



English Lingua-Cultural Paradigmatic Views Held by Indonesian EFL Teachers

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Abstract

The aim of this study was to investigate the views of Indonesian EFL teachers on lingua-culture and its representation in EFL instruction. The study employed an instrumental case study approach and involved 10 EFL teachers from Indonesia who were interviewed using a semi-structured format. The findings revealed that eight of the teachers held an essentialist perspective, considering lingua-culture as a single language with one culture. They emphasized native-like proficiency, natively authentic materials, communicative competence theory, and indirect cultural instruction. However, the remaining two teachers adhered to a non-essentialist philosophy and viewed lingua-culture as a single language with multiple cultures, emphasizing cross-cultural non-native English materials, intercultural communicative competence, and direct cultural instruction. Considering the diversity among Indonesian students, this study recommends that EFL teachers adopt a non-essentialist approach to ensure the long-term sustainability of EFL instruction. Additionally, the study proposes two conceptual frameworks for EFL lingua-culture paradigms, with only one found to be suitable for the diversity of Indonesian students based on empirical evidence.

Keywords: *EFL Learning Paradigm, Lingua-Culture, Multiculturalism*

Introduction

Today, English has socio-functionally evolved into the international language of communication (henceforth referred to as ELF) (Sung, 2022). According to Kachru et al. (2006) concept of global English's, present-day English users encompass all people of the globe and are grouped into three circles. The three circles are the expanding, outer, and inner circles. Countries with large English-speaking populations and widespread use of the language for everyday tasks make up the inner ring. These include the United Kingdom, the United States, and Australia. On the other hand, countries like Singapore, India, and Malaysia, which have made English an official second language for use in government and business, make up the outer circle. Countries like China, Indonesia, and Japan that use English as a second language for social and political reasons are joining the ever-widening circle. Therefore, the

idea that only native speakers speak English is no longer reflective of the reality of the English language, which has various socio-functional applications and has become the language of people all over the world. These global citizens are multicultural by nature since they originate from a variety of cultures that serve as the foundation for their respective worldviews (Rose et al., 2022). Consequently, from a broader viewpoint, the use of English as a medium of international communication by individuals around the globe will result in the existence of intercultural subtlety in their communication owing to the diversity of these people. Thus, English will be used worldwide in an intercultural setting (Kohn, 2022).

Due to the diversity of Indonesian citizens, intercultural or cross-cultural communication is also significant in the context of Indonesian people. As an archipelagic nation, Indonesia is home to hundreds of distinct civilizations (Kirkpatrick & Liddicoat, 2017). When Indonesians utilize English, their multicultural characters will inadvertently create the presence of intercultural dialogue (Morganna et al., 2020). Setyono and Widodo (2019) argue that the intercultural communication paradigm should serve as the basis for developing an effective English education system for Indonesian students. The English and Indonesian languages share a view that intercultural competence is crucial to effective communication.

In addition to its official status as Indonesia's primary foreign language, English has developed as a supplementary language with social and practical uses. This change is partly driven by technological developments, and it's a reaction to the increasing complexity of the intercultural use of English among Indonesians (Lee et al., 2021). While the younger generation of Indonesians is more likely to speak English than previous generations, this trend does not compete with or have any negative impact on the growth of the national language. Increased opportunities for cross-cultural encounters are made possible by the widespread use of the English language in technologically mediated channels of communication. Therefore, the increasing prevalence of English demonstrates the value of an intercultural framework for communication.

There have been three major issues highlighted so far. These issues subsume English as the international language, English as an extra language pertinent to Indonesia's social function shift, and diversity as the defining trait of Indonesians. The three issues share a critical characteristic related to interculturality and the communicative environment of the English language. Therefore, an international communicative framework seems to be an ideal foundation for learning English as a foreign language (hereinafter, referred to as EFL). This is the core of how English instruction in Indonesia should be systematized. Various affiliated experts have published numerous research papers on the topic of interculturality in EFL education. Others explore intercultural communication (Gheisari & Akbari, 2022; Sihombing & Nguyen, 2022), while others concentrate on international language acquisition (Baker et al., 2022; Sung, 2022).

Since intercultural competence is a prerequisite for learning English as a foreign language, lingua-culture refers to the intersection of language and culture as a fundamental aspect of EFL instruction. While words stand for the English language as a whole, cultural factors determine the settings in which it is used. Teachers of English as a foreign language need to have a firm grasp on the right concept of lingua-culture in EFL learning to avoid misunderstandings and miscommunications with their students. Educators of English as a foreign language (EFL) must be able to distinguish between essentialist and non-essentialist paradigms, as well as modernist and postmodernist perspectives (Kramsch, 2013) to effectively teach students from a variety of cultural backgrounds. Professionally, this is essential for the development of engaging EFL curriculum (relevant details are provided in the literature review section for lingua-culture in EFL learning). Once English teachers in Indonesia have a firm grasp on the two divergent tenets of EFL education, they will be better equipped to tailor their lessons to the specific requirements of their students.

The goal of this research is to inquire into how Indonesian English as a Foreign Language (EFL) educators feel about incorporating lingua-cultural practices into their classrooms. The purpose of this research is to better comprehend how various lingua-cultural viewpoints are reflected in English as a Foreign Language (EFL) classrooms. The following are the questions that will be explored as part of the research towards this goal: Where do Indonesian English as a Foreign Language instructors stand on the use of lingua-culture in the classroom? How do their own linguistic and cultural biases influence the way they teach English as a foreign language?

In the final section, the author draws a conclusion by drawing connections between the three aspects of English's status as the global lingua franca, the expanding socio-functional use of English as an additional language in Indonesia, and the multicultural nature of Indonesian students. The significant implication presented will support and promote the long-term effectiveness of the lingua-culturally based paradigm that conforms to these three features.

Literature Review

This section illuminates several fundamental tenets that account for some significant issues explored in this research. These qualities are categorized as culture, language and its connection to culture, learning and its link to culture, and lingua-culture paradigmatic perspectives in EFL learning.

The first tenet is culture. Simply said, culture may be compared to an iceberg, with the tip visible but the bulk concealed (McMullen Cheng & Bélair-Gagnon, 202). The visible element of culture is often connected with tangible artifacts, such as ancient legacies. As an element of culture, inherited items identified among members of a certain group are treasured. In contrast, the unseen element of culture is often more difficult to grasp due to its complexity. This component is represented by common and systematic patterns of behavior in a particular social group (Liddicoat & Scarino, 2013). The birth and evolution of such structured conduct pay tribute to the norms by which members of a given society share otherness and live their lives. In a more nuanced understanding, this form of pattern behavior begins and evolves inside the family, and it prepares individuals to navigate existing societal customs. This pattern of behavior spans a vast variety of perceptions, ideas, beliefs, institutions, traditions, rituals, and ways of life if its operation is closely monitored (Liddicoat & Scarino, 2013).

The second tenet is concerned with language and how it relates to culture. Before digging into the relationship between language and culture, it is essential to address the change in defining language according to linguistic viewpoints. The traditional paradigm describes language as random yet systematic codes that function as a communication tool. On one hand, this definition is accurate. In contrast, if such a definition is based on the specific meaning of language usage in a genuine conversation, it does not adequately describe what language is in its basic sense in the context of communication (Liddicoat & Scarino, 2013). The above linguistic definition is debatable because of its subjective nature. Because people of different sociocultural backgrounds speak the same language and may each use it in accordance with the norms of their own social community, this criticism cannot be applied to all language users. Other social groups' norms for using this language may differ from these. In essence, the idea of linguistic arbitrariness cannot be extrapolated to explain language use by all users, especially in light of differences in socioeconomic status and demographic composition. This notion that language use is completely arbitrary is called into question when we consider the wide range of cultural values that are held by language users.

The majority of linguists agree with the most recent definition of language, which describes it as a social semiotic that people use to express, produce, and comprehend meanings

(Kirkpatrick & Liddicoat, 2017). Language and culture are inextricably linked, as is emphasized by this definition. Users of a language interact continuously through the use of language to express themselves, generate new meanings, and interpret those meanings from others; doing so within the context of their culture provides them with the benefit of shared values and assumptions (Kramersch, 2013). When two people interact, the meanings they exchange reveal their distinct worldviews, which are shaped largely by their respective cultures (Baker, 2016). Thus, language acts as a cultural mediator, mediating interactions that are inherently cultural in situ (Deniz et al., 2016), and culture exerts a pervasive influence on the relationships between language users (Baker et al., 2022). Furthermore, linguistic occurrences in both spoken and written language are connected to cultural and social concerns. Conclusions The relationship between language and culture is described as one in which language use is perpetually influenced by culture, and language acts as a cultural mediator due to the fact that culture is conveyed via language in interpersonal interactions.

The third tenet is learning and how it relates to culture. Before diving into the link between learning and culture, it is deemed important to examine the expanding viewpoints on learning's nature. According to the literature on learning theories, the nature of learning has been under investigation since the 1940s, when behaviorism was the prevalent learning theory. According to this idea, learning happens in stimulus, response, and reinforcement orientations. Nonetheless, it seems that this hypothesis is inadequate to account for the intricacies that occur throughout the learning process. Academicians who adhere to the cognitivist theory attack behaviorism theory further by asserting that only regulating visible actions will not assist them in comprehending what learning is. Fundamentally, a range of mental processes occurs in the mind of a person who is learning. According to the cognitivist perspective, the core of learning is essentially related to the mental processes of absorbing, recognizing, and building a knowledge based on past information. Thus, learning is defined as the cognitive processes underlying the development of knowledge.

The cognitivist viewpoint, on the other hand, is narrowly targeted toward the study of cognition. Since humans cultivate intricate relationships with others and their environments as they learn, this viewpoint falls short of adequately capturing the complexity of the learning process. For this reason, a sociocultural perspective on learning has developed as a means of providing a more complete account of the educational experience. Liddicoat and Scarino (2013) argue that there are two main processes at play in the learning process: the cognitive (within the individual) and the sociocultural (within the group) (inter-individual). The former involves coming up with new ideas by reorganizing and rethinking previously acquired data and knowledge. The latter places an emphasis on the fact that knowledge is constructed not only independently but also in the presence of other people who provide input through interactions (e.g., teachers, peers), as well as environmental factors (e.g., books, learning materials, media). Culture, history, and institutions are all parts of a person's social context. In conclusion, the sociocultural viewpoint stresses the importance of both individual and group efforts in the knowledge building process. Additional information supporting this viewpoint is provided by Grushka (2009).

One of the learning processes postulated by socio-cultural theory is the sensation of contact with the people and things in one's immediate environment. Since language is the facilitator of encounters, interactions are always cultural. In an ongoing engagement, language-mediated objects include the speakers' perceptions, thoughts, ideas, concepts, and so on. All of these artifacts are cultural by definition since they are all produced and evolved following cultural norms and ideals.

Incorporating cultural elements into language instruction is the focus of the fourth principle for teaching English to speakers of other languages. Kramersch (2013) evaluated prevalent assumptions regarding EFL education by contrasting essentialist and non-essentialist

linguistic and cultural perspectives. The essentialist paradigm is linked to modernism, while the non-essentialist one is linked to postmodernism, according to her assessment. Her research begins with a modernist lens, in which "culture" denotes the scholastic outputs of native English speakers like literature and the arts. The communicative competency theory (Canale, 2014) and communicative language education approaches are on the rise, and the small c culture reflects this trend. Once students have been exposed to the English language, they will only be exposed to the English culture (the culture of English native speakers). This view establishes attaining native-like English proficiency as the goal of EFL education, and it encourages students to acquire the culture of English-speaking countries through exposure and immersion. With the arrival of the twenty-first century, however, a fresh take on lingua-culture in EFL instruction has surfaced. The pervasiveness of the postmodernist worldview, which sees culture primarily in terms of language and individuality, is illustrative of this outlook. Culture is described as a social semiotic creation that develops via constant interaction. It portrays the process of two individuals from various cultures speaking in English while vying for the third cultural position. On the other hand, culture is considered the blueprint possessed by English speakers, with the blueprint itself originating from their family and social networks.

Due to its many merits, the postmodernist view of culture is now supported by many EFL educators. First, exposing and immersing non-native speakers to the culture of English speakers is difficult (FitzGerald, 1999). Second, there isn't any proof to support the claim that teaching English as a second language will help students become as proficient as native speakers (Byram et al., 2002). When teaching English as a foreign language, thirdly, focusing only on the culture of English-speaking countries leaves students open to stereotyping when speaking with people from other countries and cultures (Barrett et al., 2014).

In contrast to the modernist viewpoint of lingua-culture in EFL learning, which places emphasis on a single language and culture, the postmodernist perspective sees lingua-culture as consisting of one language (English) and a variety of cultures held by those who speak and write English. Several theoretical shifts in EFL learning can be traced back to this postmodern perspective, including the shift from "native-like" English to "intelligible and comprehensible" English (Kirkpatrick, 2011). In addition, there has been a transition from communicative language teaching to intercultural language learning (Byram & Parmenter, 2012) and from communicative competence theory to intercultural communicative competence theory (Byram & Parmenter, 2012).

Research Methodology

Data about the understanding and portrayal of lingua culture in EFL learning based on the beliefs of Indonesian English teachers were collected using an instrumental case study with assigned interviews. The justification for utilizing an instrumental case study qualitatively was that this research actively investigated the anticipated data to ascertain the breadth and specific features of the data, as opposed to merely presenting a limited generalization of the facts. Ten English teachers seeking graduate degrees in English teaching were selected intentionally as participants. Outside of their participation in this research, they were required to meet the following criteria: they had sufficient expertise and understanding of the key concerns addressed by this study; they were accessible for the interview procedures; and they were willing to participate willingly.

In order to learn more about how Indonesian English teachers conceptualize lingua culture, this study conducted in-depth interviews with those professionals. A systematic approach to conducting interviews was used to compile a set of focused and informative inquiries. The purpose of the questions was to learn how and why EFL teachers interpreted the role of lingua culture in their students' education. The questions were also designed to collect information on

the lingua-cultural paradigms of teachers as they pertain to the implementation of EFL education. The questions focused on how the educators conceptualized and implemented a framework for teaching English as a foreign language (EFL), including how they prioritized and organized learning materials, established communicative principles, and introduced cultural content.

The interview data were processed using the interactive data analysis methodology developed by Miles et al. (2014). Using the model as a guide, this research conducted four phases of data analysis: data gathering, data consolidation, data presentation, and conclusion drafting. As indicated earlier, the data was collected via interviews. In turn, the collected data were coded based on the primary themes in connection to the stated research questions, and some significant sub-themes were selected to illustrate the results' specifics. The reduced facts were then presented via the use of conceptual graphics, cited interview transcripts, and subsequent discussions. These methods were done several times until the reliability of the data was proven. Once the data's veracity was established, a valid conclusion could be reached.

Findings and Discussion

Findings

In the next section, we'll talk about the study's results, which are based on two main points: 1) How Indonesian English teachers understand lingua-culture in EFL learning, and 2) How they use their lingua-culture paradigms in EFL learning. For each issue, the data is shown in the form of conceptual charts, interview transcripts, and explanations that match the transcripts that are shown. Care was taken when choosing the transcripts to make sure that any similar information from other participants was included. This was necessary because there wasn't much room for presentations.

Indonesian English Teachers' Interpretation of Lingua-culture in EFL Learning

Indonesian EFL teachers held two different perspectives on the interpretation of lingua culture in EFL learning, namely essentialist and non-essentialist philosophies. Out of the ten teachers interviewed, eight held the essentialist paradigm, which associated lingua-culture with one language (English) and one culture (the culture of English native speakers). On the other hand, two teachers adhered to the non-essentialist paradigm, which associated lingua-culture with one language (English) and multiple cultures. The following graphic illustrates the conflicting views on lingua culture.

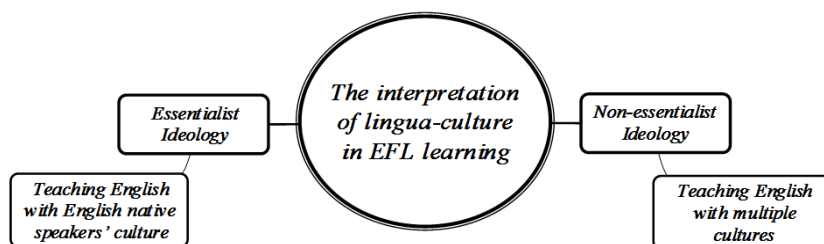


Figure 1. The Conceptual Chart of Lingua-culture Interpretation

Essentialist Paradigm

Teaching English to English native speakers' culture

The transcript of an interview with teacher 4 has been chosen from the chart above to represent the lingua-culture perspective held by all teachers who adhere to the essentialist paradigm.

Teaching the English language with the culture of English native speakers is, in my opinion, the core of lingua culture in EFL education. When training in English communication in the marketplace, for instance, I would teach the intricacy of teaching certain customs of selling or purchasing items like English native speakers do (Teacher 4).

To exemplify her lingua-culture view, Teacher 4 in the transcript above represented both the teaching of the English language and the culture of English native speakers. As she taught her students about English communication in the market, the example she provided was illustrative. One reason for the essentialist beliefs of EFL teachers about lingua-culture has been identified. The objective was to encourage students to attain native-like competency. This explanation is exemplified by the interview transcript reproduced below with teacher 6.

I only teach students about the culture of native English speakers because I sincerely wish for them to acquire the language with native proficiency. If they only know the vocabulary, grammar, and pronunciation, students will not be able to speak English as fluently as native speakers (Teacher 6).

According to the preceding transcript, teacher 6 believed that if students were just required to study linguistic competency, they would not be able to obtain native-level English proficiency. According to her, students must also be able to use their language skills per the cultural norms of English speakers. She saw the need of communicating cultural awareness via language skills to English-native speakers.

Non-Essentialist Paradigm

Teaching English with Multiple Cultures

The transcript of teacher 3's interview, which is anchored in the chart below, is arranged to represent the lingua-culture interpretation held by all non-essentialist teachers.

My opinion is that lingua-culture is demonstrated in EFL instruction by exposing students to a variety of cultures, both within and outside the English language. Such a concept is required because our non-native English-speaking students will use the language according to their cultural norms. Even we, as their teachers, speak English similarly. Thus, EFL instruction needs to take students' cultures and those of non-English speakers into account (Teacher 3).

Teacher 3 highlighted her non-essentialist lingua-culture interpretation perspective while teaching English and many cultures. She defined the concept of many cultures using the notion that there are civilizations underneath the English language and the cultures to which her students belong. She believed that non-native English speakers, such as herself and her students, utilized the language according to their cultural conventions. Teacher 3 embraced non-essentialism for a variety of interrelated reasons. This explanation is explained in the transcript that follows.

Because I do not expect that students will need to give up or replace their own cultural identity while speaking English, I teach both cultures that are part of the students'

surroundings and those that are inherent to the English language. I am aware that this substitution impacts the psychosocial development of the students. I am also aware that, for learners to acquire new information or a new language more readily, one of the phases of knowledge or language acquisition must be mediated by the learners' cultural background. Therefore, it is essential to teach both the first and second cultures to EFL students (Teacher 3).

In addition to teaching English to students of different cultures, the above transcript reveals two additional reasons. They discussed preventing the replacement of students' cultural identities by a foreign culture and facilitating students' English language acquisition by using their own culture as a second language acquisition intermediary. Because students were unfamiliar with the given cultural nuance, Teacher 3 believed that using the cultures of only native English speakers as a mediator for English language learning would be detrimental to students' success.

The Depiction of Indonesian English Teachers' Lingua-culture Related Paradigms in the Implementation of EFL Learning

The following information was obtained from the two conflicting lingua-cultural paradigms held by the ten teachers and focuses on how these ideas were manifested in the implementation of EFL learning. This illustration is shown concisely in the graphic shown below.

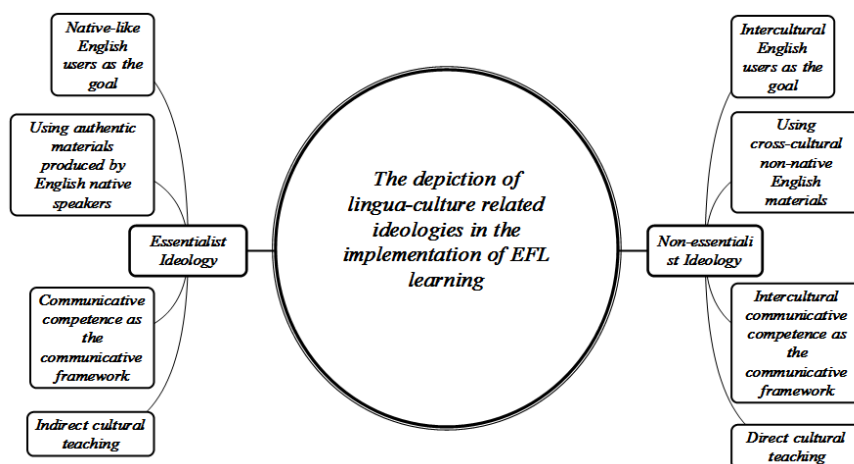


Figure 2. The Conceptual Chart of the Lingua-culture Depiction in EFL Learning

Essentialist Paradigm

Native-like English Users as the Goal

The eight teachers, who were strongly established in the essentialist worldview, agreed that the ultimate objective of EFL learning should be the mastery of native-like English skills or the creation of native-like English users. This perspective is reflected in the interview transcript of teacher 1.

I consider the mastery of English native speakers competency, such as the English proficiency acquired by Americans or Britons, to be the most acceptable target for language study (Teacher 1).

Teacher 1 stated that assisting students in acquiring native-like English proficiency or becoming native English speakers, should be the primary objective of EFL training.

Using Authentic Materials Produced by English Native Speakers

The use of authentic materials in EFL instruction was another important piece of information provided by educators who adhere to the essentialist paradigm. From their viewpoint, however, the only valid materials were those fully authored by English native speakers. This information is shown by an extract from an interview with teacher number 5.

I want to deliver authentic English resources to students as input. The authors of these materials are native English speakers. For example, audio or video recordings created by native English speakers for the listening resources, and texts written by native English speakers for the reading materials (teacher 5).

The previous transcript explains how resources, such as audio or videos and written texts made by English native speakers, were deemed to be the most appropriate kind of materials to be developed and provided in EFL education. Per the previously stated objective of EFL learning, this strategy emphasized the acquisition of the skills of English native speakers.

Communicative Competence as the Communicative Framework

The communicative competence hypothesis was pushed by teachers with their essentialist paradigm as the communicative framework to be established in EFL instruction to assist students in becoming skilled English users. This concept is discussed in the following extract from teacher 2's interview transcript.

I base the English communication classes I teach my students on the principle of communicative competency. This competence comprises four crucial indications for particular. These talents include language proficiency, sociolinguistic proficiency, discourse proficiency, and strategic proficiency (Teacher 2).

Regarding the preceding transcript, the communicative competency hypothesis had four crucial components. They needed language, sociolinguistics, conversational, and strategic competence. These characteristics were premised on the notion that communication between "native English speakers" was culture-based.

Indirect Cultural Teaching

Due to the exposure offered by the learning materials and the systematic use of English communication, essentialist teachers implicitly taught the culture of native English speakers. The following interview transcript with teacher 10 demonstrates the existence of this condition.

I transmitted cultural information by utilizing authentic English, as used by native English speakers. I showed my students a video of Americans discussing their daily routines, for instance. The use of communicative competency theory was immediately proved by the subtlety of this communication. Through that example, my students were inevitably introduced to American society (Teacher 10).

By displaying a film of Americans discussing their everyday lives, fluent English speakers were exposed to indirect cultural instruction. Because its content validated the communicative competency theory's premises on the use of English in first-language settings and because it's English communication exemplified all of the theory's relevant features, this film was deemed genuine.

Non-Essentialist Paradigm***Intercultural English Users as the Goal***

The two teachers agreed that the ultimate objective of EFL instruction should be the mastering of intercultural communicative competence or the development of intercultural English proficiency. This accord was grounded on non-essentialist philosophy. This concept is covered in the transcript of teacher 9's interview, which follows with teacher 9.

Students will use English to communicate not just with native English speakers, but also with non-native English speakers, hence the most logical and practical set of EFL learning objectives, in my opinion, is to help students become intercultural English users. Consequently, they must grasp English for intercultural communication (Teacher 9).

According to Teacher 9, it is normal to communicate in English with both native and non-native speakers. This condition necessitated intercultural dialogue. Therefore, she believed that mastering multicultural English was the most pragmatic goal of EFL study.

Using Cross-cultural Non-native English Materials

The English learning process required cross-cultural non-native English resources to achieve its final objective. The following interview transcript with teacher 9 depicts this circumstance.

I like to engage non-native English speakers who are adept at utilizing English in cross-cultural communication contexts to develop English materials for input. These materials are ideal for inspiring my students to get more enthusiastic about studying English. I regularly provide them with information, such as a video of an Indonesian star conversing with his American acquaintance (Teacher 9).

Teacher 9 relied on resources written in English by non-native speakers with adequate intercultural communication abilities. She believed that the materials were more inspiring for students because they demonstrated English's usage as a natural worldwide language with a broad user base. She showcased one of these resources by displaying a video of an Indonesian who had learned intercultural English proficiency conversing with an American buddy in English. The video represented the collision of two contrasting civilizations.

Intercultural Communicative Competence as the Communicative Framework

Non-essentialist teachers accepted the intercultural communicative competency theory as the recommended communicative framework for EFL instruction. The following clip from an interview with teacher 3 illustrates the expression of this condition.

After addressing various theoretical updates about the teaching of English as a foreign language, I now depend on intercultural communicative competency as a means of facilitating my students' English proficiency in cross-cultural communication. I think this communicative component is always there whenever non-native speakers like my students use English. Thus, ICC is the most suitable communication framework for my students' success in communicating in English (Teacher 3).

By employing the intercultural communicative competence (ICC) theory as the foundation of actual English communication, Teacher 3 aided her students in establishing sufficient cross-cultural English communication proficiency. The use of the ICC theory was justified since it gave her students the skills necessary for effective English communication.

Direct Cultural Teaching

Diverse cultures were expressly taught as part of cultural education that exceeded non-essentialist philosophy to equip students with a sense of cross-cultural English communication. Direct cultural instruction was seen as essential since cross-cultural or intercultural discussion required information applicable to the comparison of several cultures, including the students' own. The following interview transcript with teacher 3 exemplifies this problem.

They cannot be taught via immersion since I include several cultures, including those of my students and native English speakers, in my EFL courses. As I taught my students about these civilizations, I provided them the chance to compare and contrast their own cultures with those of the original speakers. Then, I assigned my students the job of speaking English in a variety of cultural situations so that they could learn how to communicate effectively when confronted with cultural variations while speaking English. Such an atmosphere arises organically in true international English discussion, in my view. According to me, English as an international language is different from the varieties spoken by native English speakers (Teacher 3).

If students were to learn about and practice cross-cultural English conversation, it would be useless to teach cultures via immersion, according to Teacher 3. She devised the concept of direct cultural instruction to assist students in actively and critically comprehending the cultural contrasts between their own culture and those of English-native speakers. Following this direct cultural instruction, intercultural English conversation practice was conducted. One of the underlying explanations for this form of cultural training was teacher 3's idea that worldwide English usage always happens in cross- or intercultural situations since English users come from a range of cultures.

Discussion

The 10 Indonesian EFL teachers who were interviewed for this study had two different ideas about lingua-culture. According to Kramersch, eight of the teachers had a view called "lingua-cultural essentialism," which said that lingua-culture was just one language (English) and one culture (that of native English speakers). This is also called the "modernist approach" (2013). The other two teachers, on the other hand, stuck to the non-essentialist idea, which said that lingua-culture is one language (English) and many cultures (belonging to both native English speakers and students). Kramersch also talks about this postmodernist point of view (2013). Compared to more recent EFL learning theories, however, the essentialist paradigm has been criticized. This is because the essentialist view doesn't take into account the fact that English is a global lingua franca and that its users are people from all over the world (Isnaini, 2019). So, EFL education needs to talk about different cultures, including at least the students' cultures and cultures outside of the English language (FitzGerald, 1999). The current theories of teaching English as a foreign language (EFL) support the non-essentialist point of view, which sees the diversity of English speakers as their essence and intercultural communication as their core.

This research also showed how linguistic and cultural paradigms played out in EFL teaching. Teachers who took an essentialist view of EFL learning focused on things like encouraging students to use English as if they were native speakers, using English materials written by native speakers, framing English communication based on Canale's (2014) theory of communicative competence, and incorporating indirect cultural instruction into EFL learning. Teachers who followed the non-essentialist paradigm, on the other hand, showed

lingua-culture by encouraging students to use English across cultures, using cross-cultural materials written by non-native English speakers, framing English communication based on the intercultural communicative competence theory (Barrett et al., 2014), and pointing out linguistic criticisms of the essentialist paradigm. Since there is no evidence that non-native English speakers can learn skills like natives, the essentialist paradigm's goal of getting native-like English skills is unlikely to be reached (Byram et al., 2002). Many scholars, such as Alaei and Nosrati (2018) and Altan, opt to include international English learning within the concept of intercultural communication as a result (2018). Since English is used by people from all over the globe, these experts think that the goal of EFL study should be to comprehend and master international communication. As a communication framework used by the essentialist paradigm, the communicative competency theory (Canale, 2014) is also attacked since it exclusively endorses the use of English by native speakers of the same culture. This idea is fundamentally incompatible with the character of Indonesian students, who are non-native, multilingual English users. The objections to the essentialist paradigm by the aforementioned experts eventually justify the preservation of the non-essentialist lingua-culture philosophy in EFL training.

Conclusions and Suggestion

This study found that eight of the ten Indonesian English teachers follow the essentialist lingua-culture paradigm and two follow the non-essentialist paradigm when teaching English as a foreign language. These different points of view also change how lingua-culture is seen and taught in EFL classes. The essentialist worldview says that teachers see lingua-culture as being made up of one language, English, and one culture, that of people who speak English as their first language. Non-essentialist teachers, on the other hand, think that lingua-culture is made up of one language (English) and different cultures (those belonging to English native speakers and those owned by the students). Also, these different points of view lead to different ways of teaching lingua-culture in EFL education. Essentialist teachers use authentic materials made by native English speakers, focus on the communicative competence theory in English communication, and use indirect cultural instruction to help students become native English speakers. On the other hand, non-essentialist teachers use cross-cultural non-native English resources, apply the intercultural communicative competence theory to English communication, use direct cultural teaching in EFL learning, and want their students to become intercultural English users.

The author strongly encourages Indonesian EFL teachers to adopt the non-essentialist lingua-cultural paradigm and make it creatively sustainable for the context of EFL learning in Indonesia, as the discussed data has led to several theories that criticize the essentialist lingua-cultural paradigm in EFL learning. There are three reasons why exercising the non-essentialist lingua-cultural perspective is essential. English is now the international language with a wide user base. This reality cannot be satisfied by basing EFL teaching simply on how native English speakers use the language. The English spoken by native speakers is just one of several dialects of the global language. Second, English has been socially and functionally shaped in Indonesia to serve as an additional language for the present generation. Due to technological advancements, they use English as more than just a foreign language. Moreover, this scenario brings them into touch with multilingual English speakers from Indonesia or other countries when they speak English. Thirdly, since Indonesia is an archipelagic country, Indonesians and Indonesian students are by nature diverse. Indonesian students need a specific degree of proficiency in English use in a cross-cultural setting. Accordingly, it is deemed vital for Indonesia to adhere to and implement the non-essentialist lingua-cultural philosophy in EFL instruction.

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