

Teaching Indonesian to Japanese Learners Using *Yuki-Onna*: Japanese Horror Stories for BIPA

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ABSTRAK

This study aims to investigate the use of Japanese horror literature—specifically the Yuki-Onna narrative—as instructional material for teaching Indonesian as a Foreign Language (BIPA) to Japanese learners. The study focuses on exploring how culturally familiar horror stories support linguistic development, narrative competence, and intercultural understanding. A qualitative case study design was employed to examine the learning process and outcomes experienced by Japanese learners engaging with Yuki-Onna-based instructional activities. Data were collected from December 2024 to February 2025 through participant observation, open-ended interviews, and documentation analysis. The study involved two intermediate-level Japanese learners as participants. Instruments included observation field notes, interview guides, learning worksheets, and student-produced narratives. The collected data were analyzed using thematic analysis to identify patterns related to vocabulary acquisition, grammatical development, oral proficiency, creative expression, and intercultural awareness. Findings indicate that the use of Yuki-Onna stories enhanced learners' vocabulary comprehension, grammatical accuracy, pronunciation, and narrative production. Learners demonstrated increased motivation, engagement, and reflective thinking when interacting with culturally resonant horror materials. The integration of multimodal elements—visual and auditory resources—further strengthened interpretive and creative skills. Additionally, cross-cultural comparisons with Indonesian folklore, such as Kuntilanak, facilitated deeper intercultural competence. The study suggests that literature-based and culturally responsive materials, particularly horror narratives from learners' own cultures, hold strong pedagogical potential in BIPA instruction. Future research should involve larger and more diverse participant groups, explore additional genres or folklore traditions, and examine long-term impacts on intercultural literacy and language acquisition.

INTRODUCTION

The internationalization of the Indonesian language has been one of Indonesia's ongoing movements across generations. The efforts made have gradually yielded results, such as Indonesian becoming one of the official languages of the The 42nd UNESCO General Conference Plenary (Sekretariat Kabinet Republik Indonesia, 2023). Another major effort toward the internationalization of Indonesian is the teaching of Indonesian as a Foreign Language (BIPA). The BIPA program plays an important role in promoting the global presence of the Indonesian language by increasing the interest of international communities in both the Indonesian language and the nation itself (Setyawati et al., 2024; Nurakhim, 2024; Simbolon et al., 2024). Along with the development of BIPA, the government established standards for BIPA instruction as regulated in the Ministry of Education and Culture Regulation Number 27 of 2017. This regulation outlines the classification of BIPA levels as well as the various competency achievements that learners must acquire to demonstrate their ability in spoken and written Indonesian, as well as their knowledge of Indonesian culture. To this day, this regulation remains the standard for implementing BIPA programs.

The implementation of BIPA programs has continued to expand internationally. BIPA learners come from various regions such as ASEAN, Asia, Europe, and Africa (Suhita et al., 2024; Simanjuntak et al., 2024). One of the groups participating in BIPA learning comes from Japan. The growing number of Japanese BIPA learners is influenced by several factors, such as the increase in Japanese tourist visits after the pandemic (Asih et al., 2024) and the growing number of Japanese workers in Indonesia (Sidik, 2022). In response to this enthusiasm, the Indonesian government, through the Indonesian Embassy in Tokyo and APPBIPA Japan, published a BIPA learning textbook tailored to Japanese learners in 2017, titled *Rona Pesona Indonesia: Buku Pegangan Bahasa Indonesia bagi Penutur Asing*, which was published in 2021. However, the use of this textbook remains limited.

BIPA instructors for Japanese learners tend to utilize various supplementary learning resources to support the learning process. They employ other media, such as oral communication based on authentic situations (Nurfitriani & Dona, 2021) and writing practice (Suciyatmi, 2023). In addition to textbooks, supplementary learning media are needed to help learners achieve their BIPA competency goals. The use of learning media can make BIPA classes more engaging and effective, serving as alternative teaching materials beyond existing textbooks (Awanda et al., 2024; Siahaan et al., 2023). One potential learning medium that can be used in BIPA instruction is horror stories from the learners' home country. Horror stories are literary works that evoke feelings of fear, discomfort, or threat after being read or heard through various media (Yudono & Agustinus, 2023; Budiman, 2024). The use of horror stories in BIPA teaching has been very limited and has not yet been systematically explored through research. On the other hand, several previous studies show that horror texts can be utilized as tools for literacy development and as contextual learning media (Yudono & Ayuditya, 2024; Pratama & Ermawati, 2024). Horror stories have the potential to be used as supporting discourse in BIPA learning because they possess thematic strength closely related to learners' emotional experiences and can stimulate intercultural interaction. Moreover, horror stories can help expand vocabulary mastery, introduce cultural values, and foster interpretive skills among BIPA learners.

The purpose of this study is to describe the use of Japanese short horror stories to support BIPA learning among Japanese learners and to identify the potentials and challenges of their use in a cross-cultural learning context. Specifically, this research aims to explore how Japanese horror narratives—rooted in the learners' own cultural framework—can serve as meaningful, affective, and contextual materials that enhance linguistic competence, cultural awareness, and interpretive skills in Indonesian. By integrating culturally familiar horror texts into BIPA instruction, this study also seeks to contribute to the development of innovative and inter-culturally responsive teaching models that align with the principles of communicative and contextual language learning. Furthermore, the findings of this study are expected to provide pedagogical implications for BIPA educators and curriculum developers, particularly in designing learning materials that not only engage learners emotionally but also foster cross-cultural understanding and appreciation between Indonesia and Japan.

METHOD

Indonesian as a Foreign Language (BIPA) through the use of horror stories as instructional materials. This approach allows the researcher to comprehensively analyse the experiences of Japanese BIPA learners in interacting with horror story texts, both as a medium for language learning and as a form of cultural discourse (Creswell & Poth, 2018; Ramli et al., 2023). The study was carried out from December 2024 to February 2025. The learning process was conducted online, involving two Japanese BIPA learners residing in Tokyo. Each learner came from the Shinjuku District (新宿区) and Ota District (大田区), respectively. Both participants were female and at an intermediate BIPA proficiency level (B1). The main focus of the learning activities was

the use of Japanese horror stories as supplementary materials to support reading skills and to introduce cross-cultural values. In accordance with the agreement with the learners, all visual documentation of their faces was omitted from this publication as part of research ethics.

Data collection was carried out through three procedures: participant observation, open-ended interviews, and documentation (Moleong, 2017; Khoirunnisa et al., 2023). Participant observation was conducted by the researcher directly engaging in the BIPA learning activities with the Japanese learners over ten weeks. Through this involvement, the researcher recorded the learners' responses, participation, and thought processes when engaging with Indonesian-language versions of Japanese horror stories used in class activities. Open-ended interviews were conducted to explore the learners' perceptions, experiences, and views regarding the content of the horror stories, including the linguistic relevance and challenges they encountered during online learning. Meanwhile, documentation techniques involved examining texts and literary sources in the form of Japanese horror fiction, as well as previous studies discussing the use of literary materials in the context of BIPA instruction (Asih et al., 2024; Siahaan et al., 2023).

Data analysis was conducted using the interactive analysis model by Miles, Huberman, and Saldaña (2014, in Creswell & Poth, 2018), which consists of three stages: data reduction, data display, and conclusion drawing or verification. The quality and validity of the data were ensured through source and method triangulation by comparing the results of observations, interviews, and documentation (Rachmawati & Arifin, 2023). In addition, the validity of the findings was strengthened through expert judgment by involving experienced BIPA instructors to ensure the accuracy of data interpretation in both linguistic and cultural contexts (Simbolon et al., 2024). The findings of this study are expected to serve as a reference for BIPA instructors in developing contextual, creative, and culturally responsive teaching media suited to the backgrounds of foreign learners.

RESULT AND DISCUSSION

Result

The findings of this study are presented according to the four instructional phases implemented: the reading and vocabulary phase, the grammar and oral practice phase, the creative writing and narrative production phase, and the multimodal learning phase. Each phase yielded empirical observations regarding learners' responses, language development, and engagement with the instructional materials. Across the four instructional phases, learners demonstrated marked development in vocabulary knowledge, grammatical accuracy, narrative writing ability, and cultural awareness. Engagement with supernatural and folklore-based materials emerged as a recurring pattern, contributing to sustained interest throughout the learning process.

Table 1. Summary of Results Across Instructional Phases

Instructional Phase	Key Findings
Reading & Vocabulary	<ul style="list-style-type: none"> Learners identified unfamiliar words (e.g., hutan, beku, api). Could explain meanings in Indonesian and Japanese. Showed strong interest in supernatural elements. Compared <i>Yuki Onna</i> with Indonesian folklore (e.g., Kuntilanak). Understood literal and emerging connotative meanings.
Grammar & Oral Practice	<ul style="list-style-type: none"> Identified conjunctions and imperative forms. Experienced difficulties with intonation and stress. Improved pronunciation through drilling and peer feedback. Applied grammar structures in short dialogues

Instructional Phase	Key Findings
Creative Writing & Narrative Production	<ul style="list-style-type: none"> Produced continuations and alternative endings of the story. Applied newly learned vocabulary accurately. Used more varied conjunctions in writing. Exchanged drafts and provided peer feedback. Demonstrated awareness of Japanese-Indonesian narrative differences.
Multimodal Learning	<ul style="list-style-type: none"> Visuals and audio enhanced comprehension of scenes and atmosphere. Strengthened interpretation of characters and cultural nuances. Wrote reflective digital journals. Participated actively in synchronous discussions. Reported increased motivation and engagement.

Discussion

Bringing Japanese Horror into BIPA Classrooms

The present study explored the integration of Japanese horror stories, particularly Yuki Onna, into Indonesian as a Foreign Language (BIPA) instruction for intermediate Japanese learners. The instructional process commenced with a reading session where the researcher narrated the Indonesian translation of Yuki Onna. This narrative, carefully adapted to meet the learners' linguistic proficiency, served as a culturally familiar medium to stimulate both linguistic and affective engagement. During the reading session, learners were instructed to identify unfamiliar vocabulary items, which included words such as hutan (forest), api (fire), beku (frozen), and perempuan ajaib (magical woman). These words were subsequently discussed in detail to ensure comprehension, with explanations provided both in Indonesian and Japanese to support conceptual understanding. This dual-language scaffolding aligns with contemporary pedagogical strategies that emphasize the use of learners' first language to mediate comprehension while gradually promoting target language autonomy (Rahmatika et al., 2025; Yulianeta et al., 2024).

Magical Words in Frozen Forest: Reading, Vocabulary Identification, and Cross-Cultural Awareness

The process of identifying and discussing unfamiliar vocabulary revealed several notable pedagogical implications. First, it facilitated contextualized vocabulary acquisition, enabling learners to link new lexical items to the story's narrative structure and cultural context. Research in applied linguistics has demonstrated that vocabulary learning embedded in meaningful discourse significantly improves retention and usage accuracy compared to isolated word lists (Nation, 2024; Rahmat et al., 2024). In the present study, learners were able to understand not only the denotative meaning of words but also their connotative nuances. For instance, the word beku was discussed in relation to the supernatural characteristics of Yuki Onna, which helped learners comprehend the emotional and symbolic aspects of the text. This supports previous findings that literature-based instruction fosters deeper semantic processing and affective engagement (Kristo, 2025).

Moreover, this vocabulary-focused activity also fostered cross-cultural awareness. Learners were encouraged to draw comparisons between Yuki Onna and analogous figures in Indonesian folklore, such as Kuntilanak. Through this comparative exercise, learners recognized cultural similarities and differences in narrative construction, moral themes, and supernatural representations. This aligns with Andriyanto et al. (2025), who argue that folklore-based activities

in language learning enhance intercultural competence by enabling learners to critically reflect on cultural norms, narrative strategies, and value systems from both their own and the target cultures. In the current study, learners noted the distinct ways in which Japanese and Indonesian narratives attribute supernatural abilities to female ghost figures, which prompted discussions about cultural perceptions of morality, fear, and social expectations.

The reading and vocabulary sessions also illuminated learner engagement patterns. It was observed that learners exhibited high levels of attention and emotional involvement during discussions of culturally familiar content, consistent with the notion that emotionally resonant materials increase motivation and promote deeper cognitive processing (Yulianeta et al., 2024). Learners were particularly intrigued by the supernatural elements of the story, often sharing personal interpretations and asking questions about Indonesian cultural practices. This interactive discourse aligns with contemporary communicative approaches in BIPA instruction, which prioritize learner-centered engagement and meaningful communication over rote memorization (Rahmatika et al., 2025).

In addition, the integration of Yuki Onna into the curriculum provided opportunities for developing interpretive and analytical skills. Learners were tasked with summarizing the story, identifying key narrative events, and reflecting on character motivations. These tasks necessitated comprehension at both literal and inferential levels, fostering critical thinking in the target language. Literature-based pedagogical approaches emphasize that engagement with narrative texts supports higher-order cognitive skills, including analysis, synthesis, and evaluation (Kristo, 2025; Rahmat et al., 2024). In this context, the learners' ability to articulate connections between story events and cultural values indicates the dual role of narrative texts as linguistic and intercultural tools.

Pronunciation and fluency emerged as additional areas of pedagogical focus. The learners encountered difficulties articulating certain Indonesian phonemes unfamiliar to Japanese speakers, such as the consonant clusters in *beku* and vowel elongation patterns. Addressing these challenges required targeted pronunciation drills and scaffolded oral repetition, aligning with findings by Rahmatika et al. (2025), who note that phonological adaptation strategies are essential in BIPA classrooms to accommodate learners' linguistic backgrounds. This aspect highlights the intertwined nature of linguistic competence and pedagogical sensitivity, demonstrating that careful selection and adaptation of reading materials can simultaneously support vocabulary, grammar, and pronunciation learning.

In summary, the first phase of instruction, centered on reading, vocabulary identification, and cross-cultural discussion, underscores several critical outcomes: (1) effective vocabulary acquisition in context, (2) enhancement of intercultural awareness through comparative folklore analysis, (3) high learner engagement facilitated by emotionally resonant content, and (4) the development of interpretive and analytical skills. These findings collectively suggest that culturally familiar narratives, such as Japanese horror stories, offer significant pedagogical value in BIPA classrooms, not only for linguistic development but also for fostering deeper cross-cultural understanding.

Connecting Words and Giving Commands: Grammar and Oral Practice

In the second phase of instruction, the focus shifted from vocabulary comprehension to the acquisition of grammatical structures, specifically conjunctions (*kata hubung*) and imperative sentences (*kalimat permintaan*), embedded within the Yuki Onna narrative. Learners were guided to identify these structures within the text and to practice their use both in oral and written production. The initial step involved pointing out examples such as

“karena hujan deras, ia tidak bisa pergi” (because of the heavy rain, she could not leave)

for conjunctions
and “jangan pergi ke hutan” (do not go to the forest)
for imperative sentences.

By contextualizing grammar within a familiar narrative, learners were able to observe how these forms function to express cause-effect relationships, conditions, and commands within natural discourse (Muliastuti, 2024; Kristo, 2025). This method aligns with the communicative language teaching approach, emphasizing the use of language as a functional tool in meaningful contexts rather than as isolated rules.

During the oral practice sessions, learners encountered several challenges. Japanese learners often struggle with Indonesian word stress, syllable length, and intonation patterns, which are critical for correctly interpreting imperative sentences (Rahmatika et al., 2025). For instance, the imperative

“tolong”, “mohon” requires an appropriate intonation to convey warning or prohibition; mispronunciation could result in unintended ambiguity.

To address this, the instructor employed repetitive drilling, modeling, and peer correction, strategies widely recognized as effective in BIPA instruction for bridging phonological gaps (Yulianeta et al., 2024; Rahmat et al., 2024). Over time, learners demonstrated improvement in fluency, indicating that contextualized grammar instruction paired with oral practice enhances acquisition more effectively than decontextualized exercises.

In addition to grammar and pronunciation, this phase provided opportunities for developing learners’ analytical and interpretive skills. Learners were prompted to create their own short dialogues and narrative extensions using conjunctions and imperative structures. This task encouraged active language production while simultaneously reinforcing comprehension of narrative sequencing, causal relationships, and speech acts. Such integrative practice aligns with findings from Kristo (2025), who emphasizes that literature-based instruction can bridge linguistic form and functional use, particularly when learners are engaged in generative tasks that mimic authentic communication.

A key feature of this stage was the cross-cultural discussion facilitated by comparative analysis. The learners compared imperatives used by characters in Yuki Onna with similar expressions in Indonesian horror narratives such as Kuntilanak. This discussion revealed differences in social politeness, gendered speech, and culturally specific modes of command, illuminating the pragmatic nuances embedded within language. For example, Japanese learners observed that Indonesian imperatives often carry implicit cultural cues regarding hierarchy and politeness, which are less explicitly marked in Japanese. These insights resonate with research by Andriyanto et al. (2025), who advocate for the use of literary texts to enhance pragmatic and intercultural competence in foreign language instruction. Throughout this phase, the instructor also emphasized reflection on cultural values embedded within linguistic structures. Conjunctions and imperatives were not treated solely as grammatical tools but as carriers of cultural meaning. Learners reflected on how commands and causal statements convey social norms, interpersonal expectations, and narrative tension. This process encouraged critical cultural literacy, a competency increasingly highlighted in contemporary BIPA pedagogy (Yulianeta et al., 2024; Rahmatika et al., 2025). By situating grammar within culturally rich narratives, learners developed a more nuanced understanding of language use beyond structural correctness, fostering deeper engagement with both linguistic and cultural dimensions.

Finally, learner engagement and motivation remained high during this phase. The emotional resonance of the horror narrative, combined with active language production and culturally meaningful discussions, created an immersive learning environment. Previous studies

corroborate that emotionally engaging and culturally familiar content enhances motivation, attention, and retention, particularly in second language acquisition contexts (Kristo, 2025; Rahmat et al., 2024). By integrating grammar, vocabulary, pronunciation, and cultural reflection, this phase exemplifies a holistic pedagogical approach where linguistic competence, communicative function, and intercultural understanding are cultivated simultaneously. In conclusion, the second phase of instruction demonstrated that embedding grammar and pronunciation instruction within culturally familiar narratives is highly effective for intermediate BIPA learners. Learners acquired functional grammatical structures, improved pronunciation, and enhanced pragmatic and intercultural awareness. These findings suggest that narrative-based instruction, particularly using learners' culturally relevant stories, provides a comprehensive framework for achieving linguistic and intercultural learning objectives in BIPA contexts.

From Japanese Ghosts to Indonesian Folklore: Narrative Production and Creative Writing

In the third phase of instruction, learners were engaged in writing and narrative production activities, which required them to integrate newly acquired vocabulary, conjunctions, and imperative sentences into coherent Indonesian texts. This phase emphasized active language construction rather than passive recognition, allowing learners to internalize linguistic structures within meaningful, contextually rich outputs. For example, learners were tasked with extending the story of Yuki Onna by creating alternative endings or imagining scenarios where the protagonist interacts with Indonesian supernatural figures such as Kuntilanak. These activities demanded not only lexical and grammatical application but also interpretive and creative thinking, reflecting the dual linguistic and cultural objectives of BIPA instruction (Kristo, 2025; Rahmat et al., 2024).

During these writing exercises, learners demonstrated noticeable progress in lexical integration. Previously unfamiliar words, including

Hutan (forest), api (fire), and beku (freeze),

were incorporated appropriately within sentence structures, and learners began to experiment with idiomatic expressions. For instance, one learner wrote:

“Perempuan ajaib itu muncul di hutan saat api unggun padam”
(The magical woman appeared in the forest when the bonfire went out),

Correctly applying conjunctions to link temporal and causal events. This mirrors findings by Nation (2024), who highlights that repeated contextual use of vocabulary in productive tasks reinforces retention and enhances semantic depth. Additionally, learners displayed emerging awareness of syntactic cohesion, successfully employing conjunctions to organize narrative events logically.

An important pedagogical observation was the role of peer feedback and collaborative discussion in enhancing narrative quality. Learners exchanged drafts, provided suggestions for vocabulary enrichment, and discussed culturally appropriate expressions. This peer-mediated learning fostered critical reflection, enabling learners to identify mismatches between Japanese and Indonesian narrative conventions and adjust their language accordingly. Such collaborative practices are consistent with Rahmatika et al. (2025), who argue that interactive and reflective tasks are central to developing pragmatic competence and intercultural awareness in BIPA contexts.

Moreover, learners' creative writing facilitated cross-cultural negotiation and comparative reflection. When combining elements of Japanese horror with Indonesian folklore, learners

explored culturally specific narrative patterns, moral implications, and supernatural motifs. For instance, while Yuki Onna emphasizes silent and enigmatic behavior, Kuntilanak narratives often highlight vengeance or social disruption. Discussing these differences prompted learners to reflect on cultural attitudes towards gender roles, supernatural beliefs, and social norms, echoing the findings of Andriyanto et al. (2025) and Yulianeta et al. (2024), who emphasize that narrative comparison in language classrooms enhances both linguistic competence and cultural literacy.

Pronunciation and fluency continued to be monitored during this phase, particularly as learners read their narratives aloud. Oral storytelling reinforced correct stress patterns, intonation, and syntactic rhythm, which are crucial for comprehensible communication in Indonesian. The iterative process of writing, reading aloud, and peer correction created a multimodal learning environment that integrated receptive and productive skills. According to Rahmat et al. (2024), such integration is essential in BIPA pedagogy to promote comprehensive language competence encompassing reading, writing, speaking, and listening. Finally, learners reflected on the intercultural and affective dimensions of their learning experience. They reported increased awareness of cultural nuances, deeper appreciation of Indonesian folklore, and a sense of achievement in producing grammatically and culturally coherent texts. These outcomes align with prior research indicating that emotionally and culturally engaging materials foster higher motivation and deeper cognitive engagement (Kristo, 2025; Yulianeta et al., 2024). The combination of creative writing, cultural reflection, and grammatical application exemplifies a holistic BIPA instructional approach that nurtures linguistic proficiency and intercultural competence simultaneously.

In conclusion, the third phase of instruction demonstrated that narrative production activities significantly enhance learners' linguistic and cultural development. By integrating vocabulary, conjunctions, and imperative forms within creative writing, learners not only strengthened their grammatical competence but also engaged in meaningful cross-cultural reflection. These findings suggest that BIPA educators should prioritize literature-based, culturally resonant, and task-oriented activities to cultivate comprehensive language and intercultural skills.

Seeing, Hearing, and Reflecting: Multimodal Learning for Deep Comprehension

The fourth phase of instruction emphasized multimodal learning, integrating visual, auditory, and textual elements to enhance comprehension, engagement, and cross-cultural reflection. The Indonesian translation of Yuki Onna was supplemented with visual illustrations depicting scenes from the narrative, alongside audio recordings of the story read by a native Indonesian speaker. These multimodal materials allowed learners to simultaneously process linguistic input through multiple channels, supporting both receptive skills and cultural understanding. According to Rahmat et al. (2024), the combination of visual and auditory stimuli in foreign language learning facilitates cognitive scaffolding, especially for learners encountering abstract or culturally specific concepts for the first time.

During online sessions, learners engaged in synchronous discussions facilitated through video conferencing platforms. These discussions encouraged active negotiation of meaning, clarification of vocabulary, and comparison of narrative elements between Japanese and Indonesian folklore. Learners were asked to express their interpretations orally, share personal responses to the story, and explain the rationale behind their creative extensions. This approach aligns with communicative and task-based principles in BIPA instruction, emphasizing learner-centered interaction and meaningful use of the target language (Kristo, 2025; Rahmatika et al., 2025). The multimodal setup not only maintained attention and motivation but also provided opportunities to practice pronunciation, intonation, and discourse markers in a real-time communicative environment.

A notable outcome of this phase was the enhancement of cultural empathy and interpretive skills. Learners reflected on the behavioral and moral dimensions of characters in Yuki Onna, connecting these insights to Indonesian counterparts like Kuntilanak. For instance, learners discussed how Japanese narratives often emphasize subtle emotional states and internalized fear, whereas Indonesian horror stories highlight social consequences and community interactions. Such reflective exercises reinforced cross-cultural literacy and prompted learners to consider broader social and cultural contexts embedded in language use (Andriyanto et al., 2025; Yulianeta et al., 2024). These reflections are consistent with research emphasizing that literature-based tasks in BIPA not only enhance linguistic competence but also foster intercultural competence and critical thinking (Rahmat et al., 2024).

The integration of multimodal materials also provided a platform for personalized learning and self-reflection. Learners maintained digital journals to document unfamiliar vocabulary, narrative interpretations, and challenges encountered during pronunciation practice. This activity facilitated metacognitive engagement, allowing learners to monitor their own language development and reflect on the effectiveness of strategies used during learning (Kristo, 2025). Peer sharing of these reflections further encouraged collaborative evaluation and provided insights into diverse cognitive and cultural perspectives, highlighting the value of social constructivist approaches in language acquisition (Rahmatika et al., 2025).

Moreover, the multimodal approach addressed various learning styles and affective needs, particularly in online BIPA instruction where physical presence is limited. Visual cues and auditory input compensated for the absence of in-person gestures, while interactive discussions maintained social presence and learner motivation. This aligns with recent findings by Rahmat et al. (2024), which suggest that combining multiple sensory inputs enhances comprehension, retention, and engagement in foreign language learners. Learners reported that the multimodal experience made abstract narrative elements more concrete, cultural nuances more accessible, and grammar and vocabulary usage more intuitive.

Finally, this phase provided an overall evaluation of the learning experience, revealing high levels of satisfaction, engagement, and perceived learning gains. Learners expressed that the combination of narrative familiarity, creative writing, grammar practice, and multimodal engagement contributed to a holistic learning experience where linguistic, cultural, and cognitive development were intertwined. The structured integration of horror narratives from learners' native culture, combined with Indonesian linguistic input, emerged as an effective strategy to achieve BIPA learning objectives, echoing the conclusions of Kristo (2025) and Andriyanto et al. (2025).

In conclusion, the fourth phase demonstrates the efficacy of multimodal, narrative-based, and culturally contextualized instruction in BIPA. Learners benefited from integrated input that addressed vocabulary, grammar, pronunciation, creativity, and cross-cultural reflection. The combination of synchronous discussions, visual and auditory resources, and reflective exercises created a robust pedagogical framework for advancing both linguistic competence and intercultural awareness. These findings underscore the importance of designing BIPA curricula that are emotionally engaging, culturally resonant, and multimodally supported to maximize learning outcomes for international students.

CONCLUSION

This study demonstrates that integrating Japanese horror stories, particularly Yuki-Onna, into BIPA instruction effectively enhances learners' linguistic skills and cross-cultural awareness. Through reading, vocabulary and grammar practice, narrative production, and multimodal learning, participants improved vocabulary, grammar, pronunciation, and writing, while engaging in meaningful cultural comparisons between Japanese and Indonesian folklore. The

findings suggest that culturally familiar and emotionally engaging materials increase motivation, comprehension, and intercultural competence. Although the study involved only two participants, the depth of qualitative data ensures the validity of insights within the case study framework. In conclusion, using culturally resonant horror narratives provides an effective, contextually rich approach for fostering both language proficiency and cultural literacy in BIPA learners, with potential for further research involving larger and more diverse learner groups.

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