Rendang on the Menu: A Flavorful Approach to Teaching Indonesian Language and Culture

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Abstract This study aims to integrate Minangkabau culture (Rendang) into the teaching materials of Indonesian for Foreign Speakers (BIPA). Employing a qualitative research method with a literature review approach, this study reveals that Rendang, an iconic Minangkabau culinary dish, holds significant potential as a locally-based BIPA teaching material. Rendang is more than a dish, it reflects the Minangkabau people's cultural values, transmitted from one generation to the next. By following a learning process in which students explore the symbolic meanings of Rendang, BIPA learners are provided with an opportunity to learn about the Minangkabau people's philosophy of life, comprising fundamental values such as consensus, deliberation, patience, and diligence. Thus, the inclusion of Rendang in BIPA learning systems not only adds to the learner's language skills but also to their general knowledge of Minangkabau culture. This research is anticipated to contribute to the development of more contextually relevant and culturally attuned BIPA teaching materials, thereby fostering foreign learners' interest in studying the Indonesian language and culture.

Keywords: *Foreign speakers, Indonesian for foreign speakers, Culture learning, Culture context, Language learning*

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1. Introduction

Culture, which is inherently ingrained in human life, holds paramount importance. This is predicated on the nature of culture, which can be applied across various facets of life. One manifestation of cultural application in life is culture within learning. The fusion of culture and learning in education yields a more contextual and practical learning experience. Contextual, in this sense, refers to learning tailored to local wisdom in a particular region. Practicality entails learning that directly applies the culture inherent in that region. Culture-based learning rooted in local wisdom is a unique subject of discussion. This stems from the fact that cultural learning is consistently linked to specific cultural contexts. Currently, culture-based learning grounded in local wisdom is not evenly distributed across all regions

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in Indonesia. In Sumatra, there is a dearth of research or discussions integrating culture-based learning with local wisdom. In fact, Sumatra, Indonesia, encompasses several regions with diverse cultures, including Aceh, Malay, Batak, Minangkabau, and others. The presence of such diversity of culture clearly offers a fertile potential for embracing culture-based learning that is deeply rooted in indigenous cultural knowledge. For instance, culture-based learning based on local knowledge can be effectively practiced through the framework of Minangkabau culture (Harahap & Hasiah, 2023; Nurmufida et al., 2017; Tanjung et al., 2020). In the Minangkabau culture, rich living or educational principles are embedded in everyday practice. One of the distinctive features of Minangkabau culture is the cuisine known as Rendang. Rendang's specialty lies in the philosophy of the dish. The discussion of Rendang can become a practical example of the application of culture-based education, one that is grounded in indigenous Indonesian knowledge.

There is evidence of cultural learning investigation in a number of past studies, especially those conducted by Aswasulasikin et al. (2020), Nadhiroh and Setyawan (2021), Azizah et al. (2022), Hali et al. (2023), Melinda and Muzaki (2023), and Divana et al. (2024). Aswasulasikin et al. (2020) explored cultural learning with the aim of instilling nationalistic values. Nadhiroh and Setyawan (2021) discussed Javanese cultural learning for the purpose of Javanese language instruction. (Azizah et al., 2022) examined language learning through the *Tengger Sodoran* tradition, which originates from Javanese culture. Hali et al. (2023) investigated cultural learning through culinary practices in Indonesia. Melinda and Muzaki (2023) addressed literary works as a means of cultural learning. Divana et al. (2024) focused on cultural learning to reinforce national identity in Malaysia. Furthermore, cultural learning is also evident in prior research concerning Indonesian language learning for foreign speakers (BIPA), such as Saddhono et al. (2022), Saddhono et al. (2024), and Susanto et al. (2024). Saddhono et al. (2022) explored the use of corpus linguistics in vocabulary learning for Indonesian language learning for foreign speakers. Saddhono et al. (2024) discussed Indonesian language learning for foreign speakers using a culinary approach in Indonesia. Susanto et al. (2024) examined the development of Indonesian language learning for foreign speakers by teaching materials based on the East Javanese cultural approach. The aforementioned studies illustrate the importance of addressing Indonesia language for foreign speakers learning. This is based on the premise that learning which prioritizes the optimization of local cultural wisdom can significantly contribute to the achievement of Indonesia language for foreign speakers learning objectives in Indonesia.

Based on the foregoing discussion, it can be understood that cultural learning is a unique subject for research. A crucial aspect of cultural learning to be explored is its application in teaching Indonesian as a foreign language. Therefore, this study will examine Minangkabau culture, specifically the culinary tradition of Rendang, within the context of Indonesian language education. Rendang, a cultural dish originating from Minangkabau, embodies philosophical values that can be elucidated to foster cultural comprehension. The implementation of Rendang-themed materials can be utilized to facilitate the acquisition of Indonesian language skills for foreign speakers. Consequently, foreign speakers will simultaneously develop an understanding of Minangkabau culture and the Indonesian language.

2. Theoretical Framework

2.1. Cultural Learning

Cultural learning is often associated with media for studying social communities. This is based on the essence of culture, which is seen as a gateway to learning everything related to a particular region (Azizah et al., 2022; Supardi et al., 2024; Tanjung et al., 2020). For example, in studying the social communities in Indonesia, the initial step is to introduce Indonesian culture to the world. Introducing culture to the world can be done by discussing the life behaviors of people in a region, such as their life principles, attitudes, social interactions, and so on. These behaviors are reflections of cultural behaviors. Cultural learning in the classroom can be directly linked to cultural behaviors in Indonesia. One region in Indonesia that is very strong in cultural behaviors is West Sumatra, known as the Minangkabau tribe. In Minangkabau culture, all activities are always associated with philosophical values. For example, Rendang cuisine in Minangkabau not only functions as traditional food but also serves to instill cultural

life values. This discussion can be classified as a form of cultural learning for others, not only domestically but also internationally.

Discussions on Rendang have also been explored by several previous researchers. Fajarsari (2017) examined the educational values within Rendang cuisine. Nurmufida et al. (2017) discussed the essence of Rendang cuisine from a cultural perspective and Nadra and Nora (2020) analyzed Rendang cuisine as a tourist attraction in South Coastal areas. Tanjung et al. (2020) delved into the philosophical meanings of Rendang's ingredients, and dan Fatimah et al. (2021) explored the essence of Rendang Lokan cuisine. These studies collectively addressed the essence of Rendang cuisine from various perspectives, encompassing educational values, cultural aspects, tourism potential, philosophical interpretations, and variations of Rendang cuisine. In particular, the discussion on integrating Rendang cuisine as an alternative to local wisdom-based cultural learning presents a unique area of exploration. This is grounded in the essence of Rendang cuisine, which embodies philosophical values that can be applied to cultural education, particularly in understanding the cultural language of the Minangkabau people.

Global perspectives on cultural learning can be observed through studies from numerous countries. Ado et al. (2017) explored cultural learning across two nations (Africa and China). Alshubaily (2018) discussed culture-based learning in Saudi Arabia. Ko et al. (2025) examined cultural learning and aimed at enhancing language comprehension for workers in South Korea. Heredia-Carroza et al. (2025) investigated culture-based learning for educators in Spain, and Lenart and Markovina (2025) studied cultural and language learning for healthcare students in Russia. These studies collectively highlighted culture-centered learning or cultural education tailored to specific educational objectives. This illustrates the ongoing development of cultural learning globally, aiming at deepening understanding of particular regions. Consequently, it can be understood that cultural learning is a unique area of discussion and a theoretical foundation for regionally customized education.

2.2. Cultural Learning Based on Local Wisdom of the Minangkabau Region

Culture-based learning rooted in local wisdom is a form of cultural education directly associated with specific regions. In Minangkabau culture, there is a term, "*adat basandi syara', syara' basandi kitabullah*," which signifies that all aspects of life are connected to Islamic law. This principle gives rise to specific meanings or philosophies inherent in every community activity (Fatimah et al., 2021). Culture-based learning grounded in the local wisdom of the Minangkabau region can be implemented through several methods, including cultural education linked to the arts, culinary traditions, and literature (Akamatsu & Gherghel, 2025; Ann Molise et al., 2024; Johnson et al., 2024).

2.2.1. Cultural Learning Associated with Arts

The learning of Minangkabau culture, associated with the arts, can be observed in the meaning or philosophy inherent in martial arts. One of the martial arts present in Minangkabau is *silek* (silat). Within *silek* (silat) martial arts, there exists a philosophy of character education that functions as the formation of character and the cultivation of manners (Chaniago, 2020; Deswita et al., 2023). The development of character in Minangkabau's *silek* (silat) martial arts is primarily directed towards the control of human emotions. The cultivation of manners in *silek* (silat) is more oriented towards the goal of respecting teachers, parents, or others in general (Andika & Purba, 2024; Ediyono & Widodo, 2019).

2.2.2. Cultural Learning Associated with Culinary Practices

The study of Minangkabau culture linked to culinary practices can be observed in the philosophies or values embedded within traditional dishes. One particularly renowned dish is Rendang. Rendang is celebrated not only for its exquisite taste but also for the values instilled in its preparation process. Generally, the philosophy of Rendang centers on the development of an individual's character (Fatimah et al., 2021; Nadra & Nora, 2020).

2.2.3. Cultural Learning Associated with Literacy

Cultural learning associated with literacy can be observed in the use of proverbs and sayings in Minangkabau. These proverbs and sayings in Minangkabau culture are used to convey messages and

advice to others (Febraningsih et al., 2022; Warman et al., 2023). For example, there is the phrase "*dima bumi dipijak di situ langik dijunjuang*" (where the earth is trodden, there the sky is upheld), which means that a person must adapt to their surroundings and be able to integrate with others (Mony et al., 2023; Sunarti, 2024).

2.3. Language Learning Based on Local Wisdom

Local wisdom-based Indonesian for Foreign Speakers (BIPA) learning is an effort to optimize the BIPA learning system. This system directly introduces various aspects of local cultural life to BIPA learners. Local wisdom-based BIPA learning can enhance the international recognition of Indonesian culture. Furthermore, this system allows learners to gain a detailed understanding of life in Indonesia (Susanto et al., 2024). BIPA learning based on local wisdom is considered to have a significant contribution to the advancement of culture and language in Indonesia. There are several objectives for using local wisdom in BIPA learning. It is widely known that Indonesia is very rich in culture. Each culture in Indonesia has local wisdom according to the conditions of its society (Deswita et al., 2023; Rizkiyah & Istiani, 2021). Currently, there is not a maximum inventory of local wisdom. One of the objectives of creating teaching materials based on local wisdom is to assist stakeholders in conducting an inventory of local wisdom. The more numerous and diverse the teaching materials based on local wisdom, the greater their contribution to assisting stakeholders in inventorying existing local wisdom (Fitriani, 2019; Taufiqurrahman & Hidayat, 2022).

BIPA learning based on local cultural wisdom has recently experienced an increase. This increase takes the form of a growing number of foreign students from overseas pursuing studies at universities in Indonesia. This increase is due to Indonesia's cultural wealth, which is widely recognized in the international world through the influence of BIPA learning based on local wisdom. The increased interest in BIPA learning is due to the wealth of human resources, natural resources, and culture in Indonesia. The significance of BIPA learning is that it is grounded in local wisdom and enables BIPA learners to comprehend the language and social contexts prevalent in Indonesia. BIPA instruction prioritizes language, culture, and social context, as foreign learners will immediately grasp the language usage within community life (Lestari & Jazeri, 2021; Yulianeta et al., 2022). Consequently, these foreign learners will employ language appropriately according to the existing social situations and conditions (Lestari & Jazeri, 2021; Sychev, 2023). The primary objective of BIPA learning based on local wisdom is to introduce Indonesian language usage to foreign learners in accordance with the language usage context within the community environment. This contrasts with general Indonesian language instruction, which is not limited to communication but also encompasses the understanding of rules conforming to Indonesian spelling. BIPA learning, where the participants are foreign learners, focuses more on interacting or communicating appropriately with the community in a natural manner. The goal of the BIPA program is for learners to be able to communicate in Indonesian naturally (Saddhono et al., 2022; Siroj, 2015). Based on the aforementioned discussion, it can be understood that local wisdom-based language learning serves as a highly suitable alternative for foreign speakers to enhance their comprehension of Indonesian. Understanding a specific culture provides insight into the cultural essence inherent in a region and, consequently, facilitates the comprehension of the language used.

3. Methodology

This research employed a theoretical study approach. This approach was grounded in the study's analysis of Rendang cuisine as a cultural learning tool for Indonesian as a Foreign Language (IFL) learners. The theoretical study examined all aspects related to Rendang cuisine. Sources utilized in this study included popular articles, scientific articles, and cultural books (Keese et al., 2024; Nilsson, 2024; Paciente et al., 2024).

The application of the theoretical study approach in this research was primarily aimed at integrating aspects of Rendang cuisine into Indonesian language learning for foreign speakers based on cultural learning (local wisdom). This application encompassed the essence, cooking process, and social values embedded within Rendang cuisine. By implementing a theoretical study based on existing literature,

the researchers produced teaching materials tailored to a variety of literary sources (Lutovac et al., 2024; Mao et al., 2024; Zhan & Jin, 2024).

3.1. Corpus

This research utilized multiple data sources, including popular articles, scholarly articles, and historical books, all focusing on Minangkabau culture, particularly the Rendang cuisine. Figure 1 is one excerpt of a corpus image sourced from a popular article used as reading material.

Figure 1
Popular Online Articles



In addition to the image above, several corpora were used as theoretical studies for this research. To clarify, Table 1 presents the popular article corpora used in this study.

Table 1
Popular Articles Corpus List

No	Date	Title	Corpus Source
1.	17-Jun-24	Rempah Rendang Sapi Khas Minang yang Wajib Ada, Begini Sejarah dan Resepnya (Essential Spices for Minang Beef Rendang: History and Recipe)	liputan6.com
2.	17-Sep-22	Kenapa Rendang Babi Menuai Amarah? Ini Sejarah dan Filosofi Rendang Khas Minang (Why Does Pork Rendang Spark Outrage? The History and Philosophy of Authentic Minangkabau Rendang)	liputan6.com
3.	06-Mar-25	Tips Rendang Tetap Empuk dan Tahan Berbulan-Bulan, Pertahankan Tekstur dan Rasanya (Techniques for Maintaining Rendang Tenderness and Prolonging Shelf Life, Preserving Texture and Flavor)	liputan6.com
4.	09-Nov-22	Asal Usul dan Filosofi Rendang yang Membuatnya Identik dengan Islam (The Origins and Philosophy of Rendang and Its Association with Islam)	liputan6.com
5.	13-Mei-17	Filosofi Rendang Memikat Forum Gastronomi Dunia (The Philosophy of Rendang Captivates the Global Gastronomy Forum)	liputan6.com
6.	05-Mar-25	Legenda Rendang dari Pariaman, Pertahankan Rasa Otentik tapi Tetap Mengikuti Zaman (The Rendang Legacy of Pariaman: Preserving Authentic Flavors While Adapting to Contemporary Trends)	lifestyle.okezone.com

7.	29-Mar-24	Persiapan Lebaran, 5 Tips Masak Rendang Sapi agar Dagingnya Empuk (Eid al-Fitr Preparations: 5 Methods for Achieving Tender Beef Rendang)	lifestyle.okezone.com
8.	01-Mar-24	Resep Makan Malam Rendang Ayam Padang, Gurih dan Nikmat (Padang-Style Chicken Rendang Recipe: A Savory and Delicious Dinner Option)	lifestyle.okezone.com
9.	27-Feb-24	Resep Makan Siang Ayam Rendang Pedas Gurih, Mudah Buatnya Kok (A Recipe for Savory and Spicy Chicken Rendang Lunch, with Simplified Preparation)	lifestyle.okezone.com
10	08-Nov-23	Resep Rendang Asli Padang, Enaknya Bikin Nagih (Authentic Padang Rendang Recipe: An Irresistibly Delicious Culinary Experience.	lifestyle.okezone.com
11.	17-Jul-23	Resep Rendang Padang, Medoknya Bikin Merem Melek! (Padang Rendang Recipe: An Intense Flavor That Induces a Sensory Awakening.	lifestyle.okezone.com
12.	21-Aug-24	Jadi Google Doodle Hari Ini, Ada Apa dengan Rendang? (What is the significance of Rendang being featured in today's Google Doodle?)	cnnindonesia.com
13.	15-Jul-17	Rendang & Nasi Goreng Dipilih Jadi Makanan Terenak di Dunia (Rendang and Nasi Goreng Selected as the World's Most Delicious Foods)	cnnindonesia.com
14.	10-Jun-22	Filosofi Kehidupan di Balik Sepiring Rendang Padang (The Life Philosophy Behind a Plate of Padang Rendang	cnnindonesia.com
15.	10-Jun-22	Mengenal 'Adat Basandi Syara' di Balik Rendang Padang (Understanding '*Adat Basandi Syara*' Behind Rendang Padang)	cnnindonesia.com
16.	20-Jan-16	Randang Kayu Bakar Jadi Primadona di Spanyol (Wood-fired Rendang Becomes a Culinary Highlight in Spain)	cnnindonesia.com
17.	15-May-17	Filosofi Rendang Memikat Forum Gastronomi Dunia (The Philosophy of Rendang Captivates the Global Gastronomy Forum)	traveling.bisnis.com
18.	14-Sep-16	Ini Filosofi Tiap Bahan Rendang (The Philosophy Behind Each Ingredient in Rendang)	traveling.bisnis.com
19.	21-Aug-24	Rendang Jadi Google Doodle Hari Ini, Rayakan Apa? (Rendang Featured as Google Doodle Today, What is Being Celebrated?)	traveling.bisnis.com
20.	08-Jan-22	Apa Bedanya Rendang dan Kalio, Sering Dianggap Sama di Jawa? (What are the distinctions between Rendang and Kalio, given their frequent conflation in Javanese culinary discourse?)	kompas.com
21.	06-Jan-22	Filosofi Rendang, Tiga Bahan Utamanya Punya Makna Mendalam (The Philosophy of Rendang: Profound Meanings in Its Three Core Ingredients)	kompas.com
22.	14-May-17	Filosofi Rendang Memikat Forum Gastronomi Dunia (The Rendang Philosophy Attracts the Attention of the World Gastronomy Forum)	kompas.com

Popular articles from online and print media were utilized to understand the perceptions and representations of Minangkabau cultural wisdom within contemporary contexts. These articles provided insights into how these cultural values were adapted and interpreted by the wider community, as well as their relevance in daily life. A corpus of popular online articles was compiled from various sources, namely liputan6.com, lifestyle.okezone.com, cnnindonesia.com, traveling.bisnis.com, and kompas.com. These diverse sources were accessed to extract information about Rendang cuisine, which originated from the Minangkabau culture. Figure 2 is one example of a research journal article from the Journal of Ethnic Foods. The article discussed Rendang cuisine as a cultural heritage of the Minangkabau people. The discussion in the article could be used as a theoretical study of Rendang cuisine.

Figure 2
Research Article Journal



Scholarly articles from accredited journals were used to establish a robust theoretical and empirical foundation. These articles presented previous research findings, conceptual frameworks, and in-depth analyses of Minangkabau cultural wisdom, BIPA learning, and the integration of both. The corpus of scientific articles used in this study was sourced from various journals, namely the Journal of Tourism and Business Students, the Al-Turas Bulletin, the Jambura Journal of Linguistics and Literature, the Journal of Ethnic Foods, and the Research Journal in Advanced Humanities.

Table 2
Research Article Journal List

No	Date	Title	Corpus Source
1.	24-Dec-20	Rendang Lokan as A Culinary Tourism Attraction in Pesisir Selatan (Rendang Lokan as a Culinary Tourism Attraction in South Pesisir)	Journal of Tourism and Business Students
2.	23-Feb-17	Nilai Pendidikan dalam Kuliner Rendang (Educational Values Embedded in Rendang Culinary)	Al-Turas Bulletin
3.	20-Feb-14	The Paradox of Islam and Culture (Tradition and Belief about Gender Perspective in West Sumatra)	Al-Turas Bulletin
4.	21-Feb-15	Suara-Suara Islam dalam Surat Kabar dan Majalah Terbitan Awal Abad 20 di Minangkabau (Islamic Voices in Early 20th Century Minangkabau Newspapers and Magazines)	Al-Turas Bulletin
5.	01-Jan-20	Pertentangan Hukum Adat dan Hukum Islam di Minangkabau dalam Novel Mencari Cinta yang Hilang Karya Abdulkarim Khiaratullah (Tinjauan Sosiologi Sastra) (The Conflict Between Adat Law and Islamic Law in Minangkabau in the Novel "Mencari Cinta yang Hilang" by Abdulkarim Khiaratullah: A Sociological Literary Review)	Jambura Journal of Linguistics and Literature
6.	28-Jul-21	Rendang Lokan: History, Symbol of Cultural Identity, and Food Adaptation of Minangkabau Tribe in West Sumatra, Indonesia (Lokan Rendang: History, Symbol of Cultural Identity, and Food Adaptation of the Minangkabau Tribe in West Sumatra, Indonesia)	Journal of Ethnic Foods
7.	01-Sep-20	Tracing the Origins of Rendang and its Development	Journal of Ethnic Foods
8.	01-Jun-23	Diversity of Indonesian Offal-Based Dishes	Journal of Ethnic Foods
9.	22-Sep-20	The Enterprise Culture Heritage of Minangkabau Cuisine, West Sumatra of Indonesia as a Source of Sustainable Competitive Advantage	Journal of Ethnic Foods

10.	11-Dec-19	Lamang Tapai: The Ancient Malay Food in Minangkabau Tradition	Journal of Ethnic Foods
11.	01-Jul-24	From Tradition to Innovation: Dadih, the Minangkabau Tribe's Traditional Fermented Buffalo Milk from Indonesia	Journal of Ethnic Foods
12.	06-Jan-25	Minang Oral Discourse in Minority Ethnic Communities in Developing Lake Toba Tourism Area, Indonesia: A Sociopragmatic Perspective	Research Journal in Advanced Humanities

Figure 3 is one of the books that discussed Rendang cuisine originating from Minangkabau. The discussions about Rendang in that book were able to be used as a source of theoretical studies for this research, as it explained all aspects of the Rendang cuisine itself within the West Sumatran (Minangkabau) culture.

Figure 3
Historical Book



Historical books were utilized to understand the historical context and development of Minangkabau cultural wisdom. These books provided information on the origins, evolution, and transformation of these cultural values over time, as well as their influence on Minangkabau society. The list of historical books, or books associated with Rendang food (Table 3), comprised of books like "Rendang, the World's Most Delicious Dish According to CNN Go" by Budi Sutomo, "Rendang, the World's Most Delicious Dish" by Dodi Mawardi, and "Rendang and Spices" by Katrin Vee.

Table 3
Historical Book List

No	Date	Title	Corpus Source
1.	01-Jan-12	Rendang, the World's Most Delicious Dish According to CNN Go	Kawan Pustaka
2.	20-Sep-21	Rendang, the World's Most Delicious Dish	Epigraf Komunikata Prima
3.	17-Feb-25	Rendang and Spices	Penerbit Andi

3.2. Procedure

This study was conducted in a number of steps: literature gathering, literature analysis, and synthesis. Literature gathering was the first step of this study, which involved gathering literature associated with BIPA learning integration and local wisdom of Minangkabau culture. The gathered literature consisted

of scientific articles from reputable journals, reference books, research reports, official reports, and other related documents. The literature hunting was conducted systematically through online databases, libraries, and other credible sources. Inclusion and exclusion criteria were developed in order to collect literature that was relevant and of better quality. The inclusion stage in this research procedure aimed to select credible sources relevant to the research objectives. For example, the researchers only gathered sources that discussed Rendang in the Journal of Ethnic Foods. The exclusion stage in this research procedure involved not selecting irrelevant sources. Following the literature collection, literature analysis was the next task. Analysis was done qualitatively with the help of content analysis and thematic analysis methods. The researchers read and analyzed every piece of literature thoroughly to determine concepts, themes, and arguments relevant to the research topic. Data obtained from the literature was then categorized and coded to strengthen the analysis process. Researchers also conducted comparative analyses to compare and contrast findings from various sources of literature. The final stage was synthesis, which involved the combination and unification of conclusions drawn from the analysis of the literature. At this stage, researchers developed a comprehensive conceptual framework related to the integration of BIPA learning based on the local wisdom of Minangkabau culture. Researchers also delineated research gaps and suggested recommendations for future research. The findings of the synthesis were reported in a combined and compelling descriptive narrative.

4. Results

Based on the research that has been done, this study explores the potential for integrating Rendang cuisine, as a representation of the signature culinary culture of Minangkabau, into the BIPA learning system. Rendang, through the intricacy of ingredients, cooking processes, and symbolic meanings, is deemed a rich medium to introduce BIPA learners to some aspects of Minangkabau culture. The findings of this research describe how Rendang's characters, including the philosophy of raw materials, the cooking process, and the social values therein, can be translated into contextual and meaningful BIPA learning materials. In this way, it is hoped that students not only learn the language but also gain a profound understanding of the local wisdom that constitutes the Minangkabau's cultural identity. Pedagogical implications of this integration, such as the design of learning modules, instruction strategies, and assessments of learning attainment, are also discussed in this research so that BIPA learning with a local wisdom base can be made effective and sustainable.

4.1. History and Philosophy of Rendang

Rendang is a traditional dish from West Sumatra province. There are certain views explaining the history of Rendang, which is claimed to have been created through the combination of Indian curry foods. Information regarding the history of Rendang can be found in Dutch archives about Minangkabau, which state regular contact between India and West Sumatra in the early second millennium. This view asserts that Rendang has existed since the second millennium, indicating a relationship between India and Minangkabau. Another opinion posits that Rendang existed before the 16th century. Rendang cuisine was present before the 16th century. This can be observed in historical records that mention Rendang being provisioned for Minang migrants traveling to Malacca in the 16th century (Dinisari, 2020; Nurmufida et al., 2017).

Philosophy can be understood as the meaning or message contained within something. The philosophy of Rendang encompasses messages related to life within the Minangkabau community. There are several opinions that explain the philosophy of Rendang cuisine. Some suggest that the philosophy of Rendang is divided into three elements: meat, coconut, and chili. The philosophy of Rendang consists of three basic ingredients: meat, coconut, and chili. Meat symbolizes the 'niniak mamak' (uncles) and 'bundo kanduang' (mothers) who will provide prosperity to their children and nephews; hence they must be respected (Fajarsari, 2017). Coconut symbolizes the intellectuals who serve as role models for future generations. Chili symbolizes the 'ulama' (religious scholars) who are sharp and firm in teaching 'syarak' (religion). Another opinion states that the philosophy of Rendang is divided into four elements: meat, coconut milk, chili, and spices. The philosophy of Rendang consists of four elements: meat, which represents the 'ninik mamak' or elders; coconut milk, which represents the intellectuals; chili, which represents the religious scholars; and spices, which represent the community (Azaria, 2018). A further

opinion suggests that the philosophy of Rendang is divided into three elements: patience, wisdom, and perseverance (Ubaidillah, 2020). the philosophy of Rendang cuisine is divided into three elements: patience, wisdom, and perseverance. Patience symbolizes patience in stirring the dish, wisdom symbolizes wisdom in regulating the heat during cooking, and perseverance symbolizes dedication to cooking.

Further opinions suggest that the philosophy of Rendang is related to the philosophy of education. The philosophy of Rendang cuisine is associated with the philosophy of education related to the life of the Minang community (Melihat sejarah, 2020). One of the main elements in Rendang cuisine is coconut or coconut milk, which illustrates moral education, which is the character of being clever and intelligent, thus becoming a role model for future generations of the nation. Subsequent opinions state that the philosophy of Rendang is related to moral messages that illustrate patience, wisdom, and perseverance. Additionally, it is also mentioned that the philosophy of Rendang is divided into the main elements of Rendang cuisine. The philosophy of Rendang contains messages related to patience, wisdom, and perseverance. The philosophy of Rendang also contains the main elements of Rendang cooking ingredients, namely meat, which symbolizes the love of parents, coconut which symbolizes intelligence in the unity of the community, chili which symbolizes religious leaders based on the Al-Quran and Hadith, and spices, which symbolize the Minang people who live in the diversity of the community (Surya, 2020). Further opinions state that the philosophy of Rendang cuisine consists of beef, coconut, and chili. The philosophy of Rendang is related to moral messages or attitudes of patience, wisdom, and respecting the process of cooking Rendang (Filosofi Rendang, 2022). The philosophy of Rendang also contains messages based on the main ingredients of Rendang cuisine, namely beef, which symbolizes the elders in the community environment; coconut, which symbolizes the intelligence of Minang intellectuals; and chili, which symbolizes the firmness of the ulama. Further opinions state that the philosophy of Rendang cuisine consists of beef, coconut milk, pepper, and various spices. The philosophy of Rendang consists of four main elements of Rendang cuisine, namely beef, coconut milk, pepper, and various spices (Filosofi kehidupan, 2022). Beef symbolizes the elders based on the rules of the Minang traditional kinship, coconut milk symbolizes the intellectuals who accompany the traditional elders in solving problems, pepper symbolizes the ulama who uphold Islamic law, and various spices that symbolize diversity in the life of the Minang community.

Based on the elaboration of opinions regarding the philosophy contained within Rendang cuisine, it can be concluded that the philosophy of Rendang cuisine relates to messages of attitude and morality that demonstrate patience, wisdom, and perseverance. Additionally, there are philosophies contained within the basic ingredients of Rendang cuisine that relate to life, namely beef, coconut, chili, and spices. Beef symbolizes the elders based on the kinship rules of Minang custom, coconut milk symbolizes the intellectuals who accompany the customary elders in resolving problems, chili symbolizes the firmness of religious leaders or ulama who uphold Islamic law, and various spices symbolize the diversity in the life of the Minang community. The philosophies contained within the basic ingredients of Rendang cuisine illustrate the order of life that exists within the Minang community.

4.2. Types of Rendang Dishes

Rendang cuisine, originating from West Sumatra, exhibits a variety of forms. This reflects the continually evolving and globally appealing culinary creativity of the Minangkabau people. Initially, Rendang primarily utilized beef as its main ingredient; however, over time, a range of Rendang variants has emerged. Rendang was originally a meat-based dish from West Sumatra. The diversity of Rendang variants is also influenced by the availability of ingredients and specific natural conditions in West Sumatra (Adhi & Permana, 2022). For further clarification, several Rendang cuisine variants from West Sumatra will be discussed below.

4.2.1. Beef Rendang

Beef Rendang (Figure 4) is a variant of Rendang cuisine that is widely recognized throughout the world. This Beef Rendang uses beef as the main ingredient, which is processed using selected spices and herbs, resulting in a delicious and savory taste. Beef Rendang is often found in mountainous areas such as Payakumbuh, West Sumatra. Rendang, which uses beef as the main ingredient, is generally used as a main dish in several restaurants in West Sumatra (AR, 2016).

Figure 4
Beef Rendang



Figure 5
Lokan Rendang



4.2.2. Lokan Rendang

Lokan Rendang (Figure 5) is a variation of Rendang cuisine that uses Lokan (shellfish) as its main ingredient. Lokan Rendang is commonly found in coastal and freshwater areas. Lokan Rendang grows and develops in the areas of the South Coastal Regency, Padang Pariaman, Pariaman, Nagari Sasak, and West Pasaman (AR, 2016). The making of Lokan Rendang uses more turmeric than meat Rendang due to the chewier texture of Lokan.

4.2.3. Maco Rendang

Maco Rendang (Figure 6) is a variant of Rendang cuisine that uses Maco (salted fish) as its primary ingredient. Maco Rendang is used as a main ingredient to replace beef, as it is considered cheaper and more practical (AR, 2016). This Maco variant of Rendang is generally found in the 50 Kota Regency area of West Sumatra.

Figure 6
Maco Rendang



Figure 7
Paku Rendang



4.2.4. Paku Rendang

Paku Rendang (Figure 7) is a variant of Rendang cuisine that uses fern vegetables as its main ingredient. Fern vegetables are a type of vegetable plant commonly found in Southeast Asia and islands in the Pacific Ocean, with the Latin name Diplazium esculentum. Paku Rendang variants are generally found in Nagari Surantih, Sutera District, South Coastal Regency and Bonjol, Pasaman Regency (AR, 2016).

4.2.5. Chicken Rendang

Chicken Rendang (Figure 8) is a variant of Rendang cuisine that uses chicken as its primary ingredient. Chicken Rendang is commonly found in restaurants. Chicken Rendang is more practical than beef Rendang due to the cheaper main ingredient and shorter cooking time (AR, 2016). Chicken Rendang dishes can be served, such as shredded chicken Rendang, chicken Rendang cut to the desired size, or deconstructed Chicken Rendang.

Figure 8
Chicken Rendang



Figure 9
Duck Rendang



4.2.6. Duck Rendang

Duck Rendang (Figure 9) is a variant of Rendang cuisine that uses duck meat as its main ingredient. This Duck Rendang also has a lower selling price than beef Rendang. The duck meat variant Rendang dishes are generally produced in the Payakumbuh area, West Sumatra (AR, 2016). In the making process, this Duck Rendang needs to be boiled so that the meat does not fall apart.

4.2.7. Goat Rendang

Goat meat Rendang (Figure 10) is a variation of Rendang that uses goat meat as its main ingredient. Goat meat Rendang is generally produced in the areas surrounding Agam Regency, West Sumatra (AR, 2016). Goat meat Rendang is easily found in the areas surrounding Agam Regency because the area is one of the largest goat livestock production centers in West Sumatra.

Figure 10
Goat Rendang



Figure 11
Beef Liver and Lung Rendang



4.2.8. Liver and Lung Rendang

Beef Liver and Lung Rendang (Figure 11) is a variant of Rendang cuisine that uses beef liver and lungs as its main ingredients. This type of Rendang is nearly identical to beef Rendang. The difference lies in the main ingredient: beef liver or lungs that have been boiled and diced (AR, 2016). The pieces of liver and lungs presented in this Rendang are typically small, similar in size to galangal.

4.2.9. Egg Rendang

Rendang Telur (egg-boiled Rendang, Figure 12) is a variant of Rendang cuisine that uses eggs as its main ingredient. This Rendang Telur (egg-boiled Rendang) is typically produced in the Payakumbuh City and 50 Kota Regency (AR, 2016). In fact, Rendang Telur (egg-boiled Rendang) is now easily found in Minang specialty restaurants throughout Indonesia. Rendang Telur (egg-boiled Rendang) can also be varied according to the preferences of Rendang enthusiasts. Generally, Rendang Telur (egg-boiled Rendang) variants can be in the form of round Rendang Telur (egg-boiled Rendang), flat Rendang Telur (flat egg Rendang), and Suliki-style Rendang Telur (Suliki egg Rendang).

Figure 12
Egg Boiled Rendang



Figure 13
Kalio Rendang



4.2.10. Kalio Rendang

Kalio Rendang (Figure 13) is a variant of Rendang cuisine that utilizes a diverse range of primary ingredients. These primary ingredients can include beef, goat, chicken, eggs, and others. The distinction between Kalio Rendang and other Rendang varieties lies in its texture, which is more gravy-like compared to typical Rendang. Kalio Rendang can also be referred to as a semi-finished Rendang, as it still contains gravy and can be recooked to achieve a dry consistency (AR, 2016).

4.2.11. Jengkol Rendang

Jengkol Rendang (Figure 14) is a variant of Rendang cuisine that uses Jengkol as its primary ingredient. This Rendang variant of Jengkol is generally served in the form of Rendang Kalio (with gravy) due to the soft texture of Jengkol. Jengkol Rendang is a highly popular Rendang variant in West Sumatra (AR, 2016). In fact, this Jengkol Rendang has a special name in the West Sumatra region, namely *Kalio Jariang.*

Figure 14
Jengkol Rendang



4.3. Life Values in Rendang

Rendang, a typical West Sumatran dish, embodies life values that can be applied to community life. These values can take the form of cultural values and educational values, encompassing religious education, moral education, and social education. Therefore, the following will describe an explanation of the life values contained in Rendang cuisine.

Rendang undoubtedly possesses cultural values, as it is classified as a typical dish originating from Minangkabau culture. The cultural values referred to are those related to cultural symbolization. The cultural symbolization present in Rendang cuisine reflects the cultural identity of Minangkabau. Quoting from the source tarbiyahislamiyah.id (Naldo, 2020), the name Rendang cuisine is one of the typical dishes of West Sumatra that evokes symbols or cultural identities found in Minangkabau itself. The cultural symbolization of Minangkabau found in Rendang cuisine can be observed in the daily lives of people who uphold cultural concepts. For example, in party events held in West Sumatra, it is mandatory for the party organizers to serve Rendang cuisine. If Rendang cuisine is not served at a party event, the dishes served are considered incomplete by the Minangkabau community. The Rendang cuisine served varies, ranging from beef Rendang, Lokan Rendang, and others. The presentation of these Rendang cuisine variants depends on the location of the area, each with its own uniqueness. Rendang cuisine also possesses life values that can be applied in daily life. These life values can take the form of educational values. These educational values are related to learning messages that can be applied in everyday life. Life values in the form of educational values found in Rendang cuisine include religious, educational values, moral, educational values, and social, educational values (Fajarsari, 2017).

Religious, educational values are those related to the human relationship with God. The aim of religious educational values is to educate individuals to become better persons based on guidance consistent with religious rules (Fajarsari, 2017). Religious educational values also motivate individuals to perform good deeds consistently, driven by an awareness of the Creator's existence, thereby guiding them closer to God. The religious, educational values embedded in Rendang cuisine are associated with human conduct that aligns with religious guidance. The educational values present in Rendang cuisine can be observed in the use of chili peppers. Chili peppers symbolize the assertiveness of religious leaders or ulama in upholding Islamic law. In Minangkabau culture, ulama plays a crucial role as they oversee the moral conduct of the Minangkabau community in accordance with Islamic teachings. The position of ulama in the Minangkabau region holds significant importance. Ulama are considered the primary pillars of community movements in Minangkabau. Historical records indicate that ulama in Minangkabau has made substantial contributions to the development of individuals who are more dignified, devout, and morally upright. This is evident in the ulama's role as a cornerstone for resolving specific issues within community life. For instance, in matters concerning marriage, ulama and traditional leaders engage in discussions to determine the continuity of the ceremonial process.

Moral, educational values are related to human behavior in daily life. Morality is associated with human actions in everyday contexts (Fajarsari, 2017). These moral actions can manifest as either good or bad behaviors. The moral, educational values found within Rendang cuisine are exemplified by positive behaviors in daily life. This can be observed in the messages embedded within the symbolic ingredients of Rendang. The moral, educational values in Rendang cuisine can be seen in the significance of using coconut or coconut milk. Coconut milk signifies clever and intelligent behavior, reflecting the life of the Minangkabau people. Coconut also symbolizes an educated community's morality, which is beneficial in social life. The moral educational value message of coconut milk in Rendang cuisine reflects responsible behavior and initiates positive movements for the community. The moral, educational values in Rendang cuisine are highly beneficial in daily life. This reflects community-oriented behavior and concern for the social life in the surrounding environment. In Minangkabau (West Sumatra), behaviors that reflect goodness are highly emphasized. As is widely known, Minangkabau society generally has rules that organize the structure of social organizations, from families, villages, cities, and regencies to provinces. This structure forms a highly active community group that always prioritizes deliberation among representatives from all sectors (Fajarsari, 2017)

Social, educational values are related to community life and human behavior towards events that occur in the surrounding environment. Social, educational values are the lessons that can be learned from social behavior and social ways of life. Social behavior includes a person's attitude towards events that occur around them that are related to other people, ways of thinking, and social relationships between individuals. Social educational values can be derived through the symbolism of the main ingredient in making Rendang, namely *sapi* (beef). *Sapi* (beef) is interpreted as *bundo kanduang* (mothers) who will provide prosperity to children and nephews. The main position lies with *niniak mamak* (uncles) and *bundo kanduang* (mother) who determine the future generation (Fajarsari, 2017). In addition, beef is also depicted as a symbol of elders based on customary rules in the Minang region. Beef also illustrates the love of parents for their children. Social educational values are very important in community life because they contain human behavior that does good to others. Social, educational values are related to a person's behavior that reflects social attitudes, tolerance, and mutual respect (Rizkiyah & Istiani, 2021). Based on the previous description, it can be understood that beef, which means elders, contains social, educational values that have affection for their children. This attitude shows a familial, social attitude within the smallest community scope.

5. Discussion

The integration of Minangkabau culture, particularly Rendang, into BIPA teaching materials offers an innovative and relevant pedagogical approach. Rendang, beyond being a mere dish, represents the rich cultural values of the Minangkabau people, passed down through generations. Through the exploration of Rendang 's symbolic meanings, BIPA learners not only study the language but also understand the Minangkabau people's philosophy of life, such as deliberation, consensus, patience, and diligence (Ahsin et al., in press; Estaji & Jahanshiri, 2022; Supardi et al., 2024). This aligns with the global trend in foreign language teaching focusing on cultural context. The application of Rendang as teaching material provides BIPA learners with an authentic and meaningful learning process (Hermoyo & Suher, 2017; Nurhadi et al., 2019; Yulianeta et al., 2022). They do not merely memorize vocabulary and grammar but also thoroughly understand the use of language in a specific cultural context. This may stimulate motivation towards learning and hasten language learning (Armia et al., 2023; Supardi et al., 2024).

In addition, the use of Rendang in BIPA learning also functions to preserve and promote Minangkabau culture internationally. Foreign BIPA students will be familiar with the richness of Indonesian culture, especially Minangkabau, and can become cultural ambassadors who pass on this knowledge to their respective nations (Arumdyahsari et al., 2016; Starkov & Zamir, 2024). This can enhance Indonesian cultural appreciation and support the country's cultural diplomacy in the global world. Nevertheless, there are also challenges to applying this strategy. The creation of comprehensive and interesting teaching materials takes a lot of time and resources. Moreover, BIPA teachers must be provided with in-depth knowledge of Minangkabau culture and the ability to incorporate it into language learning (Firmino et al., 2024; Zhong & Wakat, 2023). Therefore, there is a need for more research so that we can develop feasible and efficient learning models, in addition to evaluating the contribution of this method to BIPA learners' learning outcomes. Overall, the application of Rendang in BIPA learning is a potential approach to improving Indonesian language learning quality and spreading Indonesian culture to the world. With modifications to the current limitations and development, this approach will render BIPA learning more meaningful and relevant to the learners and promote the position of Indonesian language and culture globally.

This study puts forward the possibility of incorporating Minangkabau culture, in this case, Rendang as the iconic dish, into Indonesian Foreign Language (BIPA) learning materials. Through a qualitative method and literature study, this study has discovered that Rendang, apart from being a food icon, is a source of local wisdom that can be an extremely valuable context for language learning. The symbolic values represented in Rendang, including deliberation, consensus, patience, and diligence, profoundly represent the Minangkabau people's philosophy of life. Further, the various Rendang dishes and their stories are rich and compelling teaching materials for BIPA students. This kind of integration not only improves students' linguistic ability but also promotes a greater understanding of Indonesian culture, thus rendering the learning process more enjoyable and meaningful.

This research is a worthwhile contribution to BIPA learning research since it presents a novel approach to material development that is grounded in local wisdom. Through the use of Rendang as a cultural product, this research gives a feasible model for teachers to develop contextualized and culturally relevant teaching materials. The findings of this research are hoped to inspire further research on Indonesian local cultures for BIPA learning, thereby enhancing existing learning materials. Furthermore, this study emphasizes cultural preservation through language learning, illustrating how BIPA learning can be a bridge for cultural exchange and mutual understanding at the global level. The instructional ramifications of this research encompass the creation of culturally responsive instructional modules and methods that could be tailored to different BIPA learning contexts. Furthermore, this research adds to the general discourse on the internationalization of the Indonesian language by bringing into perspective the distinct cultural riches that Indonesia has to offer.

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