

Research Article

Actualization of Indonesian Language and Culture for Teachers at San Fabian Elementary School Philippines




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<p>ARTICLE HISTORY Accepted: 30 Juni 2024 Revised: 22 Juli 2024 Approved: 22 September 2024 Published: 31 Oktober 2024</p> <p>*Corresponding idayenir@gmail.com</p> <p> 10.22219/satwika.v8i2.35112</p> <p> jurnalsatwika@umm.ac.id</p> <p>How to Cite: Rahmawati, I. Y., Wulansari, B. Y., Rusdiani, N. I., Pujiati, A., Azizah, R. P., Bariyah, S. K., & Blas, F. (2024). Actualization of Indonesian Language and Culture for Teachers at San Fabian Elementary School Philippines. <i>Satwika: Kajian Ilmu Budaya dan Perubahan Sosial</i>, 8 (2), 480-489. https://doi.org/10.22219/satwika.v8i2.35112</p> 	<p>ABSTRACT</p> <p>Acculturation of Indonesian culture and language into Filipino education is a crucial step in expanding cross-cultural awareness and strengthening international relations between the two countries. By introducing Indonesian culture and language to Filipino educators, it can enhance cultural ties between both nations. This research aims to actualize Indonesian language and culture among educators at San Fabian Elementary School. The study employs a descriptive qualitative research approach, with data sources consisting of 10 teachers from San Fabian Elementary School. Data collection techniques include a combination of observation and documentation. Data analysis follows Miles Huberman's approach, involving data collection, data reduction, data display, and conclusion drawing. Data validity is ensured through triangulation techniques. The findings of this research indicate that the acculturation of Indonesian language and culture into the Philippines can strengthen international relations through understanding and appreciation of each other's cultures and languages. The approach taken at San Fabian Elementary School could serve as a concrete step in building a strong foundation for cross-border educational collaboration, which in turn can contribute to broader peace and international cooperation.</p> <p>Keywords: <i>language and culture; indonesian as a foreign language; cross-cultural</i></p> <p>ABSTRAK</p> <p><i>Akumulasi budaya dan bahasa Indonesia ke dalam pendidik Filipina merupakan langkah penting dalam memperluas kesadaran lintas budaya dan memperkuat hubungan internasional kedua negara. Dengan mengenalkan budaya dan bahasa Indonesia kepada para pendidik Filipina dapat mempererat ikatan budaya kedua bangsa. Penelitian ini bertujuan untuk mengaktualisasikan bahasa dan budaya Indonesia di kalangan pendidik di SD San Fabian. Penelitian ini menggunakan pendekatan penelitian kualitatif deskriptif. Sumber datanya adalah para pendidik di SD San Fabian yang berjumlah 10 orang guru. Teknik pengumpulan data meliputi kombinasi observasi, dan dokumentasi. Teknik analisis data yang digunakan yaitu menggunakan Miles Huberman yang meliputi pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Keabsahan data dalam penelitian ini menggunakan teknik triangulasi data. Temuan penelitian ini menunjukkan bahwa akumulasi bahasa dan budaya Indonesia ke Filipina dapat memperkuat hubungan antarbangsa melalui pemahaman dan penghargaan terhadap budaya dan bahasa masing-masing. Pendekatan yang akan dilakukan di Sekolah Dasar San Fabian dapat menjadi langkah konkrit dalam membangun fondasi yang kokoh untuk kolaborasi pendidikan lintas batas, yang pada gilirannya dapat berkontribusi pada perdamaian dan kerja sama internasional secara lebih luas.</i></p> <p>Kata kunci: <i>bahasa dan budaya; bahasa indonesia sebagai bahasa asing; lintas budaya</i></p>
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INTRODUCTION

Indonesia is a country in Southeast Asia consisting of many islands with diverse cultures, traditions and languages. Indonesian is a national language that unites existing differences ([Sutarwan, 2021](#); [Yunia, 2023](#)). The internationalization of Indonesian is also stated in Article 44 of Law Number 24 of 2009 which explains that (1) the Government is improving the function of Indonesian to become an international language in a gradual, systematic and sustainable manner; (2) Increasing the function of Indonesian as an international language as intended in paragraph (1) is carried out in a coordinated manner by linguistic institutions; and (3) Further provisions regarding increasing the function of Indonesian as an international language as intended in paragraph (1) are regulated by Government Regulation ([Alfarisy, 2021](#); [Rachman et al., 2023](#)).

With this call for the internationalization of the Indonesian language, teaching Indonesian to foreign speakers or what is known as BIPA is starting to be introduced throughout the world as a form of commitment to realizing the nation's ideals (Sambas et al., 2022; [Rahmawati et al., 2020](#); [Saddhono, 2012](#); [Rahmawati et al., 2023](#)). At the end of 2020, there were 355 institutions providing BIPA programs in 53 countries with a total of 72,746 students ([Azizah et al., 2022](#)). The use of Indonesian in the Philippines has experienced very good development where currently many Filipinos are interested in learning and practicing Indonesian, so the Embassy of the Republic of Indonesia in the Philippines is opening Indonesian language education and training for Indonesian students, Filipino students and the Filipino community. in collaboration with the University of the Philippines, University of Santo Tomas, Far Eastern University and Saint Dominic College which was held at embassies and universities as a means of introducing Indonesia to the Filipino people ([Guillermo, 2021](#); [Hardini et al., 2023](#); [Prasetya, 2021](#); [Sukma, 2020](#)).

San Fabian Elementary School is one of the schools in the Philippines that is interested in Indonesian language and culture. Basically, the school community is interested for various reasons. One of the most important reasons is that the school community wants to collaborate with Indonesia, especially in the world of education. In this place there is a problem, namely that the teachers at San Fabian Elementary School have

limitations in mastering languages outside their country, because this causes a lack of international cooperation built at San Fabian Elementary School, a lack of global insight, in addition to the fact that many Filipinos who are actually interested in Indonesian language and culture.

The introduction of Indonesian language and culture to teachers at San Fabian Elementary School is an important step in overcoming the obstacles faced in cooperation between countries. Understanding Indonesian language and culture gives teachers the opportunity to communicate more effectively with educational partners from Indonesia. With a deeper understanding of Indonesian, teachers from abroad can build stronger and more meaningful relationships with their Indonesian colleagues ([Cirocki & Widodo, 2019](#); [Muharom Albantani & Madkur, 2018](#); [Yuliani et al., 2019](#)). They can communicate more fluently, avoid misunderstandings, and facilitate the exchange of ideas and knowledge more effectively. Apart from that, understanding Indonesian culture is also an important aspect in building sustainable cooperation. By understanding the social and cultural context in Indonesia, teachers can adapt their approach to the collaboration process, respect cultural values, and strengthen interpersonal bonds with educational partners.

The introduction of Indonesian language and culture to teachers at San Fabian Primary School not only opened the door to closer cooperation between the two parties, but also increased mutual understanding and respect between them. This creates a solid foundation for building sustainable and meaningful relationships in the world of cross-border education. Thus, this step not only breaks down language barriers, but also opens up new opportunities for valuable exchange of knowledge, culture and experience for both parties.

No less important, this research has the potential to strengthen relations between countries through education. By facilitating collaboration between San Fabian Elementary School and educational institutions in Indonesia, this research will create a strong bridge between the two countries. This collaboration not only has an impact on the level of education, but can also deepen understanding and respect between nations, which is an important foundation in maintaining international peace and cooperation.

According to [Junaidi et al., \(2017\)](#), introducing Indonesian language and culture to foreigners not only allows them to understand Indonesia better, but also opens up opportunities to build good cooperative relationships with Indonesian society. This shows that by understanding culture, foreigners can more easily adapt and cooperate with local society. Not only that opinion. According to [Raharja, \(2023\)](#), the introduction of Indonesian culture can be used as a tool of cultural diplomacy. Through various activities such as exhibitions, competitions, and expert or study exchanges, Indonesia can introduce its cultural riches to other countries. This not only creates a positive image for Indonesia but also strengthens relations between nations in a peaceful atmosphere. Both opinions are reinforced by [Pratikno et al., \(2024\)](#) opinion which highlights that to realize the internationalization of the Indonesian language, hard work and cooperation from various parties is needed. This includes cultural actors, government, language activists and all levels of society. With this collaboration, efforts to increase understanding and acceptance of the Indonesian language at the international level can be more successful.

Overall, the three opinions focus on introducing Indonesian language and culture to foreigners or outsiders, as stated in the ([Junaidi et al., 2017](#); [Raharja, 2023](#); [Pratikno et al., 2024](#)) opinions. The focus is to increase understanding, reduce communication barriers, and build closer relations between Indonesia and the international community.

Meanwhile, the research that will be carried out at San Fabian Elementary School will focus more specifically on introducing Indonesian language and culture to teachers at San Fabian Elementary School. The aim is to facilitate closer collaboration between this school and educational institutions in Indonesia. This includes reducing language barriers, increasing mutual understanding, and creating a strong basis for knowledge and cultural exchange in the field of education.

Therefore, this research aims to actualize Indonesian language and culture for teachers at San Fabian Elementary School. It is hoped that this research can make a significant contribution in strengthening relations between countries through education, as well as broadening the educational horizons and learning experiences for students in both countries.

METHOD

This research uses a qualitative descriptive approach with research conducted from April 22 2024 to April 24 2024 at San Fabian Elementary School located at HWW4+QM4, Santo Domingo, 3133 Nueva Ecija, 482

Philippines. The population of this study consisted of 10 teachers.

Data collection is carried out through observation and documentation. In this research, the type of observation used is participant observation, that is, the researcher is actively involved in the activity or situation being observed. Researchers are not just observers, but also part of the context being observed. In this research, the researcher is the presenter of the material. The data analysis technique used is Miles Huberman which includes data collection, with data reduction stages to group and categorize the data, then the data is presented in the form of a narrative description that describes the research situation. The final step is drawing conclusions and verification, where the conclusions are based on data that has been collected comprehensively. The validity of the data in this research uses data triangulation techniques ([Miles and Huberman, 2014](#)).

RESULTS AND DISCUSSION

Results of observation analysis

Based on the results of observations and interviews, it was found that Cross Cultural Understanding Crash Training (CCUCT) at San Fabian Elementary School was a necessary tool to increase understanding and insight into Indonesian language and culture. This training is specifically designed to accumulate Indonesian language and culture for teachers at San Fabian Elementary School. The importance of this training cannot be doubted, especially considering the school's location in the Philippines which has close historical, cultural and linguistic ties with Indonesia. Understanding Indonesian culture and the Indonesian language will help teachers at San Fabian Elementary School to deliver lesson material more effectively and provide a more meaningful learning experience for their students.

Language training covers various aspects, from teaching Indonesian vocabulary and grammar to a deep understanding of the cultural norms, traditions and values that underlie the daily lives of Indonesian people ([Cirocki & Widodo, 2019](#); [Morganna et al., 2018](#); [Muharom Albantani & Madkur, 2018](#); [Yuliani et al., 2019](#)). Based on the results of observations with training participants on how to integrate these cultural elements into learning to become better and understand more about cultural diversity in Southeast Asia. In addition, according to the training participants, CCUCT is able to help teachers understand the cultural differences between Indonesia and the Philippines, so that they can avoid misunderstandings and adapt their teaching methods according to the cultural context.

In the context of globalization and growing cross-cultural interactions, it is important for teachers to have a deep understanding of the culture and language they teach ([Krista & Br, 2024](#); [Natia Davitishvili, 2017](#); [Sjøen, 2023](#); [Zhou, 2017](#)). San Fabian Elementary School realizes that teaching Indonesian language and culture is not only about transferring knowledge of words and grammar, but also about understanding the cultural context behind it. This requires teachers who are not only skilled in the language, but also sensitive to the cultural nuances that influence how students understand and interact with course material. CCUCT training aims to provide educators with the tools needed to:

1. Understand aspects of Indonesian culture

This includes social norms, values, beliefs, and traditions that underlie the behavior and thinking patterns of Indonesian society. With a better understanding of this culture, teachers will be able to deliver material in a more targeted manner and avoid cultural misunderstandings that can hinder learning.

2. Develop effective teaching strategies

This training helps educators identify teaching methods that best suit their students' characteristics and understand how to adapt those strategies to fit cultural contexts.

3. Present material in an interesting and relevant way

Teachers are trained to prepare lesson material that is interesting and relevant to everyday life. This includes the use of actual and applicable content as well as the use of learning support technology that suits preferences.

One of the main focuses of this training is to strengthen understanding of the cultural similarities between Indonesia and the Philippines. This covers various aspects, ranging from differences in geographic location, language, cultural habits, to food. In this training, teachers at San Fabian Elementary School were introduced to Indonesia which was packaged in a workshop, the materials consisted of:

1. Geographical Location and Early History of the Establishment of Cooperation between Indonesia and the Philippines

Teachers are given a better understanding of the geographical location of the two countries and how this influences the culture and daily lives of people in Indonesia and the Philippines. As well as explaining the history of the origins of Indonesia's friendship with the Philippines. This helps teachers broaden the scope of their learning and relate lesson material to a wider context.

2. Language Equivalence

Teachers learn about the similarities and differences between Indonesian and Filipino. This includes general vocabulary, sentence structure, and language nuances that can help teachers facilitate effective communication with their students.

3. Culture

This training discusses the differences and similarities in cultural habits between Indonesia and the Philippines. This includes aspects such as traditions, customs, folklore, food and folklore. This CCUCT training can provide teachers at San Fabian Elementary School with the tools necessary to become more effective facilitators in learning Indonesian language and culture. Teachers at San Fabian Elementary School will have a deeper understanding of Indonesian culture and be able to better integrate elements of Indonesian culture into their teaching.

Documentation analysis results

Bringing Indonesian culture and language to Filipino teachers is an important step in enriching educational experiences, broadening cross-cultural horizons, and strengthening international relations between the two countries. In the midst of the progress of globalization and increasingly close relations between nations, introducing Indonesian culture and language to Filipino teachers is not just an option, but an urgent need ([Sylla et al., 2020](#)). As two neighboring countries in the Southeast Asia region, Indonesia and the Philippines have many similarities in terms of culture, history and shared values. By introducing Indonesian culture and language to Filipino educators, we can strengthen cultural ties between the two countries, promote cross-cultural understanding, and expand opportunities for continued educational collaboration.

Accumulating Indonesian culture to Filipino teachers begins with introducing Indonesian as a foreign language. Language is a window to culture, and by learning Indonesian, Filipino educators can gain a deeper understanding of culture, history, and daily life in Indonesia. Indonesian language training for Filipino teachers not only helps them communicate more effectively with Indonesian colleagues and students, but also opens up opportunities for the exchange of knowledge, experience and best practices in the field of education ([Sukma, 2020](#); [Guillermo, 2021](#)). In addition, accumulating Indonesian culture to Filipino teachers also involves providing a deeper understanding of the richness of Indonesian culture.

Cross Cultural Understanding Crash Training or cross-cultural understanding crash training is a program

specifically designed to increase participants' understanding, positive attitudes and basic skills in helping individuals through cross-language and cultural guidance, with a focus on Indonesian language and culture. This program aims to provide a solid foundation for training participants to be able to understand, appreciate and interact with individuals from different cultural backgrounds, especially in the Indonesian context. With increasing globalization and international mobility, it is important for mentors or mentees to have a deep understanding of the underlying culture, values, norms, and language of the communities they serve (Moeller, 2015). This training includes several materials presented, where this material is used to accumulate Indonesian culture to the Filipino side, this material includes:

1). Understanding the Geography of Indonesia and the Philippines

Increasing understanding of the geographical location of the two countries, Indonesia and the Philippines, and how this influences the culture and daily lives of people in both countries, is the key to linking learning material to a broader context. In a geographical context, both countries are located in the Southeast Asia region, but have significant differences in terms of geographic and geological location. Indonesia consists of thousands of islands stretching between the Indian Ocean and the Pacific Ocean, making it the largest archipelagic country in the world (Endiartia, 2021). Meanwhile, the Philippines consists of around 7,000 islands spread between the West Pacific Ocean and the Philippine Sea (Pawlik & Piper, 2019). This geographical difference has an impact on the diversity of culture, language and customs in the two countries. It is also important to understand the history of the origins of the friendship between Indonesia and the Philippines.



Figure 1. Contents of Geographical and Historical Location Material

Relations between the two countries have existed since prehistoric times, mainly through maritime trade and cultural ties. The Copper Lagoon Inscription, which is thought to date from around 900 AD, records interactions between native Filipinos and the Malay Srivijaya Kingdom, as well as the Javanese kingdoms of Majapahit and Medang. This inscription, made of steel plate, is written in a mixture of Old Tagalog, High Malay, and Old Javanese (Villareal, 2022). In addition to interactions with Malays, classical Filipino kingdoms also had contact with other native peoples of Indonesia, including the Minangkabau and Javanese.

By the 16th century, the process of Islamization in the Malay Realm was almost complete and its influence had spread to the Philippines. Between the late 15th century and 1521, Islamic preachers, primarily of Malay ethnicity, along with Arabs, Chinese Muslims, and Indian Muslims, were active in spreading Islam in the southern Philippines. During the reign of Sultan Bolkiah of Brunei, the Bruneian army attacked the Kingdom of Tondo and established the Kingdom of Selurong, or Seludong, in the area that is now the city of Manila. This kingdom is a satellite country of Brunei and is ruled by Rajah Sulaiman, a cleric of Minangkabau descent (Tarwiyani, 2021).

During the 300-year period of Spanish colonization, Malay identity was gradually lost in the process of assimilation, especially in the Muslim-majority south, where Arabic was preferred and promoted over Malay. José Rizal, a pan-Malayan nationalist, encouraged a movement to reunite the indigenous people of the archipelago with neighboring countries in the south, such as Malaysia, Indonesia, Brunei, Singapore and Thailand. The concept of the "Malay race" also refers to the approximately 90 million indigenous people in the Philippines. After the end of colonialism in the 20th century, many countries in Southeast Asia, including Indonesia, Malaysia and Brunei Darussalam, began to look for their identity again. This friendship was further strengthened during the period of Spanish and Dutch colonialism, when both countries fought for their independence from the colonialists. This solidarity continued to develop during the post-colonial period, where Indonesia and the Philippines were active in regional organizations such as ASEAN (Association of Southeast Asian Nations), as well as in various bilateral cooperation initiatives (Pangumpia et al., 2022).

2). Understanding of Language

Understanding of Indonesian at San Fabian Elementary School, a new effort has been initiated to enrich the educational environment by introducing Indonesian to Filipino teachers. Initially, teachers were

invited to learn about the similarities and differences between Indonesian and Filipino. With help from experienced instructors, teachers begin to explore common vocabulary, sentence structures, and language nuances that can help them facilitate effective communication.



Tagalog	Jawa	Indonesia
Isa	Satu	Satu/esa
Dalawa	loro	Dua
Tatlo	Telo	Tiga
Apat	Papat	Empat
Lima	Lima	Lima
Anim	Enem	Enam
Pito	Pitu	Tujuh
Walo	Wolu	Delapan
Siyam	Sanga	Sembilan
Sampung	sampuloh	Sepuluh
Ako	Aku	Aku/saya
Ikaw	Ikuwe	Engkau/samu
Tuon	Tuwa	Tuhan
Kamam	Kamun	Kamam
Kalawa	Kawo	Kita
Tulang	Tulang	Tulang



Figure 2. Content of Language Similarities and Differences Material

Awareness of the similarities between Indonesian and Filipino is an important starting point. Teachers learned that both use the Latin alphabet and have origins inherited from the Malay language. This provides a strong foundation for teachers to understand the basic structure of the Indonesian language more easily. Teachers also find that much of the common vocabulary is easily recognized between the two languages, allowing them to build closer relationships with their students. However, on the other hand, teachers are also faced with significant differences between Indonesian and Filipino. One of the main differences lies in the different root

words and vocabulary between the two languages. Although there are several loanwords, Indonesian is more influenced by Sanskrit and Arabic, while Filipino is more influenced by Spanish and English. This requires teachers to understand the cultural and historical context behind both languages and pay attention to these differences in their teaching (Kurniawati, 2021).

Pronunciation is also an area where the differences between Indonesian and Filipino become clear. Although there are similarities in the basic structure of sentences, teachers learn to recognize nuances in pronunciation and accents that may differ between the two languages (Sansalu, 2014).

3). Understanding of Culture

This training summarizes the differences and similarities in cultural habits between Indonesia and the Philippines, covering various aspects such as traditions, customs, folklore, food and beliefs. One interesting aspect to discuss is food, which plays an important role in daily life in both countries. Indonesia is known for a variety of delicious dishes such as fried rice, satay, rendang, and tempeh, while the Philippines is famous for dishes such as adobo, spring rolls, pancit, and lechon. However, more than just taste, the food in these two countries also reflects cultural and religious influences. In Indonesia, halal food is very important because the majority of the population is Muslim, while in the Philippines, food containing pork is considered taboo by most Catholics (Nur & Ravico, 2021).





Figure 3. Content of Cultural Material

Apart from that, traditions and customs are also an important part of the culture of both countries. Both Indonesia and the Philippines have a rich cultural heritage, which is reflected in the various traditional celebrations, ceremonies and festivals held throughout the year. Folklore is also a way to learn more about the rich culture of the people of Indonesia and the Philippines, with stories that inspire and teach moral values to the younger generation.

The training also explains the influence of Javanese and Balinese culture on Indonesian music and dance, as well as the popularity of traditional Filipino dances such as tinikling and singkil. Music and dance are not only part of entertainment, but also have an important role in traditional ceremonies and other entertainment events in both countries. In Indonesia, music and dance are strongly influenced by the rich culture of Java and Bali. Gamelan, a traditional Javanese musical ensemble, is one of the most appreciated main instruments. The composition of gamelan music is complex, rich in nuances, and consists of various types of gongs, drums, saron and other instruments, creating a distinctive and enchanting atmosphere. Meanwhile, traditional dances such as the Legong Dance, Kecak Dance, and Barong Dance in Bali, as well as Javanese dances such as the Reog Dance and Mask Dance in Java, depict the beauty of elegant movements and deep stories.

In the Philippines, tinikling and singkil are two very popular traditional dances. Tinikling involves fast and accurate movements between two pairs of bamboos that are struck in time to a dynamic musical rhythm. Meanwhile, singkil is a dance that depicts the epic story of Princess Gandingan who had to cross wooden gates that were beaten together to escape from danger. These two dances reflect the beauty and elegance of the movements as well as the depth of the story contained in them.

Through CCTUC or Cross Cultural Understanding Crash Training, this not only enriches the teachers' personal experience, but also gives teachers at San Fabian Elementary School better tools to introduce aspects of Indonesian culture to their students. Use of Cross

Cultural Understanding Crash Training as a training tool to accumulate language and culture from Indonesia to the Philippines with a focus on promoting cultural diversity, deeper cross-cultural understanding, and strengthening international relations. The findings from this research show that this approach is in line with the views expressed by ([Trihardini et al., 2019](#) and [Sanulita, 2019](#)).

As explained by [Trihardini et al., \(2019\)](#), through cross-cultural training, participants from Indonesia can introduce various aspects of their culture to people in the Philippines, including traditional arts, music, dance, culinary delights, language and other cultural values. . On the other hand, participants also have the opportunity to learn and understand the culture of the Philippines. This process not only promotes intercultural dialogue, but also mutual respect and tolerance, which are important elements in enriching and broadening global cultural horizons.

The opinion expressed by [Sanulita, \(2019\)](#) also emphasizes that cross-cultural training can help in building strong intercultural networks. Collaboration between individuals or institutions from various countries can be generated through this process, which can ultimately strengthen friendly relations, trade and other cooperation between Indonesia and other countries. This reflects the cultural dynamics that continue to develop in the current era of globalization, where cultural exchange is becoming increasingly important in strengthening relations between countries.

More than just promoting cultural diversity, accumulating Indonesian culture to Filipino teachers can also strengthen international relations between the two countries. By understanding and respecting each other's culture and language, educators from Indonesia and the Philippines can form stronger bonds, build sustainable professional networks, and create opportunities for the fruitful exchange of knowledge and experience. This not only benefits teachers personally, but also strengthens bilateral relations between the two countries and promotes sustainable educational cooperation in the future. Thus, imparting Indonesian culture and language to Filipino teachers is an important process for promoting cultural diversity, expanding cross-cultural understanding, and strengthening relations between nations.

Through collaboration between educational institutions, government and civil society, we can create an inclusive, dynamic and competitive educational environment that benefits all parties. By combining cultural understanding, language, positive attitudes, and cross-cultural mentoring skills, participants will be

prepared to become effective agents of change in assisting individuals from Indonesian cultures in overcoming challenges and achieving their full potential. Through this program, we can build strong bridges between various cultures, create an inclusive environment, and promote deep mutual understanding between individuals from different cultural backgrounds.

CONCLUSION

Cross Cultural Understanding Crash Training (CCTUC) aims to impart Indonesian culture to Filipino teachers. One of the steps taken is to introduce Indonesian as a foreign language to Filipino teachers. Language is considered a window to culture, so learning Indonesian can help them understand more deeply the culture, history and daily life in Indonesia. By understanding and respecting each other's culture and language, educators from Indonesia and the Philippines can build stronger bonds, build sustainable professional networks, and create opportunities for the fruitful exchange of knowledge and experience. This not only benefits teachers personally, but also strengthens bilateral relations between the two countries and encourages continued educational cooperation in the future. The weakness of this research lies in the distance between the research location and the researcher's location, with limited distance, this research was carried out online, so the data obtained was less varied. It is hoped that future research can carry out a more in-depth analysis of effective Indonesian language teaching methods in elementary school environments, including evaluation of the teaching strategies used and students' responses to this program.

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