

Indonesian EFL Teachers' Beliefs about Incorporating Cultural Aspects in Their Multilingual and Multicultural EFL Classrooms

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ABSTRACT

The inseparability between language and culture makes the provision of target language cultures (TLC) compulsory in a foreign language (FL) education. However, due to the global use of English dominated by non-native speakers (NNS) and the need to protect local cultures, conformity to English native speaker (NS) cultures in Indonesian English as a foreign language (EFL) context may be viewed as inappropriate. Influenced by their beliefs, determining whose cultures to present in multilingual and multicultural Indonesian EFL classrooms thus could become a source of tension among Indonesian EFL practitioners. To avoid potential conflicts, a study revealing the practitioners' beliefs about delivering cultural aspects in the country's EFL context was deemed necessary. This descriptive study utilised an online questionnaire and semi-structured interviews to portray sixty-eight Indonesian EFL teachers' thoughts about incorporating cultural aspects in their multilingual and multicultural EFL classrooms. The findings reported the participants' view of culture as an essential element in FL education. TLC was perceived as a source of language learning motivation, and the provision of TLC enhanced learners' skills, knowledge, and understanding to interact successfully in an FL. In other words, conformity to NS cultures was observed in FL education in general. However, in English classes, the participants prioritised the inclusion of Indonesian cultures to protect the country's multilingualism and multiculturalism. Additionally, international cultures were desirable to prepare learners for broader cross-national communications. Besides enriching literature on the related field, the findings could be used to develop a model for culture-based instruction, particularly in Indonesian EFL.

Keywords: foreign language education; Indonesian EFL classrooms; local cultures in EFL classrooms; NS cultures in EFL classrooms; international cultures

INTRODUCTION

Language and culture are two inextricable entities (Nambiar et al., 2018). In learning a foreign language (FL), knowledge about and understanding of socio-cultural aspects of a target language can assist FL learners to establish not only successful and effective communication, but also appropriate interaction in the language with a target language community. Thus, Jahan and Roger (2006) contend that FL education could not be solely conducted without considering incorporating the cultures of the people they are attached to. While it is important to be aware of cultural aspects in FL education, determining whose cultures in English classrooms should be presented has nowadays turned problematic (Reimann, 2009). English is no longer the language primarily utilised in communication among its native speakers (NS). Instead, it becomes a means of

international communication, bridging interaction among people around the globe. Therefore, the inclusion of English NS cultures as the only cultural sources introduced and taught to learners should be deemed inappropriate (Tajeddin & Teimournezhad, 2015). Nault (2006) suggests that the delivery of cultural aspects in English classrooms requires reconsideration to meet and satisfy the needs for international communication, and so does the delivery of cultural aspects in the Indonesian EFL context.

However, prioritising the provision of English cultures as an international language might be challenging in Indonesia. It is because the country has a strong focus on preserving its local cultures. Prastiwi (2013) noted that such preservation becomes one of the government's ultimate concerns. It is articulated in the Indonesian Ministry of Education and Culture (MONEC). Therefore, the country's education must facilitate the preservation and enhancement of local cultures. Additionally, it must promote the country's language and literature development. Thus, in actual pedagogical practices, the inclusion of Indonesian cultures needs to be prioritised. This includes English language education. In Indonesian EFL, priority on including the country's cultures is best depicted through cultural aspect representations in MONEC-endorsed EFL textbooks. These textbooks are authored by Indonesian EFL academicians and prescribed by the Ministry in Indonesian secondary schools. Studies investigating cultural representations of the textbooks revealed that Indonesian cultures were found dominant therein (e.g., Dewi, 2016; Setyono & Widodo, 2019).

In summary, the eagerness to become world citizens, adopt English NS cultures and protect local cultures could yield conflicts among Indonesian EFL practitioners (e.g., teachers, learners, textbook authors) on whose cultures to deliver in Indonesian EFL classrooms. They might perceive and practice the concept of language and culture as inseparable entities differently due to personal factors, including education (Czura, 2016), teaching and learning experiences (Raturi, 2014), socio-cultural backgrounds (Wengan & Yaya, 2013), and intercultural experiences. On a practical level, these potential incongruences could generate tensions that might hinder the attainment of successful English language teaching and learning. Therefore, knowing and further understanding their beliefs about the delivery of cultural aspects in Indonesian EFL classrooms have become pivotal to developing English education programmes that can better accommodate their current needs and wants.

Teachers are considered the most influential factor in successful EFL education. However, up to the present, documentation of teachers' beliefs about the delivery of cultural aspects in the EFL classrooms has been limited. Particularly in Indonesia, only a few were found (e.g., Mumu, 2017). Considering the impact of teachers' beliefs on their teaching practices, the present study aimed to reveal what Indonesian EFL teachers say about the delivery of cultural aspects in their EFL classrooms. The following are the research questions:

- How do Indonesian EFL teachers perceive the provision of cultures in FL education?
- Whose cultures do they think need to be mainly taught in Indonesian EFL classrooms? Why?

LITERATURE REVIEW

CHALLENGES OF THE INCORPORATION OF CULTURAL ASPECTS IN INDONESIAN EFL: CONTEXTUAL INFORMATION

To begin with, Jenkins (2003) stated that EFL status implicitly carries, to some extent, a higher degree of conformity towards native-speakerism. As an EFL country, falling into the norm-dependent category, Indonesian EFL learners are expected to adopt standards modelled by English NS. As mentioned by Tokumoto and Shibata (2011), these are associated with such linguistic-related aspects as grammar or pronunciation and include cultural values they practise. However, NS-like orientation could be understandable and acceptable only if English interaction occurs between non-native speakers (NNS) and NS. The global spread of English as a medium for international communication has altered NS-like orientation into models effective for broader cross-cultural communication. This phenomenon has strengthened the need to raise our awareness that currently, English is more frequently practised among NNS around the globe to communicate than by NS. Therefore, relying on NS norms and cultural values in the EFL classrooms is no longer relevant (Tajeddin & Teimournezhad, 2015). Furthermore, native-speakerism could be realistic only under the circumstance where it is convenient to find NS teachers in English classrooms, which is rare in Indonesian state schools.

Second, being geographically archipelagic (Morgana et al., 2018), Indonesia is proud of being the land of multilingualism and multiculturalism. As reported on the MONEC website (<https://petabahasa.kemdikbud.go.id/>), Language Development and Fostering Agency's research aimed to map Indonesian vernaculars from 1991 to 2019 successfully identified and validated 718 local languages from 2.560 observed areas. This number did not include dialects and subdialects practised by each of the respective ethnic groups. This diversity is worded into the country's motto *Bhineka Tunggal Ika*, derived from the Sanskrit language. Translated Unity in Diversity, this motto urges Indonesians, regardless of their personal, social, and cultural backgrounds, to work together for a better future for the country. This spirit leads to national-scale cross-cultural encounters. As a result, Indonesians are exposed to unavoidable cross-cultural communication daily. Byram et al. (2002) contend that interacting and communicating in this context requires the mastery of intercultural communicative competence (ICC). In short, ICC for Indonesians is associated with the use of English and Bahasa Indonesia¹. Therefore, it serves as an important skill everyone must perform even when speaking Bahasa Indonesia to each other. Thus, conformity to native-speakerism in the Indonesian EFL context could potentially debase the nature of multilingual and multicultural Indonesians.

Third, the expansion of the English language resulting from globalisation could also be viewed as a potential threat to the lives of local languages and their associated cultures (Onishi, 2010; Ritzer, 2004). In Indonesia, the situation even becomes more pronounced since most youths are now more interested in learning and using English to communicate. Regardless of their varying proficiency levels in the language, they assume that even using a little English in their social interaction helps build other people's images of them being intelligent, socially distinctive (Septiyana & Margiansyah, 2018), and trendy. Ironically, many young Indonesians are proud of not speaking fluently in Bahasa Indonesia (Onishi, 2010) and their local languages. Onishi (2010) claims that it is an obvious sign that the legacy of the country's linguistic constellation is under a severe threat. Furthermore, many Indonesian schools have adopted English as their instructional language. As identified by Harbert (2011), such cultural dominations could leave the vernacular languages marginalised. In the end, extinction may not be avoidable. As reported in a popular

national magazine, *Tempo* (Andarningtyas, 2015), Professor Multamia, a distinguished linguist of Universitas Indonesia, noted that not less than 25 Indonesian vernaculars will become extinct. Batchelder (2000) underlines that the extinction of a language leads to the extinction of its culture. As one of the most multilingual and multicultural countries, the phenomenon has triggered the Indonesian government's anxiety of losing the country's distinctive identity. It is this multilingualism and multiculturalism that Indonesia is proud of. Therefore, to prevent further loss, the government has attempted some comprehensive efforts, including the issuance of relevant regulations (e.g., no 57/2014 and no 79/2014) which insist that local governments take part in the struggle to protect the existence of local cultures by incorporating local contents into school subjects and activities.

In short, determining whose cultures are to be represented in Indonesian EFL classrooms has become a complex matter due to the current role of English as the most globally used international language, the tendency to conform to English NS cultures, and the need to protect local cultures as well as the national identity.

PREVIOUS STUDIES ON EFL TEACHERS' BELIEFS ABOUT THE DELIVERY OF CULTURAL ASPECTS IN EFL CLASSROOMS

Borg (2001) sees belief as conviction about something possessed by an individual. It is perceived as truth and guides individuals' thoughts and actions. Belief is important in the sense that it helps determine the extent to which new knowledge is viewed, processed, and further received or declined. For English teachers, their beliefs impact how classroom practices are carried out. It would also mean that their teaching and learning objectives, methods, functions, materials, and patterns of interaction with their learners could be significantly determined by their beliefs (Kuzborska, 2011). Since teachers tend to have different backgrounds and may have gone through different language learning experiences in the past (Liao & Chiang, 2003), their beliefs about the teaching and learning of English might also be different from one to another. Therefore, knowing and further understanding their beliefs' differences and similarities would help provide valuable information for developing an English education programme or curriculum that could better facilitate their recent needs and wants, particularly regarding the teaching and learning of culture in present EFL classrooms. In summary, their beliefs become worth-studying to enhance English teaching in the current context.

Bayyurt (2006) interviewed twelve Turkish EFL teachers serving private and public schools. One of the purposes was to know the participants' thoughts about cultural aspects of incorporation. The study reported a call for possibly delivering the three categories of cultural sources: international, Anglo-American, and learners' cultures in EFL classrooms. However, the tendency went to the cultures of English NS and learners, respectively.

Nguyen's et al. (2016) study aimed to reveal EFL teachers' beliefs at a Vietnamese university about the provision of cultural aspects in EFL classrooms. Additionally, they attempted to understand how culture was incorporated into actual teaching tasks. Their study found insufficient portions of classroom tasks devoted to the teaching and learning of culture. Instead, linguistics competence and language skills were found dominant.

The above studies imply that regardless of its crucial roles, cultures in EFL classrooms are still considered and further treated as "stepchild". Although Bayyurt's study (2006) seemed to demonstrate the participants' willingness to incorporate cultural aspects into classroom activities,

it could not be taken as an indication that the actual tasks took place without any obstacles. There might be some hindering factors.

Baleghizadeh and Moghadam (2013), for example, investigated factors causing the tensions between the beliefs of Iranian EFL teachers and their actual practices in addressing cultures in EFL classrooms. This study generated exciting findings by utilising observations to capture how cultural aspects were taught and interviews to obtain what they understood about culture. First, the tensions were identified and primarily the results of educational policy as well as learners' and teachers' preferences. Second, these tensions drove "teachers with different beliefs to act similarly in practice" (Baleghizadeh & Moghadam, 2013, p. 35).

The study done by Baleghizadeh and Moghadam (2013) has some implications. First, teachers and learners might have some similarities and differences in how they perceive the roles of cultures in EFL classrooms. Second, it is necessary to understand these beliefs' similarities and differences and find ways to reduce the tensions they might cause. Third, to provide a more fruitful insight, a study conducted in such a multilingual and multicultural context as Indonesia is advised.

In response to the third implication, Mumu (2017) studied the beliefs of five EFL teachers from Minahasa, a region located in the north part of Sulawesi Island, Indonesia. These Minahasan EFL teachers taught English to junior high school students. The study employed three research instruments; semi-structured and stimulated-recall interviews and classroom observations. It found that the participants agreed with the vital role of cultures in their EFL classrooms. However, despite their multilingual and multicultural backgrounds as well as the status of English as an international language, these five teachers emphasised the American cultures. In addition, several factors influencing their actual practices of cultural aspects delivery in EFL classrooms were revealed. These factors involved teaching materials, information technology, curriculum available, "limited exposure and knowledge of intercultural competence" (Mumu, 2017, p.iii).

From all of the studies discussed above, the majority utilised qualitative methods entangling few participants. This has made it difficult to generalise the phenomenon. Therefore, combining qualitative methods with a quantitative one, such as a questionnaire, will enable the researcher to make extensive data comparisons and generalise the trends (Gu, 2015). Furthermore, most studies took place within culturally less diverse environments. Researching such a multilingual and multicultural country as Indonesia is expected to provide a new insight into the incorporation of cultural aspects in EFL classrooms.

METHODOLOGY

This descriptive study was mixed methodological. Quantitative data were firstly collected, analysed and interpreted. Afterwards, qualitative data collection, analysis, and interpretation followed. These qualitative data were then used to elucidate the findings of the quantitative analysis. The combination of the two methods could provide a sufficiently generalizable result and detailed insight regarding Indonesian EFL teachers' beliefs about incorporating cultural aspects in their multilingual and multicultural EFL classrooms.

PARTICIPANTS

The participants were sixty-eight English teachers who were conveniently chosen from sixty-eight Indonesian state upper-secondary schools due to their availability and willingness to participate in the study. Their schools were located in several different provinces throughout the country. Some

of which were Aceh, Bali, Banten, Central Java, DKI Jakarta, East Java, East Kalimantan, East Nusa Tenggara, Southeast Sulawesi, West Nusa Tenggara, West Sumatera, etc. They all held the status of government employees and had at least a bachelor's degree in English education with teaching experiences ranging from five to twenty-five years. The majority confirmed that they experienced frequent cross-cultural communication with foreigners. Additionally, nearly half of them admitted to having gone overseas either for pleasure or education purposes. Before collecting the data, the researchers informed all participants of the study's objectives. They were also convinced about the confidentiality of their identities. The participants were those who sent signed written consents back to the researchers.

INSTRUMENTS, DATA COLLECTION AND ANALYSIS

An online questionnaire and semi-structured interviews were utilised as research instruments. The content validity was checked by three Thai EFL experts of the Faculty of Liberal Arts, Prince of Songkla University, Hat Yai, Thailand. The items of the questionnaire were developed according to the framework of exploring beliefs on the integration of cultures in teaching EFL proposed by Mumu (2017). It purports to explore the relationship between language and culture in FL and understanding of the incorporation of cultural aspects in EFL classrooms. The rating employed a five-point Likert scale ranging from strongly disagree to strongly agree. To prevent misunderstanding, the items were prepared in Bahasa Indonesia. The questionnaire was then distributed to all of the participants via their personal WhatsApp or Line accounts, depending on their choices. Finally, percentage was used to report the findings of each item.

To provide a qualitative dimension, semi-structured interviews in Bahasa Indonesia were conducted. Of all participants, only six teachers were willing to participate in the session. Due to their widespread residences, the interviews could not be run face-to-face. Instead, phone calls either via their WhatsApp or Line were performed. The sessions were voice-recorded. Each lasted approximately twenty minutes. Once collected, the data from the interviews were then transcribed and submitted to the participants for member checking. After receiving their approvals, the transcriptions were translated into English by one of the researchers. The translated transcriptions were then analysed. The researchers read them carefully and repeatedly to discover themes that complied with the questionnaire constructs. In other words, we had determined the themes in advance to support the findings from the questionnaire. The emerging themes were then discussed and agreed. Finally, some extracts from every emerging theme were shown. It was done to strengthen the argument made out of the quantitative data.

The study gained approval from the research board of the Faculty of Liberal Arts, Prince of Songkla University, Hat Yai, Thailand. It adhered to the ethical guidelines set by the institution.

FINDINGS

Table 1 presents the findings from the questionnaire asking teachers' beliefs about the incorporation of cultural aspects in Indonesian EFL classrooms. The table shows that items 1 and 2 related to language and culture relationship received high agreement. Item 1 (*Language and culture are inseparable.*), 45.6% of participants supported the notion that language and culture are two inextricable entities, and 50% entirely went along with it. It made up 95.6% of solid admittance to item 1. While item 2 (*It is important to teach cultures in FL classes.*) received 58.8% of

agreement and 39.7% strong agreement, which made up 98.5% acknowledged the importance of delivering cultural aspects in FL education.

TABLE 1. Teachers' beliefs about the incorporation of cultural aspects in Indonesian EFL classrooms

Items	Strongly disagree (%)	Disagree (%)	Neutral (%)	Agree (%)	Strongly agree (%)
1.	0.0	0.0	4.4	45.6	50
2.	0.0	1.5	0.0	58.8	39.7
3.	0.0	1.5	10.3	63.2	25
4.	0.0	1.5	8.8	69.1	20.6
5.	14.7	54.4	8.8	11.8	10.3
6.	0.0	0.0	13.2	47.1	39.7
7.	0.0	0.0	16.2	52.9	30.9
8.	0.0	0.0	10.3	35.3	54.4
9.	33.8	41.2	4.4	10.3	10.3

Regarding conformity to NS cultures in FL educational practices, most participants agreed with item 3 (*Target language cultures, TLC, should be mainly taught in FL classes.*). It could be seen from the percentage gained by the item which was, in total, high (88.2%). This high value was derived from the combination between 63.2% of agreement and 25% of strong agreement. In addition, a total of 89.7% participants accorded the idea of item 4 (*Teaching a FL equals constructing students' knowledge of TLC.*).

Meanwhile, in EFL classrooms, most participants disagreed with prioritising English NS cultures as represented through items 5 and 9. Item 5 (*Mainly American, British, and Australian cultures should be presented in English classes.*) obtained rejection from a total of 69.1% participants, while item 9 (*Imitating English NS models of cultural behavior.*) was disagreed by a total of 75% participants.

As performed in the above table, the data instead indicate a call for the inclusion of various Indonesian and international cultures in Indonesian EFL classrooms. Item 7 (*Local cultures e.g., Padang, Sunda, Jawa, Bali, Bugis, Papua should be introduced in English classes.*) reflects the demand for the country's cultures. It acquired 83.8% approval from the participants. 52.9% favoured and 30.9% strongly favoured the idea of mainly presenting Indonesian cultures in Indonesian EFL classrooms. In addition, nearly all of the participants expressed the desire to introduce cultures of countries around the globe in English classrooms. It could be seen from item 8 (*Exposure to various world cultures in Indonesian EFL classrooms is important.*) which received agreement from a total of 89.7% participants. As reflected by the value item 6 had gained (86.8%), almost all participants agreed that English classes should enhance learners' international understanding.

The analysis of the data derived from semi-structured interviews generated six themes. The first theme was TLC for effective and appropriate communication in a target language. The participants indicated the importance of knowledge about and understanding of TLC to help them communicate successfully in a target language when questioned about the relationship between language and culture.

Separating language and culture in an FL education would produce learners who neither have social skill nor sensitivity to the language they learn. (Teacher 1)

Every sentence in a language can be translated to another, but it does not mean that the translation can be culturally appropriate. Talking in an FL is beyond the linguistic scope. It involves cultural understandings. (Teacher 3)

Understanding TLC can help reduce the possibility of experiencing cultural conflicts when we communicate in an FL with the NS of the language. (Teacher 6)

The second theme, TLC as a source of language learning motivation, emerged as the participants explained that some cultural products of a target language community, such as movies and songs, attracted individuals to learn a particular FL.

TLC motivates individuals to learn, practice, and improve their language skills. Many Indonesians admire K-pop, drama. They learn Korean because of their passions for the cultures. (Teacher 3)

My friend learns Japanese because he likes Anime such as One Piece, Boruto. (Teacher 4)

When the participants were asked about whose cultures to teach in Indonesian EFL classrooms, their responses indicated the need to deliver various Indonesian cultures. However, their further elaboration on the reason generated some themes as to why they refused conformity to English NS cultures in their multilingual and multicultural Indonesian EFL classrooms. First, it was perceived as a threat to the lives of local languages and cultures.

Due to enthusiasm to learn and use English, many children now cannot speak their local languages. They have been sent to English language courses since they were kids. Their parents talk to them in English at home, like my friends. Once our local languages no longer exist, our cultures will vanish. (Teacher 5)

Second, such conformity was believed to affect learners' behaviour negatively. It was reflected through the following response.

Students have been exposed to English through cartoons, movies, music, drama since they were kids. They might imitate what they have seen there. If NS cultures still dominate English classrooms, we should be ready to see our students grow and turn to be like Americans. (Teacher 5)

Next, it could make learners forget about their own cultural identity and further create ignorance of the cultures of other English speakers around the globe.

Too much exposure to NS cultures can little by little remove learners' knowledge and understanding about their own cultures. Later, they will lose their sense of belonging. Our culture is our identity. The world knows us because we are multicultural like no others. We must maintain our identity. (Teacher 2)

Based on my experience as a student, my teacher always told me about the US, UK. All videos I watched and all listening I learned were all Americans and British. Until one day, I happened to talk with Indians. I found their English was unfriendly to my ears. At first, I could not tolerate. (Teacher 1)

The last thing discovered from the analysis was the need to incorporate cultures of countries worldwide. The participants viewed it as crucial to prepare learners for future communication in the language which would involve people all over the world.

We need to prepare learners to talk in English to everyone on earth. We should start giving them knowledge and understanding of other cultures. (Teacher 4)

English has now become the global language. People around the world use it to communicate with each other. Therefore, preparing our students for broader cross-cultural communication is a must. However, we also have something to be proud of. It is our cultures. Our culture is our identity. We have to maintain it. (Teacher 3)

DISCUSSION

HOW DO INDONESIAN EFL TEACHERS PERCEIVE THE PROVISION OF CULTURES IN FL EDUCATION?

TLC FOR EFFECTIVE AND APPROPRIATE COMMUNICATION IN A TARGET LANGUAGE

Teachers participating in the study acknowledge the crucial role of culture and admit the importance of incorporating it in FL education. The data from both instruments reflect that all participants perceive knowledge about and understanding of TLC as influential factors for the actualization of effective and appropriate communication in a target language. They assist FL learners to gain a sense of “appropriateness of the language as well as the behaviour” (Thanasoulas, 2001, p.12). In other words, to prevent cultural conflicts is a benefit of learning TLC (Thanasoulas, 2001).

The importance of knowledge about and understanding of TLC is also associated with translation activities. Stockwell (2018) asserts that simply translating a language to another could potentially cause misunderstandings. It is because different languages exist in different contexts of cultures. According to Bennett (1997), attempting to avoid the incorporation of TLC in FL education is a conscious intention to create fluent fools. It includes FL learners who gain proficiency in the language but fail in comprehending its underlying socio-cultural aspects. Therefore, the provision of TLC has become compulsory to equip learners with the skills, knowledge, and understanding necessary to actualise successful interaction in an FL.

The findings serve as evidence that Indonesians still maintain the practice of the values contained in a nationally known proverb *dimana bumi dipijak, disitu langit dijunjung*. Almost equivalent to “When in Rome, do as the Romans”, a localised example of how the values are practised is when Sundanese Indonesians living in Javanese regions act and behave like Javanese when interacting using the Javanese language with their Javanese friends and vice versa. Although Bahasa Indonesia can be used in the interaction, the use of local languages can result in more acceptance in the local societies. Those with integrative motivation intending to blend in the environment (Chalak & Kassaian, 2010) would likely utilise the vernaculars and utilise the associated cultures to enhance the potentials for acceptance. Similarly, in the context of using an FL in a target language community, conformity to TLC may increase the chances for individuals to be better accepted as members of that community.

The results also imply that Indonesians understand the substantial role of tolerance, respect and recognition of others’ cultures. To keep the harmonious lives of diverse Indonesians, these three values must be practised simultaneously. Bretherton (2004) underlines the insufficiency of tolerance as it places emphasis solely on accepting something undesirable, which could be interpreted as the act of passiveness. Instead, tolerance must be supported by senses of respect and recognition, which are seen to give more positive impacts especially concerning facing dissimilarities. The simultaneous presence of these three values, as Raihani (2014) believes, will preserve Indonesia’s *Bhineka Tunggal Ika*.

TLC AS A SOURCE OF LANGUAGE LEARNING MOTIVATION

As the findings suggest, TLC has become a factor attracting individuals to learn an FL and increases their motivation to practice it. It is in harmony with investigations conducted by Nourzadeh et al. (2020) and Ruan et al. (2015). For example, Nourzadeh et al. (2020) reported an increasing number of young Iranians learning Korean in Iran. This emerging phenomenon was

found as a result of the exposure to Korean cultures (e.g., dramas, music, and games). In Denmark, Ruan et al. (2015) discovered that the inclusion of Chinese cultural aspects in a Chinese for speakers of other languages programme effectively added value to learners' language learning motivation. In the present study, similar motives were identified.

This validates the claim made by Usmi (2016). She states that many Indonesians have begun showing interest in learning Korean since the emergence of the so-called "Korean Wave". She mentions that several Indonesian universities and a significant number of language learning institutions have started offering Korean language programmes to accommodate this increasing trend and demand. Such a phenomenon strengthens the notion of the magnetic effect of TLC, which can excite not only Indonesians but also people in general to learn an FL.

The findings also imply that individuals studying FL other than English (e.g., Japanese and Korean) adhere more closely to the cultures of their NS. These have led researchers to believe that language status determines how TLC is viewed in the interaction. As Japanese and Korean have not yet achieved lingua franca status, it might be assumed that communication in both languages takes place predominantly among their NS or between their NS and NNS. Consequently, conformity to the cultures of the two societies remains strong.

WHOSE CULTURES DO INDONESIAN EFL TEACHERS THINK NEED TO BE MAINLY TAUGHT IN INDONESIAN EFL CLASSROOMS? WHY?

CONFORMITY TO ENGLISH NS CULTURES: THREATS TO THE MULTILINGUALISM AND MULTICULTURALISM OF INDONESIA

In contrast to conformity to NS cultures observed in other FL classes, in EFL classrooms, most teachers disagreed with the idea of prioritising English NS cultures. They perceived overenthusiasm of learning and using English and overexposure to English NS cultures as serious threats to the preservation of the country's vernaculars, including their associated cultures. Many Indonesian vernaculars are now seriously threatened (Syarifuddin, 2016). Such expressions of anxiety emerged for logical reasons. Today, Indonesian children and the younger generation are no longer accustomed to using local languages in their daily communication. Most are observed to frequently code-mix some English words, phrases, or expressions into their communication to form the image of modernity (Lauder, 2008).

Furthermore, many families, particularly those with good financial condition, prefer to send their children to school at which English is primarily utilised as the language of instruction and interaction (Onishi, 2010). This is because English competence can bring prestige (Lauder, 2008), social standing (Onishi, 2010), and presumably a family's success in educating their children. In other words, English usage or mastery can become sophisticated. As a result, English is deified, making vernaculars and even Bahasa Indonesia treated as second-class (Onishi, 2010).

In the long run, such cultural domination could gradually obliterate not only the vernaculars themselves, but also their respective cultures (Batchelder, 2000). Hwang and Yim (2019) alert us to the negative effects of conformity to native-speakerism in EFL classrooms on learners' cultural diversities and sustainability, especially of those Indonesians who are well known to be multilingual and multicultural. Instead of being perceived as marking a success, the emerging phenomenon should be seen as a greater reflection of linguistic imperialism (Pennycook, 1994) which carries more obstructive impacts on Indonesia's local cultural richness.

Presumed to carry western liberalism, many Indonesian educators are concerned that English enthusiasm would also negatively affect the country's sociocultural nature (Lauder, 2008).

An example is the potential of learners' changing behaviour. Furthermore, the teachers thought that the overexposure to NS could make learners forget their own cultures and ignore those other than English NS. It will further result in a lack of tolerance, respect, and recognition with other forms of English and the cultures associated with them.

INDONESIAN AND INTERNATIONAL CULTURES: FROM A HOPE OF PRESERVING THE COUNTRY'S
MULTILINGUALISM AND MULTICULTURALISM TO BECOMING THE WORLD CITIZEN

The findings indicate that primarily incorporating Indonesian cultures into EFL classrooms is to counter the overexposure to NS cultures originating outside, such as television and the internet. This is a comprehensive action to preserve the country's local cultures and maintain its cultural identity. For a country rich with cultural diversities such as Indonesia, maintaining such an identity becomes vital as it signifies its existence (Prastiwi, 2013). Furthermore, the country's national philosophy of education, which is rooted in *Pancasila* (five fundamental pillars of the Republic of Indonesia) and *Undang-undang Dasar Negara Republik Indonesia tahun 1945* (the 1945 Indonesia Constitution) has made the country's education walk hand in hand not only with the core values of religion, Godliness, but also values of the nation e.g., *gotong-royong* (mutual-cooperation) and *Bhinneka Tunggal Ika* (unity in diversity). These all imply that in the actual educational practices, the country's national values, including cultures, should be given priority over the others, including in the EFL classrooms.

In 2007, Kirkpatrick's EFL textbook development project discovered unique feedback from involved Indonesian EFL experts, which indirectly showed their stance on whose cultures to teach in Indonesian EFL classrooms. Kirkpatrick initially proposed the incorporation of cultural aspects in Indonesian EFL to be based on the cultures of the Association of Southeast Asian Nations (ASEAN) member states. Geographically close to each other and bound by related economy and political conventions, Indonesia tends to have more cooperation with ASEAN states than neighbouring countries beyond the association (e.g., Australia and New Zealand). Consequently, Indonesia would get involved in more frequent communication using English with citizens of other ASEAN states. Being well informed about ASEAN cultures is thus assumed to be more essential for Indonesians in order to interact with each other knowledgeably and courteously (Kirkpatrick, 2007). Kirkpatrick then invited some Indonesian EFL experts to develop an English textbook with an expectation that the textbook would dominantly contain representations of ASEAN cultures. However, once completed, the textbook was mostly enriched with Indonesian cultures (read: Indonesia-centric). This serves as proof that Indonesian EFL academics still have a strong commitment to protect their cultures and cultural identity, and so do Indonesian EFL teachers.

Another concern revealed is the negative impact native-speakerism could have on learners' views of other varieties of English. This finding is supported by the work of Dharma and Rudianto (2013). They discovered that most participants in their research negatively viewed other Englishes such as Malaysian, Japanese, and Indian. Although they emphasised intelligibility as the most considered factor, American and British English remained highly preferable. Reflecting on the writers' personal experiences learning English at schools, such views were formed since English was taught as the language of people in the US and UK. The pronunciation course taught British or American English accents. The listening audios and videos performed American and British monologues or conversations. Even the cross-cultural understanding course was equipped with a textbook discussing Anglo-American cultures. There is no doubt that if native-speakerism is worshipped, other Englishes will be ignored.

Globalisation has carried cultural diversity with it as people from many parts of the world have intensively begun interacting with each other. Furthermore, English has become a language that significantly impacts such situations. It is now not only the language used among its NS but is also the language practised by NNES to interact with other non-natives (Marczak, 2010). English has turned itself into a tool for cross-cultural communication. It is now widely utilised in many international and intercultural situations. Given the widespread use of English, its teaching should start introducing learners to other varieties of English and cultures of respected societies to prepare them for wider cross-cultural communication. Indonesian EFL learners should then possess knowledge, understanding and further ability to successfully communicate with others from different cultural and nationality backgrounds. One way to achieve it is through introducing them to the world's diverse cultural varieties. This can also enhance their sense of tolerance, respect and recognition towards other cultures. In the end, they can become world citizens who are able to contribute to global development.

CONCLUSION AND RECOMMENDATION

Many tend to learn an FL with a purpose of being able to interact with its NS. Since a language and its culture are two inextricable entities, knowledge about and understanding of TLC, in the end, could help FL learners actualise successful and appropriate communication in the language with the target language community. However, as far as EFL is concerned, its globally unprecedented spread and use dominated by NNS have called for revisiting the traditional wisdom of teaching TLC in the EFL classrooms. In multilingual and multicultural Indonesia, the issue of incorporating cultural aspects in English classes has even become more complex due to the government's concern of protecting the endangered lives of its diverse national cultures, which are claimed to be the pride of the country. These all have led to the questions of conformity to NS cultures being still relevant in FL education, particularly in multilingual and multicultural EFL contexts such as Indonesia's. Given the background situation of the country, whose cultures need to be mainly taught then in Indonesian EFL classrooms? Having involved sixty-eight EFL teachers from different regions of the country, the present study yielded several interesting findings.

In relation to the first research question: how do Indonesian EFL teachers perceive the provision of cultures in FL education? The findings reveal two important points. First, the teachers view culture as an important element in FL education and acknowledge the inseparability between the two. They maintain the significance of mainly teaching NS cultures in non-lingua franca language courses such as Japanese and Korean. They argue that these two languages are primarily utilised among its NS or between them and NNS. Thus, it results in a high degree of agreement with the provision of cultural values of the target language communities. The teachers state that lessons on TLC equip learners with knowledge and understanding necessary to cultivate the sense of appropriateness in the language and further help actualise successful interaction in an FL. Second, the teachers see TLC as a source of language learning motivation. It attracts potential individuals to learn the language and motivate them to practise it. They further believe that adherence to the cultures of the target language community can generate chances of getting accepted by the society.

With regard to the second research question: whose cultures do Indonesian EFL teachers think need to be mainly taught in Indonesian EFL classrooms? Why? The findings oppose the traditional wisdom of teaching TLC in the EFL classrooms. In multilingual and multicultural

Indonesian EFL context, conformity to cultures of English NS is no longer expressed. The teachers believe that it can threaten the multilingualism and multiculturalism of Indonesia. Instead, they demand the inclusion of Indonesian and various world cultures. This finding is not in harmony with the study conducted by Mumu (2017) in which an opposite description was reported. Our investigation discloses that the provision of the country's cultures is primarily encouraged as the country strives to preserve the existence of its diverse sociolinguistic constellation and maintain its cultural identity as one of the most multilingual and multicultural countries in the world. Overenthusiasm to learn and use English and overexposure to English NS cultures are believed to have a negative impact on Indonesian cultures. Besides, it can negatively affect EFL learners' attitudes towards other Englishes, including their associated cultures. Meanwhile, the inclusion of various world cultures is perceived as important in order to prepare learners for cross-national intercultural encounters due to the status of English as the language for international communication.

The present study is expected to enrich the literature on the delivery of cultural aspects in the EFL classrooms, especially in multilingual and multicultural Indonesian EFL context, which is still rare. Further, it is hoped to provide beneficial information that could be practically used to develop a model for culture-based instruction or curriculum in EFL education for Indonesia and countries sharing similar characteristics with those of Indonesia.

However, a more comprehensive insight into the phenomenon could be gained if future studies invited Indonesian EFL learners and textbook authors. Since classroom tasks engage not only teachers, but also learners as well as the materials they both use, the beliefs of the three groups of practitioners deserve thorough investigation. Additionally, we suggest the involvement of participants from other school types in the country for future research (e.g., vocational, religious, or private schools). Since different school types run different study programmes and orientations, they are likely to have different thoughts about the delivery of cultural aspects in their EFL classes.

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ENDNOTE

1. Despite being spoken by approximately 80% of the country's population, Bahasa Indonesia is not the native language of most citizens (Errington, 2006). It instead operates as the national language, possessing a lingua franca role throughout the archipelago (Montolalu & Suryadinata, 2007).

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