

Senior high school students' attitudes towards intercultural insertion into the ELT: Yogyakarta context

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Abstract

Experts in English Language Teaching often consider culture as the fifth skill in foreign language learning as cultural literacy is a must in 21st-century learning. Thus, this study is to investigate students' interest in the insertion of Big 'C' and little 'c' themes from different countries into the English classroom. In this study, the researcher distributed a questionnaire to 58 students in a senior high school in Yogyakarta. The study indicated that the respondents' preferences were mostly about local culture (Yogyakarta and Indonesian culture), followed by target culture (culture of English-speaking countries) and international culture. In accordance with the cultural themes, they showed a relatively higher preference toward Big 'C' over the little 'c' culture. Concerning Indonesian culture, the students were excited in learning about art/literature, history, and food while for Yogyakarta culture includes history, foods, and lifestyles. Meanwhile, for target culture (Britain, America, and Australia), the students were eager to learn about lifestyles and foods. The last, for international culture, the cultural themes of lifestyles and music/sports were preferred by the students.

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INTRODUCTION

In this global world, people live in a diverse community with a different culture. Specifically, our nation, school, and workplace increasingly comprise varied cultures and ethnic groups (Parlindungan, Rifai, & Safriani, 2018). As a result, we can learn from one another, but first, we should have mutual understanding of each other in order to avoid negative perspectives and personal biases about different groups.

Thus, education practitioners need to consider it as students will interact with each other whose cultural background may be different from them. As a consequence, English teachers have to equip students with cultural competence to develop tolerance and acceptance to evolve in contact with different cultures (Peoples & Bailey, 2012). In accordance with this condition,

currently, the goal of English Language Teaching (ELT) is not merely to 'imitate' how native speakers speak but it is to equip students with intercultural competence so that they can effectively function in intercultural context (Byrnes, 2010). It underlies on the idea that the native speakers of English are only 25% of the total people speaking English in the world (Lindahl, 2017). Accordingly, the English teachers have to insert both target culture and international culture which enables students to communicate appropriately either with native speakers or international English speakers out of the country.

In relation to cultural insertion, Kumaravadivelu (2003) in Byrnes (2010) highlights that culture is one of the most complicated words, hence he distinguishes between *Culture* with a capital C and *culture* with a small c. The prior is a societal construct that refers to the general view of culture as creative events like theatre, dance, music, literature, art, etc. Meanwhile, the second is a personal construct that refers to attitudes, beliefs, and values which guide the individual or a group individuals' daily life.

In Indonesia, the insertion of culture in ELT has become one of the considerations as the current curriculum requires all school subjects including English to develop students' noble character through character education (Ministry of Education and Culture, 2011). Further, the Ministry of Education and Culture (2011) highlights that some of the character values were derived from Indonesian culture and the goals of national education. It implies that all teachers, including English teacher, have to consider the insertion of Indonesian cultural values into their classroom.

Additionally, Yogyakarta Government Regulation No 5/2011 on Management and Implementation of Education in Yogyakarta suggests that education has to uphold the Yogyakarta culture into the school subjects as this city has set its development goals for 2025 to be the center of education, culture, and leading tourism destination in a civilized community in Southeast Asia. Therefore, all schools in Yogyakarta have to bring in international, national (Indonesia), and local (Yogyakarta) cultural content into their classroom.

On the other hand, the current ELT in senior high schools in Yogyakarta has not managed to develop students' local cultural values. It was indicated by the increasing number of student brawl, violence, *klitih*, and bullying cases (Tempo, 2011). Specifically, Arida Oetami, the head of BPPM Yogyakarta, emphasizes that a moral decline has become a crucial problem in this city of education and culture (Tempo, 2011). She criticizes that in fact, Yogyakarta people are well-known for their politeness but a number of senior high school students do not show the same attitude as they show less respect for their teacher and older people. As cited in Detik News (2016), head of Yogyakarta Police Department, Ahmad Dofiri, reports that the brawl and *klitih* cases among senior high school students increases each year. The report revealed that there were 36 brawl and *klitih* cases in 2015 and increased to 43 cases in 2016.

In response to the current condition, in a speech to Antara News (2017), the King of Yogyakarta re-suggests the Board of Education in Yogyakarta to uphold the local culture integration into the teaching and learning process in

the high schools. It means that there is an urgency to advocate the insertion of local cultural content in ELT, especially in Yogyakarta.

Sheu (2017) states that the language and cultural achievements are affected by several factors namely learners' attitude, teacher, and learning setting. The key roles of attitude in foreign language learning have been a topic of concern in a number of studies (Lee, 2009). Liu (2013) states that the researchers have come to an agreement that foreign language learners are demanded to possess positive attitudes if they want to be successful in learning the language. Further, the teachers have to find out their students' attitudes towards cultural insertion into the ELT to design the English curriculum effectively.

Considering the significant roles of cultural knowledge and attitudes in language learning, this study aimed to investigate students' preference for intercultural insertion as a source of learning in the English classroom. The findings are expected to provide constructive insights into current ELT regarding the insertion of cultural content into ELT in Yogyakarta context for promoting intercultural competence and strengthening students' local cultural values.

Culture

It is not easy to understand culture as it can be seen from various aspects depending on the people who see it. As mentioned above, Kumaravadivelu (2003) in Byrnes (2010) states that culture is one of the most complicated words in the English language. It is a complicated concept and different people may have different views about it. Thus, to define culture, he follows the anthropologists by distinguishing Culture with a capital C and with a small c. The prior is a societal construct that refers to the common view of culture as creative events like theatre, dance, music, literature, art, etc. However, the second is a personal construct that refers to the pattern of attitudes, behavior, values, and beliefs which guide individual or a group of individuals' daily life.

In more detail, Mesthrie, Swann, Deumert, and Leap (2009) defines culture as a way of life, a set of ideas and habits which are learned, shared, and transmitted from one generation to the next. In line with Mesthrie et al (2009), Peoples & Bailey (2012) also believe that culture refers to socially learned knowledge and behavior shared by certain groups of individuals. It covers knowledge, arts, morals, law, customs, and any other capabilities and habits acquired by people as a member of society. Jiang (2010) defines culture as an integrated pattern of individuals' behavior covering thoughts, communications, languages, practices, beliefs, values, customs, rituals, and expected behaviors of racial, religious or social groups. Therefore, It can be said that culture is a complicated concept referring to a way of life concerning the societal and personal construct shared from one generation to generation. It gives people a sense of who they are, of belonging, of how they should behave, and of what they should be doing.

Further, Williams (2010) believes that language cannot be separated from the culture. As a consequence, culture cannot be expressed without language and language cannot be learnt without its culture (Sugirin et al, 2011). Therefore, teaching a foreign language will unavoidably introducing the

culture. Thus, the English teachers have to consider the cultural insertion into their classroom.

The cultural insertion in the classroom is significant. Byram (2008) in Liu (2013) proposes three reasons why cultural insertion is important. First, it is to raise learners' awareness about the target culture. They have to be provided with the knowledge of the target culture so that they can be aware of and understand the cultural differences. Second, it bridges gaps between cultural differences and building tolerance and confidence. Third, it provides meaningful learning. Thus, the language learners will know how the language is used in real life context.

Peoples & Baily (2012) propose major elements of culture namely symbol, language, values, norms, and artefacts. They categorize the symbol, language, values, and norms into immaterial while artefacts are considered as material element. The first element which exists in every culture is symbol. A symbol is something which is used to represent something else (Peoples & Baily, 2012). It can be words, gestures, pictures, or objects that represent a certain meaning that can be recognized by only those who share a common culture. The second element is language. It refers to a system of communication using sounds or symbols to convey feelings, ideas, or experiences.

Types of culture

Concerning teaching material and English textbooks containing cultural aspects, Cortazzi and Jin (1999) in Syahri and Susanti (2016) presented a new insight about the cultural sources. They have distinguished three categories of intercultural loads that can be inserted into ELT, namely international, target, and local culture. First, international culture comes from countries where English is not a first or a second language like Saudi Arabia, Thailand, Vietnam, etc. As explained above, the goal of ELT has shifted from imitating native speaker as closely as possible to global Englishes, where learners have to be equipped with intercultural competence enable them using the language properly in a different cultural setting. McKay (2000) in Liu (2013) proposes benefits on the use of international culture in teaching: it allows non-native speakers to use sense of what is proper in inter-personally communication and shows how non-native speakers use English in international communication.

Second, target culture is from the countries where English is a native language like the United Kingdom, United States, New Zealand, Canada, and Australia or form the 'inner circle' of the language as proposed by Kachru (1997). Indeed, the target culture knowledge has been considered well by the experts as it enhances student motivation to learn the languages (Liu 2013). The third is local culture which focuses on language learners' own culture. The reason underlying the idea of inserting learners' own cultural content into ELT textbooks is to enhance knowledge about their own culture. They can study vocabularies and topics in accordance with their background in English that enable them to make interaction with other speakers from different cultural backgrounds (Liu 2013).

In addition, Hall (1996) in Peterson (2014) differentiates culture into two types: surface culture (observable) and deep culture (unobservable). The first type or the surface culture is the part of a culture which one can see, taste,

smell, hear, and touch. The same with the tip of the iceberg, observable culture is only a small portion (10%) of the overall culture. It includes specific behaviors, customs, language, etc. The cultural differences between communities can be seen from “what” or “how” things are done. The second type is deep culture and it is divided into two: attitudes and beliefs and values. Attitudes and beliefs can be said as unspoken rules. They consist of nonverbal communication/interaction, personal space, manners, and contextual behavior. The last, values are considered as the standard of worthiness that influences people behavior (Peoples and Baily, 2009). In other words, they are commonly standards of what is acceptable or unacceptable, important or unimportant, right or wrong, etc. in a certain community.

Cultural themes

In line with Peterson (2014) and Lee (2009) differentiates culture into two: *Big “C”* and *little “c”*. Lee (2009) states that the *Big “C” Culture* represents a set of evidence related to arts, history, geography, business, education, festivals and customs of a target speech society. Peterson (2014) relates *Big “C”* to big themes, including geography, architecture, literature, classical music, political issues, society’s norms, legal foundation, core values, history, and cognitive processes.

As stated earlier, the *little “c”* covers regular aspects of life such as attitudes and beliefs. Peterson (2014) states that *little “c” culture* refers to common or minor themes such as opinions, preferences, gestures, body posture, clothing styles, food, hobbies, popular music, and popular issues, and certain knowledge.

In addition, Wintergerst and McVeigh (2010) argued that students who have both *Big “C”* and *little “c” culture* are able to take part effectively in intercultural settings. The domain of *Big “C”* culture is for the highly educated, while knowledge of *little “c”* is important for intercultural communication as it influences ways of thinking, behaving and the use of a language. The values and norms in *little “c” culture* support the members of a certain culture to use proper language in the target setting. In other words, if foreign language learners understand about *little “c”* culture in the context of target culture, they will find it easier to understand how individuals in the target culture interact with each other naturally.

Furthermore, a number of researchers has emphasized the concepts of *Big “C”* and *little “c”* to examine students’ attitudes towards culture in the EFL classroom. For example, Chen (2004) investigated Chinese students’ attitudes towards cultural themes using a cultural framework from Lessard-Clouston (1996). The framework covers seven themes of *Big “C”* namely music, history, geography, social norms, education, economy, and politics. While for *little “c”*, there are nine themes namely daily routine, greeting, customs, values, lifestyle, holiday, food, gesture, and weather. Lee (2009) proposed themes to investigate the cultural aspect in Korean EFL textbooks. Lee’s framework covers 22 themes for *Big “C”* and 26 themes for *little “c”*.

It is clear that compared to Chen’s framework (2004), Lee’s framework is likely broader and more specific to display materials from the intercultural view. On the other hand, it is quite monotonous and not suitable to the

present study. Therefore, after considering the qualities and limitations of both frameworks, this study used 17 cultural themes (10 *Big 'C'* and 7 *little 'c'*).

Students' attitudes towards cultural insertion

Students' attitude has become researchers' focus of study as it is believed as a crucial element of second language learning. Dörnyei (2001) in Lee (2009) states that attitude is one of the fundamental factors building the proficiency and accomplishment in second language learning. Both negative and positive attitude are considered to have a convincing effect on students' achievement in learning a language. Moreover, learners with a positive attitude towards the target culture manage to learn the target language better compared to those without a positive attitude (Liu, 2013).

Additionally, experts believed that students' attitude, language, and culture have a close relationship. Sheu (2017) highlights that students' attitudes become an influential factor in the process of learning a foreign language and its culture. Besides, in relation to acquiring cultural knowledge, Byram (2008) in (Liu, 2013) asserts that students' attitude is one of the significant elements in intercultural competence for a proper interaction.

A study focusing on attitude towards language and culture conducted by Jiang (2010) examined the Chinese students' perspective on preferred countries as a source of foreign language learning. The study found that the number of students excited in learning the culture of the foreign language was relatively low with 32% students preferred the British cultures; 17.5% students preferred American culture; and 14% students preferred Chinese culture. Furthermore, the Chinese students were not excited in international culture as indicated by low percentage of students interested in cultures of India, France, Japan, and Egypt.

In addition, Xiao (2010) conducted a survey on Chinese English-major students to explore their attitudes toward sources and types of culture. The study revealed that the students wanted to learn target and source culture. However, they did not take the international culture as an essential aspect in their English lesson. It indicated that respondents preferred the Big "C" to *little "c" culture*. Their topics of interest in the *Big "C"* were economy, politics, history, and literature & arts.

The elaboration above showed that learners' interest and awareness of the important role of culture were diverse and questionable. A study to explore students' interest in the insertion of intercultural loads covering the source and themes is highly needed. Indeed, the students' preferences in learning certain cultural themes from the source culture contributed in improving materials, methods, and curriculum for promoting intercultural competence.

METHOD

The participants

This study involved 58 students of two social classes in grade X of State Senior High School 1 Gamping in Yogyakarta. Their age ranged from 15-16 with a similar background in English learning. They have learnt English in formal education for around 6 years starting from the last two years in primary school, 3 years in junior high school and first semester of the first year in senior high school. Currently, they used a widely-used textbook entitled

'Bahasa Inggris' published by the Ministry of Education and Culture. The questionnaire was distributed to grade X students in the second semester.

The questionnaire

The main objective of this study was to investigate senior high school students' attitudes towards cultural insertion in the English classroom. The questionnaire consisted of two sections. The first section focused on the students' characteristics and the second section required the students to rank 17 cultural themes, adapted from Chen's (2004) and Lee (2009)'s concepts of cultural themes covering eight countries that they preferred to learn in English class. Moreover, the researcher provided blank spaces for the students to add a list of other countries if they want to learn the cultural themes from countries which have not been listed. The eight countries were selected based on Cortazzi and Jin (1999)'s concept concerning on target, international, and source culture.

Data analysis

To analyze the data, the researcher used to weigh scores to calculate the ranks. The questionnaire covers eight countries representing three sources of culture for the students to rank. The students are allowed to add three more countries. In detail, the culture is categorized into three, target, international, and local culture. For the first category, target culture, it was ranked 1-3 with 3 points for rank 1 (most interested), 2 points for rank 2, and 1 point for rank 3 (least interested). Then, the second category was ranked 1-5 with 5 points for rank 1, 4 points for rank 2, and so on. Third, for local culture, it was rank 1-2, with 2 points for rank 1 and 1 points for rank 2. In addition, the theme was ranked from 1-17 and has the same principle for counting the points. The next, the assigned scores were summed up and the researcher interpreted the highest score as the country in which the students were most interested. Finally, the researcher tabulated the scores from the most interested to the least interested.

RESULTS AND DISCUSSION

Students' preference for source of culture

As mentioned before, the researcher referred to Chen's (2004) and Lee (2009)'s concepts for designing the questionnaire. Hence, the researcher handed a list of countries representing target, international and local culture in the questionnaire and the students were allowed to add three more countries. First, the target culture covers Australia, America, and Britain. Second, international culture covers Singapore, Japan, France, Brazil, and South Korea. In this context, the local culture comes from Indonesian and Yogyakarta culture. The detailed result of the study can be seen in below.

Table 1. Students' preference for target culture

| No | Target culture | Weigh Score | Rank |
|----|----------------|-------------|------|
| 1 | Australia | 97 | 3 |
| 2 | America | 113 | 2 |
| 3 | Britain | 138 | 1 |

Table 1 shows the target culture of the country where English is as a mother tongue. It indicates that the highest preference for cultural insertion in the English classroom comes from Britain and then followed by America. However, the students show lower interest for the insertion of cultural loads from Australia and it can be seen from the score result. This finding is consistent with a study conducted by Raymond and Chun (2017) concerning Asian learning styles, cultural influence, and learning strategies of Asian students. Particularly, in term of cultural influence, it shows that Asian students have a higher preference for learning cultural loads from Britain and America compared to Australia (Raymond and Chun, 2017). It indicates that the Yogyakarta students' preference for learning cultural content from the target country is aligned with the majority of Asian students, namely Britain, America, and Australia consecutively.

Table 2. Students' preference for international culture

| No | International culture | Weigh Score | Rank |
|----|-----------------------|-------------|------|
| 1 | Singapore | 164 | 3 |
| 2 | Japan | 201 | 1 |
| 3 | France | 151 | 4 |
| 4 | South Korea | 182 | 2 |
| 5 | Brazil | 112 | 5 |
| 6 | Others | 73 | 6 |

Table 2 reveals that the top three international culture preferred by Yogyakarta students to be inserted in their English classroom are from Japan, South Korea, and Singapore. Then, it is followed by France and Brazil. This finding quite differs from a study conducted by Liu (2013). The study concerned on Chinese students' attitude on cultural learning in the English classroom. He found that the Chinese students' highest preference for international source of culture is France. In addition to the listed international source, the students are given the opportunity to add three more countries as sources of culture for learning English. Therefore, three more countries were ranked, namely China, Malaysia, and Italy. However, the frequency was quite low. Thus, in this study, they were categorized under the 'others' category.

Table 3. Students' preference for local culture

| No | Local culture | Weigh Score | Rank |
|----|---------------|-------------|------|
| 1 | Indonesia | 138 | 2 |
| 2 | Yogyakarta | 154 | 1 |

Table 3 demonstrates that Yogyakarta students showed high interest in their own culture. It does not surprise as this city is known as a city of culture and education. Thus, it is beneficial for students to understand and strengthen their local culture and values. It is in accordance with the Yogyakarta Governor's Regulation to insert Yogyakarta culture into each education level and in Yogyakarta. This condition will be beneficial support for the city's development goals to be the center of education, culture, and tourism in Southeast Asia in 2025. As mentioned before, Tempo (2011) criticized that the education system in this city has not managed to build the students' local cultural values as indicated by a high number of brawls, violence, and bullying cases. Thus, the educational institution has a responsibility to bring up the Yogyakarta culture into the educational

institution in order to build and strengthen the local culture that the students already have.

However, in addition to building and strengthening the Yogyakarta culture, the English teachers in this city have to be aware of building the students' awareness and tolerance for respecting other culture in Indonesia as they also show quite high interest in learning cultural loads from a wider context, that is from Indonesia. This country has thousands of islands with different culture and values of each. Therefore, it is not only expected to enrich the students' knowledge and understanding of Indonesian culture but also to build awareness and tolerance for respecting different culture from other regions in Indonesia.

Students' preference for themes of culture

Table 4. Students' preference for cultural themes

| Theme | Weigh Score | Rank |
|-----------------|-------------|------|
| <i>Big C</i> | | |
| Geography | 568 | 7 |
| Science | 563 | 8 |
| History | 658 | 2 |
| Social norms | 350 | 14 |
| Architecture | 403 | 12 |
| Economy | 425 | 10 |
| Education | 262 | 15 |
| Arts/literature | 579 | 5 |
| Politics | 572 | 6 |
| Music/sports | 586 | 4 |
| <i>Little c</i> | | |
| Foods | 637 | 3 |
| Holidays | 424 | 11 |
| Lifestyles | 664 | 1 |
| Customs | 327 | 17 |
| Values | 346 | 16 |
| Body language | 372 | 13 |
| Hobbies | 526 | 9 |

Table 4 shows the rank from 1-17 based on the weigh scores of students' preference in cultural themes. The themes have been classified into *Big 'C'* and *little 'c' culture* category. It indicates that the students preferred *Big 'C'* to *little 'c' culture* considering the top five preferred cultural themes were lifestyles, history, foods, music/sports, and art/literature. In detail, the three most preferred *Big 'C'* themes were history, music/sports, and art/literature, while the two most preferred *little 'c'* themes were lifestyles and foods. It implies that the students were excited in learning about *Big 'C'* cultural themes.

In addition, the study provided a more detailed analysis to get a detail portray of each preferred cultural theme in each category of cultural sources (target, international, and local culture). The following table describes the ranking for preferred cultural themes and the cultural sources.

Table 5. Top five preferred cultural themes and sources

| Themes | Target | International | Local culture | |
|------------------|----------|---------------|---------------|------------|
| | | | Indonesia | Yogyakarta |
| Lifestyles ** | 3 | 5 | 7 | 5 |
| History* | 6 | 13 | 2 | 1 |
| Foods ** | 4 | 8 | 3 | 2 |
| Music/sports * | 8 | 2 | 9 | 8 |
| Arts/literature* | 7 | 11 | 1 | 6 |
| Politics | 5 | 15 | 8 | 7 |
| Geography | 1 | 14 | 12 | 11 |
| Science | 2 | 4 | 4 | 3 |
| Hobbies | 9 | 6 | 10 | 9 |
| Economy | 11 | 12 | 6 | 17 |
| Holidays | 12 | 1 | 17 | 16 |
| Architecture | 13 | 3 | 16 | 15 |
| Body language | 10 | 16 | 5 | 4 |
| Social norms | 14 | 9 | 15 | 14 |
| Education | 17 | 7 | 11 | 10 |
| Values | 16 | 10 | 13 | 12 |
| Customs | 15 | 17 | 14 | 13 |

Notes: * refers to Big 'C' themes and ** refers to little 'c' themes.

Table 5 above provides more detail information on the students' interest in cultural loads in the English classroom. It shows that the highest interest was in local culture. Based on the order of preference, the themes were art/literature, history, and foods for Indonesian culture. However, for Yogyakarta culture covers history, foods, and lifestyles. In addition, for international culture, the students' preferred themes were lifestyles and music/sports. It's interesting that two little 'c' themes namely lifestyles and foods are common preferred themes for Yogyakarta and target culture source. It can be said that that the order of preference was local, target, and international culture. In term of cultural themes, they appear to show a relatively high interest in Big 'C' than in little 'c' culture. Out of the top five preferred cultural themes, the three common themes were lifestyles, history, and foods.

Based on the findings above, the students showed interest in various cultural sources, even though imbalanced. It indicates that they can acquire intercultural competence to a certain extent as they have positive attitudes towards learning various cultures. This perspective is aligned with Byram (2008) in which the skills of discovery and interaction will be likely less difficult if the students have attitudes of openness and curiosity on cultural differences.

Furthermore, the order of the students' interest in cultural loads in English classroom (local culture, target culture, and internal target culture) was likely appropriate with the concept of intercultural approach as proposed by Chlopek (2008). The approach highlights that the first priority was on the students' own cultural background, followed by cultures that students have direct contact with, and then expanded to all world cultures.

Meanwhile, it cannot be speculated that the students would successfully interact in an intercultural setting through considering types of knowledge they favor to learn in the English classroom. As explained before, they were motivated to learn Big 'C' themes. It is in line with a study carried out by Xiao

in 2010. She reveals that English major students had a stronger preference towards Big “C” culture than little “c” culture. In contrast, knowledge of both Big ‘C’ and little ‘c’ influence the success of interaction in intercultural settings (Wintergerst & McVeigh, 2010). Lee (2009) states that the knowledge of little “c” culture may prevent miscommunication and misunderstanding among speakers from different cultural settings. In addition, in this current study, the students showed low interest in ‘Body language’. Indeed, body language has a significant role in intercultural communication (Wintergerst & McVeigh, 2010).

On the other hand, another interesting finding is that there is a gap between students’ interest and cultural content of English textbook used in their class. Particularly, as mentioned in the findings above that the students in this city have a quite high interest in the target culture. However, Syahri and Susanti (2016) found that widely English textbooks used in this country have a low percentage of the source culture. Even, the source cultures were not followed by adequate explanations as anticipation to avoid confusion and misunderstanding (Sugirin, Sudartini, Suciati, and Nurhayati, 2011). Moreover, this study shows that the students preferred three common cultural themes namely lifestyles, history, and foods. However, information about those themes was not promoted well in the widely used English textbooks in Indonesia (Syahri and Susanti, 2016). It can be implied that English textbooks with such cultural content proportion possibly will not be satisfactory motivation to meet the students’ needs in learning the cultural content in the textbooks.

CONCLUSION

This recent study examined the Yogyakarta students’ interest in the insertion of intercultural loads in their English classroom. The study found that the students preferred learning about local culture comprising Yogyakarta and Indonesian culture, followed by the target and international culture. In term of cultural themes, the students tended to poses a higher fondness towards *Big “C”* compared to *little “c” culture*. In relation to Yogyakarta culture, the students preferred learning art/literature, history, and foods and for Indonesian culture are history, foods, and lifestyles. Meanwhile for international culture, the students’ preferred music/sports and lifestyles themes. Then, for the target culture, the respondents were interested in studying about lifestyles and foods.

Based on the findings above, some teaching implications are distinct. First, the English teachers and English textbook authors have to consider a balance proportion of intercultural sources and themes equipped with sufficient explanations to anticipate confusion and misunderstanding. Besides, the English teachers are required to encourage their students to explore more cultural themes, particularly *little “c”* themes. It can be concluded that learning cultural themes from *little “c”* culture highly contributes to intercultural competence. However, this study found that the students had low interest in *little “c”* themes. Therefore, the study suggests that it is beneficial for English teachers in Yogyakarta to present supplementary materials completed with cultural themes from a number of sources. It aims to expose them to various cultures. Specifically, it is to enrich their knowledge on target and international culture and to strengthen what

they already have (their local culture). Practically, teachers of senior high school students in Yogyakarta can use short documentaries, videos, or films to describe appropriate nonverbal communication in both target and international cultural settings to facilitate students comprehend the meaning of certain gestures or facial expression in a certain culture. Further, they can lead students to discuss both the similarities and differences among cultures. Moreover, as Yogyakarta and Central Java have a quite similar culture, the English teachers in Central Java could consider the findings of this study in ELT if their students have a similar interest in cultural themes.

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