Immersion vs. construction: The portrayals of culture in Indonesian EFL learning paradigm

Ruly Morganna [a] * ID , Sumardi [b] ID , Sri Samiati Tarjana [c] ID

[a] Sebelas Maret University, JL. Ir. Sutami No. 36A, Surakarta 57126, Indonesia
[b] Sebelas Maret University, JL. Ir. Sutami No. 36A, Surakarta 57126, Indonesia
[c] Sebelas Maret University, JL. Ir. Sutami No. 36A, Surakarta 57126, Indonesia

Abstract

The status quo of English as the world lingua franca (Choi, 2016; Fang, 2017; Kusumaningputri & Widodo, 2018; Liu & Fang, 2017), the increasing role of English as an additional language for nowadays Indonesian generation (Lauder, 2008), and the nature of Indonesian EFL students as multicultural people (Hamied, 2012; Sukyadi, 2015) became the bases sensitizing the role of culture in Indonesian EFL learning. Accordingly, this study focused on two objectives pertinent to how Indonesian EFL teachers defined culture and conceptualized language-culture relationship, and how the portrayals of culture were nuanced in their paradigm of EFL learning. Fifteen EFL teachers were engaged and interviewed. As revealed, five varieties of culture-related definitions were shared. They referred to culture as social products, social knowledge, ways of living, communicative behaviors and a communicative discourse construct. Four indicators of language-culture relationship were subsequently conceptualized into language to express culture, language as the cultural symbol, language framed by culture, and language as a cultural mediator. In turn, ten teachers holding modernist perspective and five teachers holding postmodernist perspective provided diverse portrayals of culture in Indonesian EFL learning. The last, the given recommendation supported the latter instead of the former perspective for Indonesian EFL learning.

1. Introduction

This study deals with investigating the given definitions of culture along with the shared relationship between language and culture based on Indonesian EFL teachers' viewpoints, and probing into the portrayals of culture nuanced in the paradigm of EFL learning that Indonesian EFL teachers adhere. There are three bases which intrinsically make a convincing case for the importance of this study so that the authors could eventually make a decision to focus on addressing the aforementioned focuses. They refer to the fact that *the status quo* of English language has now become the world lingua franca (Choi, 2016; Fang, 2017; Kusumaningputri & Widodo, 2018; Liu & Fang, 2017) whose

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* Corresponding author. Tel.: +62813-9389-8146
 E-mail address: rulymorganna@gmail.com

users are multicultural world people, the nature of multiculturality had by Indonesian people (Hamied, 2012; Sukyadi, 2015) whereby this condition implies that the characteristics of Indonesian EFL students are naturally multicultural as well, and the increase of English social function amid today's Indonesian generation whereby the role of English shifts to be an additional language (Lauder, 2008).

When discerned in a more detail, the aforementioned three bases end up with a sort of rationale in which culture really plays a pivotal role in EFL learning, culture also lies to be the framework of language use, and culture should seriously be taken into account in the enactment of EFL learning. In addition, in the implementation of EFL learning specifically among multicultural students as found in Indonesia, the view concerning with culture will be more problematic so that this case really requires to be scientifically studied. Hereafter in this paper, to clearly address the study focuses, the authors present a range of points that comprise of the theoretical background of this study which justifies the importance and the meaningfulness of this study focuses, the literature review highlighting a number of relevant theories in appropriate details, method of the study, the findings, discussion and conclusion.

1.1. The theoretical background

The view *vis-a-vis* culture in English as a foreign language (EFL) learning evolves in line with the emergence of English as a lingua franca perspective (Choi, 2016; Fang, 2017; Kusumaningputri & Widodo, 2018; Liu & Fang, 2017). The role of culture feels stronger when English is used by non-native speakers (Scarino & Liddicoat, 2009). With English as a global language, and by the users incorporating the world society whose cultures are certainly various, the nature of English communication automatically runs across culture (Byram, 1997; Byram, Gribkova, & Starkey, 2002; Fang, 2017). Accordingly, conceptualizing EFL learning based on native speakers' norm has been left aside since it is not representative towards the essence of English as an International language.

With respect to English as an international language, the world lingua franca, *the status quo* of its standard is associated with intelligible and comprehensible English use. Pedagogically, EFL learning is presently recommended to be designed for facilitating students to be intercultural English users (Byram, 1997; Byram et al., 2002; Hua, 2013; Kusumaningputri & Widodo, 2018). In addition, concerning with the communication model, the recommended one is cross-cultural and competent non-native English speakers. In order to espouse learners to be intercultural English users, the underlain communicative framework for English use has been changed from communicative competence (CC) to intercultural communicative competence (ICC). There are many ICC models as proposed by a number of related experts. However, one suggested by Byram (1997) is considered more popular and applicable.

The notion exerting ICC mastery as the goal of EFL learning becomes more essential if associated with the needs of Indonesian EFL learning. Indonesia, which is geographically archipelagic, is inhabited by 250 million multicultural people (Sukyadi, 2015). Furthermore, related to the essence of multiculturality, Hamied (2012) draws an analogy that even when Indonesian citizens use their national language, they communicate within a cross-cultural dimension. The same case will automatically occur when they use English to interact with either other Indonesian interlocutors or ones coming from other countries. The communication will take place across culture. Multiculturality has been the nature of Indonesian people, and interculturality lies *in situ* as the communicative framework. Accordingly, to execute EFL learning based on students' needs, it is necessary to commence dealing with multiculturality *per se* as Indonesian students' nature.

The advancement of English as a global language grows rapidly so that it unconsciously makes a gap whereby the law stating English as the first foreign language in Indonesia now functionally has

become an additional language (Lauder, 2008). One of the influential factors undeniably contributing to broadening this gap is technological advancement. The authors do not regard this phenomenon as a threat to Indonesian language maintenance inasmuch as Indonesian, a national lingua franca owned by Indonesian society whose mother languages are various, in fact has also grown successfully all over the country. The growth of English social function in Indonesia increases concomitantly with the Indonesian language respectively. English growth even promotes the success of global interaction, the access to worldwide knowledge or information, and the development of business at the international level.

The status quo of English as the world lingua franca, the multiculturality of Indonesian society, and the increase of English social function in Indonesia intrinsically imply that culture is an integral and essential dimension in EFL learning for Indonesian context. Thus, it is also necessary for Indonesian EFL teachers to meticulously learn and comprehend the role of culture in English learning in order to capably provide a learning process which meets the aforementioned present situations. About the pivotal role of culture in EFL learning, this study is conducted for the following objectives: first, investigating how Indonesian EFL teachers define culture and conceptualize its relationship with language, and second, probing into the portrayals of culture nuanced in the paradigm of EFL learning that Indonesian EFL teachers adhere.

In the end of this study, the author also provides a recommendation for Indonesian EFL teachers to be more critical of viewing culture in EFL learning in order to capably facilitate and build up EFL learning that aligns with the *status quo* of English as a lingua franca, English as an additional language by virtue of its vast frequency of use, and the nature of Indonesian students as multicultural people. This study is significant since it contributes to being one of the resources for Indonesian EFL teachers to reflect on which stance considered necessary to be maintained and which one that requires a change.

1.2. Literature review

1.2.1. The definition of culture

The term culture embodies a multitude of concepts as they spring out from a variety of viewpoints. Nevertheless, in this review, culture is defined based on the integral standpoints concerning communication and language use in which it is seen as behavior and discourse. As a behavior, culture refers to a systematic patterned behavior which represents the way of living (Chastain, 1988; Lado, 1957; Peck, 1998). Thus, culture works as a familial blueprint that increasingly develops in a social community (Larson & Smalley, 1972; Trivonovitch, 1980). Since culture is dynamic, it is also defined as a social construct made of self and other perceptions (Kramsch, 1995). The encounter of various familial-based perceptions within a social community will generate a construct of culture taken for granted and typical of that community. This dynamic cultural construct will underlie the community members' behavior that they hold as a way of living.

As a discourse, culture represents an interactive skill that plays the same role as a language (McCarthy & Carter, 1994). This notion sees culture as a social semiotic in communication. Culture is even perceived as a domain possessing its grammar as a language. The grammar of culture comprises particular social and political structures, personal trajectories, underlying universal cultural process, and particular cultural products (Holliday, 2013). Furthermore, culture portrays someone's membership in a discourse community having a common belief, social space, and history (Kramsch, 1998).

To coat culture as both behavior and discourse, a comprehensive definition is postulated by Liddicoat, Papademetre, Scarino, & Kohler (2003); Scarino & Liddicoat (2009) in that culture is

conceptualized as the frameworks of living, communicating, and sharing meanings. These frameworks underlie the multifaceted systems consisting of attitude, value, belief, custom, behavior, actions, ritual, lifestyle, knowledge, artifacts, and convention.

1.2.2. The relationship between language and culture

Before proceeding to see how language relates to culture, it is important to discuss a vivid conception with respect to how language is defined inasmuch as a theoretical shift evolves from the old paradigm to the most current one. The old paradigm conceptualizes language as a systematic and arbitrary code. However, this notion is too narrow since it does not take account of a comprehensive view in regard to language through its social function (Scarino & Liddicoat, 2009). Indeed, the term code becomes a substantial part of the language, but in one side, there is also another integral part which should be stressed on how language is used in interaction. In the other side, the sense "arbitrary" has been subjected to considerable criticism by virtue of its inconsistency to provide a comprehensive account. In fact, it is frequently encountered that arbitrary codes of the same language are used to represent different meanings and interpretation within different users' communities. For instance, as related to the authors' own experience, the word "lucu" in Indonesian language, whose standard meaning refers to an emotional expression for something funny, is functionally used to express "weirdness" by the citizens of Curup town (one of the towns located in Bengkulu, Indonesia), especially by those living around traditional markets. On the other hand, people from other social communities commonly use this word in the same proper meaning as its standard. In such phenomenon, the arbitrary sense of language fails to take its account especially when one language is used by multicultural people. Thus, it is necessary to consider the most current definition of language stressing that language is a social semiotic system for expressing, making, and interpreting meanings, and for sustaining the interpersonal and social relationship (Halliday, 1978; Kramsch, 2013; Liddicoat et al., 2003; Scarino & Liddicoat, 2009). From this definition, codes as a part of semiotic system playing a role as communicative media are functionally used for meaning negotiation or meaning sharing and social-interpersonal relationship maintenance during the interaction.

In the case of the relationship between language and culture, as language is used for meaning negotiation, the term meaning indicates messages espoused by ideas, conceptions or perceptions which are fundamentally constructed within the framework of culture, the way of living brought from a familial circle and evolved in a social community. In short, ideas, conceptions or perceptions undeniably manifest in cultural values (Wardhaugh, 2006). The culture *per se* directs or gives impact on communication (Elmes, 2013). An interaction taking place during an on-going communication as mediated by language in either spoken and written mode is intrinsically socio-cultural (Assemi, Saleh, Asayeshh, & Janfaza, 2012; Kaplan, 1966; Wierzbicka, 1986). The communication will be intercultural when the engaged communicators come from different cultures (Byram, 1997). It is very clear that language is always functionally used within the framework of culture during communication.

Besides its social function, if discerned from the components of language itself, language *per se* has existed in cultural basis. Those cultural components of language can be seen from the forms, pragmatic and interactive norms, and general text structures (Crozet & Liddicoat, 1999). In language forms, such as grammar, vocabulary, kinesics, prosody and pronunciation, culture is manifested in various linguistic structures, words, syntax and non-verbal language used by people from different cultural communities. In addition, in pragmatic and interactive norms, culture is indicated in a variety of styles but typical to particular cultural communities found in both spoken and written language. In turn, the general structures of texts represent culture in either spoken or written genres. In summary, it has been shown a close relationship between language and culture in that the components of language are cultural, and functionally language is invariably used within the cultural framework.

1.2.3. Teaching culture in EFL learning

In respect of teaching culture in EFL learning, there are a couple of aspects that are necessary to be mulled. They entail whose culture to be taught, when to teach culture, and how to teach culture.

First, concerning with whose culture to be taught, if viewed back to some decades ago, culture had been made integral to EFL learning especially since the emergence of communicative language teaching method (CLT). Nonetheless, culture is defined as English native speakers' ways of living so that EFL learning is oriented to English native speakers' culture only (Kramsch, 2013). Pedagogically, CLT leads students to learn culture through exposure and immersion undertaken inside and outside classrooms. In fact, in practice, such learning principle eventually results in an inaccessible cultural teaching (Crozet & Liddicoat, 1999). The exposure and immersion in cultural teaching even do not scientifically prove to be effective in EFL learning (Kramsch, 1993). Furthermore, communicative competence, the underlying communication theory exerted by CLT, only depicts communicative principles between two or more native speakers coming from the same cultural community (Byram, 1997). In brief, CLT, with its cultural ideology, teaching system and the standard norm of communication, does not run in the same line as the essence of English as an international language whose users are multicultural by nature. The sense of multiculturality here is what should be the initial step to consider whose culture to be taught in EFL learning.

In dealing with English as an International language, the world lingua franca *in situ*, the ideology pertinent to EFL learning is suggested to be set in the principle of interculturality (Byram, 1997; Kusumaningputri & Widodo, 2018). In its pedagogical practice, EFL learning is recommended to incorporate at least learners' first lingua-culture and the second lingua-culture (Crozet & Liddicoat, 1999; FitzGerald, 1999; Kramsch, 1993). This way positively renders students potentially skilled at increasing their cultural awareness and critical thinking (Allen, 2004). Executing an intercultural English learning itself does not mean that the teacher should have ever experienced living with other cultures or lived in other countries (Byram et al., 2002). That case is, of course, impossible to fulfill. Uniquely, the concept of interculturality in EFL learning even invites the teacher and students to learn the first and second lingua-cultures in tandem. Both the teacher and students can find an appropriate position to make the connection and deal with differences encountered in the diverse lingua-cultures (Byram et al., 2002; Kramsch, 2009).

Second, the issue appertaining to when to teach culture, there is also a prevailing axiom stressing on that culture only needs to be taught if students have been adequately skilled at English linguistic competence. Nonetheless, the existing nature reveals that culture is always associated with every single component of language and its use. Therefore, such axiom is necessary to be redefined into an ideology that culture indeed and ideally should have been taught to students since they commence at the beginning level of learning English. Such ideological shift is supported by some reasons such as: in the context of second and foreign language use, the on-going communication that takes place between people having different mother languages certainly always occurs in cultural act dimension (Kramsch, 1993). Additionally, in EFL learning, even a basic material for instance "greetings" has nuanced a cultural communication, and this is going to be cross-cultural communication if the English users are multicultural (Crozet & Liddicoat, 1999). By virtue of these reasons, it is deemed necessary for EFL teachers to serve a learning process which provides students with the knowledge and the exploration of multiple cultures, or at least the first and second lingua-cultures, since the beginning of EFL learning.

Third, concerning how to teach culture, ELF learning should meet the nature of English as an international language, or in the other term also commonly known by the world lingua franca whose users are multicultural world societies. It means that the stream of EFL learning should portray a nuance of cross-cultural communication, or in other words, EFL learning should entail the teaching of

more than one culture carried out into the principle of interculturality. This principle stresses the setting of encounter and communication between people from different cultures (Dervin, Gajardo, & Lavanchy, 2011). It can be discerned that the appropriate target of EFL learning is to facilitate students to be intercultural English users (Byram, 1997; Byram et al., 2002; Hua, 2013; Kusumaningputri & Widodo, 2018). To achieve this target, it is expected that students are taught intercultural communicative competence (ICC) whose sub-components comprise linguistic, sociolinguistic and discourse competence, and also intercultural competence that entails attitude, knowledge, skills of comparison, of interpreting and of relating, skills of discovery and interaction, and critical cultural awareness (Byram, 1997; Byram et al., 2002).

In its pedagogical practice, the notion of interculturality which is linked to ICC is designed into a learning approach so-called intercultural language learning. Of a variety of related approaches, one recommended by Scarino & Liddicoat (2009) appears to be more comprehensive and applicable. This approach is constructed from five powerful principles that encompass active construction, making connection, interaction, reflection and responsibility. For further details pertinent to these principles, see Scarino & Liddicoat (2009: 35).

1.3. Research questions

In regard to the important role of culture in EFL learning, two research questions are formulated in this study. They are as follows:

1. How do Indonesian EFL teachers define culture and conceptualize its relationship with language?

2. How are the portrayals of culture nuanced in the paradigm of EFL learning that Indonesian EFL teachers adhere?

2. Method

This study was conducted by using a qualitative method to reveal the data pertinent to how Indonesian EFL teachers defined culture and conceptualized its relationship with language, and the portrayals of culture in the paradigm of EFL learning that they adhered. The fundamental rationale justifying the use of a qualitative method was because this study worked on conducting an in-depth investigation into the expected data and struggling to find out the particularities as well as the uniqueness of data rather than merely reporting narrow views appertaining to the data. The following details explain about the participants, instrument, procedure, data analysis, and the trustworthiness of this study.

2.1. Participants

This study engaged 15 Indonesian EFL teachers taking an English education major at a master degree in one of the universities in central Java, Indonesia. Two of them were male, and others were female. They all ranged from 25 to 33 years old. They were adequately experienced as English teachers, and before they joined the master degree program, they had taught English at schools in diverse provinces. Those were Bengkulu, Lampung, Jambi, Sulawesi Selatan, Jawa Tengah, Nusa Tenggara Barat and Jawa Timur. Those teachers were recruited on the basis of purposive sampling with the following criteria: First, they were sufficiently knowledgeable regarding English learning theories. Second, they were adequately experienced as Indonesian EFL teachers. In turn, third, they were personally willing to be incorporated into this study.

2.2. Instrument

The data of this study were obtained from interview assigning eight questions (see Appendix A for the interview protocol). The first two questions dealt with investigating information pertinent to the shared definitions of culture and the conceptualized relationship between language and culture. The rest of the questions were assigned to probe into information appertaining to the portrayals of culture nuanced in Indonesian EFL teachers' paradigm of EFL learning.

2.3. Procedure

The processes of interview were carried out from the 17th of December 2017 up to the 2nd of February 2018. The choice of the appropriate time to conduct interview was given to the participants' decision depending on their spare time so that every individual of the participants could share the expected clear data with few external impediments. The interview processes were executed using the Indonesian language to facilitate the teachers (participants) in providing the proper and essential details in respect of the focused data. Each process of the interview was recorded to help the researcher for the ease of further data transcription. The transcripts were subsequently translated into proper English. The interview was undertaken several times to pursue the trustworthiness of the data.

2.4. Data analysis

To analyze the obtained data, this study utilized Miles & Huberman's (1984) interactive model of data analysis whose procedure comprised of collecting data, data reduction, data display and conclusion drawing. Figure 1 that follows highlights the illustrative work of this model.
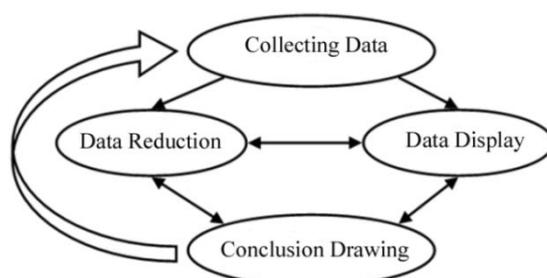

Figure. 1. Interactive model of data analysis (Miles & Huberman, 1984)

The researcher employed interview as a technique to reveal and collect the data in the form of information with respect to the shared definitions of culture, the conceptualization of language-culture relationship, and the portrayals of culture nuanced in the teachers' paradigm of EFL learning. For data reduction process, the overall collected data were systematically grouped based on the coded themes found as to represent any necessary information pertinent to each problem of this study. Concerning with data display, the theme-based data which had been properly grouped were subsequently displayed into conceptual charts, and the details of interview transcripts that followed were also presented. Furthermore, the findings of this study were critically discussed. In turn, as related to conclusion drawing, a brief and representative summary pertinent to the displayed and discussed data was written in the end. Before fixing the results of this study, the researcher also pursued the trustworthiness of data by re-interviewing some teachers to gain some required details of the data. The processes were carried out in the same way as the above four steps. Other necessary strategies to reach the ideal trustworthiness were also applied.

2.5. Trustworthiness

Trustworthiness refers to the degree of truth value, applicability, consistency, and neutrality to which a research can prove (Guba, 1981). In line with naturalistic paradigm, since this study used a qualitative method, the truth value was reached by pursuing its credibility; the applicability was examined by pursuing its transferability; the consistency was attested by pursuing its dependability; and neutrality was proven by pursuing its objectivity.

2.5.1. Credibility

In pursuing the credibility of this study, the authors were engaged at the site in a prolonged period in order to reduce the bias emerging amid the data and to make the participants accustomed to the authors' presence so that the participants did not feel hesitated to provide the expected clear data. The triangulation of sources, theories, and researchers was also applied in this study whereby the authors (researchers) garnered the data from 15 participants, and then the gained data were discussed and confirmed to the existing related theories found in the literature before deciding to conclude the data. As long as the data collection was undertaken, peer debriefing was also conducted by engaging other scholars to give comments and perceptions regarding the process, results, interpretation, and analysis of the data so that the authors could convince themselves that they kept working on the right track. The other way to reach the credibility of data was by doing member checks. Hereby, the authors confirmed the interpreted and the analyzed data to the participants again in order to reduce the bias of data interpretation and analysis. Stepwise revision of data analysis was done anytime the bias emerged.

2.5.2. Transferability

In pursuing the degree of transferability, the authors used a purposive sampling technique while selecting the participants of this study. A number of proper criteria to select the participants were also assigned (see *1.1. Participants*). Furthermore, the authors also provided a thick description about every single element of this paper. Hence, this study was plausibly quite transferable for other researchers in case they would like to conduct other studies having similar issues to ones brought in this study. They could replicate the detailed criteria of participants' selection and the given detailed patterns of this study.

2.5.3. Dependability

In pursuing the dependability of this study, the authors conducted multiple times of interview process to reach a clear data with less bias. Anytime the bias data were encountered in the process of data collection, such data were directly reduced, and the authors continue to reinvestigate the participants through conducting further interview until the data were adequately clear and pure.

2.5.4. Confirmability

In pursuing the confirmability, the authors practiced reflexivity whereby the authors organized and collected all their personal journals written during every step of the data collection, interpretation, and analysis. Such journals were subsequently utilized as the additional sources to confirm the clarity of data.

3. Findings

This section provides the findings which orientate the data towards the following issues: 1) the shared definitions of culture and the conceptualization of the relationship between language and culture. In turn, 2) the portrayals of culture nuanced in Indonesian EFL teachers' paradigm of EFL

learning. The findings are displayed through conceptual charts containing some substantial coded themes and several representative interview transcripts that follow. Those selected transcripts have been properly discerned and considered representative towards other teachers' views that possess the same notions.

3.1. The shared definitions of culture and the relationship between language and culture

Based on the interview results conducted with the 15 teachers, there were several variations of culture-related definitions that they shared. They also conceptualized a couple of indicators with respect to the relationship between language and culture. The following chart indicates those definitions and language-culture relationship.
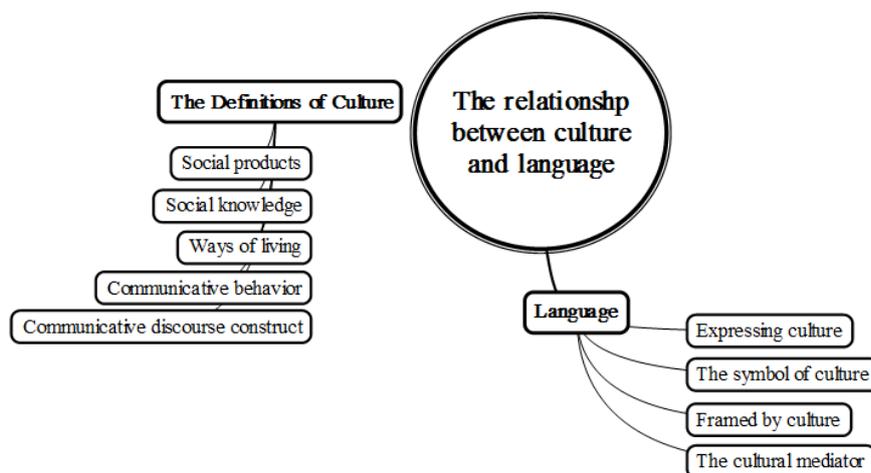

Figure. 2. The chart associated with the definitions of culture and the relationship between culture and language

3.1.1. The shared definitions of culture

From the overall culture-related definitions shared by the teachers, there were encountered five varieties of definitions. The following transcripts are properly chosen to depict the five definition varieties.

Interviewer: How do you define culture?

Teacher 2:   In my opinion, culture is any kind of heritage from ancients so that the heritage becomes a particular characteristic of a society.

Teacher 5:   As far as I am concerned, culture is social knowledge that relates to a particular social community.

Teacher 1:   I think, culture is how to live appropriately.

Teacher 10:   I think, culture is communicative behaviors that someone has.

Teacher 7:   In my opinion, culture is more appropriate to be defined as a discourse made of communication process.

Based on the above transcripts, teacher 2 defined culture as social products. He depicted culture as any form of the social legacy left by the predecessors in a particular social community to be preserved by the next generations so that the legacy became typical of their social community. Teacher 5 defined culture in the form of any knowledge pertinent to a social life of a particular community. Teacher 1 viewed culture as ways of living that people adhered. Teacher 10 saw culture as communicative behaviors had by someone in that those behaviors were typical of which community he came from. In turn, teacher 7 defined culture as a communicative discourse construct made of the on-going communication between two or more people.

3.1.2. The relationship between language and culture
    The teachers revealed four indicators in regard to the relationship between language and culture. Those indicators are manifested in the following transcripts.

Interviewer: How do you relate to language and culture?

Teacher 4:   As far as I see, language is a medium to express culture.
Teacher 11:   In my perception, language is a part of culture, so language used by people in a social community is one of their cultural symbols.
Teacher 14:   For me, the characteristics of language that someone has will represent which culture he comes from. Therefore culture is a big framework of language.
Teacher 6:   As I know, culture is introduced through language, so language is a medium of introducing culture to others.

    In accordance with the above transcripts, teacher 4 provided a conceptual relationship in the notion of language to express culture. In his concept, culture was objectified through language. Teacher 11 developed a thought stressing on language as the symbol of culture inasmuch as in its basic principle language was an aspect of culture. Teacher 14 viewed that culture played a role as the framework of language since language was invariably used on the basis of culture the user had and brought from his/her social community. In turn, teacher 6 discerned a relationship subjected to language as a cultural mediator. Such last view emerged from a metaphor that one of the media utilized to introduce culture was language.

3.2. The portrayals of culture nuanced in EFL learning paradigm

    The data of this study indicated the presence of two standpoints, modernist and postmodernist, with respect to the portrayals of culture in EFL learning that the teachers adhered. The former was identified from the notions concerning with native speakers' cultural nuance and teaching culture by immersion in EFL learning. In turn, the latter was detected from the notions regarding intercultural nuance and teaching cultures meaningfully in EFL learning. For a clear concept of the data, the following chart presents some data-related details represented by a couple of meaningful themes absorbed from the interview transcripts that follow in turn.
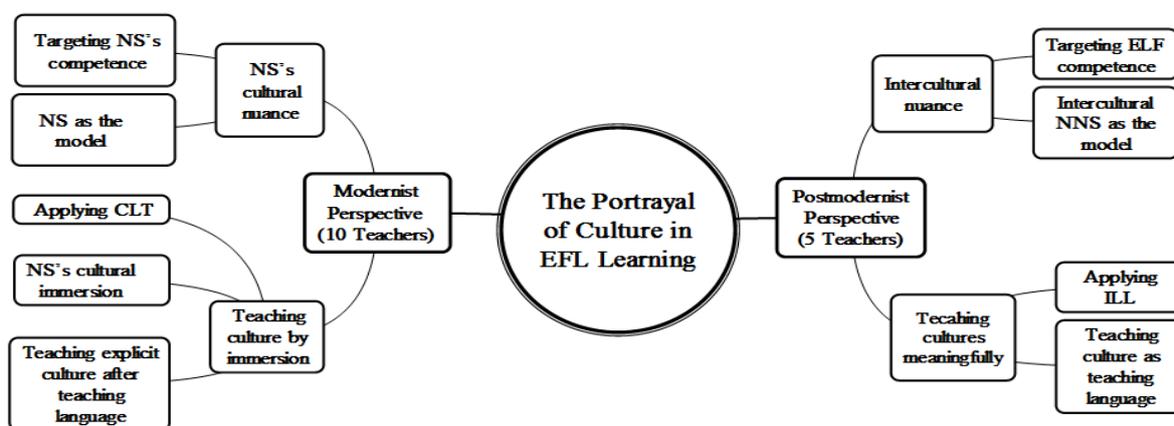

Figure 3. The chart associated with the portrayals of culture in EFL learning paradigm

3.2.1. Modernist perspective
    In EFL learning, modernist perspective is generally understood as a native-speakerism standpoint (Kramsch, 2013). Modernist perspective regards native speakers' English norms as the proper standard

of English as an international language. In connection with the interview data, 10 teachers were found to hold modernist perspective as their basis. There were two portrayals of culture sticking out of this perspective. They entailed native speakers' cultural nuance and teaching culture by immersion.

3.2.1.1. Native speakers' cultural nuance

All teachers holding modernist perspective expected that their students could use English like English native speakers as a representation of maximum learning target that the teachers prioritized in EFL learning. The following transcript of an interview with teacher 2 is properly selected to represent other teachers' notions having the same point.

Interviewer: What is the target that you prioritize your students to achieve in EFL learning?

Teacher 2:   While teaching, I made an effort to help my students master English pronunciation, vocabulary, and grammar like native speakers, American or British people.

As shown above, teacher 2 made inner circle people's linguistic competence mastery as the primary priority for students to achieve. She expected that her students could articulate English with native-like pronunciation, for instance, one typical of American or British people. She also had the same expectation for students' mastery of English vocabulary and grammar.

Native speakers' cultural nuance in EFL paradigm was also indicated by selecting English native speakers for the appropriate model that students had to notice. What follows is a transcript of an interview with teacher 4 to represent others having in-line notions appertaining to English native speakers taken as the best model for students.

Interviewer: Who is the most relevant model that you select for your students in EFL learning?

Teacher 4:   As far as I am concerned, English native speakers are the best model for my students. I believe that giving students adequate input like native speakers' English through audio, video and texts will promote my students' English mastery as expected.

As regards the above transcript, English native speakers were modeled through a couple of learning media such as audio, video and texts.

3.2.1.2. Teaching culture by immersion

The teachers believed that communicative competence theory was the appropriate principle to promote students to be able to use English like native speakers. When applied in the classroom, this principle was enacted in communicative language teaching method. The transcript of an interview with teacher 3 that follows is considerably selected to represent other similar notions.

Interviewer: What is the communicative principle that you exert in EFL learning?

Teacher 3:   Because I prefer using communicative language teaching method, I rely on communicative competence theory to support my students' success in using proper English. For a more detail, communicative competence entails several indicators such as linguistic competence, sociolinguistic competence, discourse competence and strategic competence.

In accordance with the above transcript, teacher 3 utilized Canale & Swain's (1980) version of communicative competence theory whose contents encompassed linguistic, sociolinguistic, discourse and strategic competence. She applied this communicative principle through the conduction of communicative language teaching method.

Most teachers who held modernist perspective agreed that the appropriate culture that should be nuanced in EFL learning was one typical of inner circle English users, English native speakers, in that the cultural acquisition process was set to occur by immersion. Such condition, learning culture by immersion, was fundamentally one of the natural effects that sprang out if language-oriented EFL learning was merely enacted without discerning students and their cultural domains in a proper way. Furthermore, with proposing the proper English standard on the basis of native speakers' cultures, or in other words the English dialects used by inner circle people, it would then be English native speakers' cultures that were invariably nuanced in EFL learning. Additional views in respect of English native speakers' cultural nuance are presented in the following transcripts of an interview with teacher 8 and teacher 12.

Interviewer: Do you teach culture while teaching English? Whose culture do you teach?

Teacher 8:   Yes, while teaching, culture that I taught to students was one had by American or British people. For example, when I was teaching English utterances commonly used for shopping, and because I used English materials written or published by English native speakers for teaching those utterances, automatically the names of stuff included in those utterances were common objects sold and bought in American or British markets.

Interviewer: How do you teach culture in EFL learning?

Teacher 12:   I think, I taught culture indirectly through giving input in a kind of natural native speakers' English. For example, when I gave my students a video presenting an American who was talking about his daily activity, automatically, American culture was that I exposed to my students.

In relation to the above transcript, teacher 8 taught American or British culture. The process was carried out implicitly or by immersion in which the students were automatically exposed to that culture. The same cultural teaching process was also undertaken by teacher 12. Aside from the condition that language-oriented teaching gave impact on native speakers' cultural acquisition by immersion, the use of authentic English materials, which were speculated to be associated with the English language spoken and written by mere English native speakers, also increasingly supported the immersion of inner circle people's culture.

Teaching culture by immersion also inclined to ultimately make teachers assume that explicit cultural teaching was not really essential and prioritized rather than language-oriented instruction. This was corroborated by the notion that explicit cultural teaching could be done only after students had mastered adequate linguistic competence. The transcripts of an interview with teacher 9 and 15 that follow depict the aforementioned less-prioritized explicit cultural teaching.

Interviewer: Do you set explicit cultural teaching in the same priority as language teaching in EFL learning? Please explain your reason!

Teacher 9:   Not really, I teach culture explicitly only if the condition is probable because I believe that a good English communication can appropriately run when students have mastered enough English vocabularies, grammar, and pronunciation skill. The most important one for me is that I keep providing my students with proper authentic English like native speakers'.

Teacher 15:   I think, I don't do that. If my students have been able to use English appropriately, perhaps I will teach explicit culture.

With respect to the above transcripts, both teacher 9 and teacher 15 held an ideology that in proper explicit cultural teaching would conceivably be enacted only if students had sufficient competence in English vocabularies, grammar and pronunciation, and only if they had adequate time to carry it out.

3.2.2. Postmodernist perspective

In EFL learning, postmodernist perspective is commonly understood as a non-native-speakerism standpoint (Kramsch, 2013). Postmodernist perspective regards English as the world lingua franca so that it discerns native speakers' English only as one of the English varieties instead of as the standard norm. This perspective beholds that the English users entail all world people who are definitely multicultural by nature. In respect of the interview data, five teachers were found to hold postmodernist perspective as their basis. There were two portrayals of culture sticking out of this perspective. They comprised intercultural nuance and teaching culture meaningfully.

3.2.1.3. Intercultural nuance

The teachers with postmodernist perspective expected that their students were capable of using English successfully to communicate with either English native speakers or non-native speakers. As regards the standard of the norm, they set it as the use of intelligible and comprehensible English. The following transcript of an interview with teacher 13 represents other teachers' views having the same notion pertinent to the prioritized target in EFL learning.

Interviewer: What is the target that you prioritize your students to achieve?

Teacher 13:   I set a target for my students to capably use English as an international language in order that they can communicate with anyone from any country. Therefore, the English competences underlying English as the world lingua franca are the basic target that I set.

Given the content of the above transcript, it could be comprehended that teacher 13 perceived the role and function of English as a world language whose underlying implication was stressed on that the users certainly came from different countries, cultures, and social communities. Accordingly, the convenience of English use was discerned from intelligibility and comprehensibility as the appropriate competences associated with English as a world lingua franca.

The teachers also illustrated that the proper model necessarily exerted in EFL learning was an intercultural and competent non-native English speaker. As to represent the teachers' conception pertinent to this issue, the following transcript of an interview with teacher 10 is considerably selected.

Interviewer: Who is the most relevant model that you select for your students in EFL learning?

Teacher 10:   For the model, I prefer to take an Indonesian who has good competences in using English. It is really suitable for motivating my students to enhance their enthusiasm while learning English. For example, I often provide them with the input such as a video showing a communication between an Indonesian celebrity and his friend from America.

Associated with the above transcript, to trigger students' motivation, rather than exposing students with English native speaker, teacher 10 exerted a competent and intercultural non-native English speaker as the proper model. In this regard, through playing a video, that model maintained an English communication running across culture since the communication referred to the interactive encounter of an Indonesian and an American.

3.2.1.4. Teaching cultures meaningfully

Several cultures were taught meaningfully by exerting intercultural communicative competence as the core of communicative principle, teaching more than one culture, and applying intercultural language learning. These conditions are anchored in the following transcripts of an interview with teacher 1 and teacher 14.

Interviewer: What is the communicative principle that you exert in EFL learning?

Teacher 1:   I realize that the English users are the world citizens coming from different countries and cultures. Therefore, in my perception, intercultural communicative competence is the most appropriate communicative principle in learning English.

Interviewer: Do you teach culture while teaching English? Whose culture do you teach?

Teacher 1:   Yes, I involve several cultures in EFL learning that I handle. They are such as American culture, Indonesian culture, and local culture in relation to my students' environment.

Interviewer: How do you teach culture in EFL learning?

Teacher 14:   Practically, I apply intercultural language learning while teaching English. In addition, the sense of interculturality here includes all aspects of learning such as the materials which are intercultural, the practical English communication which is intercultural and even learning evaluation that I conduct to be more formative with continuously observing my students' English development or with using portfolio to follow and assess their development based on the perspective of interculturality.

In connection with the above transcripts, teacher 1 utilized intercultural communicative competence as the fundamental principle of communication, or the basic framework of communication which was functional and potential to lead students to be intercultural English users. Subsequently, rather than integrating a mere English native speakers' culture, she incorporated a couple of cultures in EFL learning that she held. Those cultures entailed ones representing the first lingua-cultures seen from the selection of common Indonesian and local cultures, and one pertinent to the second lingua-culture indicated by her example of selecting American culture. In turn, teacher 14 depicted the application of intercultural language learning in that the sense of interculturality was organized to coat all important teaching components. Those components consisted of English learning materials, English communication practice, and learning evaluation which was promoted to be applied in a more formative model of evaluation.

The teachers also prioritized explicit culture-related teaching in the same importance as language teaching itself. This condition is portrayed by the following selected transcript of an interview with teacher 7.

Interviewer: Do you set explicit cultural teaching in the same priority as language teaching in EFL learning? Please explain your reason!

Teacher7:   Yes, because as far as I see, almost all English materials even the basic ones have contained cultural dimensions. For example, the material about introduction which is invariably and definitely linked to cultures. Thus, teaching English linguistic competence should be carried out concomitantly and in the same priority as teaching cultures. It is also necessary to engage students in an explicit learning process in dealing with cultural differences among English users, at least for example cultural differences between Indonesian people's culture and native speakers' while they are

> interacting in their encounter. In addition, in my opinion, to implement such learning process, the teacher does not have to always possess some experiences about living in other countries and dealing with other cultures because the teacher can learn together with students to understand cultural differences and to make a proper connection between the differences to sustain a successful cross-cultural English communication.

On the basis of the above transcript, teacher 7 discerned that once language teaching was held, culture-related teaching should also be enacted in tandem and in the same priority. As regards the importance of culture-related teaching, she illustrated that mostly English learning materials were cultural regardless of the basic ones. The other essential point she depicted was that in practice culture-related teaching required an explicit instruction particularly for critically dealing with cultural differences and making an appropriate connection beyond the differences to maintain successful English communication. This essence went in line with one of the aspects found in the ideology of intercultural competence. In turn, she also emphasized that to teach various cultures meaningfully in EFL learning, it did not mean that the teacher should completely be knowledgeable, comprehend, or have a multitude of experiences with respect to living in other countries or cultures. Because the meaningful role the teacher had was to be a learning facilitator for knowledge construction rather than knowledge provider, the teacher could learn about cultures together with students. Teacher 7 had depicted a meaningful standpoint about prioritizing both language teaching and culture-related teaching in the same priority.

4. Discussion and conclusion

4.1. The shared definitions of culture and the relationship between language and culture

Defining the sense of culture appropriately is the initial step required to be carried out by EFL teachers in order that they can set an effective culture-related instruction in EFL learning. In accordance with the findings of this study, there were five varieties of culture-related definitions shared by the teachers. They referred to culture as social products, culture as social knowledge, culture as ways of living, culture as communicative behaviors, and culture as a communicative discourse construct. The first two definitions are in line with the notion of big C culture (Kramsch, 2013), the third definition meets the standpoint of small c culture (Kramsch, 2013), and the last two definitions embody a notion of culture as discourse (Kramsch, 2013). In turn, to properly organize the cultural dimension in EFL learning, it is also necessary for teachers to have adequate understanding of the relationship between language and culture. There were four indicators as regards language-culture relationship shared by the teachers in this study. They comprised language to express culture, language as the cultural symbol, language as the framework of culture and language as a cultural mediator. The first two shared indicators are basically in line with the notion regarding language-culture relationship as proposed by Kramsch (1998), and other two indicators are also pertinent to the standpoint provided by Kramsch (1993, 2010).

4.2. The portrayals of culture nuanced in EFL learning paradigm

With respect to the portrayals of culture nuanced in EFL learning, the findings of this study revealed that of 15 teachers 10 teachers held modernist perspective, and 5 teachers held postmodernist perspective.

4.2.1. Modernist perspective

For ones anchored in modernist perspective, the portrayals of culture were indicated by two essences concerning with native speakers' cultural nuance and teaching culture by immersion in EFL learning. Native speakers' cultural nuance prioritized students to struggle for mastering English like native speakers and made English native speakers as the best model in EFL learning. Albeit this ideology sounds full of enthusiasm, such existing account is critiqued by some experts, one of them is Byram (1997) who argues that there is no any scientific study attesting to the presence of a non-native speaker who is capable of using a foreign language in native-like competences. In turn, pertinent to exerting English native speakers as the best model, this standpoint will naturally incline to set students to only imitate the native speakers' cultures because in fact language is cultural (Wardhaugh, 2006), thus native speakers' English varieties contain their cultures, the blueprint of living (Larson & Smalley, 1972). Accordingly, using English native speakers only as the chosen model will result in the following logical account. Regardless of the non-existing scientific proof of native-like competences had by non-native English speakers, if only it is envisaged that students might reach the level of English native-like competences, the English native speakers' cultures will naturally be acquired by students by virtue of the exposure from mere native speakers as the model in EFL learning. As a consequence, the students will lose their own cultural identities they bring from their own families and social communities. In this sense, English native speakers' cultures *per se* have shaped EFL students' cultural identities.

In turn, based on the findings, teaching culture by immersion was indicated by the application of communicative language teaching method resulting in English native speakers' cultural immersion only and prioritizing native-based English teaching only instead of making both language and culture into the same priority. If viewed in precise, communicative language teaching has its basis in the theory of communicative competence. In its ideology, when discerned in detail, communicative competence theory only depicts the framework of communication taking place only between two or more people whose language is their first language and who come from the same cultural community (Byram, 1997). One of the bases firmly espousing such argument is that there is no any cross-cultural communicative situation as portrayed in the communicative competence theory. In fact, the cross-cultural communicative dimension is necessary to be framed as one of the English communicative principles since English users are invariably all multicultural world people. Thus far, it is clear that the application of communicative language teaching method entails only native speakers' cultural nuance.

In addition, regarding native speakers' cultural immersion, it is actually one of the natural effects that results from that EFL learning only orients to language without considering quite farther the dimension beyond the language itself. Since the taught language is English whose standard is assumed to be inner circle people's English varieties, automatically English native speakers' cultures will be nuanced in EFL learning. A logical condition that will happen if such EFL learning, with culture-related teaching undertaken by immersion, is sustainably enacted is that the students will just acquire English as a code but not as a social semiotic system which is functional for the acts of meaning making and meaning interpretation. In fact, language, when used in a real communication, is not sufficiently categorized as a mere code inasmuch as the process of interaction is meaning negotiation. Culture by immersion tends to make students become a cultural parrot because students are not set to experience the differences and the uniqueness and to strive for finding the appropriate connection during interaction. In addition, culture *per se* is really extensive, and it requires to be learned explicitly in proper details (Crozet & Liddicoat, 1999). Furthermore, for the point regarding prioritizing language-oriented instruction merely as opposed to both language and culture in the same importance, such standpoint will make the meaningfulness of EFL learning only in the sense of language for

utterance conveyance, but not in the sense of language for interaction whose processes entail expressing, making, and interpreting meanings.

4.2.2. Postmodernist perspective

With regard to the teachers holding postmodernist perspective, the portrayals of culture were manifested in the notions concerning with intercultural nuance and teaching culture meaningfully. Intercultural nuance was identified from the teachers' paradigm that prioritized their students to struggle for mastering English as a world lingua franca (ELF) and exerted intercultural and competent non-native English speakers as the appropriate model in EFL learning. Targeting ELF norm was represented by the teachers' standpoint leading students to use intelligible and comprehensible English. Such norm is generally known from the work of Jenkins (2000) and Seidlhofer (2005) for European context and that of Kirkpatrick (2008, 2010, 2011) for ASEAN context. Viewing EFL learning this way aligns with the nature of English as a world or global language which definitely does not only represent American or British national language. In turn, making intercultural and competent non-native English speakers as the model really meets the nature of Indonesian students that are fundamentally multicultural. Such model will trigger students' motivation and enthusiasm to be intercultural English users, as in line with the appropriate goal of learning English as an international language (Byram, 1997; Byram et al., 2002; Hua, 2013; Kusumaningputri & Widodo, 2018).

In accordance with teaching cultures meaningfully, the teachers referred to the application of intercultural language learning that integrated more than one culture and the setting of cultural teaching in the same priority as language teaching. Intercultural communicative competence as proposed by Byram (1997); Byram et al. (2002) was assigned as the framework of communication which was essential to be taught to students. As regards whose culture to be taught, there were found three types of cultures considered important to be oriented in EFL learning. They were English native speakers' culture, common Indonesian culture, and the local cultures around students' environment. Such standpoint basically aligns with the principle of interculturality which emphasizes that at least the first lingua-culture and the second lingua-culture should be incorporated in EFL learning (Crozet & Liddicoat, 1999; FitzGerald, 1999). Practically, the interculturality in EFL learning should coat all important dimensions of learning such as the materials, the practice of English communication and the learning evaluation which was carried out in a more formative one. This practice also meets the recommendation proposed by Scarino & Liddicoat (2009). In turn, the teachers also agreed with making explicit cultural teaching in the same priority as language teaching. Such notion is meaningful since language is cultural, and teaching language should also be cultural. Therefore teaching English whose users are multicultural people should be executed in an intercultural language learning (Scarino & Liddicoat, 2009). Other findings of this study also indicated the importance of engaging students in dealing with cultural differences and making a connection beyond the differences while learning English. Such conception is really meaningful to enhance students intercultural competence (Byram, 1997). Furthermore, an interesting and fascinating conception was also emphasized by one of the teachers in that to provide students with an intercultural EFL learning, it did not mean that the teacher should have ever experienced living in other countries and cultures. The teacher was not a knowledge provider but a knowledge facilitator. Thus far, the teacher could learn various cultures in EFL learning together with students. Such ideology is in line with one recommended by Byram et al. (2002).

4.3. Conclusion

Anchored in this study findings, the definitions related to culture are shared into several varieties comprising of culture as social products, culture as social knowledge, culture as ways of living, culture as communicative behaviors and culture as a communicative discourse construct. In turn, the

language-culture relationship is conceptualized into four indicators which encompass language to express culture, language as the symbol of culture, culture as the framework of language and language as a cultural mediator. As regards the portrayals of culture in Indonesian EFL learning paradigm, of fifteen teachers, ten teachers hold modernist perspective and five teachers hold postmodernist perspective. In the modernist perspective, the portrayals of culture are identified from English native speakers' cultural nuance and teaching culture by immersion. The former is indicated by targeting English native speakers' competences and exerting English native speakers as the best model in EFL learning. The latter is depicted by the application of communicative language teaching method (CLT), English native speakers' cultural immersion and prioritizing language-oriented teaching as opposed to the instruction of both language and explicit culture in the same priority. In turn, with respect to postmodernist perspective, the portrayals of culture are indicated by intercultural nuance and teaching cultures meaningfully. The former is depicted by targeting the mastery of English as the world lingua franca norm and exerting intercultural and competent non-native English speakers as the appropriate model in EFL learning. The latter is portrayed by applying intercultural language learning and prioritizing teaching explicit cultures and teaching language in the same priority.

To be discerned, if referred back to this study background, there are three natures taken into the bases of consideration before this study ultimately comes up with probing into the portrayals of culture nuanced in Indonesian EFL teachers' paradigm of EFL learning. Those are: first, *the status quo of* English has become the world lingua franca; second, by nature English has now become an additional language for today's Indonesian generation; and third, Indonesian students are naturally multicultural. The aforementioned three bases intrinsically imply that EFL learning needs to be enacted based on the postmodernist perspective. However, it is really surprising that dominantly the teachers engaged in this study hold modernist perspective whose EFL learning focus is on native-speakerism. Only do the rest few teachers hold postmodernist perspective whose EFL learning focus coats the aforementioned three bases. Accordingly, It is highly recommended, and it is also going to be a wise decision if Indonesian EFL teachers commence leaving aside native-speakerism standpoint with respect to EFL learning since Indonesian students with their multiculturality require proper critical cultural awareness to deal with the invariable nature of cross-cultural English communication by virtue of English as the world language alongside its multicultural users. The authors themselves really support all Indonesian EFL teachers to commence discerning the value of interculturality in EFL learning (understanding culture in EFL learning through postmodernist perspective). Anchored in this, the application of intercultural language learning is a good solution inasmuch as it potentially deals with the aforementioned three bases.

This study is only delimited on investigating the paradigmatic views about the definitions of culture, the relationship between language and culture, and the portrayals of culture in EFL learning paradigm. The sense of paradigmatic views *per se* predominantly only covers EFL teachers' personal and cognitive conceptions about the negotiated focuses of this study. Accordingly, to sustain and develop the area of this study, it is really recommended for further studies to deal with the enactment of EFL learning which is constructed within the framework of interculturality as the nature of English communication and multiculturality as the nature of English users. Such studies are really meaningful for being the resources which can be utilized by EFL teachers especially those undergoing their professionalism amid students with multicultural setting.

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Appendix A. Interview protocol

1. How do you define culture?
2. How do you relate language and culture?
3. What is the target that you prioritize your students to achieve in EFL learning?
4. Who is the most relevant model that you select for your students in EFL learning?
5. What is the communicative principle that you exert in EFL learning?
6. Do you teach culture while teaching English? Whose culture do you teach?
7. How do you teach culture in EFL learning?
8. Do you set explicit cultural teaching in the same priority as language teaching in EFL learning? Please explain your reason!

Pratiğe karşı kuruluş: Endonezya yabancı dil olarak İngilizce öğrenme paradigmasında kültür portreleri

Öz

Dünyada lingua franca olarak İngilizce'nin statüsü (Choi, 2016; Fang, 2017; Kusumaningputri & Widodo, 2018; Liu ve Fang, 2017), günümüde Endonezyalılar için İngilizce'nin ek bir dil olarak artan rolü ve çok kültürlü insanlar olarak, İngilizceyi yabancı dil olarak öğrenen Endonezyalı öğrencilerin doğası, (Hamied, 2012; Sukyadi, 2015), Endonezya İngilizce öğreniminde kültürün rolünü hassaslaştıran üsler haline geldi. Buna göre, bu çalışmada Endonezya İngilizce öğretmenlerinin kültürü ve kavramsallaştırılmış dil-kültür ilişkisini nasıl tanımladıklarına ve kültür portrelerinin İngilizce öğrenim paradigmalarında nasıl nüansa ayrıldığına ilişkin iki amaç üzerinde durulmuştur. On beş İngilizce öğretmeni katıldı ve görüşme yapıldı. Sonuçlar, öğretmenlerin kültürle ilgili beş ortak tanım paylaştı. Dil-kültür ilişkisinin dört göstergesi daha sonra kültürü, kültür sembolü olarak dili, kültürün çerçevesini çizdiği dili ve kültür aracı olarak dili ifade etmek için kavramsallaştırıldı.
Kültürü sosyal ürünler, sosyal bilgi, yaşam tar zı, iletişimsel davranışlar ve iletişimsel bir söylem yapısı olarak adlandırdılar. Buna karşılık, modernist perspektife sahip on öğretmen ve postmodernist perspektife sahip beş öğretmen, Endonezya İngilizce öğreniminde kültürün çeşitli tasvirlerini sağlamıştır. Son olarak, verilen öneri, Endonezya İngilizce öğrenimi için eski perspektif yerine ikincisini destekledi.

Anahtar sözcükler: Kültür; lingua franca olarak İngilizce; ek dil olarak İngilizce; çokkültürlülük; Endonezya EFL öğrenimi

AUTHOR BIODATA

Ruly Morganna received his bachelor degree in English education from State College of Islamic Studies (STAIN) Curup-Bengkulu in 2011. He is presently taking his master degree in English education at Sebelas Maret University, Central Java. He has been teaching English as a foreign language at STAIN Curup-Bengkulu for about five years. His research interests include English as a lingua franca, intercultural English communication, intercultural language learning, interlanguage analysis, and second language acquisition.

Sumardi obtained his bachelor degree on English education from Jember University in 1997; his master degree on Translation study from Sebelas Maret University in 2005; and his doctoral program (Ph.D) on Educational research and evaluation from Yogyakarta State University in 2011. He has been teaching English as a foreign language (EFL) since 1998. He is currently an EFL lecturer at Sebelas Maret University, Central Java. His research interests lie in language assessment, methodology in EFL, and teacher professional development. He can be contacted by email: arif_sumardi74@yahoo.co.id.

Sri Samiati Tarjana is a professor in the Department of English Literature at Sebelas Maret University, Central Java. She received her bachelor degree in English education from IKIP Malang in 1973; her Diploma in TESOL from Victoria University of Wellington, New Zealand, in 1974; and her doctoral program (Ph.D) in Language education from IKIP Malang in 1986. Her research interest focuses on pragmatics.