Teaching culture at English language learning in Pesantren

[1,2] Ifan Rikhza Auladi*, [1]Muhamad Rifqi Bakhtiar

[1]English Education Study Program, Faculty of Languages and Communication Science, Universitas Islam Sultan Agung, Indonesia
[2]Doctoral Program of Language Education, Universitas Negeri Semarang, Indonesia

*Corresponding Author
Email: ifanrikhza@unissula.ac.id

How to cite (APA 7th style): Auladi, I. R., & Bakhtiar, M. R. (2024). Teaching culture at English language learning in Pesantren. *Indonesian Journal of Education and Pedagogy, 1* (2), 116-130. https://doi.org/10.61251/ijoep.v1i2.62

Abstract

The growth of English language learning in Pesantren (Islamic Boarding School) leads to a challenge as the subject contains the culture of target language. Integrating English language instruction into traditional Pesantren education requires a comprehensive understanding to avoid conflicts with religious values and traditional pedagogical methods. There are cultural constraints as human relationships in Pesantren based on social hierarchies which embed the philosophy of "total obedience" affecting the students who tend to be less engaged with the material and less motivated to express their thought. Therefore, this paper explains teaching culture at English language learning in Pesantren in Indonesia. This conceptual paper aims at designing the material and teaching plan of English learning for the students at the age of the first year of secondary school. They share the same culture as the Javanese ethnic group, with the same local and national language. Their level of CEFR (Common European Framework of Reference for Languages) is A2 - Elementary English as they have been learning English since the late year of primary schools. The sequence of tasks in cultural teaching in English language teaching comprises of four stages; preparation, collection, implementation and reflection stage.

Keywords: teaching culture; English language learning; Pesantren

INTRODUCTION

The growth of English language learning in Pesantren leads to a challenge as the subject contains the culture of target language. Over decades, Pesantren, as a traditional institution, establishes non-formal education which "had been largely closed to outsiders and had a unique cultural and religious ethic based on the teaching of Islamic values and the study of Islamic religious texts" (Palmer & Chodidjah, 2012, p. 36). The integration of English, which is often associated with Western cultures (Umam, 2014) and a threat to Islamic cultural and religious values (Morgan, 2018), can create a tension between preserving traditional values and embracing a globalized world. The introduction of English language instruction must navigate this sensitivity to avoid conflicts with religious values and traditional pedagogical methods in Pesantren. English language education learning should not undermine the religious teachings but complements the existing curriculum.

The education system of Pesantren, with its typical curriculum emphasizing rote learning and memorization of religious texts, shows a contrast if compared to a modern pedagogical approach in teaching English. Modern language teaching often involves communicative methods, interactive activities, and practical language use. Adapting these methods to fit the traditional educational framework of Pesantren requires significant adjustments in teaching strategies and materials. Educators must balance these pedagogical approaches to provide effective English instruction as well as respect traditional teaching methods.

Another challenge of English language learning in Pesantren is the students who have various levels of motivation and interest in learning English. The students perceive English less relevant to their immediate religious and cultural goals. There should be a stimulation for the students to appropriate English by showing practical benefits of mastering international language, such as enhancing career opportunities and accessing global knowledge. This expected situation can be achieved through contextualizing English language learning within the framework of students' future aspirations and their religious and cultural identity. Therefore, there should be a paper explaining teaching culture in English language learning in Pesantren in Indonesia.

Culture in Language Education

Culture

Byram (2008, p. 60) defines culture as the "shared beliefs, values and behaviours" of a social group. Fay (1996, as cited in Holliday et al., 2010) adds some points about culture as "a complex set of shared beliefs, values, and concepts that enables a group to make sense of its life and provides it with directions for how to live". This complexity highlights culture's dynamic nature, suggesting it is not merely a static set of attributes but a living framework that evolves.

Kramsch (1998, p. 6) connects culture to language, emphasizing that "attitudes, beliefs, and values are reflected in the way members of the group use language" for what they choose or not to say and how they say it. This relationship indicates that language is a cultural artifact; the way individuals express themselves can reveal underlying cultural values. Hofstede (2001, pp. 9-10) states that culture "distinguishes the members of one human group from another" and includes "systems of values are a core element of culture". Tang (2006) posits that culture significantly impacts effective communication, not only as a repository of shared experiences but also as a framework that shapes individual life experiences within a cultural community. This highlights the importance of cultural context in interpersonal communication and understanding.

From the definitions that have been mentioned, culture is embedded in humans as it affects fundamental aspects of life. Culture evolves and expands continuously as it "is constantly changing and transforming as new forms are created out of old ones" (Mullings 1986, p. 13). This perspective invites an exploration of how globalization and technological advancements influence cultural dynamics today. Therefore, various interpretations trigger debates among experts about the meaning of culture and its role in human life.

Culture in education

Culture in education encompasses the shared values, beliefs, and practices that influence how educational content is delivered, interpreted, and received (Banks, 2006). This concept involves both the explicit curriculum—what is formally taught, such as subjects, learning objectives, and assessment methods—and the implicit curriculum, which includes the underlying social norms and values that shape the educational environment. The implicit

curriculum plays a crucial role in socializing students into the cultural expectations of their community, influencing their attitudes toward learning and interaction with peers and teachers.

Additionally, cultural context impacts pedagogical approaches, as educators draw on their cultural backgrounds and experiences to shape their teaching methods. For instance, teaching culture recognizes and honours the diverse cultural identities of students, fostering an inclusive classroom environment where all students feel valued and understood. This approach not only enhances engagement but also promotes critical thinking by encouraging students to connect their cultural experiences with the curriculum.

Furthermore, culture in education extends to the relationships among students, teachers, and the broader community. Collaborative learning environments that respect and incorporate students' cultural backgrounds can enhance communication and promote mutual respect among diverse groups. Schools that actively engage with the cultural values of their communities are better positioned to address the unique needs of their students, leading to improved educational outcomes. In an increasingly globalized world, understanding cultural diversity within educational settings is essential. It prepares students to navigate and thrive in a multicultural society, fostering skills such as empathy, adaptability, and intercultural communication. Thus, the interplay between culture and education is not only foundational for effective teaching and learning but also crucial for cultivating informed and socially responsible citizens.

There have been divisions in cultural education from the way it focuses on cases such as cross-cultural, intercultural, and transcultural education. "Cross-cultural pragmatics explored the dimensions of pragmatic appropriateness across cultures or culturally different ways of realizing speech acts, while … the intercultural and the transcultural focused on the exchange of linguistic, ideational, and economic resources **…**" (Kramsch, 2015, p. 404). The term 'cross-cultural' refers to "a shorthand way of describing not just native-non-native interactions, but any communication between two people who, in any particular domain, do not share a common linguistic or cultural background" (Thomas, 1983, p. 91). "Intercultural Education … refers at an education which takes in to account … all manner of diversity which may be present in the classroom: … linguistic, cultural, ethnic or somatic, …, gender, political, social status or economic differences" (Portera, 2011, pp. 20-21). The differentiation of cultural education can provide appropriate approaches of promoting culture in teaching and learning process as the aims and contexts can be seen clearly.

A simple example of culture in education is how students call their teachers in different countries. Zhao (2007, p. 130) compares this condition in a Chinese classroom in which the students address the teacher with a title and surname, showing respect and politeness. On the other hand, in New Zealand, students address their teachers less formally by addressing their given names (p. 131). Another example is a classroom with a diverse student body, including a large number of students from indigenous backgrounds. The teacher might incorporate Indigenous ways of knowing and learning, such as storytelling, community involvement, and experiential learning, into the curriculum. This approach honours the cultural heritage of the students and provides a more inclusive learning environment.

Culture in language learning

The discussion of culture in language learning emerges as the development of language learning, which has been evolving beyond linguistic. Chomsky (1965) focuses on the

discussion of language as a structural system, in which the goal of language teaching is to develop linguistic competence. Responding Chomsky's theory, Hymes (1972) proposes a notion on the development of communicative competence emphasizing learners' understanding of using appropriate language, identified as "knowledge and ability to use linguistic resources in communicative contexts". Linguistic competence works on forms, while communicative competence focuses on meaning in the practice of language teaching. Whereas both linguistic and communicative competence has not highlighted the importance of culture in language teaching.

Canale & Swain (1980) proposes aspects of communicative competence for SLA (Second Language Acquisition) cover grammatical (words and grammatical rules), sociolinguistic (appropriate sociolinguistic utterance), and strategic competences (appropriate communication strategy). Canale (2014) adds discourse competence (coherent and cohesive utterance) to communicative competence. Celce-Murcia et al. (1995) develop communicative competence, consisting of linguistic, strategic, sociocultural, actional, and discourse competence.

Additionally, Usó-Juan and Martínez-Flor (2006) a propose framework of communicative competence comprising of linguistic, pragmatic, intercultural, and strategic competence that includes four key components: linguistic, pragmatic, intercultural, and strategic competence. Linguistic competence involves understanding grammar, vocabulary, and pronunciation, allowing individuals to form correct sentences. Pragmatic competence focuses on using language appropriately in different contexts, which means grasping the subtleties of meaning and social cues that guide communication.

Intercultural competence emphasizes recognizing and respecting cultural differences in communication styles, while strategic competence involves using techniques to navigate challenges in conversation, such as clarifying misunderstandings. Together, these competencies support discourse competence, which integrates listening, speaking, reading, and writing skills. This holistic approach helps learners communicate effectively in real-life situations, fostering meaningful interactions in our diverse, globalized world which integrates the essential skills of listening, speaking, reading, and writing.
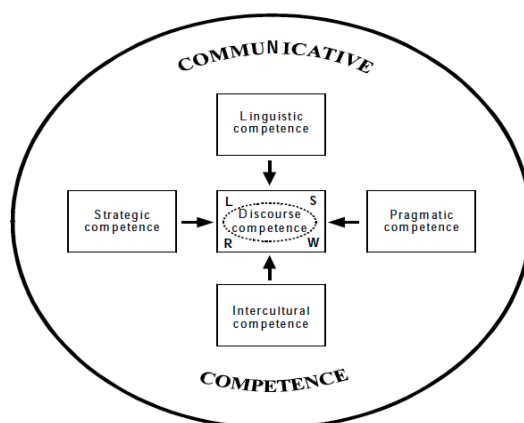

Figure 1. The Proposed Framework of Communicative Competence
(Usó-Juan & Martínez-Flor, 2006)

The research on the importance of cultural competence in English language education conducted by Saniati et al. (2024) showed that cultural understanding acts as a fundamental factor to build effective communication and engagement. There is a need to contextualize culture in language learning in order to enable the student understand and appreciate

cultural diversity. The students express their enthusiastic in learning language with its cultural nuances which are beyond grammar and vocabulary. The research also found out that cultural competence creates higher level of students' communication skills, empathy, learning experiences.

Confirming the discussion of culture in language teaching before 1990s, Byram and Morgan (1994, pp. 8-9) stated "although these theoretical works provide useful cultural pointers, they focus on oral skills in language learning and remain in the main at the analytical level without providing suggestions for teaching or learning". Sapir works on the relationship between language and culture while Whorf views language relativity. Both scholars create the Sapir-Whorf hypothesis, which "links individual thought to larger, culturally based patterns of language and thus posits an interdependent relationship between language and culture (Lee, 1996, as cited in Hall, 2002, p. 20).

Culture has a correlation with the goal of foreign language study as Walker (2000, p. 225) states that "in foreign language study the goal is to inculcate the default behaviors in language and society that sustain culturally appropriate behavior". In this case, Thomas (1983) gives a simple example of cultural understanding using a polite sentence in British English. The question sentence "*Can you X?*", which is "a highly conventionalized form", tends to be "interpreted as a request, rather than a question as to one's ability to do X" (p. 101). The absence of this cultural knowledge may not be a problem with the learners in their home country; however, it will lead international students into misunderstanding when speaking with British English native speakers.

Some contemporary researchers propose ideas such as Widdowson (cited in James, 1999, p. 106), who states that cultural understanding as "a major goal of Foreign Language teaching, should be at least as important as the teaching of communicative competence, accuracy and fluency", Thanasoulas (2001), who urges the integration of the teaching of culture as part of foreign language instruction, Genc and Bada (2005, p. 75), who argues culture classes have a humanizing and a motivating effect on the language learner and the learning process.

On the other hand, some researchers and scholars oppose the need to embedding culture in language teaching. They mainly state that teaching culture is not necessary considering English as an International Auxiliary Language, which is a language of the world and belongs to all nations as a communication tool. Most speakers with different first languages find English the only medium to communicate with others (Seidlhofer, 2011, as cited in Jenkins, 2015, p. 44). English can be the only option to communicate with people who have different first languages and cultures, which do not have English culture. The resume of the ideas proposing and opposing the teaching of culture in language teaching is presented in Table 1.

Table 1.
The arguments of proposing and opposing teaching culture

Proposing	Opposing
• "Studying culture gives students a reason to study the target language (Stainer, 1971, as cited in Kitao, 1991, p. 298).	• English "belongs to the world and every nation … with different tone, color, and quality" (Smith, 1976, p. 39).
• "Explaining cultural aspects of language would help students relate the abstract sounds and forms of a language to real people and places" (Chastain, 1971, as cited in Kitao, 1991, p. 299).	• The role of a lingua franca as a bridge for people with different first languages to communicate has been widely approved due to the linguistic gap they face (Stanlaw, 2018, p. 190).
• Studying culture increases students' interest in culture-based activities and motivation in learning a foreign language (Kitao, 1991, p. 299).	• The use of English as Lingua Franca among non-native English speakers has been the majority of English usage and outnumbered the practice of intercultural communication among native speakers (Jenkins, 2012, p. 487).
• "Most students were culture bound, … their entire view of the world was determined by the values of their own culture and they had difficulty understanding or accepting people with points of view based on other views of the world" (Rivers, 1968, as cited in Kitao, 1991, p. 299).	• English is not an official language used by non-native speakers in daily communication (Jenkins, 2012, p. 491).

Some experts present ideas to accommodate the arguments from both the proponents and opponents of teaching culture in language learning. Hall (2002, p. 101) states that language is a means of giving information and the tool of "quintessential sociocognitive" for learners to "move through, respond to, and make sense of their world." Additionally, James (1999, p. 107) emphasizes that "foreign language learning is supposed to develop pupils' understanding not only of the FL [foreign language] culture but also of their own Mother Tongue culture." In the context of language teaching and learning in Indonesia, Dardjowidjojo (2001, p. 320) proposes the notion to "modify the concept to fit … cultural values" and "modify the teachers' cultural outlook."

This approach underscores the importance of cultural awareness in language education, suggesting that educators should not only teach the language itself but also the cultural contexts in which it is used. By incorporating local cultural values alongside foreign cultures, teachers can create a more relatable and effective learning environment. This dual focus enriches students' language experiences and fosters a deeper understanding of how language shapes identity and worldview. It also empowers learners to draw connections between their own cultural backgrounds and the new language they are studying, promoting a more holistic approach to language acquisition that respects and integrates diverse cultural perspectives.

The role of culture in assisting learners to understand the context of target language shows that cultural awareness cannot be separated in the process of language learning. Even English has become a lingua franca across nation; however, the students need to learn the cultural context of the language as this is beneficial for their understandings. Therefore, the discussion on the importance of culture leads to a consideration that there should be boundaries and to what extent culture introduced considering the first language's values, goals, and learning contexts.

DISCUSSION
Teaching culture in English language learning in Pesantren
The context of English language learning

This conceptual paper aims at designing the material and teaching plan of English learning for the students at the age of the first year of Secondary School. They share the same culture as the Javanese ethnic with the same local and national language. Their level of CEFR (Common European Framework of Reference for Languages) is A2 - Elementary English as they have been learning English since the late year of Primary Schools. The students live and devote their daily life at boarding schools for formal and non-formal learning in which girls and boys are separated as the characteristic of Pesantren. They learn English in formal classes following the national curriculum and non-formal classes, which Pesantren independently manages. The context of this case takes non-formal class with 30 students as the materials have special purposes in intercultural communicative competence.

The learning atmosphere in Pesantren has strengths in some ways as the students learn in and out of class and can adjust the goals of learning by themselves. English is taught at formal schools and practiced at a specific time out of class. They also have language days to memorize vocabulary, practice conversation, give a speech, and do other language learning activities. The students are also strongly encouraged to be moderate scholars by understanding the multi-diverse culture across nations, languages, and ethnics.

However, in the case of Indonesian learners as students' identity in Pesantren, there are cultural constraints as human relationships in the society based on social hierarchies which embed the philosophy of "total obedience", in which the "individuals are expected to conform to the societal value system which discourages differences of opinions" has been part of society (Dardjowidjojo, 2001, p. 313). Society is also "uncomfortable and uneasy discussing controversial issues, questioning the words of elders, or disagreeing with them" (p. 315). This typical culture affects the students who tend to be less engaged with the material and less motivated to express their thought. Additionally, total obedience culture can hinder discussions and reduce opportunities for practicing language in a more interactive, communicative manner.

The implementation of teaching culture in English language learning in Pesantren

Usó-Juan and Martínez-Flor (2006, p. 19) differentiate the sequences of tasks in teaching culture in English language teaching comprising of four stages.

First, preparation stage. This stage plays a crucial role as an orientation in the initial process of teaching culture in language learning. The orientation creates self-organization and exploration of ideas and media and helps execute of the materials and help-sheets (Morgan, 2001, The International Partnership Project). In this case, the teacher explains the topic of materials and its goals in next class, which is farming and housing in another country. The teacher also conveys that they will watch an animated movie to enhance students' interest and curiosity. The students are assigned to collect as much vocabulary individually and discuss farming and the names of animals, fruits, and vegetables that they can find in Indonesia and the United Kingdom (UK).

Second, collection stage. The students collect vocabulary with the selected topics as what the teacher said. Before the class begins, the students discuss vocabulary with the group. Then, they match and compare what they write. This activity aims at triggering students' communicative competence, in which the class becomes student-centered learning and emphasizes autonomy of the learners (Oller & Richards, 1973; Littlewood,

1994). These three components can foster the students' motivation and interest with the new ways of learning.

Third, implementation stage. In this stage, "learners are presented with structured activities on the four skills to increase their cultural awareness, intercultural imagination, and context-sensitivity on that particular topic (Meier, 2003, as cited in Usó-Juan & Martínez-Flor, 2006, pp. 20-21). The topic is farming and the material is taken from "Shaun the Sheep", an original animated comedy series from the United Kingdom, famous among kids and teenagers in Indonesia. The complete materials and procedures of teaching are presented in Appendix, pp. 15-20. In general, the materials aim at eradicating stereotypes about Western culture from the students of Pesantren. Stereotypes, as "the social classification of particular groups and people …, represent a set of values, judgements, and assumptions concerning their behaviour, characteristics or history …and operate to define and identity groups of people as generally alike in specific ways (O'Sullivan et al., 1994, p. 300). The materials show the activity of farming and the use of animals such as a dog, which has commonly been part of human life in the UK but is stereotyped as a cursed thing as it is traditionally seen as an unclean and impure animal. Islam does not curse any creatures and the dog is even mentioned in the Holy Qur'an as a friend of pious people. The use of a dog for specific purposes is also permitted as it is narrated in story of "Shaun the Sheep".

Fourth, reflection stage. Understanding English as a global language that will be useful for the students in pursuing study and securing better career. The teacher explains the benefit of English language skills as the students learn material, depicting a life in UK (Appendix, Point 3, pp. 19-20). The teacher motivates the learners that many international students pursue their studies in that country as one of the favourite destinations of higher education. In this case, "learning a language is also greatly enhanced when learners see in what they learn some sense of personal relevance" (Musthafa, 2001, p. 307). To achieve this, the students learn materials and correlate them with their surroundings. They can compare the differences of vocabulary between the culture of their society and other countries, for example, in the field of housing and farming in which the students cannot find in their surroundings (Appendix, Point 3, pp. 19-20).

Promoting task-based materials based on intercultural understanding

Based on the study from Chai and Lv (2019, p. 1285), the use of task-based teaching approach in English class in integrating language and culture learning to develop intercultural communicative competence has raised positive responses from the students. In practice, the students are asked to create a poster in groups (Appendix, Point 3, pp. 19-20) as a form of task-based materials in language learning. The poster depicts environmental and geographical conditions in both countries as the material focuses on the relationship between cultures implying a comparative method (Byram & Morgan, 1994).

Adopting the approaches and techniques in English language teaching in the way that the students learn.

There are some teaching and learning techniques as unique identities used in Pesantren such as drilling, conversation, and role play. Memorizing vocabulary is part of techniques in Pesantren in learning Islamic textbooks, which is commonly written in Arabic. This technique is also valuable for introducing new vocabulary in English. Apart from that, conversation or dialogue is also a common way to teach the students. After drilling vocabulary, they can practice conversation with the students. Then, as a role model, the teacher gives an example of speech, acting as Bitzer, the character in the movie, preaching the sheep to obey the rules.

Drama in teaching has an advantage in students' language exposure as the activity elevates skill and confidence (Hawkins, 1993, as cited in Heathcote & Bolton, 1998, p. 159). In addition, "the learner who has acquired autonomy in learning can use and improve their intercultural competence through performance" (Byram, 1997, p. 65). In practice, the students are asked to perform drama in a group with the story of Indonesian and British farmers exchange their goods and tell the way they cultivate the land. This role play makes the class more alive with interaction amongst students (Heathcote & Bolton, 1998).

CONCLUSION

This study emphasizes the importance of teaching culture in English language learning in the Pesantren environment, by highlighting how cultural and religious factors influence students' motivation and approach to learning English. With a task-based approach that focuses on intercultural communication competence, Pesantren students can improve their cultural awareness and language skills. The structured learning method, from the preparation stage to reflection, allows students to explore and compare cultural elements between their society and the foreign context, especially through interesting learning materials such as the animated series "Shaun the Sheep." However, challenges arising from cultural limitations in Pesantren, such as social hierarchy and preference for Arabic due to religious considerations, indicate the need for a teaching approach that is tailored to students' cultural identities. This study confirms that a balanced approach to teaching English in Pesantren, which respects students while encouraging intercultural competence, is essential to prepare students for an increasingly global world.

Implication

The paper proposes that teaching culture in English language learning in Pesantren in Indonesia is essential to eradicate the boundary of teaching English. By understanding cultural English, the students understand the diversity of unique cultural and religious ethic. Educators need to develop teaching strategies that not only impart language skills but also enhance students' intercultural competencies, which are crucial in the globalized world. Task-based approaches and culturally relevant teaching materials can significantly boost students' motivation and engagement in learning. In addition, English can be used by the students for their religious teaching for international audience.

Limitations and directions for further research

This paper has limitations in its method as it proposes the idea of teaching cultural English to the students. The cultural and religious nuances unique to Pesantren environments pose challenges that might not be present in different educational systems. The paper can be developed into action research which uses experiments for the students with the materials presented. Then, interviews and observations can gather the results of treatment. Moreover, examining the long-term impact of intercultural competence development on students would contribute to a deeper understanding of the benefits of culturally informed language teaching.

AUTHOR CONTRIBUTION

Author 1: investigation, draft preparation, conceptualization; **Author 2**: refining article, supervision.

REFERENCES

Banks, J. A. (2006). *Cultural diversity and education: Foundations, curriculum, and teaching (5th ed.).* Routledge.

Bowers, R., & Brumfit, C. (Eds.). (1994). *Applied linguistics and English language teaching*. Macmillan Publishers.

Byram, M. (2008). *From foreign language education to education for intercultural citizenship: essays and reflections*. Multilingual Matters. https://doi.org/10.21832/9781847690807

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.

Byram, M. & Morgan, C. (1994). *Teaching-and-learning-language-and-culture*. Multilingual Matters.

Cai, L. & Lv, J. (2019). Task-based approach to develop intercultural communicative competence in college English education. *Journal of Language Teaching and Research, 10*(6), 1279-1287. https://doi.org/10.17507/jltr.1006.17

Canale, M. (2014). From communicative competence to communicative language pedagogy1. In *Language and communication* (pp. 2-27). Routledge.

Canale, M. & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*. 1, 1–47. https://doi.org/10.1093/applin/1.1.1

Celce-Murcia, M., Dornyei, Z., & Thurrell, S. (1995). Communicative competence: A pedagogically motivated model with content specifications. *Issues in Applied Linguistics*, *6*(2), 5–35. https://doi.org/10.5070/L462005216

Chomsky, N. (1965). *Aspects of the theory of syntax*. The MIT Press.

Dardjowidjojo, S. (2001). Cultural Constraints in the Implementation of Learner Autonomy: The Case in Indonesia. *Journal of Southeast Asian Education*. 2(2), 309-322.

Genc, B. & Bada, E. (2005). Culture in language learning and teaching. *The Reading Matrix*. 5(1), 73-84.

Hall, J. K. (2002). *Teaching and researching language and culture*. Pearson Education.

Harper, K. (2014). *Level 3: Shaun the sheep save the three*. Pearson Education.

Heathcote, D. & Bolton, G. (1998). Teaching culture through drama. In Byram, M. & Fleming, M. *Language Learning in Intercultural Perspective* (pp. 158-177). Cambridge University Press.

Hofstede, G. (2001), *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations (2nd ed.)*. Sage.

Holliday, A., Hyde, M., & Kullman, J. (2010). *Intercultural communication: An advanced resource book for students (2nd ed)*. Routledge.

Hymes, D. H. (1972). On Communicative Competence. In Pride, J. B. and Holmes, J. (eds). *Sociolinguistics: Selected Reading* (pp. 269-293). Penguin.

James, C. (1999). Language awareness: Implications for the language curriculum. *Language Awareness, 12*(1), 94–115. https://doi.org/10.1080/07908319908666571

Jenkins, J. (2012). English as a Lingua Franca from the classroom to the classroom. *ELT Journal*. 66(4), 486-494. https://doi.org/10.1093/elt/ccs040

Jenkins, J. (2015). *Global Englishes – A Resource Book for Students (3ʳᵈ ed.)*. Routledge.

Kitao, K. (1991). Teaching culture in foreign language instruction in the United States. *Doshiha Studies in English,* 52-53, 285-306.

Kramsch, C. (1998). *Language and culture.* Oxford University Press.

Kramsch, C. (2015). Language and culture in second language learning. In Sharifian, F. (Ed.). *The Routledge Handbook of Language and Culture* (pp. 403-416). Routledge.

Littlewood, W. (1994). Curriculum design. In Bowers, R., & Brumfit, C. (Eds.). *Applied linguistics and English language teaching*. Macmillan Publishers.

Morgan, B. (2018). Religious faith and the language learning context: Exploring the 'Interface'. In Wong, M. & Mahboob, A. (Eds.). *Spirituality and English language teaching: Religious explorations of teacher identity, pedagogy and context* (pp. 195-206). Multilingual Matters. https://doi.org/10.21832/9781788921541-016

Morgan, C. (2001). The international partnership project. In Byram, M., Nichols, A., & Stevens, D. *Developing intercultural competence in practice*. Multilingual Matters. https://doi.org/10.21832/9781853595356-003

Mullings, L. (1986). Anthropological perspectives on the Afro-American family. *American Journal of Social Psychiatry*. 6(1), 11–16.

Musthafa, B. (2001). Communicative language teaching in Indonesia: Issues of theoretical assumptions and challenges in classroom practice. *Journal of Southeast Asian Education*. 2(2), 296-308. https://files.eric.ed.gov/fulltext/ED462833.pdf

O'Sullivan, T., Hartley, J., Saunders, D., Montgomery, M., & Fiske, J. (1994). *Key concepts in communication and cultural studies*. Routledge.

Oller Jr, J.W. & Richards, J.C. (Eds.). (1973). *Focus on the learner: Pragmatic perspectives for the language teacher*. Newbury House Publishers.

Palmer, G. & Chodidjah, I. (2012). Training the Pesantren: Intercultural materials for Islamic boarding schools in Indonesia. In Muller, T. et al (Eds.). *Innovating EFL teaching in Asia*. Palgrave Macmillan. https://doi.org/10.1057/9780230347823_4

Portera, (2011). Intercultural and Multicultural Education: Epistemological and Semantic Aspects. In Grant, C. A. & Portera, A (Eds.). *Intercultural and Multicultural Education – Enhancing Global Interconnectedness* (pp. 12-32). Routledge.

Sercu, L. (1998). In-service teacher training and the acquisition of intercultural competence. In Byram, M. & Fleming, M. *Language learning in intercultural perspective* (pp. 255-289). Cambridge University Press.

Shaun the Sheep [Aardman Animations]. (2017). *Read Along with Shaun the Sheep: Save the Tree*. https://www.youtube.com/watch?v=8UsvU36tx2I

Smith, L. E. (1976). English as an international auxiliary language. *RELC Journal*. 7(2), 38-43. https://doi.org/10.1177/003368827600700205

Stanlaw, J., Adachi, N. & Salzmann, Z. (2018). *Language, culture, and society* (7ᵗʰ ed.). Taylor & Francis. https://doi.org/10.4324/9780429495076

Tang, Y. (2006). Beyond behavior: Goals of cultural learning in the second language classroom. *The Modern Language Journal*, *90*, 86-99. https://doi.org/10.1111/j.1540-4781.2006.00386.x

Thanasoulas, D. (2001). *The importance of teaching culture in foreign language classroom*. http://radicalpedagogy.icaap.org/content/issue3_3/7-thanasoulas.html

Thomas, J. A. (1983). Cross-cultural pragmatic failure. *Applied Linguistics. 4(2)*, 91-112. https://doi.org/10.1093/applin/4.2.91

Umam, C. (2014). Maintaining Islamic values in English language teaching in Indonesian Pesantrens. *Didaktika Religia*. 2(1), 227-242. https://doi.org/10.30762/didaktika.v2i1.139

Usó-Juan, E. & Martínez-Flor, A. (2006). Approaches to language learning and teaching: Towards acquiring communicative competence through the four skills. In Usó-Juan, E. & Martínez-Flor, A (Eds.). *Current trends in the development and teaching of the four language skills* (pp. 3-25). Mouton de Gruyter. https://doi.org/10.1515/9783110197778.1.3

Walker, G. (2000). Performed culture: Learning to participate in another culture. In Lambert, R. D. & Shohamy, E. (Eds.). *Language policy and pedagogy* (pp. 223–238). John Benjamins. https://doi.org/10.1075/z.96.14wal

Zhao, Y. (2007). Cultural conflicts in an intercultural classroom discourse and interpretations from a cultural perspective. *Intercultural Communication Studies*. 16(1), 129-136. https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=4c134ee0f65e2af891fa2d55157802c0719804a8

Appendix

Teaching of Culture in English Language Learning in Pesantren (Islamic Boarding Schools)

1. Aim and Objectives
    a. Aims
        To develop intercultural awareness and understanding of global issues
    b. Objectives
        -   To introduce intercultural awareness in different language communities such as vocabulary, language features, and social culture in the field of farming and housing.
        -   To compare cultural values and human-animal relationship between Indonesia and the United Kingdom (UK).
2. Materials
    a. Animated movie
    The material is understanding cultural values from an animated movie, Shaun and the Sheep. The selected episode is "*Read Along with Shaun the Sheep: Save the Tree",* from Youtube Channel of Shaun the Sheep created by Aardman Animations. The cartoon depicts the culture and life style of people in the field of farming in UK as the original country of Shaun and the Sheep.
    1) Figure 1. Introducing vocabulary in Housing
    2) Figure 2. Showing relationship between human and animals
    3) Figure 3. Understanding global issues and moral values
    b. Reading Text
    The class also use textbook material from *Pearson English Kids Readers* with the title "Shaun the Sheep: Save the Three", authored by Harper (2014).
    4) Figure 4. Textbook material
    5) Figure 5. Reading Passage (Harper, 2014, p. 1)
    6) Figure 6. Vocabulary List (Harper, 2014, p. 2)
    7) Figure 7. Vocabulary Exercise (Harper, 2014, p. 6)
    8) Figure 8. Identifying Characters and Linguistic Exercise (Harper, 2014, p. 11)
3. Lesson Plan (Scrivener)

Table 1. Lesson Plan

Stage	Procedure What the teacher will do	Tasks What the students will do	Interaction	Aims	Time (60')
(1)	asks the students their discussion in a group	Answer the questions	Teacher ⇒ whole class	To get the students discussing and finding new things from other students	5'
(2)	plays the animated movie, Shaun the Sheep	watch the movie and make notes (characters, special vocabulary, language features, socio-cultural condition)	Teacher ⇒ whole class	To give input to the students	15'

		discuss their findings in groups	Students-Students	To give Student-Talking Time	
(3)	asks the students to identify characters and the difference and similarity of farming and housing in UK and Indonesia based on the movie	answer the questions based on the notes	Teacher ⟹ whole class	To determine students' understanding	10'
(4)	read text and drill vocabulary explains vocabulary which is particularly used in UK	repeat teacher's reading and drilling listen to teacher	Teacher ⟹ whole class	To enhance linguistic competence	10'
(5)	elicit movie about socio-cultural values from the story (ask the students to work in groups)	discuss and answer the questions	Students-Students	To raise intercultural communicative competence	10
(6)	motivate the students with the benefits of English language competence gives a short example of acting as Bitzer, the dog preaching the sheep as they see in the movie	listen to the teacher	Teacher ⟹ whole class	To enhance linguistic competence	5'
(7)	assigns the students to prepare drama and create poster in a group	make notes	Teacher ⟹ whole class	To provide task-based language learning	5'

Notes in stage:
(1) This stage as follow up of preparation and collection stage in the sequences of tasks in teaching culture in English language teaching. This activity aims at enhancing students' interest and curiousity (Kitao, 1991).
(2) The initial part of implementation stages (see Figure 8).
(3) The teacher asks the students how farming and housing in UK and Indonesia differ as this kind of question reflects an intracultural point of view from the students (Sercu, 1998, p. 279). Then, the teacher shows the scene when the farmer went downstairs to make fire but it run out (Figure 1). The teacher explains that the house in Indonesia commonly does not have firewood inside.
(4) Teacher reads the text and followed by students (Figure 5). Then, teacher explains vocabulary such as "lorry" (Figure 6), which is typically British word and adopted by Bahasa Indonesia to name a truck, "firewood", which has different meaning as

the word used in Indonesia for scout activity, and other words. This material followed by exercise (Figure 7).

(5) This stage is the part of implementation and reflection stage from the story of "Shaun the Sheep". The teacher explains the use of a dog for specific purposes is also permitted for Muslims (Figure 2). That material aims at eradicating difficulty in understanding or accepting people with different points of view (Rivers, 1968, as cited in Kitao, 1991). In addition, the teacher explains global issues and moral values such as saving trees, which all people across nations face the same problem and should act together (Figure 3).

(6) The part of giving an understanding of English as a global language that will be useful for the students in pursuing study and securing better career giving. English belongs to the world and every natios (Smith, 1976) and used as a lingua franca, a bridge for international people to communicate (Stanlaw, 2018). This stage also shows adoption of the approaches and techniques in English language teaching in the way that the students learn.

(7) This stage works as task-based language teaching with understanding of socio-cultural awareness between the culture of target language and mother tongue.

4. Assessment

The teacher assesses the students' understanding with observation checklist at four assessment elements of intercultural communicative competence (Byram. 1997, p. 88), which comprise of knowledge, skills, attitudes, and critical cultural awareness.