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ENGLISH TEACHING IN SOCIAL AND CULTURAL CONTEXTS: LANGUAGE TEACHERS AS CULTURAL MANAGERS

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Abstract
Teaching English could be dilemmatic since English teachers should introduce the foreign culture and sustain their own students' culture. Today's students were the future leaders. Thus, it was vital for English teachers to introduce the global culture and local-national culture. This study aimed to explore our own experiences at schools and higher education levels, in managing culture in our EFL practices: which cultural elements should be sustained, how, why and what the challenges were. The data were collected from our experience-based reflection. The study revealed that English language teachers played a meta-role as they were cultural managers. They selected, infused, and invented ways to teach culture through various approaches: materials, social interaction, classroom routines, and artifacts. However, this process was potentially impeded by disruptive technology, students, teachers, and organizational factors. Thus, this cultural managing role was influenced by organization, technology, learners' adaptation process, and teachers' own cultural awareness and understanding.

Keywords: cultural learning, EFL teachers' roles

Introduction
Language is a cultural element. It is immersed in the culture of its' indigenous people. It reflects certain community social behavior, thinking, social and communication styles, as well as a social-natural environment. Learning a foreign language also means understanding when the native people use the language in a specific context. Thus, learning a foreign language can be both adopting/imitating and following the native culture.

Recently, globalization, rapid flow of technology and information open up non-English developing countries community to learn how to speak and write in English. In the Indonesia context, currently, young children are motivated to love and learn the English language and other foreign (developed) countries languages. Today, English becomes a popular language learned by children at their pre-school age. Moreover, the English language is becoming a criterion for selecting potential schools. Many parents perceive English language competencies as children's life

investment. This is because many today job vacancies are seeking applicants with high quality active English skills. English language scores are also becoming one of the major parameters for determining the education standard. Furthermore, English language skills open children's chances to participate in international programs and global acts.

The international functions of the English language may in a clash with the national roles of the Indonesian language. In an international context, the English language may contribute to increasing students' international knowledge, expanding their global relationship and networking as well as participate in global community action. However, over-emphasis on English language learning can harm the existence of national language, as students may have less interest and pride to learn their local-national language. Thus, currently, the Indonesian language is at a high risk.

The increasing dominating roles of the English language and threatened the Indonesian language have been attracting many studies, especially in the areas of Indonesian language teaching, *Pancasila,* and national citizenship to continuously revive and strengthen students' nationality sense and protect them from global erosion.

The trans-issue of EFL, local culture/Indonesian language, and national citizenship situate the English language teachers in dilemma. This is because they should both teach the culture of the target language, while at the same time preserve and protect their students' local culture, nationality sense, and citizenship positive behaviour through the hidden curriculum.

This study intends to synergize the perspectives of English language learning necessity and local culture preservation needs. The discussion is emphasized on exploring EFL teachers' roles and efforts in infusing local culture content in their EFL teaching. It is examined through our lived-experiences as English language teachers, who teach the English language at different educational levels: junior, senior, and higher education. Daily teaching practices are becoming sources of reflection. Teaching reflection is vital in teachers' learning process as it encourages teachers to examine their thinking and perform self-assessed teaching evaluation (Kuswandono, 2012, p. 149).

The Battling Perspectives on the Foreign and National Language Roles

Many studies explore the relationship between language and culture. Language and cultural learning is inter-linked (Khan, 2016; Klippel, 1994, p. 50). Both of them are interdependent, as language is created by the certain community to ensure their cultural existence and reflect their life (Khan, 2016), play a function as a communication tool (Sukarno, 2012, p. 203), means to express and preserve social relationship (Scarino & Liddicoat, 2009, p. 16), while language cannot exist independently from its' cultural contexts as culture is the root of language (Brdarić, 2016). Thus, learning a language means learning the target community culture (Khan, 2016, p. 98). Language learning involves meaning-making in which learners should understand how language symbolizes certain meanings and how it is used in a real situation to interact with others (Scarino & Liddicoat, 2009, p. 16).

Furthermore, by teaching cultural background and knowledge immersed into language, the language meaning becomes clearer (Nibler & Harris, 2003, pp. 4–5).

Recently, the immersion of culture into language teaching, the increasing roles, and broadening functions of the English language provoke debate relating to local culture versus foreign culture. Many studies examine how local culture should be practiced and how foreign language should be perceived. The globalization opens freedom and opportunities for foreign language/culture to enter, change the position of indigenous language/culture as well as threaten its' existence (Dasuki et al., 2015). In Indonesia, there is nationwide emerging anxiety on the effects of the English language on the Indonesian language. Globalization, to some extent, weakens the power of national-local culture, especially the Indonesian language (Annisa, 2019). The proliferation of the English language may harm the nationality functions and positions of the Indonesian language. The Indonesian language should function as national identity, a means of national communication, the language of science and technology, language of nation-wide knowledge (Suwardjono, 2008). The Indonesian language position should be strengthened by national policy, standardization, and public usage customization (Dasuki et al., 2015). Syamsuri (2015) argues that the Indonesian language needs to be broadened to accommodate new vocabularies embodying social, economical and political changes. The cultural perspective argues that the Indonesian language should be protected as it is not only a communication tool but also a cultural wealth (Setyawan, 2011).

These concerns emerge as the English language becomes increasingly popular and desired. The English language becomes a dominant language that has linguistic power over other languages. It is the key language in global communication, science and technology advancement, social mobility, employment, and socio-economic success determinant (Isik, 2008, p. 126). The dominant language may not be able to compete with the dominating language as the dominant countries can produce more advanced knowledge, science, and social condition resulting in increasing their new vocabularies (Isik, 2008, p. 126).

The other perspective tends to balance both needs on national language/culture maintenance and foreign language learning. The assimilative perspective recommends a filtering process. This process can be undertaken by fitting foreign language to local culture, instead of being dominated by foreign language (Isik, 2008, p. 113). One of the approaches used is cross-cultural understanding. Cross-cultural understanding can broaden learners' thinking, increase tolerance and flexibility, and open learners' mindset (Isik, 2008, p. 134). Moreover, in the 21st century, the Indonesian society should master three key languages: Indonesian as national identity, local culture as cultural wealth and international language as a tool for joining international society (Jokowali et al., 2018).

The Infusion of Local Culture into English language teaching

How national-local culture is situated in EFL classrooms or how EFL can be immersed to strengthen national-local culture is explored by many EFL and cultural studies. A changing paradigm in understanding English language position in EFL classrooms has been introduced. The English language is synergized with local

cultural learning. Teaching language should be submerged in local cultural learning for growing students' intercultural communicative competence (Brdarić, 2016, p. 1). The new perspective of the English language as an international language (EIL) introduces the English language as a global language which is spoken by its' global speakers and submerged into this global learners' cultures (Andarab, 2014, p. 279). The postmodern language perspective suggests culture and cultural learning as an open discourse, which is dynamically constructed and collectively re-constructed by its' international speakers. This construction is different from the modern perspective which perceives culture as nationally bounded to the target community (Kramsch, 2013, pp. 64–67). Thus, local cultural place within EFL has been discussed by international and national studies.

Many studies reveal that incorporating local cultural content into the EFL classroom is becoming a trend. Teaching English needs content unless it just contains grammar and patterns of symbols (Sukarno, 2012, p. 202). Language education should provide cultural knowledge, awareness, and target language as well as local culture competences (Fenner, 2000). Teaching English without local cultural content may threaten a nation's identity. As evidenced by Jia (2015, p. 52), teaching English without national content emerges "Chinese culture aphasia."

Local content can be inserted through various methods. Some of these methods are using EFL textbook with local content, which is commonly standardized by education legislation system (Prastiwi, 2013, p. 506), presenting local folktales, such as *Malin Kundang* to young learners (Prastiwi, 2013, p. 509) or combining English language learning with tour activities, for instance visiting local cultural sites, such as temples (Kanoksilapatham, 2015, p. 680). Andarab (2014, p. 279) emphasizes the importance of developing an English textbook relevant to the needs of international speakers. This is the manifestation of genuine roles and functions of English language as the international language. The immersion of local culture in EFL brings about some learning benefits as it provides real context, involves students' emotions, minimizes learning difficulty, and facilitates participatory learning scenarios (Khan, 2014, p. 69). The local load can protect cultural misplacement even cultural death (Prastiwi, 2013, p. 508), and preserve local wisdom (Sukarno, 2012, p. 205).

The other paradigm suggests the importance of integrating cultural learning of the target language and local culture. It intends to develop students' cross-cultural understanding and intercultural tolerance (Karabiner & Guler, 2013, p. 1326). The students can learn diverse perspectives, instead of only embracing a single perspective (Orlova, 2014, p. 40). Students' intercultural communicative competence, as well as cultural awareness, can also be enhanced (Brdarić, 2016, p. 1; Hong, 2008, p. 6; Jia, 2015, p. 53).

Teachers' Roles in Language and Culture Learning

English teachers play key roles in teaching culture-embedded English language. It is assumed that currently, EFL teachers are incorporating local content in their teaching practices. This situation is different from the past. In the past, language teachers focus on communicative techniques, instead of cultural content (Harrison, 1990, p. 1). However, Recently, EFL teachers use culture as a subject

matter (Harrison, 1990, p. 1). Thus, English language teaching is linked to other learning dimensions, such as values and teachers' perspectives, backgrounds, and communities (Harrison, 1990, p. 1).

The past dominant role of the target culture is currently negotiated. The dominating power of American-English and British-English has been challenged since the global community emphasizes the need to insert their diverse global cultures (Andarab, 2014, p. 280). More English teachers start to include local cultural content and this can motivate their students (McKay, 2000).

How teachers embed cultural content into their English teaching may vary. Some countries balance local cultural learning and target community learning, while others entirely discard western cultural content (McKay, 2000). In balancing both cultural sides, teachers are at the front gate. In certain restricted society, EFL teachers wisely select which target language culture is safe to be taught, insert relevant cultural materials, affirm value education (Khan, 2014, p. 69). Another perspective suggests EFL teachers should balance the target language culture and local culture by developing cultural awareness (Brdarić, 2016, p. 4). It has been suggested that EFL teachers are key determinants in integrating EFL methodology, as the EFL learning process and materials are influenced by teachers' perspective, value, background, and experience (Khan, 2016, p. 121).

Many EFL scholars concentrate on exploring the benefits of local culture integration and embedded strategies. The integration of local culture into EFL learning may promote students' increased text/language understanding by linking the text to students' real-life experiences, preserving cultural tradition, and exploring local wisdom (Sukarno, 2012, p. 205). Local culture in English language learning can be learned through several modes. Sukarno (2012, p. 205) suggests that English teachers divide local loads into thematic activities. The local content should also be adapted to the students' interests and needs (Celce-Muria & Olshtain, 2000, p. 195). The teaching-learning process should be ended with connecting learning activities to local culture, exploring moral values, and students' living experiences- based wisdom and using English language as the instructional language (Madya, 2011). There are diverse strategies EFL teachers can use to immerse local content, such as role-playing, competing activities, designing poster as visual materials (Karabiner & Guler, 2013, p. 1326), using English textbooks containing both foreign as well as local culture, navigating web-based materials (Khan, 2016), exploring and visiting local cultural places as authentic materials and creating simulation-based on life-situation or developing in house materials covering students' life background and surrounding (Kanoksilapatham, 2015, p. 681) or incorporating specific cultural elements, such as local food, lifestyle (Khan, 2016, p. 114), values, traditions and manners (Karabiner & Guler, 2013, p. 1325).

Research Method

The study adopts a qualitative epistemological stand and methods. This is inherent with the research problems and objectives. The study aims to explore our efforts in inserting local-Indonesian national culture in EFL teaching. The analysis is limited to examine diverse teaching roles and local culture immersion strategy, instead of comparing and contrasting teaching pedagogies and their benefits. A

qualitative method is used by researchers to understand a particular social situation (Young & Hren, 2017). Qualitative research aims to analyze multiple realities from the eyes of its' participants through naturalistic and subjective methods (Kielmann et al., 2012, p. 7). The data are collected from our living-experience, during our teaching practices. This is inherent with some qualitative research paradigms. As stated by (Brookfield, 1995, p. 29), teachers' autobiographies as both learners and teachers can provide a mirror through which teachers can reflect their teaching practices. Qualitative research values partiality (subjectivity and reflectivity both functional and personal) and personal involvement within a natural setting to obtain deep meaning (Young & Hren, 2017). Furthermore, qualitative research is characterized by humanistic, interpretive, reflective, naturalistic, flexible, and iterative (Kielmann et al., 2012, p. 9).

Co-creation of a reflective framework is developed as a tool to ensure data richness, define the data border, and provide a reflective guide. It is consisting of a set of questions that guide our thinking, memory, and reflection. Mirroring strategy is used to perceive, interpret, and analyse the data.

The reflective framework/guide contains the identification of local cultural issues and teachers' perspectives. Below are several co-identified issues.

Tabel 1. The issues identification leading to the focus of the study

No	Issues identification leading to the focus of the study
1	English language teachers' perspectives on the significance of inserting local culture in EFL.
2	The basis of cultural element selection, which aspects are more vital to be inserted than others
3	Teaching approaches used to transfer those cultural values
4	Cultural transmission challenges
5	Several teaching practices relating to local culture insertion strategies

All of those issues are then translated into several questions that guide our reflection. Those questions are:

Tabel 2. Questions leading to reflections

No	Questions leading to reflections
1	How do you perceive, is it necessary to insert local culture in your EFL teaching?
2	Which local cultural elements are vital to be revived?
3	Why do you think it is significant?
4	How are your teaching strategies to insert them into EFL teaching?
5	What are the challenges?
6	Could you please recall your experiences and tell the experiences!

The following table shows the result of co-reflection on identified issues (Table 1), which are defined into several pre-reflection questions (Table 3).

Table 3. Teachers' responses

No	Teachers' response
1	"Our school is *Madrasah*. It is a *Pondok Pesantren*. Using local/national culture in EFL teaching in our school is very important since there are many western culture elements may threaten the children's thinking. By inserting local culture, it will at least lay the cultural foundation for our students." *(R1-T1)* "Local culture education is vital. Thus, teachers should be able to design learning materials. For example, the use of narrative text on local legend stories. They should not forget those stories. Moreover, they should understand the moral values which can be used to build students' character." *(R1-T2)* "Educating local culture as well as social aspect is very significant. This is because higher education students have more learning capacity, flexibility and freedom. It will be dangerous if they are only western oriented and adopt all western values and neglect their own culture. This is especially because at higher education level, they are critical youth. They can see our local-national culture weakness and are able to use their rationality to weigh between right or wrong." *(R1-T.3)*
2-3	"religious tradition and customs, because if those values are strongly infused into children's selves, *Insya Allah* it will protect them in the future from negative and massive influence" (R2-3-T1) "cultural elements which should be revived and preserved are *gotong royong*, mutual respect, tolerance, older people respect, politeness and prideful sense on their own local culture. This is because I feel that now, our nation suffers from moral crisis. That's why character building is required. It is not only building cognition, but also maturing their emotion and strengthening their character." *(R2-3-T2)* "I think the students should be taught to detect social and cultural issues around them. As higher education students, they should be sensitive and aware of their local-national culture. Thus, students can have autonomy and freedom to think and feel what cultural and social aspects are neglecting and bring them into class discussion or use it as task/assignment materials. It is expected that through this way, they have sense of cultural belonging. "The EFL teachers are just facilitators and reminders". *(R2-3-T3)*
4	"inserting local culture habits in and outside the class, connecting book materials to real local culture and increasing students' motivation" *(R4-T1)* "designing my own teaching materials by relating them to local context and national situation" *(R4-T2)* "asking the students to design video and presenting social-cultural issues through videos" *(R4-T3)*
5	"students' motivation and children character." (R5-T1) "…students' low motivation, especially reading interest. But, mostly they are very active in social media, updating status and sometimes they are bullying their peers." *(R5-T2)* "…the students frequently can sense many social and cultural issues at their higher education age. They can build their own thinking and beliefs about the issues. They have strong arguments on the issues. Thus, it is very difficult to supervise their thinking, especially when it is related to their strong background belief and trending topic which the majority of their friends have the same interest." *(R5-T3)*
6	"we start our learning with praying, greet teachers and older people by kissing their hands and saying *assalamualaikum*. "For instance, I connect offering help material

	with *gotong royong* and culture of being polite" *(R61-T1)* "...before entering the class in the morning, they have to do tahfidz. ...the students let us walk outside the class first after the lesson. Some take the teacher's luggage by struggling each other. They walk behind the teacher and say thank you for teaching them until the teacher arrives in the teacher's room..." *(R62-T1)* "I am in the process of writing a book containing folk stories from Sulawesi Selatan. Then, I create some questions on moral values..." *(R6-T2)* " I am exploring some videos from youtube which represent social-cultural issues and differences in cultural rituals. From these videos, I open discussion and forum on multi-cultural tolerance" *(R6-T3)*

R=Response; T=Teacher

The collected data (Table 3) are organized into several themes and categories. Structuring is a way of data management for the interpretation and analysis process by screening data through the crossing process using pre-determined criteria (Mayring, 2014, pp. 64–65). The study also accommodates the emergent criteria from the collected data.

Findings and Discussion

The data show that all of the teachers emphasize the importance of elaborating local culture in their EFL classrooms. They are not only EFL teachers but also local culture teachers. The following discussion focuses on EFL teachers' various roles in local cultural education.

Vision Creators

The teachers' teaching behaviors in their classrooms are influenced by their values and perceptions. The teachers infuse local culture in their teaching based on the different needs and characteristics of their students. Thus, teachers' teaching perspective and vision shape teachers' behavior and approaches towards cultural learning. This is as shown by the following data.

Table 4. Teachers' perspective on local culture learning

No	Teachers' Responses	Categories
1	"Our school is *Madrasah*. It is a *Pondok Pesantren*. Using local/national culture in EFL teaching in our school is very important since there are many western culture elements may threaten the children's thinking. By inserting local culture, it will at least lay the cultural foundation for our students." *(R1-T1)*	Local culture learning is needed as a foundation of children behavior *(R1-T1-C1)*
2	"Local culture education is vital. Thus, teachers should be able to design learning materials. For example, the use of narrative text on local legend stories. They should not forget those stories. Moreover, they should understand the moral values which can be used to build students' character." *(R1-T2)*	Local culture learning for teaching students to appreciate their indigenous culture and a tool for character building *(R1-T2-C1)*

3	"Educating local culture as well as social aspect is very significant. This is because higher education students have more learning capacity, flexibility and freedom. It will be dangerous if they are only western oriented and adopt all western values and neglect their own culture. This is especially because at higher education level, they are critical youth. They can see our local-national culture weakness and are able to use their rationality to weigh between right or wrong." *(R1-T3)*	Local culture learning is needed to develop cultural senses on ethical issues, norms in society, critical social-cultural issues *(R1-T3-C1)*

R=Response; T=Teacher; C=Categories

The data show that the teachers believe that local culture should be inserted in their EFL teaching for different purposes. For elementary and secondary students, the EFL teachers insert local culture for growing children's cultural values and characters *(R1-T1-C1; R1-T2-C1)*. At a young age, children should be guided to know their own culture *(R1-T1-C1)* and appreciate the culture *(R1-T2-C1)*. Thus, local cultural learning should be started at learners' young age. The starting point of developing learners' intercultural competence is growing their awareness of their own culture (Jia, 2015, p. 54). Indonesia's indigenous culture is rich in traditional folktales, such as *Bawang Merah, Bawang Putih, Malin Kundang, and Asal Usul Tangkuban Perahu*, which can promote young learners' local cultural learning, especially for moral character building. Infusing local culture for children at their young age brings about some positive consequences: raising children's emotional bond to their locality, conserving local culture and wisdom, and building children's character (Yektiningtyas & Modouw, 2017, pp. 47–48).

The local cultural learning is also necessary for higher education students *(R1-T3-C1)*. The EFL teacher reveals that local cultural learning at higher education can help the students identify the ethical behaviour from non-ethical, demonstrate pro-society norm behaviour and developing students' critical thinking *(R1-T3-C1)*. Local culture learning in higher education may be directed to grow students' cultural sense of care, pride, and national identity. This means that higher education students are prepared to be part of the global community. They may need to adopt an international/global culture while maintaining their own cultural identity. Thus, intercultural communicative competence is needed. Quality intercultural communicators are those who understand a foreign culture, without neglecting their own culture (Jia, 2015, p. 53). Building students' sense of national identity is the basic element in facilitating them to be intercultural communicators since identity is required in global interaction. Communicator's social identity is an intercultural communication element since the communication process is influenced by who is the communicator (Byram et al., 2002, p. 9). Furthermore, this study emphasizes the implied need of EFL teachers to build a mental picture of how to target language-culture and local-culture are taught, what they want their students will be, and what their responsibilities are. One of the fundamental features in powerful teacher education is teachers have a clear vision of their teaching practices

(Hammond, 2006, p. 41). Furthermore, teachers' vision is the center of teachers' knowledge (Hammond, 2006, p. 84).

Local Cultural Mediators

Local-national EFL teachers can be valuable EFL assets, since they may understand the local culture well. As local cultural experts, they may have knowledge on which values should be enhanced and which should not be taught. The data show that EFL teachers are local-national cultural managers. This is as shown by the data below.

Table 5. Teachers' local culture teaching management

No	Teachers' Responses	Categories
1	"religious tradition and customs, because if those values are strongly infused into children's selves, *Insya Allah* it will protect them in the future from negative and massive influence" (R2-3-T1)	Selecting cultural values, understanding the purposes of teaching certain values *(R2-3-T1-C2)*
2	"cultural elements which should be revived and preserved are *gotong royong*, mutual respect, tolerance, older people respect, politeness and prideful sense on their own local culture. This is because I feel that now, our nation suffers from moral crisis. That's why character building is required. It is not only building cognition, but also maturing their emotion and strengthening their character." *(R2-3-T2)*	Being aware of national issues, students' educational needs and selecting some vital values to be taught *(R2-3-T2-C2)*
3	"I think the students should be taught to detect social and cultural issues around them. As higher education students, they should be sensitive and aware of their local-national culture. Thus, students can have autonomy and freedom to think and feel what cultural and social aspects are neglecting and bring them into class discussion or use it as task/assignment materials. It is expected that through this way, they have sense of cultural belonging. The EFL teachers are just facilitators and reminders". *(R2-3-T3)*	Understanding the characters of the student, fitting activities to students' characters and educational goals *(R2-3-T3-C2)*
4	"…students' low motivation, especially reading interest. But, mostly they are very active in social media, updating status and sometimes they are bullying their peers." *(R5-T2)*	Understanding social issues emerging from students' social interaction *(R5-T2-C2)*
5	"I am in the process of writing a book containing folk stories from Sulawesi Selatan. Then, I create some questions on moral values..." *(R6-T2)*	Designing materials *(R6-T2-C2)*
6	" I am exploring some videos from youtube which represent social-cultural issues and differences in cultural rituals. From these videos, I open discussion and forum on multi-cultural tolerance" *(R6-T3)*	Exploring and enacting the explored materials to other activities *(R6-T3-C2)*
7	"we start our learning with praying, greet teachers and older people by kissing their hands and saying *assalamualaikum*.	Connecting materials from

"For instance, I connect offering help material with *gotong royong* and culture of being polite" *(R61-T1)*	textbook to real context *(R61-T1-C2)*

R=Response; T=Teacher; C=Categories

The data imply several roles of EFL teachers in mediating local culture learning.

The first role of EFL teachers is screener or filters *(R2-3-T1-C2; R2-3-T2-C2)*, for instance, religious tradition and customs (R2-3-T1) and *gotong royong*, mutual respect, tolerance, older people respect, politeness and prideful sense on their own local culture *(R2-3-T2)*. This indicates that the teachers tend to select which cultural elements they should teach to fit into a certain situation. Their selection can be influenced by some aspects, including teachers' background *(R1-T1)*, institution values *(R1-T1)*, consideration of local-national situation *(R2-3-T2; R5-T2)*, and learners' aspects (interest, level of education and motivation) *(R2-3-T3; R1-T3)*. Adapting the selected and designed materials is one of the EFL teachers' challenges. The biggest teaching challenge is managing the subject matter and learners' concern dialectic (Hammond, 2006, p. 189).

The second role of the EFL teacher is material designer or enhancer *(R6-T2-C2; R6-T3-C2; R61-T1-C2)*. Frequently, EFL teachers create their teaching materials or enhance the available (existing) contents. Teacher 1, for instance, links textbooks to local culture *(R61-T1)*. Differently, Teacher-2 creates some texts and some questions ensuring students' comprehension *(R6-T2)*. Teacher-2 creates materials by fitting them to the local values and wisdom. The materials are related to local folktales: the Buffalo site legend and the legend of *Bantimurung* (Figure 1). The materials design also directs Teacher-2 to learn technology as she downloads part of the materials from the web. Technology demands teachers to learn internet operation for learning writing and reading, as new digital literacy (Harendita, 2014). Below are several samples of data on teaching materials.



The Legend of Bantimurung

Bantimurung is a district in Maros regency, South Sulawesi. The famous icon of Bantimurung is the waterfall. The waterfall is located in a forest which is surrounded by a mountain. Long time ago, the name "Bantimurung" was not recognized until a king of Simbang found the place according to the story of the people around the region.

When PatahoeddinDaengParoempa became KaraengSimbang, or the king of Simbang, he developed his territory (https://www.liputan6.com). One of his programs was making roads crossing the forests in Simbang. But then the work was suddenly stopped because there was a strange sound from the forest. KaraengSimbang asked, "Agaromerrungi? (Buginess)' which means 'what sound is it?' (*agaro* = what,*merrung*= sounds). The king asked his workers to check the source of the sound. When the workers came back, they said, 'Benti, Puang!' which means ' It is water, my *Lord*.

Then the king of Simbang came by the source of the sound. The king felt amazing with the waterfall. The king named the place 'BentiMerrung' which means sounded water. Hence the name of BentiMerrung developed to Bantimurung.

References:

https://www.liputan6.com

Figure 1. Samples of reading materials used by Teachers 1 (Kurniawan & Arment, 2016) and 2 (Idris, 2018)

Teacher-3 uses video materials created by students in groups (Figure 2). Discussion on cultural and social aspects is stimulated through the students' videos.

Video 1 (timing) teaches social care value, promotes direct social interaction and social awareness. Video 2 (teens and media) suggests youth to use social media wisely and shows the negative effect of unwise behaviour.



Figure 2. Samples of videos materials: timing (Kartohatmodjo et al., n.d.) and teens and media (Hedianti et al., n.d.) containing local social and cultural values which are created by the students

The third role of EFL teachers is the **activities designer** *(R6-T3-C2; R6-T3-C2; R61-T1-C2)*. The data show that EFL teachers are not only creating or enhancing materials but also setting relevant activities *(R6-T3; R6-T2)*. Teachers 2 and 3 are fitting perceived cultural learning needs/interests, materials, and activities. Teachers' job is ensuring the coherence of their teaching practices (Hammond, 2006, p. 97). Teacher 3, for instance, designs activities cycles of reading-writing-creating video containing specific social-cultural messages. Teacher 2 creates some narrative texts, questions, and activities allowing the students to extract moral values from the texts (*R6-T2)*. Furthermore, the learning activities are extended into story-telling and competition embedded in students' extracurricular activities.

The fourth role of the EFL teacher is **identifiers of culture learning obstacles and potential problem solvers**. The data show that EFL teachers identify several barriers to local cultural learning.

Table 6. Identifications of local culture learning barriers

No	Teachers' Responses	Categories
1	"students' motivation and children character." (R5-T1)	Character-related issue *(R5-T1-C3)*
2	"…students' low motivation, especially reading interest. But, mostly they are very active in social media, updating status and sometimes they are bullying their peers." *(R5-T2)*	Low interest in reading, media social is more preferred *(R5-T2-C3)*

3	"…the students frequently can sense many social and cultural issues at their higher education age. They can build their own thinking and believe about certain perspectives. They may have too strong arguments on specific issues. Thus, it is very difficult to supervise their thinking, especially when it is related to their strong background belief and trending topic which the majority of their friends have the same interest." *(R5-T3)*	Too strong belief/fanaticism on a specific issue *(R5-T3-C3)*

R=Response; T=Teacher; C=Categories

The data show that all three EFL teachers face big challenges in teaching local culture. The first issue is students' less interest in reading *(R5-T1-C3; R5-T2-C3)*. This indicates that reading/text may not an effective media/activity to teach culture. The second problem is relating to students' too strong belief on a specific issue *(R5-T3-C3)*. This may potentially emerge from racism, ethnocentrism, or religious fanaticism. This strong belief can be shaped along with students' life, influenced by their diverse life background, social environment, or specific value doctrine. This strong conviction may impede multi-cultural tolerance. Tackling students' fanaticism behaviour is very challenging. Thus, EFL teachers are not only working within the area of language but also crossing other disciplines, such as peace education, social science, psychology, and counseling. Thus, EFL teachers possess a blurred identity (Ortaçtepe, 2015, p. 108). This blurred identity is the result of the dynamic, complex, multifaceted roles of EFL teachers (Norton, 1997). Today's EFL teachers have expanded jobs as they are not only addressing language needs but also fulfilling students' interpersonal and intrapersonal needs (Molina, 2013, p. 1).

The fifth role of EFL teachers is a natural observer. The data show that EFL teachers adapt their materials to a certain condition: institutions/schools *(R1-T1)*, learners, and environment *(R1-T3; R2-3-T3)*. EFL teachers observe social-cultural issues emerging from student peer interaction *(R5-T2)*.

Multicultural Educators

The data show that teacher 3 faces the challenge of managing a large number of students from different cultural backgrounds.

Table 7. Youth and multi-culturalism

No	Teachers' Responses	Categories
1	"Educating local culture as well as social aspect is very significant. This is because higher education students have more learning capacity, flexibility and freedom. It will be dangerous if they are only western oriented and adopt all western values and neglect their own culture. This is especially because at higher education level, they are critical youth. They can see our local-national culture weakness and are able to use their rationality to weigh between right or wrong." *(R1-T3)*	Youth EFT learners are critical culture learners; managing students' culture critical thinking *(R1-T3-C4)*

2	"…the students frequently can sense many social and cultural issues at their higher education age. They can build their own thinking and believe about certain perspectives. They may have too strong arguments on specific issues. Thus, it is very difficult to supervise their thinking, especially when it is related to their strong background belief and trending topic which the majority of their friends have the same interest." *(R5-T3)*	Youth EFL learners are learners with strong culture background/belief; managing fanaticism *(R5-T3-C4)*
3	" I am exploring some videos from youtube which represent social-cultural issues and differences in cultural rituals. From these videos, I open discussion and forum on multi-cultural tolerance" *(R6-T3)*	Youth EFL learners are culture negotiators; generating students' multi-culture tolerance *(R6-T3-C4)*
4	"I think the students should be taught to detect social and cultural issues around them. As higher education students, they should be sensitive and aware of their local-national culture. Thus, students can have autonomy and freedom to think and feel what cultural and social aspects are neglecting and bring them into class discussion or use it as task/assignment materials. It is expected that through this way, they have sense of cultural belonging. The EFL teachers are just facilitators and reminders". *(R2-3-T3)*	Youth EFL learners are creative learners; using technology to increase cross-cultural awareness and understanding *(R2-3-T3-C4)*

R=Response; T=Teacher; C=Categories

The data show that Teacher-3 is aware that higher education students are coming from different areas and may embrace a distinctive cultural belief *(R2-3-T3)*. In context, Teacher-3 should undertake multi-cultural educators. Thus, the teacher should fulfill her roles as a multi-cultural class manager by managing students' critical thinking *(R1-T3-C4)*, managing culture fanaticism *(R5-T3-C4)*, and generating cross-cultural awareness and tolerance *(R6-T3-C4; R2-T3-C4)*. The data indicate that EFL teachers may encounter multi-culturalism challenges, especially when conflicting cultural beliefs, rituals, values explode.

The data show that Teacher-3 increases students' multi-cultural/cross-cultural understanding and tolerance by using a documentary video presenting cultural ritual/belief from a certain community and creating a cross-cultural forum.



Figure 3 A cultural-based documentary video, "Living with the Dead in Indonesia" (BBC News, 2017)

Figure 3 shows an example of a documentary video that can catalyse students' cross-cultural discussion and tolerance. The video describes a unique traditional funeral culture in *Toraja* society, which is in contrast to Javanese and *Muslim* funeral rituals. This documentary video is representative since it may generate culture battle if the students cannot understand the funeral positive underlying cultural values viewed from the *Toraja* society lens. Through this process, it is expected that students' cross-cultural understanding can be strengthened. Openness and willingness to understand other cultural perspectives can stimulate cultural tolerance, awareness, and prohibit cultural stereotypes and prejudices (Vrbová, 2006). Intercultural competence is developed through nurturing five skills: relating and interpreting critical cultural awareness, interacting and discovering tolerant attitudes, and multi-cultural knowledge (Byram, 2000).

The data indicate that EFL teachers may struggle with several culturally sensitive issues during their teaching practices: fanaticism, race, gender, or social inequality. Thus, multi-cultural teaching skills may be required to accommodate learners from different cultural backgrounds. Teachers should acquire skills for teaching diverse learners, adapt to democratic principles and commitment (Hammond, 2006, p. 246). Teachers should welcome the 21st century by preparing culturally responsive pedagogy (Richards et al., 2004).

Role Models

The study indicates that teaching local culture requires more than knowledge transfer. It needs the teacher to demonstrate and guide students to practice the culture in their daily interactions.

The data show that Teacher-1 models and guides the students to practice cultural rituals.

Table 8. Local culture rituals

No	Teachers' Responses	Categories
1	"we start our learning with praying, greet teachers and older people by kissing their hands and saying *assalamualaikum*. "For instance, I connect offering help material with *gotong royong* and culture of being polite" *(R61-T1)*	Modeling, practicing, guiding the culture of praying together, greeting and showing politeness to older people (respecting older people) *(R61-T1-C5)*
2	"...before entering the class in the morning, they have to do tahfidz. ...the students let us walk outside the class first after the lesson. Some take the teacher's luggage by struggling each other. They walk behind the teacher and say thank you for teaching them until the teacher arrives in the teacher's room..." *(R62-T1)*	Implementation culture of respect and appreciation to teachers *(R62-T1-C5)*

R=Response; T=Teacher; C=Categories

The data show that Teacher-1 encourages and leads the students to pray together, greet, kiss older people's hands *(R61-T1-C5)* appreciate and respect to teachers *(R62-T1-C5)*. These activities nurture the students' senses being together, being polite, and respect other people, and being careful. This indicates that Teacher-1 infuses cultural teaching into daily behavior and habituation process. Cultural values can be transferred through verbal and non-verbal messages (Fleet, 2006). How teachers behave in classrooms and daily life can be a model and a reference for their students. Teachers are students' models through whom students identify their acts and behavior (Chiou & Yang, 2006, cited in Shein & Chiou, 2011). Teachers are the main agents in socializing cultural values since teachers are influential educational figures whom students meet every day (Okeke & Drake, 2014, p. 1732). Moreover, teachers have the power to affect students' behaviour and inspire them (Bashir et al., 2014; Sellars, 2012).

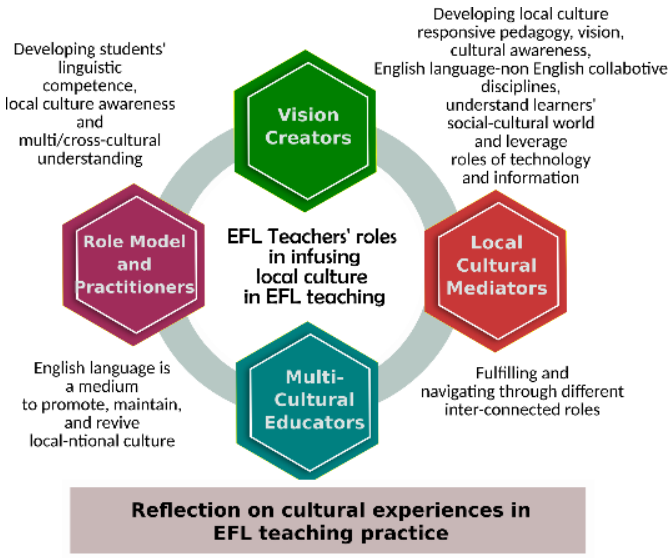


Figure 4. Model of EFL teachers' roles in inserting local culture content

The study proposes several findings. The first is it is suggested that today EFL teachers are not only responsible for developing EFL learners' linguistic competences, but also developing learners' local cultural awareness and multi-cultural/cross-cultural understanding and tolerance. The second is it is recommended that EFL teachers are responsible to promote, maintain, and revive local-national culture by using English as the medium/instructional language. Local culture should be introduced as foundation knowledge before knowledge on intercultural communication (Saraswati et al., 2018, p. 183). Thirdly, the study suggests that to infuse local culture, the EFL teachers fulfill and navigate through different interconnected roles of teaching-vision builders, local-cultural mediators, multicultural educators, and behavioural models/practitioners. Fourthly, it is advised that EFL teachers develop their local cultural responsive pedagogy, vision, cultural sensitivity, and awareness, build English language-non English collaborative discipline, understanding learners' social-cultural world, and

leveraging the roles of technology and information to support teaching. The fifth is it is suggested that reflection on cultural experience can offer new insight for the EFL teachers for designing and managing cultural activities in the English classroom. Teaching reflection leads teachers to be autonomous learners (Suryani & Widyastuti, 2015).

Conclusion

This study explores how several EFL teachers attempt to infuse local cultural learning in their teaching practices. The study reveals the changing role of the English language from foreign into international language influences EFL teachers' roles. Today, EFL teachers are not only responsible for teaching linguistic knowledge, but also for introducing and infusing local cultural element in their EFL teaching. The study suggests several roles which EFL teachers can fulfill to meet their new responsibilities. Those are vision creators, local cultural mediators, multi-cultural educators, and role models-practitioners. The study suggests several measures the EFL teachers may implement to infuse local cultural elements in their teaching practice: developing local cultural responsive pedagogy, vision, cultural sensitivity and awareness, building English language-non English collaborative discipline, understanding learners' social-cultural world and leveraging roles of technology and information to support teaching

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