal tasks enabled BIPA Level 5 learners to apply formal and informal registers flexibly, demonstrating advanced communicative competence and intercultural awareness.

5. Evaluation: Holistic Assessment of Skills and Character

The final pillar of the IPP cycle is evaluation, designed comprehensively at the end of Meeting 4 to measure not only learners' cognitive and psychomotor achievements such as grammatical accuracy, vocabulary, and procedural text structure but also their affective development. The evaluation uses the 3C Reflection Rubric (Competence, Conscience, Compassion) and a self-assessment form. Through this framework, the evaluation assesses the extent to which BIPA learners can develop tolerance, cross-cultural empathy, and a deep appreciation for the local wisdom of the Indonesian archipelago. IPP-based Kipo instruction demonstrates that foreign-language proficiency goes hand in hand with character development, as learners come to understand that patience, sincerity, and respect for tradition are essential to building meaningful cross-cultural communication.

In alignment with the study's theoretical objectives, as formulated at the outset, implementing the Kipo-based IPP cycle successfully addresses the need to develop a holistic intercultural learning model. Unlike conventional BIPA instruction, which is often limited to theoretical grammar or general environmental studies, such as the approach developed by (Setyaningsih et al., 2019), this IPP-based design offers the advantage of fully integrating microlinguistic proficiency, affective sensitivity, and character development. This design demonstrates that teaching Kipo within the IPP framework can bridge the gap between the formal classroom and real-world language use, enabling foreign-language acquisition to go hand in hand with the development of authentic, meaningful, and lasting intercultural awareness.

CONCLUSIONS

This study concludes that kipo has the potential to be incorporated into Indonesian for Speakers of Other Languages (BIPA) teaching materials rooted in the local wisdom of the Islamic Mataram Sultanate. Through the five stages of the Ignatian Pedagogical Paradigm (IPP) context, experience, reflection, action, and evaluation BIPA instruction

not only develops language skills but also introduces the historical, cultural, and philosophical values embodied in kipo. During the context and experience stages, learners become familiar with Kotagede's sociocultural environment and kipo through texts, cultural information, and relevant learning experiences. The reflection stage encourages learners to understand local values and compare them with the cultural backgrounds of their home countries. The action and evaluation stages then give learners opportunities to apply their language skills in intercultural communication and evaluate the learning process and outcomes. Thus, incorporating kipo into the IPP framework can offer a contextual and meaningful alternative for BIPA teaching materials while fostering intercultural understanding and awareness of Kotagede's local cultural heritage.

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