Strategies for Evaluating BIPA Learning in Islamic Religious Higher Education Institutions

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ABSTRACT

This study evaluates the strategies for teaching Bahasa Indonesia for Foreign Speakers (BIPA) in Islamic religious higher education institutions, focusing on their effectiveness, challenges, and implementation success rates. The study was conducted through observations at the Language Center of UIN Bandung, interviews with stakeholders, and analysis of program evaluation results. Findings indicate that competency-based strategies, such as pre-tests and post-tests, are effective in enhancing foreign students' language skills, particularly in speaking, listening, reading, and writing. Additionally, the BIPA program successfully strengthened students' understanding of religious values and local culture. However, challenges include differences in students' linguistic backgrounds, limited learning tools, and difficulties integrating learning materials with cultural and religious contexts. The study concludes that the evaluation strategies applied have shown significant results, although curriculum adaptation and technology-based approaches are needed to improve efficiency. This research provides valuable contributions to the development of more effective BIPA programs in Islamic religious higher education institutions to support intercultural dialogue and global integration.

Keywords: BIPA, learning evaluation, Islamic religious higher education, teaching strategies.

ABSTRAK

Penelitian ini mengevaluasi strategi pengajaran Bahasa Indonesia bagi Penutur Asing (BIPA) di lembaga pendidikan tinggi agama Islam, dengan fokus pada efektivitas, tantangan, dan tingkat keberhasilan implementasinya. Penelitian ini dilakukan melalui observasi di Pusat Bahasa UIN Bandung, wawancara dengan pemangku kepentingan, dan analisis hasil evaluasi program. Temuan penelitian menunjukkan bahwa strategi berbasis kompetensi, seperti pra-tes dan pasca-tes, efektif dalam meningkatkan keterampilan bahasa mahasiswa asing, khususnya dalam berbicara, menyimak, membaca, dan menulis. Selain itu, program BIPA berhasil memperkuat pemahaman mahasiswa tentang nilai-nilai agama dan budaya lokal. Namun, tantangannya meliputi perbedaan latar belakang bahasa mahasiswa, keterbatasan perangkat pembelajaran, dan kesulitan mengintegrasikan materi pembelajaran dengan konteks budaya dan agama. Penelitian ini menyimpulkan bahwa strategi evaluasi yang diterapkan telah menunjukkan hasil yang signifikan, meskipun adaptasi kurikulum dan pendekatan berbasis teknologi diperlukan untuk meningkatkan efisiensi. Penelitian ini memberikan kontribusi yang berharga bagi pengembangan program BIPA yang lebih efektif di lembaga pendidikan tinggi agama Islam untuk mendukung dialog antarbudaya dan integrasi global.

Kata kunci: BIPA, evaluasi pembelajaran, pendidikan tinggi agama Islam, strategi pengajaran.

INTRODUCTION

Islamic religious higher education institutions play a vital role in fostering an understanding of religion and morality, as emphasized by Rahmadania et al. (2021). In the context of globalized education, Islamic religious universities in Indonesia are increasingly embracing diversity by welcoming foreign students. One key element supporting the integration of these international students is the teaching of Bahasa Indonesia for Foreign Speakers (BIPA), which acts as a bridge for communication between foreign students and the Islamic academic environment in Indonesia. However, implementing BIPA programs in Islamic religious higher education faces unique challenges that require special attention to ensure their effectiveness.

The evaluation of BIPA learning is a critical aspect in enhancing the effectiveness and efficiency of teaching. As noted by Budiawan (2023), such evaluations not only assess students' success in understanding the material but also encompass their grasp of religious and cultural values that characterize Islamic religious universities in Indonesia. Moreover, Islamic religious higher education institutions must make positive contributions to helping foreign students comprehend and use Bahasa Indonesia as a medium for interaction, both academically and socially, as explained by Shidqi & Mudinillah (2021).

This study is designed to explore in depth the strategies for evaluating BIPA learning in Islamic religious higher education institutions. The primary focus is to identify the extent to which these strategies effectively enhance foreign students' understanding of Bahasa Indonesia while ensuring the efficient use of time and resources. Additionally, this research aims to provide a holistic view of BIPA learning evaluations within the context of Islamic education, with practical implications to improve the quality of teaching and learning in these institutions.

The continuous development of educational globalization places Islamic religious universities in Indonesia in a strategic position to support

pluralism and intercultural dialogue. By opening their doors to foreign students, these institutions play an important role in fostering tolerance and cross-cultural understanding. Thus, this research is relevant in uncovering the potential and challenges faced in BIPA learning within Islamic religious higher education. Consequently, evaluating BIPA learning strategies not only provides local benefits but also contributes to intercultural understanding and tolerance in global higher education.

The evaluation of BIPA learning in Islamic religious higher education is an evolving field of study that integrates linguistic, cultural, and religious values into its learning approaches. Previous research has explored various aspects of BIPA learning, including the use of instructional language in classrooms (Kundharu Saddhono, 2012), language errors made by foreign students in phonology, syntax, and semantics (Elen Inderasari & Tiya Agustina, 2017), as well as internal and external factors affecting students' language proficiency (Rifqia Kartika Ningrum et al., 2017). These studies also highlight the importance of BIPA as a tool for the internationalization of higher education in Indonesia (Rahmawati et al., 2017) and support the development of communicative literacy through evaluations focusing more on sociolinguistic aspects (Kundharu Saddhono, 2012). However, despite providing in-depth insights into the dynamics of BIPA learning, there is a lack of specific analysis of BIPA learning evaluations within the context of Islamic religious higher education, which uniquely integrates religious values into its curriculum.

The identified research gap lies in the limited focus on evaluation strategies that directly relate to foreign students' ability to understand and apply Bahasa Indonesia in an Islamic religious context. While many studies highlight teaching methods and language errors in foreign students, there is a scarcity of research that integrates evaluation strategies with Islamic values in an academic context. This study aims to address this gap by evaluating BIPA learning strategies in Islamic religious higher education, particularly in how these strategies enhance foreign students' language

proficiency while reinforcing their understanding of cultural and religious values. Thus, this research contributes not only to the development of evaluation theories but also provides practical guidelines for optimizing BIPA programs in higher education institutions.

RESEARCH METHOD

This study employs a qualitative approach to deeply explore the strategies for evaluating Bahasa Indonesia for Foreign Speakers (BIPA) learning in Islamic religious higher education institutions (Sugiyono, 2013). This approach was chosen for its ability to capture the complexity of phenomena within the BIPA learning environment, particularly in the context of Islamic education. The research uses a case study design focused on the Language Center at UIN Bandung as the primary site. It involves in-depth interviews with lecturers, tutors, and foreign students to understand their experiences in the teaching and evaluation processes.

Classroom observations were conducted to document the dynamics of interactions among foreign students, tutors, and the contextualized teaching materials. Additionally, document analysis—including syllabi, teaching materials, and evaluation results—provided supplementary insights into the design and implementation of the evaluation strategies. This combination of data collection methods allows for a comprehensive understanding of the evaluation processes in BIPA learning within Islamic higher education institutions.

RESULT AND DISCUSSION
Approaches Used in Evaluating BIPA Learning

The evaluation of BIPA learning in Islamic religious higher education institutions, particularly at the Language Center of UIN Bandung, adopts several key approaches, including competency-based tests, interviews, and direct observation. Based on observations, competency-based evaluations are utilized to measure foreign students' abilities in four primary language

skills: speaking, listening, reading, and writing. These tests are conducted in stages, starting with pre-tests to assess initial abilities and followed by post-tests to evaluate progress after the learning process. This strategy aligns with Lestari's (2021) findings, which demonstrate that a communicative approach in competency-based evaluations effectively and enjoyably improves learning outcomes, particularly in developing speaking skills.

Interviews with Ahmad Syaeful Rahman, Head of the Indonesian Language Unit at the Language Center of UIN Bandung, revealed that direct observation of the learning process is also a key approach in this evaluation. Through observation, lecturers can identify specific challenges faced by foreign students, such as difficulties in understanding religious terms or adjusting to Indonesian grammar. These findings are consistent with Susani's (2021) research, which highlights the importance of building background knowledge and integrating text-based learning models to improve students' understanding of authentic learning contexts.

BIPA learning evaluations are also designed to encompass the four language skills: speaking, listening, reading, and writing. At UIN Bandung, speaking tests often take the form of presentations or group discussions to measure students' oral communication skills. Listening tests involve the use of audio recordings containing conversations or short lectures, followed by comprehension questions. Reading tests typically include short texts relevant to Islamic religious contexts, such as articles or Quranic verses with simple interpretations, while writing tests focus on students' ability to express their ideas in grammatically correct Indonesian. These findings align with the genre-based approach suggested by Basori and Riezky (2021), where the use of authentic texts in BIPA learning enhances understanding of linguistic structures and their application in real-world contexts.

Additionally, a real-life approach is applied to improve foreign students' listening skills. Research by Widia and Annisa (2021) shows that this approach effectively helps students differentiate sound variants and

understand the purpose of conversations in real contexts. Observations at UIN Bandung revealed that the audio materials used in listening evaluations often reflect everyday situations and typical social interactions, aiding students in developing communicative competence.

According to Ahmad Syaeful Rahman, one effective evaluation tool is task-based assessments, such as writing short reports or essays on Islamic themes. These tasks not only assess language proficiency but also reinforce students' understanding of Islamic values taught in the academic environment. This strategy is consistent with Lestari's (2021) findings, emphasizing that exercises involving critique, suggestions, and dialogue support the development of speaking skills among intermediate-level students.

Interviews indicate that the effectiveness of this strategy is also influenced by the intensity and methods of teaching. For instance, students from linguistic backgrounds with grammatical structures similar to Indonesian tend to adapt more quickly compared to those from significantly different linguistic backgrounds. Therefore, evaluation strategies need to be tailored to the individual needs of students to achieve optimal results. In this context, Basori and Riezky (2021) emphasize that genre-based strategies offer greater flexibility in adapting teaching materials to meet specific student needs.

BIPA evaluations at the Language Center of UIN Bandung not only focus on students' linguistic abilities but also on their understanding of religious and cultural values. Observations show that evaluation materials often include themes relevant to daily life in Indonesia, such as Islamic traditions, the culture of mutual assistance (*gotong royong*), and interfaith tolerance. This supports Susani's (2021) findings, which suggest that text-based approaches can introduce students to authentic cultural contexts relevant to everyday life.

Ahmad Syaeful Rahman explained that this approach aims to equip foreign students with contextual language skills, enabling them to

communicate effectively while also understanding the social and religious norms in Indonesia. This approach aligns with the recommendations of Widia and Annisa (2021), who stress the importance of providing learning experiences relevant to real-life situations to enhance listening and speaking skills.

The BIPA evaluation strategies implemented in Islamic religious higher education institutions, particularly at the Language Center of UIN Bandung, have shown significant results in improving foreign students' language skills. However, challenges such as differences in linguistic backgrounds and the need for individual adaptation still require further attention. With relevant and competency-based approaches, these evaluation strategies can effectively support the integration of foreign students into the Islamic academic environment.

Challenges in Implementing BIPA Learning Evaluation

Linguistic challenges are among the primary obstacles in implementing BIPA learning evaluations at Islamic religious higher education institutions. Based on observations at the Language Center of UIN Bandung, foreign students exhibit varying levels of understanding of Bahasa Indonesia, depending on their native language backgrounds. Students from Austronesian language-speaking countries, such as Malaysia or Brunei, tend to grasp Indonesian grammar and vocabulary more quickly. In contrast, students from linguistically distant backgrounds, such as Arabic, English, or Mandarin, often face difficulties in understanding sentence structures, the use of affixes, and religious vocabulary. These findings align with Maharany et al. (2021), who highlighted linguistic and digital literacy challenges as significant factors in online BIPA learning during the pandemic.

Ahmad Syaeful Rahman, Head of the Indonesian Language Unit at the Language Center of UIN Bandung, emphasized that these differences result in less uniform evaluations. Students with linguistic backgrounds

farther removed from Bahasa Indonesia often require more time to achieve the same level of competence. Moreover, foreign students also face challenges with Indonesian phonology, particularly in pronouncing words with vowels and consonants uncommon in their native languages. These findings are supported by Defina (2021), who noted that limited interaction in online learning exacerbates linguistic issues, particularly for students new to Bahasa Indonesia.

Technical limitations of teaching and evaluation tools are another significant obstacle. Observations at UIN Bandung reveal that facilities, such as language laboratories or digital tools, are often inadequate to support technology-based evaluations. The absence of proper evaluation software, such as interactive online learning applications, limits instructors' ability to provide more engaging and measurable assessments. Septriani and Rustandi (2022) also revealed that using digital media like Wordwall can enhance learning effectiveness, but its implementation is hindered by both students' and instructors' digital literacy.

Additionally, Ahmad Syaeful Rahman pointed out that limited time and resources for conducting in-depth evaluations also pose challenges. In some cases, evaluations are conducted manually, which is more time-consuming and less efficient. For instance, listening tests still rely on simple audio recordings without software capable of automatically analyzing students' responses. These findings echo Hernina (2018), who emphasized the need for additional training for BIPA instructors to enhance their proficiency in using evaluation technologies.

Cultural and religious challenges also play a significant role in BIPA learning evaluations. Observations show that foreign students often struggle to understand learning materials containing unfamiliar religious or cultural concepts. For example, terms such as *syariah, ukhuwah islamiyah*, or *gotong royong* require additional explanations for students to grasp their context. Fatahillah (2020) noted that integrating local culture into BIPA teaching materials helps foreign students better understand social norms,

although further adaptations are needed for specific cultural and religious contexts.

Ahmad Syaeful Rahman added that cultural values, such as social hierarchy and polite communication patterns in Indonesia, also influence how foreign students respond during evaluations. Some students feel uncomfortable expressing their opinions openly in evaluation interviews for fear of being perceived as disrespectful to instructors or local culture. These findings align with Hernina (2018), who highlighted the importance of cross-cultural understanding in BIPA learning.

To address these challenges, more inclusive approaches and curriculum adaptations tailored to foreign students' needs are crucial. One strategy proposed by Ahmad Syaeful Rahman is to adjust evaluation materials to be more relevant to students' backgrounds. For instance, using global themes in evaluation materials can serve as a bridge to gradually introduce local concepts. This aligns with Maharany et al. (2021), who recommended developing digital-based curricula to overcome technical and cultural challenges in BIPA learning.

Furthermore, integrating technology into evaluations, such as using online learning platforms or AI-based applications, can help reduce technical burdens and expedite the assessment process. Septriani and Rustandi (2022) emphasized that interactive media like Wordwall can be an effective solution for increasing student engagement in evaluations. Training instructors in the use of evaluation software is also a critical step in improving evaluation quality.

To overcome cultural and religious challenges, a cross-cultural dialogue-based approach can be implemented. This involves open discussions about differences in values and norms between foreign students and the local environment, ensuring that evaluations are not only a measurement tool but also a means to enhance cultural understanding and tolerance. By integrating these approaches, challenges in BIPA learning evaluations can be addressed more effectively.

Effectiveness of BIPA Learning Strategies

The effectiveness of BIPA learning strategies can be measured through various indicators, one of which is the improvement in foreign students' Indonesian language proficiency scores on competency tests. Observations at the Language Center of UIN Bandung indicate a significant increase in pre-test and post-test scores for speaking, listening, reading, and writing skills. On average, students' scores improved by 30% after completing the BIPA program over one semester. This improvement aligns with the findings of Aprilia et al. (2024), which demonstrated that the use of media such as 3D animations and e-books in beginner-level BIPA teaching significantly enhances students' comprehension and retention.

Another relevant indicator is students' success in completing competency-based tasks. For instance, students were able to deliver simple presentations in Indonesian and write essays on Islamic themes such as *ukhuwah islamiyah* (Islamic brotherhood) or interfaith tolerance. Ahmad Syaeful Rahman, Head of the Indonesian Language Unit at the Language Center of UIN Bandung, noted that this improvement reflects the effectiveness of interactive and learner-centered teaching methods. Nuraini (2024) similarly emphasizes that the use of visual media related to the learning context significantly contributes to students' comprehension of the material.

Beyond test results, success is also measured by students' ability to use Indonesian in academic settings. For example, students were able to understand and respond to questions during class discussions, read religious journals in Indonesian, and follow lectures delivered by professors in Indonesian. These outcomes support the findings of Kamilia et al. (2024), which indicate that online BIPA learning models for beginner-level students in Thailand yielded positive results in developing students' academic skills and cultural integration.

A primary goal of BIPA learning at Islamic religious higher education institutions is to help foreign students understand the culture and religious

values of Indonesia. Observations reveal that BIPA learning at the Language Center of UIN Bandung has successfully introduced cultural and religious concepts to foreign students through contextual learning materials. For instance, students learned about the concept of *gotong royong* (mutual cooperation) in Indonesian society, which not only reflects cultural values but also serves as an implementation of Islamic principles. Nuraini (2024) notes that incorporating culturally rooted teaching media, such as traditional songs and contextual visuals, can enhance students' learning motivation and vocabulary mastery.

Interviews and surveys conducted with foreign students show that the majority are satisfied with the BIPA learning they received. Approximately 85% of students reported that BIPA learning helped them better understand Indonesian, particularly in academic contexts. Students also appreciated the interactive teaching approach, including group discussions and simulations of everyday situations. These findings are supported by Azharin (2024), who underscores the importance of effective teaching strategies through the inclusion of local elements to facilitate students' comprehension of the material.

However, some students provided feedback on areas for improvement. They felt that the duration of the program was insufficient for mastering Indonesian comprehensively and suggested more sessions focused on daily conversational skills, such as colloquial expressions and idiomatic phrases. This feedback is consistent with Amalia and Arifin (2024), who highlight the need for more flexible and in-depth teaching material designs to support listening and speaking skills development.

The success of these learning strategies can be attributed to several factors. First, the learner-centered approach allows the program to be tailored to students' backgrounds and proficiency levels. Second, the integration of Islamic values into learning materials helps students understand Indonesian within broader social and cultural contexts. Third, interactive teaching methods, such as discussions and simulations, provide

engaging and relevant learning experiences. Zulfahmi (2024) also emphasizes the importance of tutorial-based models in BIPA learning to offer more personalized and directed support for students.

Nevertheless, challenges remain in improving BIPA learning quality. One major challenge is the need to extend the program duration to give students more time to deepen their Indonesian proficiency. Additionally, leveraging technology, such as online learning applications, can address time and resource limitations. Overall, BIPA learning strategies at Islamic religious higher education institutions have supported the broader goals of higher education by preparing foreign students to contribute to intercultural dialogue and strengthen global tolerance. With continuous refinement, these programs can have an even greater impact in supporting pluralism and cultural integration in academic environments.

CONCLUSION

The teaching of Bahasa Indonesia for Foreign Speakers (BIPA) in Islamic religious higher education institutions has demonstrated significant success in supporting the linguistic, social, and cultural integration of foreign students. The implementation of competency-based strategies, such as pre-tests and post-tests, along with interactive and contextual teaching approaches, has proven effective in enhancing the Indonesian language skills of foreign students. Additionally, the integration of Islamic values and local culture into learning materials provides an additional dimension relevant to the context of Islamic religious higher education, enabling students not only to master the language but also to understand the social and religious norms of Indonesia.

However, this study also identifies several challenges, including differences in students' linguistic backgrounds, limitations in teaching aids, and cultural challenges that affect material comprehension. Inclusive approaches, curriculum adaptation, and the utilization of digital technology, such as online platforms and interactive media, are recommended to

address these challenges. Furthermore, extending the duration of the program and providing additional training for BIPA instructors are essential supporting factors. With continuous refinement of teaching strategies, BIPA programs at Islamic religious higher education institutions can make a broader contribution to promoting intercultural dialogue and strengthening global tolerance. This study is expected to serve as a reference for the development of more effective curricula, teaching methods, and BIPA learning evaluations in the future.

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