



MEDIA REPRESENTATION OF “BIPA” IN INDONESIAN NEWSPAPERS: A CORPUS-ASSISTED DISCOURSE STUDY

Aulia Noor Eliza¹, Fatikhatur Rizqya², Mohammad Ilham Yasin³

aulianoore@cwcu.ac.id, fatikhaturr@cwcu.ac.id, ilhamyasin@cwcu.ac.id

¹Universitas Kristen Cipta Wacana, Malang, Jawa Timur, Indonesia

²Universitas Kristen Cipta Wacana, Malang, Jawa Timur, Indonesia

³Universitas Kristen Cipta Wacana, Malang, Jawa Timur, Indonesia

ABSTRACT

Bahasa Indonesia for Foreign Speakers (BIPA) has become an increasingly important component of Indonesia’s cultural diplomacy, particularly through the expansion of language-teaching programs abroad. As public discourse shapes perceptions of language promotion, media coverage plays an important role in framing how BIPA, its teachers, and its international learners are represented. This study examines the representation of BIPA in Indonesian newspapers using a Corpus-Assisted Discourse Studies (CADS) approach, focusing on keywords, collocation, and concordance patterns surrounding terms such as “BIPA” and “*pengajar BIPA*”. The analysis shows that BIPA is predominantly linked to discourses of cultural diplomacy, language promotion, international cooperation, and Indonesia’s global image, which indicate a strong framing of the program as a soft-power strategy. In contrast, structural challenges such as insufficient funding, limited teacher training, and institutional disparities appear far less frequently. Media reporting tends to foreground success stories, expansion efforts, and Indonesia’s cultural appeal, while giving limited attention to pedagogical issues, learner diversity, and long-term program sustainability. Overall, the findings suggest that Indonesian media coverage prioritizes promotional and nation-branding perspectives over critical or structural considerations. The study highlights the need for more balanced reporting that acknowledges both achievements and challenges, supporting a comprehensive understanding of BIPA’s role in cultural diplomacy and informing future policy development.

Keywords: BIPA, Bahasa Indonesia for Foreign Speakers, Media Representation, Indonesian Newspaper

A. INTRODUCTION

The global standing of Bahasa Indonesia has grown in recent decades. This rise has accelerated the development of programs dedicated to teaching Bahasa Indonesia to non-native speakers, known as *Bahasa Indonesia bagi Penutur Asing* (BIPA) or Bahasa Indonesia for Foreign Speakers. Indonesia has increasingly advanced the global teaching of Bahasa Indonesia through the BIPA program, reflecting the country’s broader economic, cultural, and geopolitical ambitions (Saddhono et al., 2024; Wahpiyudin et al., 2024; Bakri et al., 2025).



Furthermore, as more international students, professionals, and enthusiasts engage with the Indonesian language and culture, the expansion of BIPA programs has gained momentum. This program was supported by national government agencies and academic institutions, all of which seek to enhance Indonesia's international visibility and promote deeper cross-cultural engagement (Rahmawati & Sulistyono, 2021; Yulianeta et al., 2024; Bakri et al., 2025).

As an essential bridge connecting Indonesia to the world, the BIPA program is not merely an educational endeavor. Consequently, BIPA is no longer limited to language classrooms but has become embedded in the country's international image, educational collaborations, and cultural exchange initiatives. The sheer number of international students, scholars, and professionals engaging with BIPA programs underscores its importance as a key component of Indonesia's soft power and cultural diplomacy. Media and political discourse are recognized as key components for national image construction. In this regard, news media serve not only as agents of information but also as active platforms where national programs such as BIPA are discursively constructed, legitimized, or marginalized in the public domain. Thus, how BIPA is framed and discussed in the news media influences public perceptions of the Indonesian language and its global relevance.

As Liao (2023) argues, the media play an essential role in shaping people's perceptions by disseminating information, raising awareness of issues, and educating the public. Additionally, Ma & Crosthwaite (2026a) research shows that news framing has a huge impact on a country's image, as it mirrors political and social trends. Media framing heavily influences the success of programs with national policy goals (Entman, 2007). Narrow media coverage can distort public perception, which ultimately weakens the social and institutional support that the program requires. This makes analyzing media coverage of programs such as BIPA a crucial area of study.

Despite BIPA's growing prominence, scholarly attention to its media remains limited. Previous research on BIPA has predominantly examined pedagogical concerns, such as teaching methodologies, learner motivations, and assessment (Mayrita et al., 2024; Rahmatika et al., 2025; Soares et al., 2025). Several other studies highlight BIPA's connection to cultural diplomacy and Indonesia's soft power strategies, particularly through language promotion activities (Farichah et al., 2021; Kardinal & Purnama, 2024; Yohanes et al., 2024). However, few studies investigate how BIPA is represented in the mass media, and fewer still employ Corpus Linguistics as the methodological approach. This gap is particularly significant given the power of news discourse to construct social reality and influence public understanding of BIPA's program.

The problem of this study lies in the absence of how BIPA is framed and positioned in Indonesian media discourse. This lack of understanding may obscure the ideological dimensions embedded in media narratives and limit the effectiveness of BIPA as a strategic national program. The urgency of this study is heightened by Indonesia's efforts to internationalize its language, positioning BIPA as a primary vehicle for cultural diplomacy (Alam et al., 2022; Lauder, 2008). Moreover, in the digital era where online news rapidly shapes collective perception, understanding BIPA's representation is important for policymakers, educators, and institutions.



To address this gap, the present study employs a Corpus-Assisted Discourse Study (CADS), a methodology designed for big data. Using CADS is beneficial, particularly for exposing the hidden ideologies and power dynamics embedded within large volumes of textual data (Baker et al., 2008; Gillings et al., 2024). As an analytical framework, CADS excels at identifying “features of particular discourse types” (Partington, 2010, p. 88; Evans & Lorenzo-Dus, 2025). CADS enables researchers to examine media bias and framing through linguistic analysis of keywords, collocations, concordances, and semantic prosody in newspaper texts. CADS seeks to uncover the meanings in discourse through the combination of quantitative corpus tools and qualitative interpretative analysis (Partington et al., 2013). By analyzing collocational patterns surrounding the keyword “BIPA”, this study uncovers the media narratives across three major Indonesian news outlets, particularly Detik.com, Tribunnews, and Kompas. This study contributes new insight into how a national language program is represented in Indonesian public discourse. Moreover, the present study is guided by the following objectives: to identify the most frequent collocates of the keyword “BIPA” in Indonesian online newspapers, to analyze the constructed media narratives, and to discuss the ideological and socio-political implications in the context of Indonesia’s language policy and cultural diplomacy.

B. METHOD

This study employs a Corpus-Assisted Discourse Study (CADS) framework, which integrates quantitative Corpus-Linguistics methods with qualitative discourse analysis. The data of this study consists of online news articles published between January 2023 – December 2025. News articles were collected from three Indonesian digital news outlets: Detik.com, Tribunnews, and Kompas. These three platforms were selected because they consistently rank among the most visited digital news sites in Indonesia (SimilarWeb, 2025). Moreover, data were collected through manual browsing combined with keyword-based searching on each news portal. The keyword “BIPA” was used as the research term to ensure topic relevance. A total of 80 news articles were compiled. Furthermore, the article texts were manually extracted and converted into .txt files. The resulting corpus was then loaded into *AntConc 3.5.9*, a free corpus software developed by Laurence Anthony (Liu, 2024; Haryono et al., 2025).

After constructing the corpus, collocation analysis was conducted using “BIPA” as the node word within the 5L-5R node (five words to the left and five words to the right of the node word). Collocation analysis was further examined to focus on the top ten nouns, adjectives, and verbs. In the next stage, concordance lines for each salient collocate were examined qualitatively within their broader textual context. This process is essential to the Corpus-Assisted Discourse Study (CADS) as it enables the study to interpret how identified linguistic patterns functioned discursively to media framings of BIPA in the context of Indonesian language policy and cultural diplomacy.

C. FINDINGS AND DISCUSSION

Findings

The findings of this research are divided into three types of words: nouns, adjectives, and verbs. Nouns are examined to identify the entities and concepts linked to BIPA. Adjectives are analyzed to reveal the portrayals of BIPA in the media discourse. In contrast, verbs are analyzed to determine how BIPA is represented through the actions associated with it. The result of ten nouns, ten adjectives, and ten verbs that collocate with the word “BIPA” is presented below.

Noun Collocation

The ten most frequent noun collocates of the word “BIPA” were presented in Table 1

Table 1. Noun Collocates with “BIPA”

No	Nouns	Frequency
1	Mahasiswa (Student)	56
2	Pengajar (Teacher)	40
3	Lembaga (Institution)	29
4	Universitas (University)	25
5	Budaya (Culture)	25
6	Negara (Country)	17
7	Literasi (Literacy)	9
8	Kurikulum (Curriculum)	7
9	Pelatihan (Training)	7
10	Diplomasi (Diplomacy)	5
Total		220

Among the noun collocates, *budaya* (culture) emerged as one of the most frequent nominal collocates of BIPA, with 25 frequency. This high frequency indicates that Indonesian news media consistently associate the teaching of Bahasa Indonesia for Foreign Speakers (BIPA) with cultural aspects. The concordance lines reveal that *budaya* (culture) frequently appears in contexts that highlight cultural understanding, cultural diplomacy, and the transmission of Indonesian cultural values through BIPA programs, as illustrated by the following concordance lines:

- (1) “Program BIPA tidak hanya dirancang untuk meningkatkan kemampuan bahasa, tetapi juga agar para pemelajar **BIPA** dapat memahami **budaya** Indonesia lebih mendalam.” [The **BIPA** program is not only designed to improve language proficiency, but BIPA learners can also understand Indonesian **culture** deeply]
- (2) “Pada saat yang sama, **BIPA** menjadi jendela diplomasi **budaya** bagi UNJ.” [At the same time, **BIPA** becomes a window of **cultural** diplomacy for UNJ]
- (3) ...akan mengajar bahasa Indonesia bagi penutur asing (**BIPA**) dan memperkenalkan **budaya** Indonesia kepada pembelajar BIPA yang ada di Austria dan sekitarnya. [...will teach Indonesian for foreign speakers (**BIPA**) and introduce Indonesian **culture** to BIPA learners in Austria and the surroundings]

In the first extract, *budaya* (culture) functions as an object of knowledge that BIPA learners are expected to acquire. This framing constructs BIPA as a program of cultural depth, showing that language competence alone is insufficient without cultural immersion, as evidenced by the BIPA program (Rahmat et al., 2024). Furthermore, the second extract associates BIPA with cultural diplomacy, framing it as a channel for showcasing Indonesian culture globally. The second extract positions higher education institutions as active diplomatic agents and is part of the soft power used by Indonesia to build better relations with other countries to strengthen Indonesia’s image on the global stage. Moreover, the third extract, referring to the introduction of Indonesian culture to BIPA learners in Austria, highlights the overseas pedagogical dimension of cultural mission, which reflects the design of BIPA as a program that provides foreign nationals with opportunities to learn Indonesian while simultaneously getting to know Indonesian culture (Aini et al., 2025). Overall, these collocational patterns contribute to a positive discourse prosody surrounding the relationship between BIPA and culture. The high

collocational frequency of *budaya* (culture) also signals an ideological assumption that cultural knowledge is treated not as supplementary but integral to achieving communicative competence in Indonesian (Tantri et al., 2025).

Another collocation of the word “BIPA” is *diplomasi* (diplomacy) with 5 frequency as shown in the concordance lines below:

(1) *Lantas, apa yang dapat dilakukan Indonesia untuk melakukan **diplomasi** lunak? 1. Program **BIPA**.*

[So, what can Indonesia do to engage in soft diplomacy? 1. The BIPA Program]

(2) *Universitas Internasional Batam berkomitmen mendukung pengajaran Bahasa Indonesia bagi Penutur Asing (**BIPA**) sebagai bagian dari upaya **diplomasi** budaya.*

[Universitas Internasional Batam is committed to supporting the teaching of Indonesian for Foreign Speakers (**BIPA**) as part of its cultural **diplomacy** efforts]

Although *diplomasi* (diplomacy) appears with a modest frequency of 5, its discourse functions carry considerable ideological weight. In the first extract, BIPA is explicitly presented as an answer to the question of how Indonesia can conduct *diplomasi lunak* (soft diplomacy), framing language teaching as an active strategy for international engagement. This aligns with Gu & Deng (2024) finding that the development of a nation’s soft power frequently hinges on cultural communication and the promotion of language, as demonstrated in their analysis of Japan’s use of language education planning as an instrument of cultural diplomacy, which appears in BIPA’s program.

In the second extract, BIPA is linked to *diplomasi budaya* (cultural diplomacy) through the commitment of a university, which positions higher education institutions as agents in promoting Indonesian culture abroad. Across both lines, diplomacy carries a consistently positive discourse prosody, associated with cultural outreach, collaboration, and national initiative. This representation elevates BIPA beyond an educational program, portraying it as a strategic tool for enhancing Indonesia’s visibility and influence on the global stage.

Adjectives Collocations

Table 2. Adjectives Collocates with “BIPA”

No	Adjectives	Frequency
1	Asing (Foreign)	111
2	Digital (Digital)	15
3	Baik (Good)	11
4	Internasional (International)	9
5	Penting (Important)	8
6	Interaktif (Interactive)	6
7	Sukses (Success)	4
8	Resmi (Official)	4
9	Profesional (Professional)	4
10	Positif (Positive)	4
Total		176

- (1) *“Peluang-peluang seperti ini harus kita percepat agar bahasa Indonesia semakin mendunia,” ujarnya. Sementara Kepala Kantor Bahasa Provinsi Sultra, Uniawati, menegaskan program **BIPA** langkah **penting**.*
[“We must accelerate opportunities like these so that the Indonesian language becomes more widely known around the world,” he said. Meanwhile, the Head of the Southeast Sulawesi Provincial Language Office, Uniawati, emphasized that the **BIPA** program is an **important** step.]
- (2) *Badan Bahasa menyadari bahwa dengan pengajaran **BIPA** memiliki nilai yang **penting** dalam berperan untuk memperkenalkan Indonesia kepada komunitas internasional.*
[The Language Agency recognizes that **BIPA** instruction plays an **important** role in introducing Indonesia to the international community.]
- (3) *Karena sifatnya yang strategis dan juga memiliki peranan **penting**, maka dengan pengajaran **BIPA** ini merupakan salah satu alur dalam memperlancar untuk menduniakan bahasa Indonesia di lingkungan internasional.*
[Given its strategic nature and **important** role, the **BIPA** program serves as a key pathway to facilitate the global dissemination of the Indonesian language within the international community.]
- (4) ***BIPA** memegang peranan **penting** dalam mengenalkan bahasa Indonesia bagi penutur asing.*
[**BIPA** plays an **important** role in introducing the Indonesian language to foreign speakers.]
- (5) *Pendirian program Bahasa Indonesia bagi Penutur Asing (**BIPA**) memiliki peran yang sangat **penting** dalam memperkenalkan budaya dan bahasa Indonesia ke seluruh dunia.*
[The establishment of The Indonesian Language for Foreign Speakers (**BIPA**) program plays an **important** role in introducing Indonesian culture and language to the world.]
- (6) *Oleh karena itu, peran dan tujuan pendirian program **BIPA** sangat **penting** dalam menjaga dan memperkenalkan bahasa dan budaya Indonesia ke seluruh dunia.*
[Therefore, the role and objectives of the **BIPA** program are **important** in preserving and promoting the Indonesian language and culture worldwide.]

Across the dataset, the adjective **penting** (important) appears with a frequency of 8. Across the six concordance lines, **penting** (important) recurs in three key nominal phrases: *langkah penting* (important step), *nilai yang penting* (important value), and *peranan penting* (important role). This repeated pattern constructs a strong positive discourse prosody, portraying BIPA as an essential part. The ideological significance performed by *penting* (important) becomes most apparent when examined alongside the goals it is paired with. In extract (3), BIPA’s important role is explicitly linked to *menduniakan bahasa Indonesia* (globalizing the Indonesian language). Similarly, in extracts (5) and (6), BIPA is portrayed as important because it helps introduce the Indonesian language and culture to the international community.

This representation aligns with government language policies that position BIPA as a key instrument for promoting Bahasa Indonesia internationally. Previous studies have shown that the success of efforts to internationalize Bahasa Indonesia depends largely on the effectiveness of BIPA programs (Susanto et al., 2024). Furthermore, BIPA has been recognized as a strategic government initiative under Article 44 of Law No. 24 of 2009, aimed at strengthening national identity and enhancing Indonesia’s competitiveness in global forums (Andriyanto et al., 2025). Through the repeated use of *penting* (important), media discourse presents BIPA as a national

priority, thereby reinforcing and legitimizing the government's policy agenda in the public sphere.

Verbs Collocations

Table 3. Verbs Collocates with “BIPA”

No	Verbs	Frequency
1	Menjadi (Become)	27
2	Belajar (Learn)	19
3	Memiliki (Having)	14
4	Memberikan (Give)	10
5	Mengembangkan (Develop)	9
6	Mengajar (Teach)	9
7	Mengikuti (Follow/Attend)	6
8	Meningkatkan (Improve)	5
9	Menguasai (Master)	5
10	Mengenalkan (Introduce)	4
Total		108

- (1) “Pembelajaran **BIPA** dapat **menjadi** solusi untuk mengatasi hambatan komunikasi di tempat kerja. Pernah ada regulasi yang mewajibkan pelatihan kebahasaan bagi TKA, namun kini sifatnya lebih sebagai anjuran. Meski demikian, aspek hukum ini tetap penting agar komunikasi di tempat kerja berlangsung harmonis, terlebih dengan memahami budaya lokal,” ujarnya.

[“**BIPA** instruction **becomes** a solution to overcoming communication barriers in the workplace. There used to be regulations requiring language training for foreign workers, but now it is more of a recommendation. Nevertheless, this legal aspect remains important to ensure harmonious communication in the workplace, especially through an understanding of local culture”]

- (2) Ke depan, Dekan FBS UNM menargetkan **BIPA menjadi** program andalan dalam penguatan peran budaya Indonesia di pentas global.

[In the future, the Dean of the Faculty of Languages and Literature (FBS) at UNM aims for **BIPA** to **become** a flagship program in strengthening the role of Indonesian culture on the global stage.]

- (3) Karakteristik penutur asing di berbagai negara pun sangat variatif, maka jika diutus **menjadi** pengajar **BIPA** hendaknya memahami budaya setempat.

[The characteristics of foreign speakers in different countries are highly diverse, therefore, those who are assigned to **become BIPA** teachers should understand the local culture.]

As the most frequent verb collocate of BIPA with 27 occurrences, *menjadi* (become) functions as a linguistic device that assigns roles and identities to both the program and its participants. Across the data, it appears in three main discursive contexts. In the first extract, *menjadi solusi* (become a solution) presents BIPA as a practical response to real-world communication challenges, extending its value beyond language instruction into professional settings. In the second extract, *menjadi program andalan* (become a flagship program) positions BIPA as an instrument for promoting the Indonesian language and culture internationally. This reflects

broader language policy goals that view BIPA as an important way for enhancing Indonesia's cultural presence and image on the global stage.

Furthermore, in the third extract, *menjadi pengajar* BIPA (becoming a BIPA teacher) shifts attention to individual actors, portraying teachers as cultural mediators who facilitate both language learning and intercultural communication. This resonates with Fang et al.'s (2024) argument that language teaching practitioners who engage with intercultural encounters could foster cross-cultural understanding in their learners. Similarly, BIPA instructors who integrate sociocultural elements into their teaching create more authentic learning experiences and increase learner engagement and motivation (Bakri et al., 2025b). Taken together, the repeated use of *menjadi* (become) constructs BIPA as a transformative force that turns communication challenges into solutions, educational programs into national instruments, and teachers into agents of cultural exchange. Through this positive discourse prosody, Indonesian media consistently represent BIPA as a valuable component of the nation's linguistic and cultural agenda.

- (1) Dalam mengajarkan **BIPA** kita harus **mengenalkan** konsep bahasa formal terlebih dahulu sebelum bahasa informal.
[When teaching Indonesian as a Foreign Language (BIPA), we must first introduce formal language concepts before informal ones.]
- (2) **BIPA** memegang peranan penting dalam **mengenalkan** bahasa Indonesia bagi penutur asing.
[BIPA plays an important role in introducing the Indonesian language to foreign speakers.]
- (3) Serta, bagi para **BIPA** nantinya dapat **mengenalkan** bahasa dan budaya Indonesia, dengan bekal yang sudah mereka miliki dan menjadi acuan apabila sewaktu – waktu ingin menetap di Indonesia, mereka sudah berpengalaman.
[Furthermore, **BIPA** learners are expected to **introduce** the Indonesian language and culture to others, drawing on the knowledge they have acquired. This knowledge can also serve as a valuable reference if they decide to live in Indonesia in the future, as they will already have relevant experience.]
- (4) Prof. Dr. Gatut Susanto, M.M., M.Pd., Ketua Afiliasi Pengajar dan Pegiat Bahasa Indonesia bagi Penutur Asing (APPBIPA) Pusat dan Guru Besar Universitas Negeri Malang, memaparkan secara daring mengenai pembelajaran **BIPA** untuk **mengenalkan** manusia dan budaya Indonesia dan praktik program BIPA dalam membangun pemahaman lintas budaya.
[Prof. Dr. Gatut Susanto, M.M., M.Pd., Chair of the Central Association of Teachers and Practitioners of Indonesian for Foreign Speakers (APPBIPA) and Professor at Universitas Negeri Malang, delivered an online presentation on **BIPA** learning as a means of **introducing** Indonesian people and culture, as well as the implementation of BIPA programs in fostering cross-cultural understanding.]

Although *mengenalkan* (introduce) occurs only four times, it carries ideological significance across different contexts. In the first extract, *mengenalkan konsep bahasa formal* (teaching formal language concept) presents teachers as guides who help learners understand Indonesian language norms in a structured way. This representation reflects effective BIPA teaching practices that combine language instruction with supportive learning environments and contextualized learning (Bakri et al., 2025b). In the second extract, *mengenalkan* (introduce)

operates at the institutional level, positioning BIPA as a tool for introducing Bahasa Indonesia to international learners. In the third extract, BIPA learners are represented as future cultural ambassadors who will introduce the Indonesian language and culture to others. Moreover, in the fourth extract, BIPA is described as a means of introducing Indonesian people and culture, expanding its role from language education to cultural and social exchange. Across all four extracts, *mengenalkan* (introduce) is consistently associated with education, cultural promotion, and international engagement. Its repeated use of the word *mengenalkan* (introduce) creates a positive discourse prosody that represents BIPA as a program that not only teaches language but also promotes Indonesian culture and strengthens cross-cultural connections.

Discussion

The overall findings of this study reveal that Indonesian news media construct BIPA not merely as a language-teaching program, but as an instrument of cultural diplomacy and national image-building. The frequent co-occurrence of BIPA with *budaya* (culture) indicates that media coverage consistently places the program within a cultural rather than a purely educational framework. This representation supports the government's broader goal of strengthening Indonesia's international presence and reflects the important role of media discourse in shaping national image and soft power (Ma & Crosthwaite, 2026b).

The collocation between BIPA and *diplomasi* (diplomacy) further reinforces this pattern. Rather than being presented as a classroom-based initiative, BIPA is portrayed as a diplomatic instrument through which Indonesia promotes its language and culture. These findings align with Nye (2009) concept of soft power, where language and culture function as strategic resources to enhance a nation's influence. Furthermore, the adjective *penting* (important) strengthens this positive representation by legitimizing BIPA as a national priority. Expressions such as "*peranan penting*," "*langkah penting*," and "*nilai penting*" construct a positive evaluative prosody that positions BIPA as essential to Indonesia's cultural diplomacy efforts. Furthermore, the analysis of verb collocates provides further insight into this representation. The verb *menjadi* (become) frequently assigns transformative and strategic functions to BIPA, portraying it as a solution or an instrument for achieving national goals. Similarly, *mengenalkan* (introducing) positions teachers and learners as cultural intermediaries. Teachers are represented as introducing the Indonesian language and culture, while learners are imagined as future promoters of Indonesian cultural values.

Overall, the media portrayal of BIPA in Indonesian news media is strongly promotional and nation-oriented. Positive discourse prosody is reinforced through cultural framing, diplomatic associations, and evaluative language. At the same time, important issues such as teacher preparation, BIPA's curriculum development, and program sustainability receive little attention. This imbalance is significant because corpus studies have shown that media discourse can elevate institutional actors and policy goals. Taken together, these linguistic patterns suggest that Indonesian media construct BIPA primarily as a symbol of national pride and cultural influence. While this framing enhances BIPA's visibility and institutional prestige, it also limits the public's understanding of the program's real challenges and operational complexities. A more balanced media representation would provide a more comprehensive and realistic picture of BIPA's current role and future potential within Indonesia's cultural diplomacy efforts.

D. CONCLUSION

This study finds that Indonesian media consistently frame BIPA not merely as a language-learning initiative, but as a strategic vehicle for cultural diplomacy and national image-building. Recurring lexical patterns, especially the collocation of BIPA with *budaya* (culture) and *diplomasi* (diplomacy) highlight how media discourse aligns the program with Indonesia's soft-power goals. The way Indonesian media discusses BIPA actively shapes how the public understands its purpose and value, connecting it to Indonesia's broader ambition to be recognized on the world stage. Evaluative terms such as *penting* (important) further create a positive discourse prosody that legitimizes BIPA as an essential national asset. Verbs like *menjadi* (become) and *mengenalkan* (introduce) also reveal how BIPA is constructed as a transformative cultural instrument, with teachers and learners positioned as intermediaries who transmit Indonesian language and culture globally.

At the same time, this highly promotional, nation-building portrayal elevates BIPA's symbolic value while obscuring key structural issues. The media rarely discuss the difficulties of the program, such as teacher preparation, adequate learning materials, and the effectiveness of the program. Although the media's narrative reinforces Indonesia's cultural diplomacy agenda, it offers only a partial picture of BIPA's realities. A more balanced representation would provide a clearer understanding of BIPA's current role and its future potential in global cultural engagement. Therefore, future research could examine how media coverage of BIPA has changed over time or how Indonesian and international media differ in how they portray the program.

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