

# Intercultural Competence in ELT: Does It Really Matter for English Teachers in Indonesia?

**Ahmad Sugianto**  
([ahmadsugianto@upi.edu](mailto:ahmadsugianto@upi.edu))

Universitas Pendidikan Indonesia, Bandung

Due to globalization, having an effective communicative skill becomes a pivotal issue. To make effective communication, not only do people require adequate language skills but also the intercultural competence through which mutual understanding across the cultural boundary can be attained should be taken into account. Thereby, English teachers duties are expected not only to provide and facilitate students to gain English skills but also intercultural competence. This study aimed to reveal the EFL teachers' views and beliefs regarding intercultural competence in English teaching practice. The subjects comprised twenty-nine teachers having experiences in teaching at some educational institutions, namely schools, universities, and English courses. Based on the collected data using questionnaires and interviews, it was found that most of the teachers had positive views of integrating cultures and intercultural competence into their English teaching practice. Besides, they viewed cultures as an inseparable part of the language. Moreover, teachers' knowledge of the target culture was found to be categorized high. In their teaching practice, they reported that various techniques were utilized to facilitate intercultural language teaching. However, it was found that the way the target cultures were integrated into English teaching had not been adequately considered good; hence, some systematic endeavor were suggested to cope with the issue.

*Keywords:* ELT in Indonesia, Intercultural competence, Teachers' beliefs

## INTRODUCTION

Intercultural competence constitutes one of the essential competences in this globalization era, and particularly for students' development as a language learner and social being. It is due to the fact that the students will benefit from such a competence, namely not only to their language skills, but also their communicative skill and rapport with other people whose cultures are different from them (Byram, Gribkova, & Starkey, 2002). Thus, language teachers are required not only to prepare students with adequate language skills but they necessarily need to cultivate their students' intercultural competence as they are delivering their language instruction.

In the recent decades, the necessity of incorporating intercultural competence (henceforth IC) to language learning has proliferated. It is because globalization turns out a significant increase in terms of intercultural interaction at present (Gunay, 2016). Meanwhile, IC which is defined as

the dexterity included affective, cognitive, and psychomotor/skill domain through which one can interact effectively and appropriately with other people whose cultures are different from his/her (Spitzberg & Changnon, 2009; Byram, 1997) is deemed to have a profound impact to language learners. Such conditions will be beneficial for them in the future for the future education becomes even more challenging, i.e., students are not only to deal with issues related to how they develop their intellectual capacity but how they interact with other people emerge as the essential issues to ponder as well (OECD, 2018).

By considering such a condition, personal and social responsibility encompassing cultural awareness and competence is deemed as one of the salient skills that are required to be taken into account (Binkley, Erstad, Herman, Raizen, Ripley, Miller-Ricci & Rumble, 2012). It is, thus, language teachers, included English teachers, are required not only to prepare students with adequate language skills but they necessarily need to cultivate their students' intercultural competence as they are delivering their English instruction.

Despite having been regarded as a necessary element in English learning, IC still meets challenges in English instruction practices, particularly in the EFL context. It is found that IC is not obtained much attention and thorough investigation in the English instruction practice (Idris, 2020; Atay & Kurt, 2009). Furthermore, it is considered to be even more challenging as Bickley, Rossiter, and Abbott (2014) argue, more specifically in the context of EFL setting, that learners usually have a shared first culture and limited access to input from and the interaction with speakers of English. Such a condition leads to the students' development of their intercultural competence is hampered.

Because such conditions, many researchers try to solve the problems by scrutinizing IC through some studies. In the Indonesian context, there are a plethora of studies discussing IC. For instance, Aprianoto & Haerazi (2019) who investigated the development of the instrument of the intercultural-based English speaking model at various private universities in West Nusa Tenggara, Abduh and Rosmaladewi (2018) who scrutinized Indonesian lecturers in relation to the strategies used to develop intercultural values in Indonesian higher education institution, Dollah, Abduh, and Talib (2017) who revealed English department students' intercultural sensitivity, Luthfia, Rosidah, and Sofian (2019) who investigated the use of social media as a mean to develop intercultural communication competence between European students in Indonesia and Indonesian students in Europe, Haerazi, Irwansyah, Dedi and Azis (2018) who analysed English materials for writing classes by integrating intercultural competences, Edi, Wello and Dollah (2017) who scrutinized university students' strategies in developing intercultural communicative competence model, Adi (2017) who investigated the use of technology in fostering the students' intercultural communication competence, Siregar (2016) analyzed the English language policy and its implementation of intercultural language teaching and learning at a private university. Based on these studies above, intercultural competence in ELT can be considered to have interests of many researchers, particularly in Indonesian context recently.

In addition, to conduct the language teaching and learning process successfully, it depends upon the actors that directly involve in the process as well, i.e. in this case are the teachers.

Teachers have a particular belief about the way they undertake and carry out the English instruction; in addition, it is considered that the teachers' beliefs are the essential aspect since they will influence the educational practice (Pajares, 1992) and more specifically the way the teachers carry out the instruction in the class, attitudes, practice, as well as affect their students' beliefs (Utami, 2016; Abdi & Asadi, 2015), and all the activities from planning and decision making about the lessons as well as methods to the implementation of the instructions have to do with their beliefs (Chou, 2008).

Regarding the issue with respect to the importance of teachers' beliefs in language learning and teaching, understanding the sources influencing their beliefs should be taken into account since it constitutes a complex variable that is affected by a number of factors. According to Barnard and Burns (2012) there are at least six sources influencing the teachers' beliefs: their own language learning experiences (during their study at school, college or university), professional training or development programmes (pre-service or in service courses), materials they read, conferences or seminars, 'significant others (spouse, partners, family, friends), and the authorities (school headmaster, inspectors, examination boards or ministry of education). However, Leutwyler, Mantel, Petrovic, Dimitrijevic, and Zlatkovic (2015) reveal that although belief has been considered to have essential role in education, teachers' beliefs concerning intercultural education still remains as less-investigated area. Based on the problems elucidated above, it is considered necessary to conduct an investigation in relation to teachers' beliefs in intercultural competence in ELT. Therefore, the objectives of this study are to investigate the English teachers' beliefs in intercultural competence in ELT, to scrutinize their knowledge of the target culture and the way they integrate it in ELT.

## **METHOD(S)**

A mixed-method was used in this study. Two types of approaches, quantitative and qualitative were combined. These two approaches were employed to gain a deeper data and were expected to increase the reliability of the research findings concerning the English teachers' beliefs in incorporating intercultural competence into English teaching.

The subjects involved in this study were thirty one teachers taking Master's in English education study program in one of universities in Bandung city. However, based on the considerations from the demographic questionnaire, there were two subjects who had not had teaching experience yet in an educational institution. Thus, the two subjects were dropped from the data analysis. Consequently, there were only twenty nine subjects involved in the data analysis. They worked in various educational institutions, such as universities/colleges, schools, and English courses.

The subjects in this study were selected and determined through a purposive sampling technique. The rationales for using such a type of sampling technique were based on some considerations. First, the ease of access to conduct this study to the subjects constituted the main

reason for involving them in this study. Another consideration was their cooperativeness to participate in this study. To keep the confidentiality of the subjects' identities, some codes were used, such as T1, T2, and so on.

Two types of instruments were used to collect the data of this study. They comprised interview and questionnaire. The questionnaire used in this study was adapted from Sercu's questionnaire (2005, p. 186-214). It was translated into Bahasa Indonesia to avoid misunderstanding. Next, a semi-structured interview was employed. The use of this type of interview was expected to provide deeper data about the issues. There were five English teachers interviewed. It was conducted through telephone or WhatsApp.

The data of this study were analyzed by using two types of approaches. The first one was quantitative approach, which in this case, concerning the data taken through questionnaire. All the responses were calculated in the percentage. After that, it was corroborated by the data taken from interview and was also challenged by the relevant theories and previous related studies.

## FINDINGS AND DISCUSSION

### Data Teachers' Beliefs in Intercultural Language Teaching in ELT

Based on the questionnaire disseminated online with Google Form, it can be indicated that most of the English teachers have a positive beliefs in intercultural language teaching in ELT. The detail findings are shown in Appendix 3. In this regard, they see teaching cultures has the same position as English teaching, in which they respond with strongly agree (34.5%) and (65.5 %) (Item no.1). Moreover, most of the English teachers have a positive beliefs in intercultural language teaching, i.e. in this case teaching local Indonesian cultures has the same position as teaching target culture (English cultures) (69% strongly agree and 24.% agree, item no. 24). It is in line with the findings from the interview conducted "*Menurut saya penting soalnya ketika kita belajar bahasa Inggris itu tidak hanya bahasanya saja tetapi juga harus ... termasuk salah satu budaya dari negara yang menggunakan bahasa Inggris...* (I think it is important because as we learn English we do not only learn the English language but also... it must include the cultures from the countries where English originates...)" (interview with T1 on 27 April 2020). The same thing was also revealed by Subject T2, who points out that English teaching should be integrated with cultures and such integration will gain students' interest. In more detail, she reports

*... dalam mengajar bahasa, sebenarnya pengajaran budaya itu harus selaras jika kita mengajar bahasa bukan cuma bahasa ... tapi mereka (siswa) tahu budaya dan negara negara mana bahasa itu berasal ... Sebenarnya mengajarkan budaya ketika kita mengajar bahasa Inggris menarik bagi siswa... (... in teaching English, actually culture teaching is required to be in line with the English teaching, we do not only teach English ... but the students are required to know the cultures and countries where English comes from ... actually when we teach culture as teaching English will lead students to be interested ...)* (Interview with T2 on 28 April 2020).

Subject T4 who taught in a higher institution (a university level) also have the same perception, i.e. teaching culture is important and it can provide a lot of advantages. In this regard, she reveals

*Penting, agar siswa juga mendapat gambaran tentang budaya target language, dan membuka wawasan mereka, selain hal itu berguna untuk membiasakan cross culture understanding, hal itu berguna juga untuk membangun background knowledge siswa. Karena terkadang dalam memahami sebuah literature, atau ketika siswa menerjemahkan tulisan, pengetahuan budaya sangat membantu mereka dalam konteks. (It is important in order that the students can get a picture of the target language and open their insight. Moreover, it will be useful to make a cross cultural understanding. It will also be useful to build students' background knowledge because sometime in understanding a literature or when they are translating writing, cultural knowledge will be very helpful for them in context) (Interview with T4 on 28 April 2020).*

Also, Subject T3 believes that teaching culture is necessary because it can assist to understand English comprehensively. In more detail he reports

*Memperkenalkan budaya dari target language/source dalam hal ini budaya barat atau Inggris adalah penting, karena Bahasa tidak bisa lepas dari budaya bahkan menjadi bagian dari budaya sendiri. Dengan mempelajari budaya dari target language/source siswa akan memahami Bahasa secara komprehensif tidak hanya secara grammatikal, kosakata, dan lain-lain. (Introducing target/source culture in this case, English, is important, because languages cannot be separated from cultures, even they are parts of culture) (Interview with T3 on 28 April 2020).*

However, Subject T5 has a bit different from the other teachers. In this regard, she asserts that teaching cultures should take account of the students' English skills and take more considerations of the local cultures to facilitate the students' learning. In detail, she elucidates

*Penting. Tapi nggak penting-penting banget. Maksudnya sesekali integrasi budaya asing dalam pengajaran bagus untuk disisipkan untuk membantu pemahaman anak belajar Bahasa Inggris secara kontekstual. Tetapi berhubung, sekolah yang saya ajar... kemampuan siswanya juga di bawah standar, saya lebih suka mengajar dengan bingkai konteks lokal untuk memudahkan mereka menyerap apa yang saya ajarkan. (It is important. But it may be not that much important, I mean sometimes English cultures are good to be integrated to help them learn English contextual. However, because the school where I taught ... the students' (English) skills are low, I prefer teaching by using the local context to make them absorb easily what I taught) (Interview with T5 on 28 April 2020)*

Based on the findings above, it can be indicated that most of the teachers believe that teaching cultures is important. It is in line with Liddicoat (2004) who asserts the importance of culture in language teaching even though in the practice of integrating cultures in teaching English may meet handicaps. Abdulrahman, Usu, and Tanipu (2016) in their study reveal the same thing, which in this regard, most of the teachers have positive views and support to teach cultures to be integrated in language teaching, but the teachers in fact also have some difficulties in its practices because of some factors, such as the limited time, dearth of the materials related to cultures or textbooks, and lack of knowledge concerning the target culture.

Moreover, most of the teachers also believe that culture and language are in unity. Such a belief is in line with the findings revealed by Ceyhan-Bingöl and Özkan (2019) who report that teachers who teach English in EFL context have awareness of the importance of teaching cultures in English teaching practices in the classroom. Furthermore, the present study reveals that by integrating cultures into English teaching, the teachers believe that it will bring some benefits for their students, such as the students' interest and help them learn the linguistic aspects or language skills that will also help them as communicating in the real life situation. Such a finding is in line with the previous study conducted by Miftakh (2015) and Minoia (2019) who report that teaching cultures can foster the students' interest of engagement in English learning.

### **Teachers' Familiarity with the Target Culture in Connection with ELT**

Based on the questionnaires disseminated to the teachers, it was found that most of the teachers are familiar with the target culture (see Appendix 4). In this regard, their familiarity with the scale of 'very familiar' with the highest percentage concerns daily lives, routines, food, and drink, and so on (34.5%) whereas for the scale of 'sufficiently' with the highest percentage is indicated with the item regarding 'traditions, folklores, tourists attractions' (86.2%).

Knowledge concerning target culture becomes crucial because based on the findings from the interview, most of the teachers perceive teachers' roles to be central in transferring the target culture. As revealed by T3 who believes that teachers are the main agent in teaching culture. In this regard, she explains, "*Dalam konteks sekolah guru bisa dikategorikan agen utama walaupun di luar siswa bisa belajar bahasa sekaligus budaya melalui film, sosmed, dll.* (In the school context, teachers can be categorized as the main agent even though the students can learn the language and culture through films, social media, and so on)" (T3).

The same thing was also reported by T1 who reveals that the primary source concerning the information of the target culture derives from teacher so the teachers are required to have adequate knowledge related to the target culture. In more detail, she asserts, "*...jadi mereka (siswa) hanya sedikit mengetahui ... maka dari itu gurunya harus tahu. (... so they know little ... therefore their teachers must know (the target culture).)*" (T1).

However, T2 has a bit different view related to this issue, she emphasizes teachers as a facilitator to support the students' learning in terms of integrating cultures in English teaching; the teachers are required to provide reinforcement to the things that the students have already known. In more detail, she reports

*... Dalam pengajaran terkait dengan integrasi budaya yaitu guru role-nya gitu ya jadi fasilitator sih, pasti murid banyak tanya, pasti banyak mau tahu ... tentang budaya ... ketika pengalaman saya gitu, ya kalau ngajar biasanya murid-murid nanya, 'Kalau orang di sana itu mereka gimana? Pakai bajunya apa? Mereka ini-nya gimana sih? Mereka yang banyak tahu...' (... in teaching concerning the integration of cultures, the teachers' role is as a facilitator, many students are most likely to ask much, they are keen to know ... culture... this is based on my own experience, as I taught them, they ask, "What the foreigners wear? How do they ...? They know more ..."). (Interview with T2 on 28 April 2020).*

Similarly, T4 also asserts that teachers' role is as mediator or controller to the target culture. In detail, she elucidates

*Peran guru sebagai mediator, controller antara siswa dengan budaya yang ingin dipelajari. Guru mengenalkan budaya-budaya tersebut kepada siswa, dengan tetap berada dalam track yang benar sehingga siswa tetap mendapatkan porsi yang cukup antara mempelajari budaya asing dan mempertahankan budaya lokal (the teachers' roles are mediator, controller between the students and the target culture. Teachers introduce it to students in the right track so that they still get appropriate proportion between learning foreign culture and protecting their own local culture). (Interview with T4 on 28 April 2020).*

The same thing was also reported by T5 who explains that teachers' roles are as a facilitator and coordinator in the English teaching and learning process in which culture is integrated into it. In detail, she reveals,

*Dalam hal ini menurut saya, guru merupakan agen utama dalam artian memfasilitasi dan mengkoordinir siswa dalam belajar. Untuk memperkenalkan budaya barat, biasanya saya menggunakan video-video berbahasa Inggris yang berkenaan dengan materi dan usia siswa saya. (In this regard, I think teachers are the primary agent in terms of facilitating and coordinating students as they are learning. To introduce western (target) cultures, I was used to using English videos concerning the materials which were suitable for my students' age) (interview with T5 on 28 April 2020).*

Based on the findings, it can be concluded that the teachers' knowledge and familiarity with the target culture are considered to be various. In this regard, the highest familiarity was found to be with 'daily lives, routines, food, drinks, and so on' which if it is accumulated from the scale of 'sufficiently' (34.5%) to 'very familiar' (62.1%) are 96.6%. Such findings are in line with the Idris' study (2020, p. 634) who reports that teachers' intercultural competence is categorized high.

Moreover, teachers' knowledge and familiarity with the target language is crucial. It is because from the interview conducted most of the teachers believe that they have essential roles in transferring the target culture during the English teaching which comprise the roles as the main source, facilitator, coordinator, mediator, controller of the target culture. Based on these findings, it can be indicated that to integrate target culture into English teaching which leads to provide students' with significant output, teachers are required to have adequate knowledge concerning the target culture beside the knowledge of their own local culture (Bickley et al., 2014).

### **The Integration of Culture into ELT**

Based on the questionnaire disseminated, the most frequently used technique by the teachers to teach cultures in ELT is through storytelling, (62.1%), followed with the use of videos or the internet (41.4%), providing independent task (20.7%), decorating classrooms with posters and the like (13.8%) respectively.

Furthermore, based on the open-ended question given, nineteen responses concerning the activities to support integration cultures into ELT were found. In this regard, the teachers' responses can be categorized and summarized into: storytelling, small-talk, mini drama, role-play, discussions, watching films, asking and answering, analyzing stories, conditioning, reading e-book concerning cross cultural understanding, class project such as making wall magazine regarding the topics related to cultures.

Meanwhile, based on the interview conducted, it was found that the techniques used by the teachers to teach and integrate cultures into ELT were various. For instance T2 reports

*... untuk konteks disekolah memperkenalkan budaya dari target language bisa ditemui di buku paket melalui gambar-gambar tentang culture seperti rumah, makanan, tempat, situasi-situasi tertentu yang terdapat disana seperti hari besar ataupun perayaan-perayaan dan lain-lain. Kadang kita bisa mengkomparasi kebudayaan local source dengan target source untuk membantu pemahaman mereka dalam menjelaskan materi (... in the school context, introducing the target culture can be found through textbooks. Pictures about cultures such as houses, food, places, and certain situations such as celebration days are available on the textbooks. Sometimes we can compare them to the local source cultures to help them understand the materials). (Interview with T1 on 28 April 2020).*

Beside books, the use of electronic media such as videos, e-dictionary become the alternatives that are used by the teachers involved in this study. As mentioned by T2, T5, and T1 as follows: “...sebenarnya banyak yang bisa dicari sih misalnya dari Youtube... (... actually there are many we can look for, for instance from Youtube) (T2),” then, T5 who reveals, “*Untuk memperkenalkan budaya, biasanya saya menggunakan video-video berbahasa Inggris yang berkenaan dengan materi dan usia siswa saya. (To introduce cultures, usually I use English videos concerning the materials which are suitable with my students) (T5)*” and T1 emphasis, “...saya mengusahakan untuk membawa ini, speaker yang kecil dan biasanya dicolok ke laptop atau bawa



*HP yang ada kamusnya... (... I tried to bring this, small speaker and usually it was plugged into a laptop or I brought HP with a dictionary in it...) (T1).”*

However, based on the findings from the interview, it was found that the practice of integration of cultures in ELT had not been structured and organized systematically yet, and many hindrances appeared. These are indicated from the responses from T1, T4, and T5.

*... kalau menurut pengalaman saya sih jadi integrasi itu sendiri tidak disengaja jadi kadang lagi belajar aja terus tiba-tiba ... Ketika saya ... keingetan bahwa anaknya juga harus tahu budayanya baru diselipkan. ... ketika sesi tanya jawab kadang anak-anak juga ini nanya ... Nah jadi di sana ada di mana kami tanya jawab soal budaya, meskipun tidak disengaja. (... based on my experience, the integration is accidentally conducted so sometimes as the students are learning ... as I remembered that the students also had to know the cultures, I will inserted it ... when question and answer session sometime the students ask .... So that time when we have questiona and answer about cultures, even though it was accidentally.) (Interview with T1 on 27 April 2020).*

*Masih belum baik Mas integrasinya. Semua masih tergantung awareness masing2 guru untuk mengajarkan budaya asing, dan tergantung kreatifitas guru untuk memasukkannya ke dalam pembelajaran karena tidak tertulis di kurikulum. (The integration is still not good. Everything stills depends on the teachers’ awareness to teach foreign cultures, and depend on their creativity to include it into the learning because it is not written in the curriculum.) (Interview with T4 on 28 April 2020).*

*Saya tidak bisa menjawab poin sudah sebaik apa sekolah dalam mengintegrasikan budaya dalam pembelajaran, karena saya berkiblat dengan sekolah yang saya ajar yang notabenenya masih ‘jauhlah’ (fasilitasnya)... (I cannot answer this point, how good the school has already integrated cultures into learning because I based on the school where I taught which is still ‘far’ (its facility)...) (interview with T5 on 28 April 2020).*

Based on those conditions, it can be considered that any systematic endeavors are required to make the integration of culture can be conducted well. In this regard, it is expected that explicitly the cultures contents are included into the curriculum (T4), one of them it can be conducted through the textbooks used (T3), providing supporting adequate facilities such as English corner (T5), and the teachers are expected to deepen their insight and knowledge concerning the target culture (T1) and (T2) and how to communicate their knowledge by concerning the students’ age (T5).

Such findings are in line with the experts’ views and also findings from the previous studies. For instance, the techniques used to teach cultures in ELT, such as the use of role play, drama, video, tape-recorder, and other visual, audio, written and spoken media are in line with Crozet (1998), Neuner (2003), and Sugianto and Ulfah (2020). The use of such media is considered

essential to support the development of the students' intercultural communicative competence (Adi, 2017). Moreover, the other findings are in line with Liddicoat's view (2004) who asserts that explicit teaching concerning cultures become the important issue in language teaching to enable students develop the knowledge concerning the target culture. Next, according to Moeller and Nugent (2014), findings from studies conducted by Aldosari (2019) and Morganna, Sumardi, and Tarjana (2018) who reveal that the integration of intercultural competence should be necessarily inexplicable parts of the foreign language curriculum. The availability of the related materials which include the cultural teaching to develop the students' intercultural competence is also revealed by the study conducted by Han and Song (2011), Mayasangsari, Nurkamto, and Supriyadi (2018). The other findings where teachers have important roles in developing students' intercultural competence and thus the teachers are required to equip themselves with adequate knowledge and insights are also found in a study conducted by Elena (2014). Moreover, the other findings are in line with the study conducted by Israelsson (2016) who report that the practice of integrating culture in ELT is still completely conducted by teachers.

## CONCLUSIONS

Based on the findings discussed above, this study reaches some conclusions. First, most of the English teachers have a positive belief in integrating cultural and intercultural language teaching. Besides, they perceive cultures as the inexplicable entity from languages. By integrating cultures into English teaching in the class, it can promote students' interest and engagement in learning the target language, in this case English.

Moreover, the teachers' knowledge or familiarity with target culture can be considered high. In this regard, the most familiar knowledge has to do with 'daily lives, routines, food, drinks, etc.' The knowledge related to target culture is deemed crucial because it can support the teachers' roles, either as a main source, a facilitator, coordinator, mediator, or controller in teaching the target cultures.

Furthermore, in terms of the integration of the target culture, the techniques used by the teachers are various. In this regard, the techniques of storytelling constitutes the most frequently used (62.1%), followed with the other techniques respectively, i.e. the use of videos or the internet (41.4%), providing independent tasks (20.7%), and decorating classroom with the things related to the target cultures (13.8%). Also, other techniques such as drama, role play, discussion, watching movies, asking and answering, analyzing stories, conditioning, reading e-book, doing a classroom project are used by the teachers. Nevertheless, they perceive that the integration of culture, particularly in terms of the target culture has not been conducted well yet, so some systematic endeavors are required such as inserting the culture contents explicitly into the curriculum and providing supporting facilities and teacher development concerning to the target culture.

## Implication

English teachers are expected to include the learning materials that have to do with both local cultures and target cultures, because there are some benefits that can be obtained. The benefits do not only have connection with the students' English skills but it can also foster their engagement and interest in the English subject. For future researchers are expected to involve more subjects and also use a direct classroom observation to gain more comprehensive and deeper findings concerning the teachers' beliefs and their practices of intercultural language teaching in the classroom.

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**APPENDIX 1**

***Persentase tentang Keyakinan/Pandangan Guru terhadap Pengajaran Antar-budaya dalam Pengajaran Bahasa Inggris***

No.	Butir Pernyataan)*	Respon				
		Sangat setuju	Setuju	Ragu-ragu	Tidak setuju	Sangat tidak setuju
1.	<i>Pengajaran kultur (budaya) itu sama pentingnya dengan pengajaran Bahasa Inggris.</i>	34,5%	65,5%	-	-	-
2.	<i>Kultur/budaya itu sebaiknya diajarkan secara terintegrasi dengan pelajaran Bahasa Inggris.</i>	37,9%	62,1%	-	-	-
3.	<i>Sebagai seorang guru Bahasa Inggris, saya harus memberikan imej positif tentang kultur negara Inggris/Barat.</i>	10,3%	41,4%	20,7%	24,1%	3,4%
4.	<i>Sebelum anak-anak dikenalkan dengan kultur tentang Inggris/Barat, maka sebaiknya mereka mahir berbahasa Inggris terlebih dahulu.</i>	-	13,8%	37,9%	41,4%	6,9%
5.	<i>Keterampilan antar-budaya (yaitu berkomunikasi secara efektif dengan orang yang berbeda kultur) itu sulit diajarkan di sekolah.</i>	6,9%	24,1%	20,7%	48,3%	-
6.	<i>Mengintegrasikan pengajaran Bahasa Inggris dengan kultur Inggris/Barat itu hal yang mustahil.</i>	-	-	6,9%	69%	24,1%
7.	<i>Saya ingin meningkatkan keterampilan antar-budaya anak-anak didik saya melalui pengajaran Bahasa Inggris.</i>	27,6%	69%	3,4%	-	-
8.	<i>Pendidikan antar-budaya itu tidak memiliki pengaruh terhadap sikap anak-anak didik.</i>	-	13,8%	13,8%	65,5%	6,9%
9.	<i>Semakin anak mengenal budaya negara lain, maka ia semakin toleran.</i>	20,7%	69%	6,9%	3,4%	-
10.	<i>Dalam hubungan internasional, biasanya kesalahpahaman terjadi karena aspek kebahasaan dan juga perbedaan budaya.</i>	27,6%	72,4%	-	-	-
11.	<i>Pengajaran Bahasa Inggris semestinya dapat meningkatkan pemahaman tentang budaya Indonesia juga.</i>	51,7%	41,4%	6,9%	-	-
12.	<i>Semua anak didik semestinya dapat memiliki kompetensi antar-budaya, tak masalah apapun etnis dan darimana mereka berasal.</i>	27,6%	65,5%	3,4%	-	3,4%
13.	<i>Meskipun waktu mengajar di kelas terbatas, pengajaran terkait budaya tetap harus disampaikan.</i>	24,1%	72,4%	-	3,4%	-
14.	<i>Tiap mata pelajaran semestinya dibarengi dengan upaya pemerolehan kompetensi antar-budaya.</i>	6,9%	65,5%	20,7%	6,9%	-
15.	<i>Guru Bahasa Inggris semestinya bersikap realistis, yaitu menyampaikan sisi baik dan sisi buruk dari budaya Inggris/Barat.</i>	44,8%	44,8%	10,3%	-	-

16.	<i>Penggunaan Bahasa Ibu (mother tongue) hendaknya digunakan untuk dapat memiliki pemahaman antar-budaya.</i>	13,8%	65,5%	20,7%	-	-
17.	<i>Dalam pelajaran Bahasa Inggris, anak didik itu tidak akan dapat seutuhnya memperoleh keterampilan antar-budaya.</i>	3,4%	48,3%	37,9%	6,9%	3,4%
18.	<i>Saat ada anak didik yang berasal dari kultur minoritas, maka barulah pengajaran kompetensi antar-budaya disampaikan.</i>	-	6,9%	24,1%	62,1%	6,9%
19.	<i>Bahasa dan budaya tidak bisa diajarkan secara terintegrasi satu sama lain</i>	-	-	3,4%	75,9%	20,7%
20.	<i>Saya ingin mengajarkan anak-anak tentang kompetensi antar-budaya melalui pengajaran Bahasa Inggris saya.</i>	24,1%	75,9%	-	-	-
21.	<i>Pengajaran antar-budaya meningkatkan stereotype/prasangka tentang orang lain dan juga budaya.</i>	10,3%	44,8%	24,1%	20,7%	-
22.	<i>Penyampaian informasi terkait budaya kepada anak-anak didik dapat membantunya menjadi lebih torelan terhadap budaya dan juga orang-orang yang berbeda dengannya.</i>	37,9%	58,6%	3,4%	-	-
23.	<i>Persoalan bahasa dapat muncul cenderung disebabkan oleh hubungan antar negara, bukan disebabkan oleh perbedaan budaya.</i>	-	24,1%	27,6%	44,8%	3,4%
24.	<i>Pengajaran Bahasa Inggris semestinya tidak hanya menyangkut budaya Inggris/Barat, namun juga memperdalam pemahaman tentang budaya Indonesia.</i>	69%	24,1%	3,4%	3,4%	-

\*Catatan: Butir pernyataan yang dicetak merah adalah butir pernyataan negatif.

## APPENDIX 2

### *Familiaritas/Pengetahuan Guru terhadap Budaya Sasaran*

No.	Butir Pernyataan	Respon			
		Sangat mengetahui	Cukup mengetahui	Kurang mengetahui	Tidak mengetahui sama sekali
1.	<i>Sejarah, geografi, sistem politik</i>	3,4%	65,5%	31%	-
2.	<i>Suku budaya dan kelompok sosial.</i>	-	79,3%	20,7%	-
3.	<i>Rutinitas dan kehidupan sehari-hari, makanan, minuman, dsb.</i>	34,5%	62,1%	3,4%	-
4.	<i>Pendidikan dan bidang profesional lainnya.</i>	13,8%	65,5%	20,7%	-
5.	<i>Tradisi, dongeng/cerita rakyat, dan objek wisata</i>	6,9%	86,2%	6,9%	-

**APPENDIX 3**

***Integrasi Budaya dalam Pengajaran Bahasa Inggris***

No.	Butir Pernyataan	Respon			
		Sering	Kadang-kadang	Jarang	Tidak Pernah
1.	<i>Saya bercerita tentang apa yang saya dengar atau baca terkait dengan Budaya Inggris/Barat.</i>	62,1%	31%	6,9%	-
2.	<i>Saya meminta mereka secara mandiri mencari tahu tentang budaya Inggris/Barat.</i>	20,7%	48,3%	27,6%	3,4%
3.	<i>Saya menggunakan video atau internet untuk menunjukkan budaya Inggris/Barat kepada anak-anak.</i>	41,4%	44,8%%	10,3%	3,4%
4.	<i>Saya menghias ruang kelas dengan poster atau sejenisnya yang berhubungan dengan budaya Inggris/Barat kepada anak-anak.</i>	13,8%	20,7%	31%	34,5%