An Indonesian EFL teacher's perspective in selecting and developing intercultural content for English Language Teaching

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ARTICLE INFO

ABSTRACT

While an extensive body of research has focused on examining and discussing how intercultural values are integrated into English Language Teaching (ELT) materials, little is known about how individual teachers select and develop intercultural content. The present study aimed at exploring an Indonesian EFL teacher's perspective in selecting and developing intercultural content for classroom instruction. The participant was an English teacher in a state high school in Yogyakarta, Indonesia with more than 10 years of teaching experience. The data from in-depth interviews and the participant's teaching artifacts were analyzed thematically to point out the participant's perspective based on multiple aspects. The findings indicated that the participant's selection and development of intercultural content involved various aspects, including the participant's beliefs and values, the students, curricular requirements, and influence from colleagues. This study provides an insight into the practical implementation of intercultural value integration into English language instruction in Indonesia.

1. Introduction

Nowadays, intercultural values are seen as crucial in the context of language teaching. However, in English Language Teaching, the relationship between culture and language is frequently articulated in separate contexts (Lavrenteva & Orland-Barak, 2020). As stated by Walters et al., (2009) numerous efforts have been made by the government or material developers to include cultural values in the learning materials used by students. As Liddicoat (2004) stated in his journal, this spectrum has a rich history, beginning with a conception of culture as literature and the arts and progressing through

history and institutions to popular culture, festivals, and pastimes. Considering this, more teachers' modification and development are required to adapt the integration of intercultural values in learning that are directly tied to students' backgrounds. However, there has been a little in-depth study on the considerations teachers evaluate while selecting and developing intercultural content for English language teaching. As mentioned by Ball and Feiman-Nemser (1998), choosing and developing content material can be a challenge for educators; hence, noteworthy areas in this research to associate with it may be owing to different interpretations of cultural norms. In the context of English Language Teaching (ELT) in Indonesia, these factors must be extensively evaluated to ensure that the cultural values taught in the classroom operate in tandem with the language under study (Liddicoat, 2013). Teaching language, by definition, implies teaching culture as well.

Cultural diversity might occur in a way at a different level of how an individual perceives a certain group of people, including both international and domestic. Regardless of the context of EFL countries, Bennet (1998) pointed out that the level of culture (referred to in the journal as the level of abstraction) is that there are certain patterns of a group compared to other groups, the nature of which can be seen in general differences in the patterns of thinking and behavior of these groups. Underlining the law of continuity with intercultural, which brings together elements of two or more cultures to be integrated into one knowledge that wants to know about certain cultural developments, this concept developed by Bennett explains the relationship between cultural diversity, which is viewed differently by different groups.

Interculturalism is crucial to properly conducted in the middle of divers societies in this world. Although Indonesia encompasses numerous cultural blends that cross in social contact regularly, the function of intercultural education still dictates how a multicultural-based understanding construction may be best presented in society. Compared to Western countries such as the United States, Americans tend to be more averse to recognizing their native culture, according to research conducted by Bennet (1998), and based on the results of the social construction analysis of cultural diversity in society. In America, a country with a mixed-culture population, the people are more preferential to being recognized as 'just individuals'. However, despite the differences among people, American society is known to have a culture that is very open to any cultural thoughts (multicultural). Multicultural education is clearly linked to the Civil Rights Movement in the U.S. (Akkari & Radhouane, 2022). There are extraordinary developments achieved by the U.S. government and local educational institutions, multicultural-based education is responsible for integrating learning content that ties with curriculum policies, then rethinking sociocultural understandings of students, especially towards the cultures of different people or parties who receive discriminatory actions, to then form actions to promote differences and create equality (Akkari & Radhouane, 2022). Meanwhile, this study focuses on the incorporation of intercultural concepts into language learning in Indonesia, a multicultural country within Asia with many beliefs, stigmas, perspectives, and values of social norms that are thicker and more binding than in societies outside of Asia.

Individual identity becomes a more fundamental idea in understanding culture when it is recognized as an evolving set of behaviors rather than a body of general information. Culture is a framework within which a person discovers identity by using the knowledge of a cultural group's as an indicator of self-representation (Liddicoat, 2004). Culture must be addressed in language teaching

and learning in a comprehensive, fluctuate, reflexive, critical, and participatory manner (Liddicoat & Scarino, 2009). According to Liddicoat (2004), when people start communicating messages in a different language, they not only begin to use linguistic functions, yet they also begin to behave within a cultural framework. In educational context, as culture is viewed extremely important, the material produced by the instructor must value culture as the artefacts of a particular society to build students' understanding in cross-cultural competencies (Liddicoat, 1997). Meanwhile, the involvement of language learners in intercultural-based education is taking an active role in intercultural interactions, as in communication, language and culture create the meaning that is communicated by others; thus, there is a need for reflective self-capacity in interpreting meaning (Liddicoat, 2017).

Furthermore, natural human interaction is another sort of communication that is transmitted through language and cultural contexts that shape how language is organized and used. According to Bennett (2004; 2009), culture may be regarded as the setting in both objective and subjective areas. Objective culture is defined as the collection of institutional, political, and historical circumstances that have formed and are perpetuated by a group of interacting individuals (Berger & Luckmann 1967). Similarly, subjective culture refers to the perspectives of people who engage in a particular setting (Berger & Luckmann 1967; Triandis 1994). In the globalized society of today, language learning requires "intercultural competency" which includes students actively involved with cultural relatives in their target language. As defined by Bennett (2009), intercultural learning is the acquisition of increased awareness of subjective cultural contexts (world perceptions), including one's own, as well as the growth of a greater ability to interact sensitively and competently across cultural contexts as both an immediate and long-term effect of exchange. Intercultural learning in the short term comprises developing intercultural sensitivity and the ability to use intercultural competence in cultural exchange (Bennet, 2009). Additionally, as described by Bennet (2009), intercultural education is 'the deliberate and systematic effort to foster intercultural learning through curriculum design, including pre-departure, on-site, and re-entry activities, and/or course content emphasizing subjective culture and intercultural interaction, and/or guided facilitation of intercultural experience.' Therefore, it is such a demand for instructors or teachers to address these intercultural components in choosing and developing intercultural content that supports students' intercultural competence in language learning./

The core construct of this study is centered on a concept developed by Liddicoat in 2004 related to intercultural content selection principles in language teaching. The researchers adopted Liddicoat's concept to demonstrate that it offers a framework that focuses on intercultural content learning and contextualizes it with the situations that occur in EFL countries, in this instance the integration of intercultural values in Indonesia. According to Liddicoat (2004), it is critical for instructors to establish appropriate material when integrating intercultural values into learning; in this situation, a principled approach is necessary. In accordance with Liddicoat (2004), the intercultural values that are taught must immediately increase students' awareness of the values, attitudes, and other characteristics of the group being studied. After that, the intercultural material that is chosen or generated has to be closely associated with the language being studied, as both components cannot be separated in different settings. The following principle stated that instructors must examine intercultural learning content that is consistent with the development of instructional methods and the three

primary abilities of noticing, comparison, and reflection. Furthermore, the content must be engaging for students to ensure they are truly engaged with the material instead of merely remembering it. Intercultural learning should also include a wide variety of teaching content and learning resources (Romijn et al., 2021). As the focus of intercultural learning in language instruction is to improve students' communicative skills, teachers must provide access to student learning needs that encourage students' understanding of the process of making meaning and interpretation through the language used (Liddicoat, 2020).

In today's intercultural educational environments, teachers must first deal with the variety of their students, which provides both opportunities and challenges (Fortuin et al. 2014). Previous investigation in the EFL setting has offered crucial insights into how intercultural learning is addressed in classroom language education, according to prior research. Miftakh (2017) did research in which he provided a complete explanation of how to implement intercultural English teaching and learning to young learners based on Liddicoat's (2004) concepts. Another study that is closely related to this subject matter is Long Nguyen, Sharon Harvey, and Lynn Grant's (2016) study, which presented socially created and contextualized knowledge on Vietnamese EFL teachers' beliefs about language and culture teaching. There has been a great amount of research on the integration of interculturalism in EFL classes, notably in the teacher's perspectives or beliefs. In 2020, Ghavamnia did a study on EFL teachers' beliefs in order to investigate in depth how Iranian EFL teachers feel while incorporating culture into their English classes. Sugianto's (2022) study is closely associated with Ghavamnia's in the context of Indonesia as an EFL nation since it explored instructors' perspectives while integrating intercultural learning. However, it delves deeper into the various categories as explained in his journal. In line with the previous study, this research provides the issue of teacher's considerations in selecting and developing intercultural content learning from what is presented by the applicable curriculum, particularly in the context of ELT in Indonesia, against the backdrop of the latest relevant curriculum. Cultural representations in current student learning resources are deemed insufficient to provide an awareness of multicultural values in language learning (Sugianto, 2020; Armstrong, 2022). Little is known, however, regarding the teacher's considerations for selecting and developing intercultural content for language learners. The purpose of this study is to explore more about the aspects that a high school teacher in Indonesia considers while selecting and developing intercultural content for language teaching.

2.   Method

A participant in this study was an English teacher at a state high school in Yogyakarta, Indonesia. In her professional field, the participant known by the pseudonym Ima has taught English at the same high school since 2002 for approximately twenty years. Despite her relatively long experience as an English teacher, her undergraduate education background is in agriculture, and she then continued her Master's studies with a Master's Degree in Teaching and Training Program at a private university in Indonesia. She had previously taken many English lessons at two different Indonesian official language institutions of higher learning. Furthermore, to guarantee that she is a participant who fulfils the criteria of this study and has good capabilities to be involved in this research, prior to

becoming an English teacher at the current high school, Ima had work experience as a freelance English teacher at one of the state high schools in Indonesia. One year as an English instructor for employees of a local company, one year as an English instructor for employees in the Indonesian film industry, and lastly, one year as a teacher trainer in an educational institution in Yogyakarta. Ima has made significant contributions as the person in charge of the excellent English programs at the school where she presently teaches. In truth, the flagship English program has been running for a long time and is still carried out every year by involving all first-year high school students. With this background, the researchers approached Ima to find out more about how Ima incorporates intercultural learning into the English teaching strategies she uses with all high school students where she teaches. To be more specific, the researchers will delve into what aspects Ima considers when selecting and developing intercultural content material, based on traits and variables that have a strong connection and affect each other in Ima's teaching environment in that place.

Table 1. The interview questions adapted from Liddicoat's theory of "principles for selecting content,"

Construct	Conceptual Definition	Components	Interview Questions
Intercultural content (Liddicoat, 2004)	It is critical to have a principled approach to determining which types of content are most effective and beneficial for accomplishing intercultural goals when constructing an overall teaching strategy within an intercultural framework. The importance of content cannot be underestimated, since a mismatch between content selection and teaching goals can severely undermine teaching efficacy. Teachers can use a simple set of principles to determine whether the materials they are using can facilitate an intercultural teaching and learning approach.	According to Liddicoat (2004), the principles for selecting intercultural content are choosing the content that is;	
		1) Directly contributes to increasing communication or awareness of the values, behaviors, etc. of the community being studied.	How do you ensure that the learning content in your class can increase your students' awareness of the culture being presented in it?
		2) Closely related to language.	How do you ensure that the cultural learning content in your class is connected to English as the main focus of the lesson?
		3) Contributes to the development of appropriate learning strategies and abilities such as noticing, comparing, and reflecting.	What materials do you consider capable of helping students practice the skills of noticing, comparing, and reflecting, and how do you choose them?
		4) Considered as practices in which students engage rather than facts to be memorized.	How can you ensure that the learning content in your class can make your students participate actively?
		5) Encourages students to identify connections between their native culture and the culture being studied.	How do you select and develop intercultural content that allows students to connect their home culture to the culture being studied?

This study used the construct of "Intercultural Content" developed by Liddicoat (2004). The data for this study were gathered through an in-depth interview examining Indonesian EFL teachers' considerations of intercultural integration in teaching language in their classrooms. The interview

lasted one hour and was conducted face-to-face just once. The interviewer and the resource person's question and answer session was audio recorded with the participant's permission during the interview. The interview questions were adapted from Liddicoat's theory of "principles for selecting content," as described in Table 1.

The acquired data had been analyzed using thematic analysis by categorizing the responses into multiple significant aspects. After reading it extensively, in-depth, and several times, the researchers tried to transcribe and explain the information as clearly and precisely as possible, as well as to describe the data acquired from the results of interviews with the participant. The obtained data was then analyzed using Braun and Clarke's (2006) thematic analysis, a method for detecting, analyzing, and reporting patterns (themes) within data that minimally organizes and explains the data set in (rich) detail. The purpose of thematic analysis was to determine themes, or patterns in data that are noteworthy or intriguing, and then utilize these themes to discuss findings or communicate something regarding a particular issue. Braun and Clarke (2006) distinguished between semantic and latent level of themes. The semantic theme implies directly adopting meaning and not grasping for anything other than what the participant say. The latent, on the other hand, is looking beyond what has been spoken and beginning to identify or explore the concepts that underpin it, assumptions, and conceptualizations - and ideologies - that are hypothesized as creating the semantic content of the data. According to Braun and Clark (2006), the processes in this analytical procedure are as follows: (1) familiarization with the data; (2) generation of initial codes; (3) search for themes; (4) review themes; (5) definition of themes; and (6) write-ups (Maguire & Delahunt, 2017). Researchers attempt to offer data that has been examined at the sentiment level, which then narrows down to the latent level, based on the level of themes presented by Braun and Clark (2006). As a result of this study, researchers will be able to eliminate different themes and collect comparable data in one huge primary cluster based on the data acquired.

A theme, as previously stated, is a pattern that captures something noteworthy or intriguing in terms of data and/or research topics. As Braun and Clarke (2006) demonstrated, there is no hard and fast criteria for determining what makes a theme absolute. The significance of a topic defines it. Data sets with a high degree of focus may overlap with other small data sets with a comparable degree of focus. As a result, the coding step and this stage of theme identification will assist in grouping minor data under one huge roof with a specific scope of attention. In this case, we evaluated the codes and discovered that some of them obviously matched together to form a theme. When the researchers began to organize the data, the coding reduced large amounts of data into little pieces of meaning. To establish the right initial codes of the data, the way to code was in line with the research questions that were generated in the beginning.

3.   Results and discussion

In this section, we present the result of research finding, outlining the primary outcomes gleaned from the data.

3.1. Teaching beliefs and values

The participant's beliefs and values in teaching were challenging to identify. To accurately describe how the participant's teaching beliefs and values are one of the aspects of selecting and creating intercultural content learning, the researchers must examine the data. After doing data analysis in phases and in a methodical manner, the researchers were successful in interpreting the data in the following description. Even though the current curriculum in Indonesia does not directly require students to learn intercultural values through learning English, the participant take the initiative in cultivating cultural values in students. This indicates that the participant believes intercultural values should be examined and implemented by students, not only to be known but also to enable students to consider the existence of diverse cultures and their connections with one another.

"*...My students and I are from different cultures. We come from different backgrounds. Then I moved to study with the Javanese. In certain cases, I am extremely conscious that our relationships with cultural values inevitably intertwine.*" (Ima)

The data that has been analyzed and reviewed several times shows that the participant's beliefs and values regarding integrating intercultural values into student learning content in Indonesia, even though Ima said that she delivered culture to students in a non-conceptual way, the data tends to lead to the application of learning by doing and believing that the learning by doing process will be effective for students in teaching cultural values.

This is reinforced by the results of participant observations on students' cognitive and motor development during learning from year to year. According to reports of learning outcomes and observations provided by the participant's classes, students are making better learning progress than before. The concept of learning by doing was developed by the participant by integrating all forms of learning components into project-based assignments. Specifically, the learning by doing meant by the participant is about how to provide learning materials that can encourage students to do things more practically. Most of the teaching strategies applied by the participant to students are project-based. In line with the principle held by the participant that project-based learning will encourage students to be actively involved in learning, project-based is also proven to provide students with meaningful learning experiences in using English, which is closely related to the intercultural values that will be taught.

Another noteworthy finding of the research conducted by Ghavamnia, M. (2020), which investigated Iranian EFL teachers' beliefs and perspectives in integrating culture in EFL classes, revealed that vast majority of the teachers' beliefs about integrating culture are still separated from different contexts. Despite the fact that there is awareness of the importance of integrating cultural values in language learning (in this context is learning English), there are still limitations in practice. In comparison to the findings from this research, most teachers in Asian countries have their own challenges in incorporating cultural values into language acquisition. Furthermore, Ghavamnia (2020) claims in her findings that when cultural values are taught in English classes, teachers frequently pay more attention to language teaching due to a lack of confidence and knowledge to teach cultural points, and instead focus on the main agenda, which is teaching the target language.

3.2. Students' learning exposure

In this sub-theme, students' learning exposure leads to a discussion around the criteria of learning media or resources used to integrate intercultural values in students. The code in this sub-theme is the data that appears the most and is mentioned by the participant during the data collection process, compared to other data that has been qualified into student characteristics. From the available data, the participant stated that examples of learning materials that can be used as an introduction to teaching intercultural values to students are materials such as songs, poems, and fictional reading books that reflect the culture that comes from the original author or from a certain regional setting. Through materials such as songs, poems, and fiction reading books, the participant can broaden the range of questions that make students think about their original culture with the culture they are studying. Therefore, it is important to consider the quality of learning content by choosing or developing learning materials and media that can encourage students to notice, reflect, and compare the intercultural values presented in them. Students are exposed to learning content that gives students more space to express their feelings and thoughts broadly, in this case, more learning exposure is needed.

> "…*We already know that there are appropriate materials to help students notice that this is not their culture. Alternatively, perhaps they recognize that this culture is related to the student's home culture. As a result of their exposure to this content, students will be able to correlate and compare what they know and learn so far.*" (Ima)

Besides that, according to the participant, the characteristics of learning content that can give students more space can refer to learning content that presents a variety of cultures to encourage students to think critically and deeply about these differences. For example, English variety is found in listening and learning content for students. For years, students have only been introduced to audio listening from native speakers or countries where English is recognized as an international language, with their best accent. They are not introduced to how non-native speakers speak English using their distinctive accents. Thus, when students realize that their accents are different and the way they speak is not as perfect as that of native speakers, they tend to feel embarrassed, and that is what makes students reluctant to use English because of a lack of self-confidence. Therefore, the intercultural learning content that we provide must acknowledge the background of students to make them more confident in using English as a form of communication, so that it can be said that the learning content is relevant to students' home culture. To address this, the participant stated that material exposure could be expanded by utilizing the most widely used technology today, by searching for authentic, relevant materials such as on YouTube, Google, or Instagram. Learning content that is applied to integrate intercultural values can be said to be successful when the content consistently encourages students to promote something better in a certain period of time.

> "*I have comparisons and recordings of how students learn from grades one to three, and they make improvements. Although it was tough at first, they were eventually confronted with a culture that requires they work in groups yet accountability and scoring are assigned to individuals. As a result, the record shows that students make progress year to year with the material and learning concepts used.*" (Ima)

In the interview, the participant mentioned that there were limitations in learning resources that could meet the learning content criteria mentioned above, namely that it was very difficult to find materials of cultural value in learning resources such as student textbooks provided by the government. Thus, with materials that are made or developed by themselves, the participant feel more flexible in teaching cultural values when students try to explore themselves to get that. Even though texts that support intercultural learning through English are still rarely found in student textbooks, other learning resources such as modules obtained from certain courses, or adaptation modules, have proven to be very helpful for the participant in expanding the scope of exposure to intercultural material that will be taught to students.

Siddiqie (2011) did a similar study titled Intercultural exposure via English language teaching: An analysis of an English language textbook in Bangladesh. Continuing in the context of learning English in a country where English is not the primary language, Siddiqie's study aims to investigate intercultural values (intercultural awareness and abilities) acquired through any kind of English learning exposure and input. In contrast to the findings of this study, which revealed that the participant felt there were limitations in finding intercultural values from textbooks and other sources used by students, Siddiqie's finding showed that there are many proportions of cultural values in the English textbook used by Bangladeshi students. However, aside from that, textbooks are reported to solely focus on the local/target culture, have not gone far enough in recognizing English as an international language, and have failed to draw on local varieties of English.

Since the textbook used is one provided by the local ministry of education, the existence of such a discrepancy may be affected by variations in state policy. Furthermore, in Indonesia, the most recent edition has lately updated the usage of textbooks. Although the possibility that the intercultural content in the most recent version of the textbook is of many sorts, the participant stated that teachers had not received intensive training on how to incorporate intercultural values in learning English as well as adjusting to the most recent textbooks. As a result, there are major disparities between the two conclusions, which might have been influenced by significantly different government policies.

3.3. Students' cultural identity in learning

In Indonesia, the way we address someone is frequently a measure of courtesy that indicates one's social standing. This sort of culture appears to be ingrained in every Indonesian, regardless of ethnic origin. In the data collected from the participant, this cultural identity code appears the most after the two previous codes. Cultural identity refers to how students' cultural identities are tied to them, which impacts their learning of English indirectly, and it explains how the instructor makes material modifications in the student-learning environment after considering cultural identity. Based on the data gathered, the participant said that students tend to include their native cultures when learning English, even when the culture is being studied. Students studying English, for example, retain typical social norms that are strongly reminiscent of Indonesian, despite the fact that both clearly have different cultural traits. The most common example is how students approach their teacher; students avoid using the pronoun "you" since addressing someone older with "you" is considered disrespectful in most regions in Indonesia. Therefore, in the interview, the participant agreed

that it is critical to make adjustments or modifications to the teaching materials offered in light of the student's cultural identities.

> "*…In case, we want to know something originally from there and take learning instances from the situations there, we will use some of the phrases. We expose different cultures that are distinct to Indonesia, such as the name of persons, where the contrasts are obvious. Therefore it is sort of presenting how people recognize someone by name, which students may not be familiar with, yet it is a trait for those who don't belong to Indonesia.*" (Ima)

Since students frequently require time to adapt to the cultural differences they are studying, the participant stated repeatedly that modification is usually accomplished by changing foreign names to local names (as long as these names can be classified as aspects of cultural identity). Students might feel that what they learn is close to their daily life and can be associated with the culture they learn if it is more contextual for them. When particular items that need to be modified are renamed into local terms that students are familiar with, the researchers refer to this as "localizing several cultural identities." The participant also stated that there was no particular material that specifically taught about culture and directly told students how they should understand the differences, yet if cases similar to those mentioned above came up, participant would develop and adapt existing materials as the teacher. Therefore, students will eventually notice the intercultural continuity they experience. The participant also aims to raise student understanding that not all differences are deemed mistakes so that in certain cases, they do not need to apologize because what they did was not always unacceptable.

> "*So, to avoid being disrespectful, the word my name (participant's name) is repeated; students believe that 'you' is impolite. Thus, while 'you' is in English, it is still 'you' whether you are the president, an ordinary person, a homeless person, or a sweeper. There is no reason for the pronoun 'you' to be different simply because of socioeconomic class. Moreover, it is one of the cultural behavior, 'you do not need to apologize as you did not make any mistakes'…*" (Ima)

In accordance with prior research findings, Siddiqie's (2011) study concluded that intercultural content learning could raise students' awareness. Furthermore, Siddiqie (2011) specifically mentions in his findings, which are categorized as intercultural attitudes, that the instruction given to students, both from the teacher and from teaching materials, encourages students to think critically and make comparisons, as well as to identify the cultural differences being learned. Although the findings of Siddiqie are not entirely similar and cannot justify the findings of this study, the researchers are attempting to draw a connection by concluding what the participant said about the importance of always directing and reminding students about what should be the right thing, related to the culture in the target language they are learning. As a result, Siddiqie's findings underscore the significance of instruction in helping students stay on track with the material being learned.

3.4. Students' behavior in learning

Student behavior in learning is the last aspect that is considered a significant concern in selecting and developing intercultural content learning. The curriculum used in the schools where the participant now teaches is their modification of the newest type of curriculum released by the Indonesian government. The curriculum emphasizes that the student is the primary focus of learning, mainly called as 'learner center'. However, the participant mentioned that students tend to be passive in learning. They still need explicit instructions from their teacher; therefore, engaging content for learning material is critical. In the majority of cases, students are still too humiliated to try new things or are frightened of making mistakes. That is related to the culture. Since the participant's teaching strategy was project-based, it proved to be a lengthy process to get students to take initiative and innovate in their English learning. As a result, in every process, the participant constantly offers support so that students are aware that being involved in class is their responsibility.

> "…*In terms of learning attitudes, students have reflex responses to their teachers, and the responses that they provide are still modest or passive. Despite the fact that it is stated in the curriculum, that learning must move with the learner center. How can we go to the learner center if they do not open themselves up for that? We have prepared a place for them, but they are frequently still waiting for a signal. Due to the culture, they are still cautious while responding. First, they do not want to make a sound out of shame. Or else they are afraid to speak for fear of being wrong.*" (Ima)

Through learning English, taking into account the characteristics of students, the participant usually determine a project that students like and then motivate students to explore further what they need to complete the project. The participant stated that indeed she could not change or modify the material as easily as he wanted because of the restrictions set by the state. Moreover, every level of school has the same orientation that has been set by the government. As a result, what the participant teach students is usually in line with what students' experience, and it is supposed to be valid with what they will get on the exam later.

> "…*When all that is being tested is what students have been taught thus far, it is supposed to be valid. To guarantee that teachers continue to refer to the orientation established by the government, teachers should not make major modifications to the material except for items like trivia.*" (Ima)

Compared to previous similar research' findings, Furyanto et al. (2021) found that implementing learning with an intercultural-based approach could boost student-learning motivation. Furyanto's study was conducted using the quantitative approach, and he received a fantastic result that demonstrated students' excellent motivation and interest in the provided intercultural content, precisely 64% "strongly agreed" and 36% "agreed." Furyanto underscored with these data that students considered the learning materials of intercultural English classes were suitable for their needs.

Furyanto's findings are, in necessity, inversely proportionate to those obtained in our study. While being in the same context, the EFL country, the two products might differ owing to a number of different factors. Based on the background of English proficiency, this element might have a mas-

sive effect as Furyanto's research included university students with a considerably higher level of thinking and linguistic skill. Hence, there are variances in the degrees of students' backgrounds, as well as differences in the teaching techniques used, which might be a cause in the major differences in results.

4.   Conclusion

In conclusion, by taking into consideration the aforementioned factors, we can provide intercultural learning content to students, especially in learning English. Just as a teacher's beliefs and values certainly need to be considered in providing or developing material for students, so does the exposure to material that students get, student cultural identity, and student learning characteristics or behavior. Although there are many other components that may also play an important role in supporting students' intercultural knowledge during learning English, by balancing the above considerations on a larger scale, students will recognize the real purpose of learning the language as well as gain a meaningful learning experience. The principle of intercultural learning content developed by Liddicoat (2004), however, can contribute optimally to student learning exposure when the teacher carefully considers many essential things for both students and the teacher. This effort can be made so that students' learning objectives are achieved appropriately and students still get learning activities that are able to raise their awareness regarding intercultural values. As the participant's tendency in teaching intercultural is most likely by projects, it can be conclude that learning culture can also be switched into an active learning by involving the learners. Future studies are recommended to use quantitative method for represent a bigger population and a larger scale of intercultural aspects.

5.   References

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