

## Comparing Indonesian and English Proverb to Strengthen the Students' Global Diversity (Kebhinekaan Global)

Giyatmi<sup>1\*</sup>, Sihindun Arumi<sup>2</sup>, Ratih Wijayava<sup>3</sup>

Universitas Veteran Bangun Nusantara

**Corresponding Author:** Giyatmi [giyatmi85jimmy@gmail.com](mailto:giyatmi85jimmy@gmail.com)

---

### ARTICLE INFO

*Keywords:* Pancasila Student Profile, Global Diversity, Culture, English Proverbs, Indonesian Proverbs

*Received :* 7, February

*Revised :* 15, March

*Accepted:* 28, April

©2024 Giyatmi, Arumi, Wijayava: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

Profil Pelajar Pancasila is educational policies from elementary school to university to realize pelajar Pancasila. This study aims at describing how the implementation of English learning by comparing English with Indonesian proverbs and how comparing two proverbs can strengthen especially Global Diversity. This research is a descriptive qualitative research with research subjects of students majoring in Civil Engineering. The data are the results of observations and questionnaires. To collect the data, the writers used observation, documentation, and questionnaire. The writers provided game links and worksheets related to proverbs in the class. The results of the questionnaire show that comparing English and Indonesian proverbs increases their knowledge, foster mutual respect between two different cultures, and increase pride in Indonesian culture.

---

## INTRODUCTION

The term *Profil Pelaaajar Pancasila* may be familiar in the world of education. The term *Profil Pelaaajar Pancasila* appears in the Indonesian Education Roadmap 2020-2035 and the Ministry of Education and Culture's Strategic Plan 2020-2024 (<https://www.kompasiana.com/azhararsyad/622ec21dbb448635334fbac3/profil-pelajar-pancasila-dalam-kurikulum-merdeka>). The *Profil Pelaaajar Pancasila* is increasingly recognized with the *Kurikulum Merdeka*. *Kurikulum Merdeka* is a curriculum with diverse intracurricular learning where content will be optimized so that learners have enough time to explore concepts and strengthen competencies. Teachers have the flexibility to choose various teaching tools so that learning can be tailored to the learning needs and interests of students. The curriculum structure in *Kurikulum Merdeka* is based on three things, namely: competency-based, flexible learning, and Pancasila character. This independent curriculum focuses on essential material and developing the character and competence of students. In addition to essential material, the government seeks to produce a *Profil Pelaaajar Pancasila*.

*Profil Pelaaajar Pancasila* is a number of character traits and competencies that students are expected to achieve, which are based on the noble values of Pancasila (<https://pusatinformasi.guru.kemdikbud.go.id/hc/en-us/articles/14145044257945-Pengertian-Profil-Pelajar-Pancasila>). *Profil Pelaaajar Pancasila* includes 6 dimensions, namely (1) faith, devotion to God Almighty and noble character/*Beriman, bertakwa kepada Tuhan yang Maha Esa*, (2) Global Diversity/*Kebhinekaan Global* (3) Independence/*Mandiri*, (4) Mutual cooperation/*Bergotong royong*, (5) Critical Reasoning/*Bernalar kritis*, (6) Creative/*Kreatif*. Of the six dimensions, what sparked the writer to write in this article is *Kebhinekaan Global* (Global Diversity).

Global diversity (*Kebhinekaan Global*) can also be said as a sense of respect for differences or tolerance in diversity, respecting the culture of origin but not closing itself off from outside cultures. In the dimension of global diversity, a learner must maintain a noble culture, locality and identity and be open-minded even though they have to interact with other cultures. This is expected to foster mutual respect and appreciation and form a positive noble culture that does not conflict with the nation's culture. The dimension of global diversity is further explained in several elements consisting of (1) recognizing and appreciating culture (2) intercultural communication skills in interacting with others; and (3) reflection and responsibility for the experience of diversity (Komang et al., 2022)

This emphasis on global diversity is needed especially in the current age of globalization. The advancement of digital technology makes it very easy for the introduction and exchange of cultures with one another to run very quickly and without filters so that a control is needed and one of them can be implemented in the world of education by strengthening *Profil Pelaaajar Pancasila*.

The writer is teaching English that is still considered it as a foreign language in Indonesia. At first glance, *Profil Pelaaajar Pancasila* is not in favor of learning English because English seems to be able to keep students away from local culture. But it turns out that learning English can also support the achievement of *Profil Pelaaajar Pancasila*. Learning foreign languages and cultures

is one of the goals of creating a sense of pride in Indonesian culture and can foster mutual respect and tolerance related to differences in Indonesian culture and foreign culture. In addition, students must also be more critical of foreign cultures that are considered more modern and advanced by many people.

By comparing Indonesian proverbs and English proverbs, it is hoped that it can make students better understand their culture as well as recognize foreign cultures. In addition, this can also train students to be more critical in thinking, especially related to why there are differences in the use of terms in these proverbs. The formulation of the questions are (1) How is the implementation of English learning by comparing English with Indonesian proverbs, (2) how can compare two proverbs strengthen Profil Pelajar Pancasila especially Global Diversity for Civil Engineering Students of Univet Bantara Sukoharjo.

## LITERATURE REVIEW

Cultural understanding in language learning is very important. Learning a foreign language means learning a foreign culture as well. According to Littlejohn (as mentioned in (Fitriani, 2017), language teachers should educate their students more than just language skills. Learning a new language also includes learning how to behave in a new culture (Giyatmi, 2019). It means that teachers should use cultural content from the target language in their classes to help students acquire the language. The linguistic ability of a language learner is not necessarily directly proportional to his cultural ability. Grammar mistakes can still be tolerated, but mistakes related to cultural understanding can be fatal. For example, the question where are you going? The question is grammatically correct because there is no error in the sentence structure, but it seems that many foreigners are not pleased when asked this question because they are considered too interfering with their affairs. This can certainly be avoided if there is cultural understanding. Another example is the use of the greeting 'dear'. Calling someone, even a stranger, dear is common, but when a stranger calls us dear, it might make us feel uncomfortable or even upset. This is because addressing someone with the word dear in Indonesia is only done if the person has a close relationship. That is why learning the culture is necessary to avoid culture shock.

Meanwhile, studying the culture of the target language can have both beneficial and negative effects on learners' personalities. The target language culture may influence the learners' manner of life and thinking. This can lead to problems with their local culture, which differs from the target culture (Septy, 2016). The worst thing is when the target language's culture is given more focus in language teaching so that it can replace the original culture. Even this can lead to the perception that the target language culture is superior to their own, threatening the original culture in the long run. It has the potential to erode national identity (Giyatmi, 2020).

The issue can be overcome by incorporating local culture into the language learning materials used in class. It entails learning a language by incorporating local culture into class activities. Local wisdom can assist learners in absorbing and filtering target culture that differs from their local culture. Using local wisdom can also teach students to respect and be proud of their own culture.

A language teacher should be cautious while introducing both target language culture and local culture at the same time. Introducing target language cultures does not imply that learners should absorb the complete culture of the target language so that it does not overpower the native culture. Teachers must assist students in filtering those cultures by providing materials with local culture as an interaction. Additionally, teachers should provide English activities in the classroom that include local wisdom. Fitriani contends that language teachers must incorporate local culture and wisdom into their teaching practices. It is due to the learners' continued appreciation of their local culture (Fitriani, 2017)

Learning English is certainly very important because English is an international language that can bridge the communication process between nations. In Indonesia, English is still a foreign language, but for academic purposes, English is very important to learn in the era of globalization, especially in career development. Mastering English will be an added value in itself which will certainly be very beneficial for a graduate with English skills. Many companies require their prospective employees to be able to speak English. Understanding technology related to the industry 4.0 era such as advances in internet, computers, information communication technology, and other technologies will be greatly helped by good English skills and mastery. This shows the importance of learning English, but we as Indonesian citizens must remain firm with our noble values and culture. Do not let learning English make us forget our own identity and culture as reflected in the global diversity that is one of the elements of *Profil Pelajar Pancasila*.

*Profil Pelajar Pancasila* is one of the Ministry of Education and Culture's policies at the elementary school to university level which is focused on realizing *Pelajar Pancasila* (Aditia et al., 2021). Inferring from the previous quote, *Profil Pelajar Pancasila* can also be applied to students. *Profil Pelajar Pancasila* is one part of the Pancasila student program in the form of a Pancasila character education process at the university level (Widiyanti et al., 2022). Referring to this, the writer makes a paper related to the Introduction of Indonesian and English Proverbs in English Language Learning as Strengthening Global Diversity for Civil Engineering Students of Univet Bantara Sukoharjo.

Proverb according to Meider (1985: 119) in Dabaghi, a proverb is "a simple terms usually in the form of popular memorable folk sentences with wisdom, truth, morals, and traditional views conveyed using metaphor and is handed down from generation to generation (Dabaghi et al., 2010). Proverbs consists of traditional and an expression of a nation's shared knowledge, experiences, values, history, and thoughts so they become cultural references. Therefore studying on proverbs can aid in the development of cultural and intercultural competency by providing learners with insights into how local speakers understand experiences, things, and events in their language (Can Daşkın & Hatipoğlu, 2019). Many proverbs are used all over the world, however even if they have the same meaning, they may be employed with various phrases or words in each country (Syzdykov, 2014). In Indonesian proverbs we know *Nasi sudah menjadi bubur*, while in English proverbs it is better known as No use to cry

over the spilled milk. Both proverbs have the same meaning but each proverb uses different words to express it. Indonesian proverbs use the word rice while English proverbs use the term milk. This word choice is certainly not something coincidental, but is caused by culture in this case related to the type of food. Indonesian Proverb uses the word *nasi* (rice in English) while English proverbs use the term milk. This word choice is certainly not something that is coincidental, but is caused by culture in this case related to the type of food.

## METHODOLOGY

This research is a descriptive qualitative research. The subject of this research is Civil Engineering students at Universitas Veteran Bangun Nusantara. The data for this research is the result of observation of English learning implementation in the classroom as well as questionnaire result from the students. To collect data in this study, the writers used observation method of learning process, documentation, and questioner given through Google form. The data is then analysed to answer the questions in the Problem Statement.

## RESEARCH RESULTS

In this study, the writers gave a Google Form to students related to comparing English proverbs with Indonesian proverbs. Here are the results of the questionnaire;

Table 1. The Use of Proverbs in English Learning

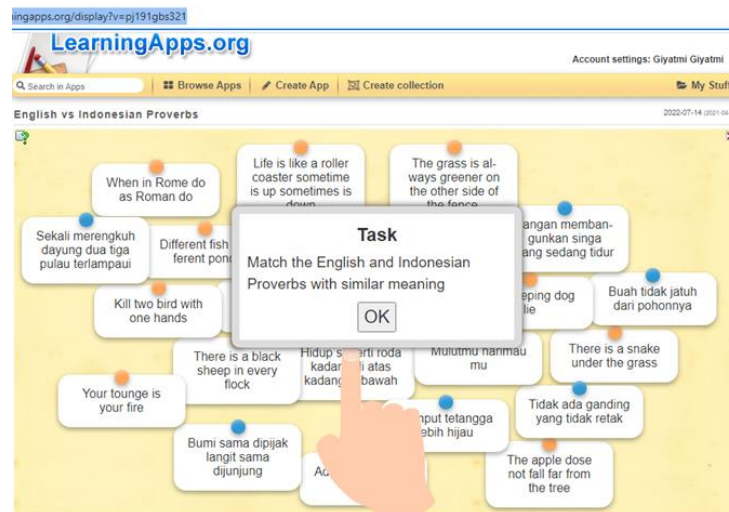
Questions	Yes	No
Understanding of 2 proverbs with the same meaning	87,5%	12,5%
Having difficulty in finding the equivalent of English to Indonesian proverbs	25%	75%
Having difficulty in finding the difference between two proverbs	25%	75%
Proverbs help learn English	81,3%	18,7%
Like or Dislike the use of Proverbs in English Learning	93,8%	6,2%
Comparing proverbs can increase knowledge	100%	-
Comparing proverbs can foster mutual respect between 2 different cultures	100%	-
Comparing proverbs can increase pride in Indonesian culture	93,8%	6,2%

## DISCUSSION

### *The implementation of English learning by comparing Indonesian and English Proverbs*

In the process of learning English by comparing Indonesian and English proverbs, the researcher used 3 main steps. The first activity is **opening activity**. After opening the class by asking how they were and the previous week's material,

the lecturer sparked by asking if they had ever heard the word Proverb. It seems that the word is still unfamiliar to them; it can be seen from the responses given. Some immediately said they did not know, some immediately opened their gadgets to find the meaning of prove. Next, the lecturer gave a game using learning application. The lecturer shared a link <https://learningapps.org/display?v=pj191gbs321> which contains Indonesian Proverbs and English Proverbs. Students must match Indonesian proverbs and English proverbs that have similar meanings. Here is how the game looks like;



Students worked on this game in groups of two. Students seemed interested and enthusiastic while playing this game. After they finished the game, the lecturer then gave some brief explanations related to the proverb. The second activity is **the main activity**. In this activity, the lecturer divides the class into groups of 4. Next, the lecturer distributed a package of worksheets consisting of 3 activities. In the first step, the writer provided worksheets containing 10 English proverbs. In this part, students were asked to translate the 10 proverbs. In this first activity, the lecturer gave an allocation of 15 minutes to complete the task. Here is the link of the worksheet <https://tinyurl.com/mwfrs9b4>. In this activity, students also seemed enthusiastic in completing their worksheets. They still used their gadgets in determining the meaning of the proverbs, especially when they found new vocabulary. After all the groups finished translating the proverbs, it was time to discuss the results of the group work. Students had no difficulty in translating the 14 proverbs in the worksheet. They still interpreted them literally word by word such as Robbing Peter to pay Paul (*Membunuh Peter untuk membayar Paul*), Like Cat and dog (*Menyukai anjing dan kucing*). In the second activity, the lecturer asked the students to find Indonesian proverbs that have similar meaning or close meaning to those of English proverbs on the worksheet. Here is the link of the worksheet <https://tinyurl.com/rp6kt96u>. In this activity, students have to recall their understanding of Indonesian proverbs. They are probably familiar to Indonesia proverbs. They then matched the Indonesian proverbs that were equivalent to the English proverbs in the provided worksheet.

In this second activity, students began to find difficulties in finding the equivalent of English proverbs in Indonesian proverbs, however there were also those who had no difficulties. They had to think critically in this case too. The writers found a few things in the second activity, such as: (1) There are English proverbs that have more than one equivalent in Indonesian proverbs. For example Killing two birds with one stone (English proverb). Almost all groups paired this proverb with *Sekali merengkuh dayung dua tiga pulau terlampaui*. This proverb is considered the closest in meaning to the English proverb (Killing two birds with one stone). However, there was a group that matched the English proverb with *Sambil Menyelam Minum Air* which has a similar meaning to the previous English proverb. The same thing also appeared in the proverb Empty vessels make the most noise. This proverb is closest to "*Tong kosong nyaring bunyinya*". However, there was a group that paired the English proverb with *Air beriak tanda tak dalam*. Meanwhile, the proverb Don't cry over the spilled milk which is usually paired with *Nasi sudah menjadi bubur*, in this activity there was one group that equated the English proverb with *Kertas sudah menjadi abu*. The emergence of differences in student answers regarding the matching of English proverbs with Indonesian proverbs can really increase the number of proverbs. (2) There are students who make mistakes in finding proverb equivalence activities. For example, Robbing Peter to pay Paul is matched with the Indonesian proverb *Bagai membeli kucing dalam karung*.

Meanwhile, in the third activity, students were asked to find differences related to the terms used in English proverbs and Indonesian proverbs. Here is the link of the worksheet <https://tinyurl.com/3b8puekz>. In this activity, students must compare the two proverbs and then determine why there are differences in the terms used in the two proverbs which actually have the same meaning. This activity is carried out by discussing in class between lecturers and students.

For example, the writer compared "Like father like son" and "*Buah jatuh tidak jauh dari pohinnya*". Both proverbs have similar meanings, namely that children are not much different from their parents. In English proverbs, the words father and son are used literally. Meanwhile, the Indonesian proverbs use the simile of fruit (child) and tree (parent). In addition, according to the students' discussion, the use of Father and Son in English proverbs is based on religious terms. When they pray, they often use the words Father and Son.

During this activity, students seemed enthusiastic and interesting when they had to find the differences in the use of terms used in English and Indonesian proverbs. They claimed to be curious about the reasons related to the use of these terms. Like why do English proverbs use the terms Peter and Paul (names of people)? This turned out to be related to religious history in England in the mid-16th century where the monastery church of Saint Peter, Westminster whose diocese was dissolved and taken over by the London diocese so that many of its assets were taken over for the improvement of St. Paul's Cathedral. Meanwhile, Indonesian proverb uses the terms *Lubang* (hole). According to students, the use of holes in Indonesian proverbs is because it is related to farming activities that are often carried out by Indonesian people. Before planting plants using seeds such as planting corn, Indonesian farmers will make holes in the ground to put corn seeds.

In agriculture this is called *menugal* (an Indonesian term). The last activity is **Closing Activity**. After completing the third activity, the lesson is over. The lecturer summarizes today's learning. The lecturer also asked students' impressions of learning about proverbs. The lecturer at the end of the lesson also provided a Google form link related to learning about proverbs that must be filled in by students. The results of the questionnaire relating to the learning process can be seen in the graphs displayed in table 1.

### ***Comparing Proverb to strengthen the Students' Global Diversity (Kebhinekaan Global)***

Global diversity (Kebhinekaan Global) is one of the dimensions of the *Profil Pelajar Pancasila* which aims at preserving the noble culture, identity and locality, and still having a sense of identity and an openness to interact with other cultures, so as to be able to instil an attitude of tolerance that does not violate the ancestral culture of the Indonesian nation.

Proverbs are a form of culture shared by many cultures including Indonesian and English. A proverb is a simple, traditional saying that expresses a perceived truth based on common sense or experience. Some proverbs exist in more than one language because people borrow them from languages and cultures with which they are in contact. Learning language means learning its culture as well. Comparing Indonesian and English proverbs can help students to learn more about their native culture as well as other culture. Comparing Indonesian and English proverbs can make students recall Indonesian proverbs that they have not learned for a long time. In addition, this learning also creates a sense of pride in Indonesian culture. On the other hand, comparing Indonesian proverbs with English also makes them familiar with other cultures, English culture.

Comparing Indonesian and English proverbs can help students to learn more about their native culture as well as other cultures. This is certainly in line with one aspect of the *Profil Pelajar Pancasila*, global diversity (*Kebhinekaan Global*), aim to maintain a respectable culture, identity, and locality while maintaining an individual sense and being receptive to other cultures in order to encourage a tolerance that respects the Indonesian nation's ancestral culture.

This learning can strengthen students' sense of global diversity (*Kebhinekaan Global*). Related to this, the author found the results of a questionnaire through a Google form filled out by students. (1) Comparing English and Indonesian proverbs increases their knowledge. Referring to the results of the questionnaire, 100% of respondents stated that comparing proverbs added to their knowledge, especially about culture. This can be seen from the table 1. Students previously did not know that there are proverbs from other countries such as England that are similar to proverbs in Indonesia. By comparing English proverbs with Indonesian proverbs, it is considered to add insight to students, especially about culture. For example, the English proverbs use the names of people (Petter and Paul) while the Indonesian proverbs use the term *lubang* (hole) because it is related to the planting process. Another examples is *Sepandai-pandainya tupai melompat pasti akan jatuh juga* that is similar with A good marksman may lose and. The English proverb uses the reference Marksman (sniper) while the Indonesian proverb uses the reference squirrel. The difference in reference seems to be related to technological developments in England such as the use of weapons. In England it seems that the

use of weapons (guns) is very familiar because they are technologically more advanced and England itself is a country with many colonies, so the use of weapons is very common in England. Meanwhile in Indonesia, proverbs use terms related to animals (squirrel). The use of squirrels is considered closer to Indonesian culture and daily life so that it is easier to understand. In addition, Indonesia when fighting colonizers to gain independence only relied on traditional weapons, namely *bambu runcing*. This comparison of proverbs makes students more knowledgeable about their own country's culture as well as foreign cultures. They understand the history related to medieval times in England. (2) Comparing English and Indonesian proverbs can foster mutual respect between two different cultures. Based on the questionnaire results, 100% students mention that learning English by comparing English and Indonesian proverbs is able to foster a sense of mutual respect for two different cultures. *It can be seen on the table 1*. There are several reasons related to the sense of appreciation generated in learning English and Indonesian proverbs given by respondents. The proverbs compared in the lesson are proverbs that have the same meaning, but the proverbs have differences, especially related to the vocabulary used in the proverbs. Students respond to the differences as something natural because each proverb has its own culture so there is no wrong and right. This difference should make us appreciate each other's culture more. English proverbs show many things related to technology such as A good marksman may lose VS *Sepandai-pandainya tupai melompat passti akan jatuh juga*, Empty vessels make the most noise VS *Tong kosong nyaring bunyinya*, Life is like a rollercoaster VS *Hidup seperti roda*. The use of the words marksman, vessels, and roller coaster reflect the technological advancement of a society's civilization and its culture. Meanwhile, the Indonesian language uses the names of animals (squirrels), barrels, and wheels which do not entirely reflect modern technological advances. Related to this, students do not think that English proverbs are the best while Indonesian proverbs are not good. The students also mention that there are so many cultures in the world and respecting them is a must. Besides, students also explain that instead of the difference of vocabularies, the proverbs actually carry the same message. That is what is more important. (3) Comparing English and Indonesian proverb can increase pride in Indonesian culture. Based on the table 1 it can be seen that 93.8% of respondents said they were proud after comparing English proverbs with Indonesian proverbs. Meanwhile, 6.2% of respondents stated that they were not proud.

Comparing proverbs in English learning can also make the students proud of Indonesian culture. From the survey results they said they were proud because of several things such as: (1) they can recall Indonesian proverbs that they have not learned for a long time. They learned the last proverbs when they were in high school. With this learning, they can finally remember the proverbs again. (2) Through this lesson, they found out that there are proverbs from other countries that have the same meaning as Indonesian proverbs. It makes them proud because they think that Indonesian proverbs are the same (not left behind) as English proverbs. (3) Although the comparison results of Indonesian and English proverbs show that Indonesian proverbs refer more to natural and traditional things compared to English proverbs which culturally show modernity, it still makes

students feel proud of Indonesian proverbs. It shows the distinctiveness and uniqueness of Indonesian culture. (4) The students mention that one way to introduce Indonesian culture to other cultures is through a comparison of proverbs in Indonesian and English.

However, there were also students who stated that comparing these two proverbs did not make them proud of Indonesian culture. They assume that the difference between English and Indonesian proverbs is normal because the cultures are different.

## **CONCLUSSION AND SUGGESTION**

Learning English by comparing English and Indonesian proverbs can help strengthen the learner *Profil Pelajar Pancasila*, especially Global Diversity (*Kebhinekaan Global*). Comparing Indonesian and English proverbs can help students to learn more about their native culture as well as other cultures. In addition, Comparing English and Indonesian proverbs can foster mutual respect between two different cultures. Even Comparing English and Indonesian proverbs can increase pride in Indonesian culture.

In learning using this proverb, the author uses three stages, namely opening activities which are carried out by providing games related to proverbs as a form of engagement. Furthermore, in the main activity, the author gave three worksheets for each student to translate proverbs in English into Indonesian. The next worksheet asked students to find English proverbs that had been translated in the previous activity with Indonesian proverbs. On the third worksheet, students were asked to find differences related to the terms used in English proverbs and Indonesian proverbs. Students felt happy with the use of proverbs in English learning. In addition, students also felt that the use of proverbs can also help students in learning English.

## **ADVANCED RESEARCH**

It is clear that incorporating Indonesian culture into English learning in the classroom will awaken students' love and pride in Indonesian culture. There are many other Indonesian cultures that can be used in English learning, such as traditional dances, traditional food, traditions, folklore, and so on. It is hoped that there will be other researchers who can further explore the use of cultural elements that have been mentioned previously.

## **ACKNOWLEDGMENT**

We would like to express our gratitude to LPPM Universitas Veteran Bangun Nusantara Sukoharjo for supporting this research. We would like to thank to all the first semester students of Civil Engineering in Universitas Veteran Bangun Nusantara for their participation in the research.

## **REFERENCES**

- Aditia, D., Ariatama, S., Mardiana, E., & Sumargono, S. (2021). Pancala APP (Pancasila's Character Profile): Sebagai Inovasi Mendukung Merdeka Belajar Selama Masa Pandemi. *Edukasi: Jurnal Penelitian Dan Artikel Pendidikan*, 13(2), 91–108. <https://doi.org/10.31603/edukasi.v13i2.6112>
- Can Daşkın, N., & Hatipoğlu, Ç. (2019). A proverb learned is a proverb earned: Proverb instruction in EFL classrooms. *Eurasian Journal of Applied Linguistics*, 5(1), 57–88. <https://doi.org/10.32601/ejal.543781>
- Dabaghi, A., Pishbin, E., & Niknasab, L. (2010). Proverbs from the Viewpoint of Translation. *Journal of Language Teaching and Research*, 1(6). <https://doi.org/10.4304/jltr.1.6.807-814>
- Fitriani, I. (2017). Instilling The Local Wisdom in English Language Teaching Through Indonesian Traditional Game. *National Seminar Proceeding*, 282–289. <http://english.stkipbjm.ac.id/wp-content/uploads/2017/04/Indah-Fitriani.pdf>
- Giyatmi. (2019). Cultural Learning in Teaching English. *3rd English Language and Literature International Conference (ELLiC)*, 3, 186–195.
- Giyatmi. (2020). Bringing Indonesian Local Wisdom Into the English Class. *461(Icllae 2019)*, 48–53. <https://doi.org/10.2991/assehr.k.200804.009>
- Komang, N., Satya, N., Kadek, N., & Raditya, H. (2022). Pembelajaran Bahasa Sebagai Penguatan Profil Pelajar Pancasila. *Seminar Pembelajaran Bahasa Sebagai Penguat Profil Pelajar Pancasila, Pedalitra II*, 130–134.
- Septy, A. P. (2016). Managing Local Wisdom in English Teaching Materials. *Proceedings of the Fourth International Seminar on English Language and Teaching*, 20, 81–88.
- Syzdykov, K. (2014). Contrastive Studies on Proverbs. *Procedia - Social and Behavioral Sciences*, 136(July 2014), 318–321. <https://doi.org/10.1016/j.sbspro.2014.05.336>
- Widiyanti, A., Ernawati, T., Hasanah, M., & Dewi, N. P. (2022). Profil Mahasiswa Pancasila dalam Meningkatkan Karakter Kebhinekaan Global di Era 4 . 0. *Prosiding Semdikjar*, 5, 735–739.

