



Indonesian EFL Teachers' Attitudes and Perceptions of Interculturality in English Learning

Dessy Anggraini¹; Jumatul Hidayah¹; Sarwo Edy¹; Desti Ariani²

¹ Institut Agama Islam Negeri Curup, Bengkulu, Indonesia

² Polytechnic of Raflesia, Rejang Lebong, Indonesia

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Abstract

The current lingual ideologies of English known as EFL, WE, and EIL inform that the ideal goal of English education is to support students to be competent at intercultural communication. Hence, English learning should ideally be held on the basis of interculturality. This explanatory mixed-method study sought to investigate Indonesian EFL teachers' attitudes and perceptions of interculturality in English learning. The attitudinal investigation employed a quantitative survey on 30 EFL teachers in Bengkulu province of Indonesia, and the investigation of perceptions applied a descriptive qualitative study on 5 EFL teachers selected purposively. The quantitative study made use of a valid and reliable questionnaire, and the qualitative study conducted interviews. This study revealed that most of the teachers had negative attitudes towards interculturality in English learning. Their attitudes were depicted by their negative evaluations towards this entity based on their affection (40 %), cognition (43%), and behavior (35%). Pertinent to perceptions, most of the teachers (4 of 5 EFL teachers) had negative perceptions of interculturality in English learning. They perceived that both intercultural communicative competence (ICC) and intercultural language learning (ILL) principles as the constructs of interculturality in English learning seemed to be too complex and complicated to be applied. There was only one teacher who had positive perceptions of ICC and ILL. She indicated that ICC was possible to be applied as the English communicative framework, and it should be the goal of English learning. Also, she emphasized that ILL was convenient for multicultural students like those of Indonesia. Further studies are expected to work on the provision of training programs of intercultural English education to help construct EFL teachers' positive attitudes and perceptions of interculturality in English learning.

Keywords: *Interculturality in English Learning; Intercultural Communicative Competence; Intercultural Language Learning*

Introduction

In this 21st century, English learners naturally position technology as part of their natural life (Hwang & Fu, 2019). Technology such as the Internet paves the way for them to enter and actively get engaged into international communication, which occurs in a cross-cultural framework, and which

demonstrates the use of English as the world's lingua franca (Kusumaningputri & Widodo, 2018). Thus, they communicate with various people of different countries and diverse cultural backgrounds (Byram & Wenger, 2018; Leggett, 2014). Such engagement into international communication across cultures implies that they need the mastery of intercultural communicative competence, so that they are able to establish good interactions and resolve any conflict of perspectives affiliated with cultures, such as stereotypical conflicts (Arphattananon, 2018; Barrett et al., 2014; Byram et al., 2002).

Moreover, English learners in Indonesia are part of Indonesian multicultural societies. The multiculturalism of Indonesian societies is shown by the fact that there are around 300 tribes, 1,340 ethnic groups, and various religions affiliated with them (Sukyadi, 2015; Tjipto & Bernardo, 2019). This fact implies that education in Indonesia must also rest upon multicultural education which raises the essence of intercultural interactions therein, so that the flow of education in Indonesia runs according to the multicultural nature of Indonesian people (Morganna et al., 2018b, 2020). The same thing must also be established in the system of English education for the learners of Indonesia.

In the context of English education in Indonesia, in order to be in line with students' needs, the concept of learning must be pursuant to multiculturalism and interculturality in the case of cross-cultural interactions (Hamied, 2012). In this regard, Renandya (2009) explained that English learning must be oriented to facilitating students to become intercultural speakers. A similar point has also been stressed by Byram and Wenger (2018) that learners must be guided to the mastery of intercultural competence in learning English. However, in order for English learning to run on the basis of intercultural orientation, English teachers should ideally have positive attitudes and perceptions which support intercultural learning. Attitudes and perceptions as such portray that English teachers no longer adhere to the monolithic paradigm or native-speakerism in terms of English teaching and learning (Galloway, 2017); they must view English in the sense of its pluricentricity and hold such a view in their ways of establishing English instructions (Hino, 2018); they must teach students about how to negotiate ideas while participating in cross-cultural communication (Fang, 2020); and they also have to guide students to increase their intercultural sensitivity (Mellizo, 2019; Snodgrass et al., 2018; Zhang & Han, 2019).

Many academicians have conducted studies on interculturality in English learning. As can be traced, these academicians are split into four streams that extend to world Englishes such as Fang (2017) and Si (2018), English as a lingua franca such as Candel-Mora (2015); Kirkpatrick (2018); Liu (2019); Mauranen (2018); Morganna et al. (2018a); Rahatlou et al. (2018); and Rahimi and Ruzrokh (2016), English as an international language such as Hino (2018); Lee and Hsieh (2018); Moradkhani et al. (2018); Tajeddin et al. (2019); Thuy et al. (2020); and Tomlinson (2016), and global Englishes as the umbrella theory covering WE, EFL, and EIL such as Fang (2020); Galloway (2017); Jenkins (2015); Joo et al. (2019); and Rahim and Daghigh (2019).

Nevertheless, to the best of our knowledge, it seems that a dearth of studies on interculturality in English learning have been conducted and developed by academicians from Indonesia. Hence, we want to raise the issue of interculturality in English learning in the context of Indonesia. In the current study, we focus on English teachers by seeking to reveal their attitudes and perceptions of interculturality in English learning.

Objective of The Study

This study aims at investigating both attitudes and perceptions held by English teachers of Indonesia concerning interculturality in English learning.

Literature Review

To understand things related to interculturality in English learning, it is imperative that some points be highlighted. Those points encompass the nature of culture, lingua-cultural relationships, culture in foreign language learning, and interculturality in English learning.

The Nature of Culture

Culture is defined as one's patterned behavior that is built and developed due to living in a community (Morganna et al., 2018b). This pattern becomes a framework for thinking, behaving, and negotiating ideas during communication. Culture also includes physical manifestations such as historical legacies preserved in a community (Lidya, 2016). Kramersch (1995) also provided a similar definition of culture by explaining humanistic and social viewpoints. Based on a humanistic perspective, culture is represented by various manifestations such as works of art, literature, and historical legacies. Furthermore, according to a social perspective, culture is demonstrated by beliefs, attitudes, behavior, ways of interactions in societies, and ways of thinking. Liddicoat and Scarino (2013) also elaborated a more representative and comprehensive concept of culture. They explained that culture represents three variables which subsume ways of living, ways of establishing interactions, and ways of making meanings. The aforesaid cultural variables are affiliated with a range of components, such as beliefs, attitudes, behavior, values, rituals, practices, artifacts, lifestyles, and habits.

Lingua-Cultural Relationships

Referring to a comprehensive definition of language, language is defined as a social semiotic which is functioned as to actualize, produce, interpret meanings, and build discursive, interpersonal, and social relationships (Kramersch, 2013; Liddicoat & Scarino, 2013; Morganna et al., 2018b). If taken into a closer look, the definition of language as described in the foregoing has demonstrated that there is a relationship between culture and language. The processes of actualizing, producing, and interpreting meanings in using a language are carried out within a cultural framework because one expresses or interprets something based on a set of cultural perspectives already embedded in his psycho-social nature as influenced by experiential and complex interactions he has continuously established with people around him. Even a person's thoughts or perceptions directly show his/her cultural values (Wardhaugh, 2006). Hence, interactions built up are by nature affected by cultures (Elmes, 2013), and such interactions are mediated by a language as the mode (Assemi et al., 2012). Language is invariably used within a cultural setting.

Culture in Foreign Language Learning

The way culture is viewed in foreign language learning has evolved over time. Learning from the reviews made by Kramersch (2013), culture in foreign language learning is seen from modernist and postmodernist standpoints. The modernist standpoint sees culture according a humanistic paradigm that names culture a capital C that is associated with general knowledge such as literature and art. Another view that looks at culture in this era is a pragmatic view along with the emergence of communicative competence theory. This view calls culture a small c and proposes that culture refers to the way native speakers deal with their customs, beliefs, and values. Nonetheless, the modernist standpoint was not fully agreed by foreign language academicians, so that a postmodernist standpoint of viewing culture emerged along with the era of the 21st century. In this standpoint, culture is seen as discourse and identity. As a discourse, culture shows a social semiotic construction, where during interactions, culture is continuously constructed in a dynamic fashion. As an identity, culture represents one's ways of positioning and actualizing oneself.

Interculturality in Terms of Learning a Language

Interculturality represents the encounter of different cultures in an interaction (Ghasemi et al., 2020). In the concept of language learning, interculturality is not actually oriented to how much cultural knowledge students must have, but is focused on how students can maintain communication in a condition where an encounter of different cultures takes place (Hua, 2013). Thus, students must be taught communication competences covering a cross-cultural dimension (Byram & Wenger, 2018). According to Byram et al. (2002) and Deardorff (2006), there are some cross-cultural competences of communication that students have to acquire in order to be intercultural English users. The competences are called ICC as depicted in the following figure 1:

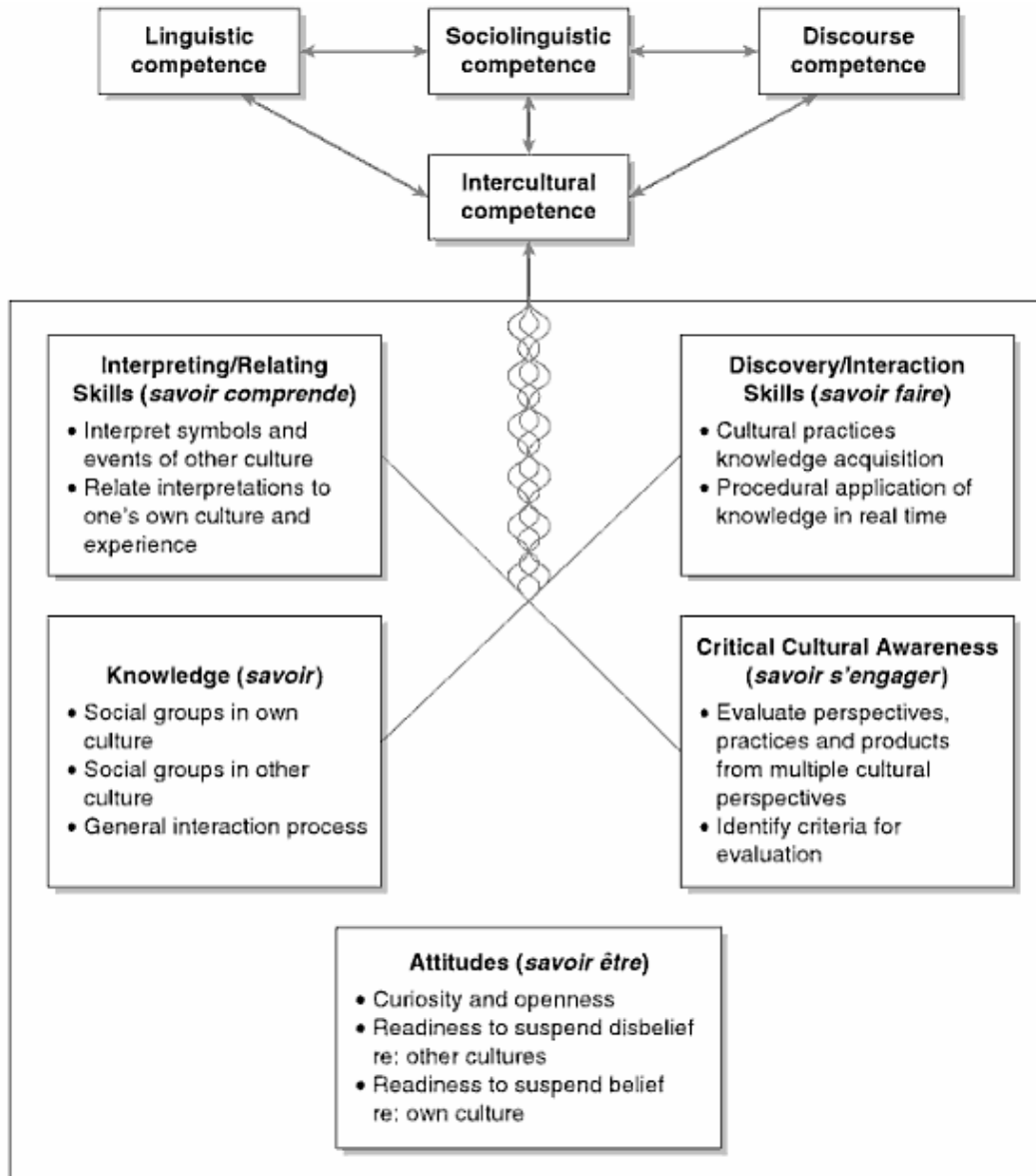


Figure 1. Byram's et al. (2002) ICC Model as explained by Deardorff (2006)

The following description explains each of the elements displayed in figure 1 as adopted from the original work proposed by Byram's et al. (2002) and explained in detail by Deardorff (2006).

1) Linguistic Competence

The ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language

2) Sociolinguistic Competence

The ability to give to the language produced by an interlocutor – whether a native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor.

3) Discourse Competence

The ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes

4) Intercultural Competence

a) *Intercultural attitude (savoir être)*

- Curiosity and openness
- Readiness to suspend disbelief about other cultures
- Readiness to suspend belief about one's own culture

b) *Knowledge (savoir)*

- Social groups in one's own culture
- Social groups in other culture
- General interaction process

c) *Interpreting/relating skills (savoir comprendre)*

- Interpret symbols and events of other culture
- Relate interpretations to one's own culture and experience

d) *Discovery/interaction skills (savoir faire)*

- Cultural practices knowledge acquisition
- Procedural application of knowledge in real time

e) *Critical cultural awareness (savoir s'engager)*

- Evaluate perspectives, practices and products from multiple cultural perspectives
- Identity criteria for evaluations.

Besides ICC model, the portrayal of interculturality in English learning in the classroom context can be viewed from Liddicoat and Scarino's (2013) principles of intercultural language learning which entail the following details:

1) Active Construction

The sense of learning English includes an active involvement in meaning making and interpretations while taking part in interactions. It also extends to progressively do reflective thinking activities while communicating and negotiating meanings in various contexts. Basically, it orients not

only towards comprehending a set of knowledge about cultures but also to directly engaging in a cross-cultural encounter.

2) Making Connections

There are two steps of development in learning processes. First, learning develops interpersonally as it takes place through interactions. Second, it develops intrapersonally as the processes of knowledge construction that occurs when mental activities take place. While engaged in the interpersonal domain of learning, the schemata or prior knowledge is confronted with the efforts to construct novel knowledge by means of relating, cultivating, explaining, and widening what is understood. Insofar as these processes happen, interrelatedness is made between:

- Language and culture and learning
- Previous or existing conception and new understandings
- Language and thinking
- First language and additional language(s)
- Previous experiences and new experiences
- The intercultural self and intracultural self and others'

3) Interaction

The essence of interaction is to continuously developing one's understanding towards the relationship between the conceptualization of his language and culture and those of others. Meaning construction and meaning negotiation within a variety of perspectives held by diverse participants happen during interactions. This circle helps each participant taking part in interactions to learn and also build intercultural experiences from one another.

4) Reflection

In learning, reflection means to realize or become aware of thinking, knowing, and learning processes about languages (either first or additional) and cultures (both one's own and others'). The reflection in this sense also involves understanding of the relationship and concept of diversity, identity, experiences, and intercultural thoughts and feelings.

5) Responsibility

In the process of learning, its development is dependent upon learners' dispositions, attitudes, and values. While the communication or an interaction is established within the learning process, it includes accepting the responsibility for one's way of interacting with others within and across languages and cultures.

Methods

The present study employed an exploratory mixed-method design (Creswell, 2007) to investigate Indonesian EFL teachers' attitudes and perceptions of interculturality in English learning. The attitudinal investigation was conducted quantitatively by means of a survey, and the perceptions-related investigation was undertaken qualitatively by means of a descriptive qualitative method. The quantitative study involved 30 Indonesian EFL teachers from a variety of schools in the Sumatera Island, or specifically, in the province of Bengkulu, Indonesia. They were recruited to be the quantitative participants by deploying a convenient sampling technique. In this regard, the authors distributed online

questionnaires, negotiating attitudes towards interculturality in English learning via Whatsapp groups of those teachers. Of 50 EFL teachers, there were only 30 EFL teachers who were willing to provide their attitudinal data. Thus, they were officially incorporated as the quantitative participants. Subsequently, the qualitative study engaged 5 Indonesian EFL teachers selected purposively based on some criteria. The criteria limiting the qualitative participants extended to: 1) they were experienced teachers who had been teaching at least five years; 2) they were easily accessed by the researchers; and 3) they were willing to take part in this study as the participants.

As an attitudinal object for the quantitative study, the concept of interculturality in English learning was constructed from the model of intercultural communicative competence (ICC) as proposed by Byram et al. (2002) and the model of intercultural language learning (ILL) principles as suggested by Liddicoat and Scarino (2013). Byram's et al. (2002) ICC model contained some constructs, namely intercultural attitude (*savoir être*), intercultural knowledge (*savoir*), skills to compare, interpret, and build relationships, skills to find and interact (*savoir apprendre / faire*), and cultural critical awareness (*savoir s'engager*). Subsequently, Liddicoat and Scarino's (2013) ILL model comprised some elements, namely active construction, making connection, interaction, reflection, and responsibility. Both ICC and ILL models were utilized as the basic constructs of the attitudinal questionnaire. Since the purpose of quantitative investigation worked with the theory of attitude, Eagly and Chaiken's (2007) ABC model of attitude was adopted as the basis. According this model, attitude refers to one's psychological predisposition to do something related to the negotiated entity, in which his/her predisposition refers to a set of evaluations underpinned by his/her affective, cognitive, and behavioral dimensions. Thus, this study employed ABC model of attitude by making affection, cognition, and behavior as the attitudinal constructs.

As informed in the above concepts, the quantitative questionnaire was constructed by producing attitudinal items in a way that negotiated ten constructs of interculturality in English learning (as adopted from five constructs of ICC and five constructs of ILL) on the basis of affective, cognitive, and behavioral domains (as adopted from ABC model of attitude). The total number of questionnaire items was 30 items. The form of questionnaire adopted a likert-scale format (Fraenkel et al., 2012; Oppenheim, 2001), wherein each item was followed by a range of scales from strongly disagree (SD), disagree (D), agree (A), to strongly agree (SA). The following table presents the blueprint of the questionnaire.

Table 1. Blueprint of Attitude's Quantitative Questionnaire

| | Constructs | ABC Model of Attitude | | |
|----------------------------------------|-------------------------------------------------------|-----------------------|-----------|----------|
| | | Affection | Cognition | Behavior |
| Intercultural communicative competence | Intercultural attitude | Item 1 | Item 2 | Item 3 |
| | Intercultural Knowledge | Item 4 | Item 5 | Item 6 |
| | Skills to compare, interpret, and build relationships | Item 7 | Item 8 | Item 9 |
| | Skills to find and interact | Item 10 | Item 11 | Item 12 |
| Intercultural language learning | Cultural critical awareness | Item 13 | Item 14 | Item 15 |
| | Active construction | Item 16 | Item 17 | Item 18 |
| | Making connection | Item 19 | Item 20 | Item 21 |
| | Interaction | Item 22 | Item 23 | Item 24 |
| | Reflection | Item 25 | Item 26 | Item 27 |
| | Responsibility | Item 28 | Item 29 | Item 30 |

Before it was used as the instrument of data collection, the validity and reliability of questionnaire were tested. In terms of validity, the questionnaire had gone through content and construct validations. The content validity was pursued by having the questionnaire evaluated by three experienced lecturers in the field of educational research methodology, English linguistics, and test and evaluation studies. The questionnaire was then revised according to suggestions and comments left by the lecturers. Subsequently, the construct validity was tested by trying out the questionnaire to some English teachers who were not of the samples in this study. The try-out results were further computed using *Bivariate Pearson* correlation. The computation exhibited that the questionnaire was valid because r was between 0.5 and 0.8, and as the foregoing the r exceeded the r table (0.44) got from df (18) and sig (5%). The reliability of questionnaire was also examined using *Alpha Cronbach* which resulted in alpha of 0.8 higher than 0.7. This condition demonstrated that the questionnaire was reliable. Thus, the questionnaire was considered valid and reliable, so it was ideal to be utilized as an instrument of data collection.

Concerning the qualitative investigation which sought to investigate Indonesian EFL teachers' perceptions of interculturality in English learning, the five participants already selected purposively were asked to provide their perceptions of the five constructs of ICC and five constructs of ILL.

The quantitative data were analyzed using a descriptive statistics (Cohen et al., 2011) by finding out the percentages of attitudes. As regards the qualitative data, they were analyzed using Miles' et al. (2014) interactive model. As informed by this model, there were four interactive steps of data analysis that extended to data collection, data condensation, data display, and conclusion drawing. For data collection, as previously explained, the data were collected from interviews. Concerning data condensation, the data were grouped according to the emerging themes, and those of the most representative and comprehensive were selected to be presented. Associated with data display, the data were presented in an organized manner and mapped according to the emerging themes. Each presentation of data included the display of selected interview transcripts and the provision of comprehensive explanations surrounding the transcripts. All data were discussed by making theoretical dialogues between the current data and previously related findings. Lastly, for conclusion drawing, all information from findings, related explanations, and discussion was summarized or concluded in a comprehensive and understandable fashion.

Results

Survey Results

The survey investigated the attitudes of 30 Indonesian EFL teachers towards interculturality in English learning. The results of a survey conducted on 30 Indonesian EFL teachers demonstrated that most of them had negative attitudes towards interculturality in English learning. Their negative attitudes were drawn by affection in the percentage of 40%, cognition in the percentage of 43%, and behavior in the percentage of 35%. The average percentage of their attitudes was of 39.33%. The survey results can be seen in table 2.

Tabel 2. Percentages of Indonesian EFL teachers' attitudes towards interculturality in English learning

| ABC model | | | Average of percentages |
|------------------|------------------|-----------------|------------------------|
| Affective domain | Cognitive domain | Behavior domain | |
| 40% | 43% | 35% | 39.33% |

The negative attitudes of Indonesian EFL teachers in this context portrayed that they had not reached an agreement with the convenience of ICC as a communication framework that must be

embedded in English learning, and they also had not agreed on principles of ILL. Implicitly, the survey data showed that EFL teachers in Indonesia still held a native-speakerism ideology affiliated with monolithic principles of English learning (see Fang, (2020) for further information about monolithic principles of English learning). If viewed from Kramsch's (2013) opinion, Indonesian EFL teachers in this study still adhered to a modernist perspective viewing that English learning should be framed by native English speakers' cultures rather than multiple cultures.

The Findings of Descriptive Qualitative Study

The descriptive qualitative study investigated five Indonesian EFL teachers' perceptions of interculturality in English learning. Information or data about this case were mapped based on two major themes, namely intercultural communicative competence (ICC) and intercultural language learning (ILL).

Indonesian EFL teachers' perceptions of ICC

The interview data showed that 4 Indonesian EFL teachers did not seem to agree with ICC as a communication framework embedded in English learning, and 1 EFL teacher seemed to agree with it. When negotiating the perception of ICC, teacher 1 provided the following information:

"I find ICC too difficult to be implemented as a communication system in English learning. On the other hand, from what I understand already, ICC does not support learning English which is established based on English native speakers as the models. I am confused about it because, in my opinion, good English is one which is highly similar to native speakers' English."

Teacher 1 gave his contra argument about the target of learning English as informed by ICC. According to him, the ideal competence expected to be achieved by students was English competence similar to that of native English speakers. Furthermore, teacher 2 gave her views on the rumination of teaching cultures as follows:

"I feel confused about ICC because one of the elements of ICC is the knowledge of various cultures. Should English teachers really teach culture? Isn't that an anthropological material? I am an English teacher not an anthropology teacher"

Teacher 2 complained about ICC especially one of its components talking about intercultural knowledge. According to teacher 2, it was sufficient that English teachers only focused on teaching a language, in this case, English. It could be interpreted that teacher 2 felt that it was enough for English teachers to merely teach linguistic components such as pronunciation, vocabularies, and grammar. Teacher 5 echoed his confusion about the issue of intercultural attitudes as an element of ICC. Teacher 5 conveyed the following information:

"How can I teach students intercultural attitudes as suggested by ICC? From what I understand about ICC, I should have known the way of teaching students to be open-minded towards different cultures. If it is about the surface culture like cultural behavior, of course we must be open-minded, but what about the language-related culture such as the acceptance of various non-native English dialects as affected by local dialects? In my understanding, dialects are very cultural. If someone speaks English with a dialect that is far from that of native speakers, do I have to support this to be true? I don't think so."

Teacher 5 seemed to agree with intercultural attitudes such as being open-minded to cultural differences in terms of cultural behavior, but he did not seem to agree if he had to be open-minded to cultural affiliations in the English linguistic component, such as a dialect that was far from one commonly

used by native English users in their communicative repertoire. Furthermore, teacher 3 showed his disagreement with ICC especially in terms of teaching materials. He provided information as follows:

"So far, I've been teaching English using authentic materials from books written by native English speakers. I haven't seen a clear concept or description of the materials that I can design and hand out to students if the materials should be designed based on the ICC concept. I have no idea of designing such materials, and I am not sure if this way is effective."

Teacher 3 looked confused and uncertain about the conceptual description of teaching material he had to design if the materials should be ICC-governed. However, teacher 4 seemed to have a different point of view. Teacher 4, who previously often read articles and books about English as a lingua franca and English as an international language, seemed to understand the essence of ICC in learning English. Teacher 4 shared the following information:

"Before this interview, actually I have participated in some seminars and read some books or journals related to English as a lingua franca and English as an international language. From the two ideologies of English, I understand that one of the goals of learning English is to guide students to become intercultural English speakers because English is the world's language and is used by all people in the world, both native and non-native English speakers. Thus, the students must be competent at English communication not only with native English speakers but also with non-native English speakers. Regarding how to apply ICC-based learning, from what I have learned, teachers must teach English in the context of various cultures, both students' cultures, native English speakers' culture, and other non-native English speakers' cultures. From my point of view, cultures in this sense are not the surface cultures, but deep cultures, for example things related to variations in the way people respond or perceive a point when speaking English. As a matter of fact, these deep cultures' variations, if not dealt with an open-minded attitude, will create stereotypical conflicts. That is why students must master intercultural communication competences."

Teacher 4 seemed to have a sufficient understanding of ICC model and even an extension of ICC model in the context of theories associated with English as a lingua franca and English as an international language. Her understanding led her to the agreement that ICC was the goal of learning English, and ICC should be taught to students.

As informed by interview data concerning Indonesian EFL teachers' perceptions of ICC, four teachers disagreed with ICC because 1) the ideal competence expected to be achieved by students was English competence similar to that of native English speakers; 2) it was enough for English teachers to merely teach linguistic components rather than making English learning more complicated by adding cultures as another element to be taught; 3) English affected by non-native cultures such as the case of non-native English dialects should be avoided; and 4) ICC-governed materials are too complicated to be designed. On the other hand, the EFL teacher who agreed with ICC indicated that ICC was possible to be applied as the English communicative framework, and it should be the goal of English learning.

Indonesian EFL Teachers' Perceptions of ILL

Aligned with their perceptions of ICC, four Indonesian EFL teachers perceived that ILL seemed difficult to be applied, and one EFL teacher, based on her intercultural knowledge and pedagogical competence, seemed to have known what to do if she had to apply ILL in the classroom. In this regard, teacher 2 said:

“Based on the points we discussed just now, I could come up with the notion that English learning, as informed by ILL, should be resting upon the elements of active construction, making connection, interactions, reflection, and responsibility. However, I have no idea about reflection and responsibility. What should I do to make my students learn the ILL elements of reflection and responsibility? These points go too far beyond English teaching itself, don't they?”

The question tag emphasized by teacher 2 in the end indicated her disagreement as well as her doubt about the extent to which ILL could meet an ideal English pedagogy. Teacher 5 also showed the same stance of disagreement with ILL as teacher 2 did by saying the following:

“I think ILL makes English learning too complicated because students are guided to think more about cultures and their differences. Is culture really important to be taught together with English? I'd better teach my students English. Later on, if they are competent at English like native speakers, they can learn cultures independently if they are interested.”

As told by teacher 5, he seemed to have a perception that cultural varieties were not an integral part of English, so an ideal picture of English learning was to learn English *per se* without having to be contaminated by other complicated aspects like cultures and their varieties. He agreed that culture could just be learned by students after the students were capable of using English ideally like native English speakers. Subsequently, teacher 1 expressed his confusion about the complexities of an ILL element called making connections as follows:

“As I read the summary of ILL you shared with me some days ago, I didn't see the way the ILL element of making connections could be made practical in the classroom. Isn't it too complex and complicated? I'd better focus on teaching English as a language as usual.”

Teacher 1 seemed to prefer the old-fashioned style of teaching English which was merely oriented towards teaching a mere language without incorporating cultures therein. His limited content and pedagogical knowledge of ILL led him to showing a disagreement with ILL. Teacher 3, in a similar way to teacher 1, also just wanted to teach English as a language instead of as part of cultural element leading to the demand of teaching cultures besides English. Teacher 3 shared the following information:

“Viewing the concept of ILL makes me come up with an idea that ILL is too complicated. On the other hand, I am not sure if it is effective”

However, a different viewpoint about ILL was given by teacher 4. She sounded quite comprehensive in going along with ILL theories which entailed the principles of interculturality in English learning. Teacher 4 informed the following point:

“I've ever read Anthony, J. Liddicoat's books about ILL that he wrote with his partners. Also, I have read the report of ALAP project portraying the implementation of ILL. I think I can go along with the essence of ILL and how it can be applied. The five elements of ILL are not a set of procedures, but they are a set of principles which should be depicted in teachers' ways of teaching and guiding students in learning English. So, we will make mistakes if expecting that these elements are of procedures. ILL principles are very relevant to Indonesian students in terms of English learning because Indonesian students are of multicultural people”.

Teacher 4 exhibited his understanding of ILL, and his understanding led him to reaching an agreement with ILL. He found that ILL principles conformed to the nature of Indonesian students as

multicultural people. He seemed to have understood that ILL was designed for teaching English in multicultural contexts which guided students to be intercultural English users.

To sum up, the interview data pertinent to Indonesian EFL teachers' perceptions of ILL demonstrated that four teachers had negative perceptions of ILL, and one teacher had a positive perception of ILL. Negative perceptions of ILL sounded that ILL was too complicated, leading to many difficulties in its implementation. Negative perceptions seemingly stemmed from positioning ILL as procedures instead of a set of umbrella principles of pedagogy. Also, the lack of teachers' understanding of ILL *per se* led them to a disagreement with ILL. On the other hand, one teacher had a positive perception of ILL, and she emphasized that ILL was convenient for multicultural students like those of Indonesia. Her agreement with ILL was triggered by her prior knowledge because she had read some resources of theoretical and practical ways of ILL.

Discussion

The present study revealed that 30 Indonesian EFL teachers had negative attitudes towards interculturality in English learning. Their attitudes were depicted by their negative evaluations (39.33% as the average percentage of attitudes) concerning both intercultural communicative competence and intercultural language learning principles. In the affective dimension, the score of their attitudes was 40%. In the cognitive dimension, the score of their attitudes was 43%. Subsequently, in the behavioral dimension, the score of their attitudes was 35%. The results of this study are quite surprising since the EFL teachers do not seem to be aware of the multiculturalism of Indonesian students (see Kirkpatrick and Liddicoat (2017); Sukyadi (2015); and Tjipto and Bernardo (2019) for detailed argumentations and discussions of the multiculturalism of Indonesians). Multiculturalism has been a natural characteristic of Indonesian students, and if the education is expected to meet the students' nature, multicultural education is the solution to it (Mahiri, 2017). In a similar case in the context of English education, the stream of English learning should ideally go along with the essence of multiculturalism with interculturality as the communicative framework (Morganna et al., 2020). If grounded in the concept of the current curriculum of English education in Indonesia, the Indonesian government has sought to embed the essence of multiculturalism in English education, later on leading to the essence of interculturality (Setyono & Widodo, 2019). The fact that the teachers in this study had negative attitudes towards interculturality in English learning is so contrary to both the multicultural nature of Indonesian EFL students and the offered system of multicultural education governed by the current educational curriculum in Indonesia. The data of this study call for Indonesian academicians and curricular developers to help EFL teachers get adequate training of intercultural English education.

The other set of data in this study revealed that most of Indonesian EFL teachers (4 of 5 teachers) that were interviewed had negative perceptions of interculturality in English learning, wherein the foregoing entity was associated with intercultural communicative competence (ICC) and intercultural language learning (ILL) principles. Their negative perceptions of ICC were underpinned by some reasons such as perceiving that the ideal competence expected to be achieved by students was English competence similar to that of native English speakers; it was enough for English teachers to merely teach linguistic components rather than making English learning more complicated by adding cultures as another element to be taught; English affected by non-native cultures such as the case of non-native English dialects should be avoided; and ICC-governed materials were too complicated to be designed. Subsequently, their negative perceptions of ILL sounded that ILL was too complicated, leading to many difficulties in its implementation. Their negative perceptions seemingly stemmed from positioning ILL as procedures instead of a set of the umbrella principles of pedagogy. Also, the lack of teachers' understanding of ILL *per se* led them to a disagreement with ILL.

The above data as regards negative perceptions of interculturality in English learning seem to inform that the EFL teachers are not sufficiently knowledgeable about this entity, so they come up with a monolithic view of English learning as has been criticized by Fang (2020); Galloway (2017); and Hino (2018). A monolithic view of English learning is basically a concept seeing that English learning should be undertaken on the basis of native English speakers' lingua-cultures. Such a view cannot be accepted any longer today because the status of English is as the international lingua franca (Mauranen, 2018). All people in the world, at the level of international communication, use English by bringing their multiple cultures as the frameworks of their communication (Joo et al., 2019). Ideally, English should be viewed in the sense of their pluricentricity. The data of the present study which echo negative attitudes and perceptions of Indonesian EFL teachers (the participants of this study who have been teaching English in the Bengkulu province of Indonesia) of interculturality in English learning impliedly call for a help from Indonesian EFL academicians and curricular developers to design and hold a sort of intensive training as regards interculturality in English learning. Such a program can help improve their interculturality-based content and pedagogical knowledge, so that they can teach English to Indonesian students as expected by the current English ideologies such as English a lingua franca, world Englishes, English as an international language, and global Englishes.

Conclusion

Most of Indonesian EFL teachers (EFL teachers in Bengkulu Province of Indonesia) have negative attitudes towards interculturality in English learning. Their attitudes are depicted by their negative evaluations (39.33% as the average percentage of attitudes) concerning both intercultural communicative competence and intercultural language learning principles. In the affective dimension, the score of their attitudes is 40 %. In the cognitive dimension, the score of their attitudes is 43%. In the behavioral dimension, the score of their attitudes is 35%. Pertinent to the perceptions of interculturality in English learning, most of Indonesian EFL teachers (4 of 5 teachers) have negative perceptions of interculturality in English learning, wherein the foregoing entity is associated with intercultural communicative competence (ICC) and intercultural language learning (ILL) principles. Their negative perceptions of ICC are underpinned by some reasons such as perceiving that the ideal competence expected to be achieved by students is English competence similar to that of native English speakers; it is enough for English teachers to merely teach linguistic components rather than making English learning more complicated by adding cultures as another element to be taught; English affected by non-native cultures such as the case of non-native English dialects should be avoided; and ICC-governed materials are too complicated to be designed. However, there is one EFL teacher who has a positive perception of ICC. She indicates that ICC is possible to be applied as the English communicative framework, and it should be the goal of English learning. Subsequently, their negative perceptions of ILL sounded that ILL is too complicated, leading to many difficulties in its implementation. Their negative perceptions seemingly stem from positioning ILL as procedures instead of a set of umbrella principles of pedagogy. Also, the lack of teachers' understanding of ILL *per se* leads them to a disagreement with ILL. On the other hand, one teacher who has a positive perception of ILL emphasizes that ILL is convenient for multicultural students like those of Indonesia. Her agreement with ILL is triggered by her prior knowledge because she has read some resources related to theoretical and practical ways of ILL.

Further studies are expected to work on the provision of training programs of intercultural English education. Such studies can be of great references that can help construct positive attitudes and perceptions of Indonesian EFL teachers in terms interculturality in English learning.

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