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EFL LEARNING AS INDONESIAN-ENGLISH INTERCULTURAL LEARNING

Abstrak

Penelitian ini mengeksplorasi pembelajaran Bahasa Inggris sebagai Bahasa Asing (EFL) dalam kerangka pembelajaran antarbudaya Indonesia-Inggris. Melalui penelitian pustaka, makalah ini menyelidiki interkoneksi antara bahasa dan budaya, dengan fokus pada perspektif bahasa, budaya, dan perannya dalam konteks pembelajaran EFL di Indonesia. Penelitian ini membahas pentingnya mengintegrasikan budaya sumber (Indonesia) dan budaya target (Inggris) dalam pendidikan bahasa untuk mengembangkan kesadaran dan kompetensi antarbudaya siswa. Temuan penelitian menyoroti bahwa pembelajaran EFL yang efektif melampaui kompetensi tata bahasa untuk mencakup pemahaman budaya, di mana pembelajar menjadi sadar akan identitas budaya mereka sendiri dan budaya target secara bersamaan. Penelitian ini menyimpulkan bahwa integrasi yang seimbang antara elemen budaya sumber dan target di kelas EFL memungkinkan pembelajar untuk menghargai perbedaan budaya, mengembangkan kebanggaan terhadap budaya mereka sendiri, dan menjadi komunikator antarbudaya yang efektif. Makalah ini menawarkan saran untuk menerapkan kesadaran antarbudaya dalam lingkungan EFL Indonesia, dengan menekankan pentingnya menciptakan kegiatan pembelajaran yang bermakna yang memfasilitasi eksplorasi budaya sambil mengembangkan keterampilan bahasa Inggris.

Kata Kunci: Pembelajaran EFL, Pembelajaran Antarbudaya, Kesadaran Budaya, Pendidikan Indonesia-Inggris, Budaya Sumber, Budaya Sasaran, Kompetensi Antarbudaya, Bahasa Dan Budaya

Abstract

This study explores English as a Foreign Language (EFL) learning within the framework of Indonesian-English intercultural learning. Through library research, the paper investigates the interconnection between language and culture, focusing on the perspectives of language, culture, and their roles in EFL learning contexts in Indonesia. The research addresses the significance of integrating both source culture (Indonesian) and target culture (English) in language education to develop students' intercultural awareness and competence. Findings highlight that effective EFL learning goes beyond grammatical competence to include cultural understanding, where learners become aware of both their own cultural identity and the target culture simultaneously. The study concludes that the balanced integration of source and target cultural elements in EFL classrooms enables learners to appreciate cultural differences, develop pride in their own culture, and become effective intercultural communicators. The paper offers suggestions for implementing intercultural awareness in Indonesian EFL settings, emphasizing the importance of creating meaningful learning activities that facilitate cultural exploration while developing English language skills.

Keywords: EFL Learning, Intercultural Learning, Cultural Awareness, Indonesian-English Education, Source Culture, Target Culture, Intercultural Competence, Language And Culture

INTRODUCTION

People currently live in a world where there are no longer any cultural boundaries, and most features of each culture are fairly well-known to others because of globalization (Mustafa et al., 2011 & Basow et al., 2017). Culture defines language in and of itself. If we do not comprehend the culture that gave rise to a language, we cannot master it. If we don't understand

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another culture, such as how it links to our native tongue or culture, we won't be able to learn that language. According to Jerald G. and Robert (2004), culture is a common mental program that necessitates unique reactions from people to their surroundings. According to this definition, culture can be observed in daily activity, but it is managed by an ingrained mental program. Culture is not just behavior on the surface but is deeply instilled in each of us.

As an Indonesian, determined by learning English, intercultural learning will occur, where Intercultural learning is the process of becoming more aware of and better understanding one's own culture as well as cultures from around the world. Intercultural learning, which is centered on the phenomenon of cultural contact, is the process of educating oneself or learning from cultural diversity (people, cultures, languages, different options, and views). Therefore, it is not only cultural awareness it is also important to have intercultural awareness and study. Intercultural sensitivity is a set of attitudes and abilities rather than a talent. Intercultural education can aid students in better understanding other cultures and raising their knowledge of their own. Not only as knowledge but practice that requires skills and attitudes.

Cultural issues should be integrated into EFL instruction as intercultural learning between Indonesian and English. The class's focus on communicative proficiency should be balanced with the culture-related concerns that are included in the curriculum (Giyatmi et al, 2022). There are several studies have been done on incorporating local culture into English teaching. (1) The research in Saudi Arabia by Intakhab Khan (2016) entitled Local Culture in the Foreign Language Classrooms: An Explanatory Study of Teachers' Preparedness. The researcher conducted a descriptive study on two main samples (three different teacher types and two different student groups) to examine the advantages of incorporating Arabic culture into foreign language classes, as well as the teacher readiness in this area. The results of this study are helpful in formulating suggestions for teaching that is based on local culture to better encourage students. (2) Sara Mahabadi's The Role of Local Materials in EFL Students' Learning (Mahabadi, 2013). For the study, which aims to ascertain the effects of localized materials on student comprehension in a French foreign language environment, thirty Iranian male and female students of French were asked to read stories written by a native French author as well as an original Iranian narrative that had been translated into French. The results show that students do better when reading materials written in their mother tongue. The findings strongly suggest that localized content be incorporated into lesson plans. (3) Research entitled An Analysis of Local and Target Culture Integration in the English Textbooks for Senior High School in Palembang by Indawan Syahri and Rini Susanti (Syahri & Susanti, 2016). This study aimed to quantify how much local and target cultures were incorporated into English textbooks for Palembang senior high school students. The findings imply that, for paragraph analysis, five of the nine book series with various publishers examined in this study have a higher percentage of Local Culture that is provided through the reading passages, whereas, for image analysis, six of them promote more salient in the target culture. (4) Bringing Indonesian Local Wisdom into the English Class by Giyatmi (2020). In order to find Indonesian local wisdom utilized as content or material in teaching English, the author conducts library research, which collects and compares information from articles and theses on Indonesian local wisdom in journals. The author makes various recommendations for using local knowledge to teach English, including whale hunting in Lamalera, Javanese tradition's Pranata Mangsa (seasonal rule), Bali's rice plantation system (Terasering), and Aceh's Saman Dance. (5) Instilling The Local Wisdom In English Language Teaching Through Indonesian Traditional Game by Indah Fitriani (Fitriani, 2017). The goal of the current study is to justify the necessity of including local wisdom in English language instruction. The paper also outlines a teaching method for instilling regional knowledge in English language learners using traditional games like cublek-cublek suweng from Java and cuk-cuk bimbi from Kalimantan, Indonesia. Teachers will benefit from and be inspired to incorporate local wisdom into their practices by the study's reflection and pedagogical implications. (6) Motivating EFL Learners to Speak by Embracing Local Culture and Tradition by Nonny Basalama (2018). The writer asks the students to give a presentation on how to prepare traditional sweet foods like Popolulu, Ondhe-ondhe, and nogosari the following technique, only utilizing traditional sweet foods from Gorontalo and others like Java, Makassar, Bolamongondow, Ternate, and Luwuk. The results show that EFL students' motivation to speak

English has significantly increased when local cultural customs are incorporated into speaking lessons. Students' confidence can be significantly increased by incorporating their national cultures into EFL classes, which in turn increases their motivation to use communicative English.

From the previous studies above, the writer concluded that the studies only focused on using aspects of local culture, such as traditional foods, games, dancing, and other cultural components, to teach language. Therefore, it is important for other researchers to investigate some issues of intercultural understanding within larger settings with different perspectives because there is still limited information on intercultural learning. It is obvious that there is a need for analysis of intercultural understanding particularly. Then, this study was conducted to fill in the blanks. Therefore, this study aims to explore EFL learning as Indonesian-English intercultural learning through library research in perspectives of language, culture, and role in EFL learning. In addition, this research will explain how to integrate source culture and target culture in EFL learning.

METHOD
Research Design

This study employed qualitative library research to explore EFL learning within the framework of Indonesian-English intercultural learning. Library research was deemed appropriate as it enables comprehensive literature analysis to synthesize knowledge, identify research gaps, and develop new theoretical frameworks. This approach allowed for an in-depth investigation of the interconnection between language and culture in EFL learning contexts in Indonesia.

Data Collection

Data was collected through a systematic review of scholarly publications, including journal articles, books, conference proceedings, and dissertations published between 2001 and 2023. The literature search was conducted using academic databases such as ERIC, Google Scholar, ResearchGate, JSTOR, and Indonesian academic repositories, including Garuda Portal and the Indonesian Scientific Journal Database. Key search terms included "EFL learning Indonesia," "intercultural learning," "cultural awareness EFL," "Indonesian-English education," "source culture language learning," "target culture language learning," and "intercultural competence language education."

Initial screening produces 87 potential sources. After applying inclusion criteria (relevance to EFL in the Indonesian context, focus on intercultural aspects, publication in peer-reviewed sources, and publication within the specified timeframe), 42 sources were selected for in-depth review. These sources represented various perspectives, including theoretical frameworks, empirical studies, and pedagogical applications.

Data Analysis

The collected data was analyzed using content analysis with an interpretive approach. The analysis process followed these steps:

1. Initial coding: Each source was coded for key themes related to language-culture interconnection, EFL teaching approaches, cultural integration strategies, and intercultural competence development.
2. Thematic categorization: Coded data was organized into thematic categories including:
    a. Theoretical perspectives on language and culture
    b. The role of source culture in EFL learning
    c. The role of target culture in EFL learning
    d. Approaches to balancing cultural elements in language education
    e. Intercultural awareness and competence development strategies
    f. Challenges in implementing intercultural learning
3. Comparative analysis: Comparisons were made between different perspectives and approaches to identify patterns, contradictions, and complementary insights.
4. Interpretive synthesis: The findings were synthesized to comprehensively understand EFL learning as Indonesian-English intercultural learning.

RESULTS AND DISCUSSION
Literature Review
1. English as a Foreign Language (EFL) Learning

In Indonesia, it's common to student learn at least 3 languages: the mother language, the national language, and appropriate foreign languages. EFL stands for English as a Foreign Language. EFL learning applies in countries where the majority do not use English for daily communication but still learn English as a preparation for career prospects such as continuing studies at overseas universities or who have good English proficiency qualifications, job requirements, getting scholarships, joining the international community, etc. Indonesia is one of the countries that learn English as a Foreign Language. Therefore, students in Indonesia learn English based on those needs. Cahyaningrum (2017) stated that in the context of learning English, ideally, it can be more directed to (1) As a form of developing communication skills, integrating four English language skills which include listening, speaking, reading, and writing skills. (2) As an effort to fertilize soft skills that support the success of the socialization and communication process in society.

2. Concept of Language and Culture

Language is viewed as an abstract concept with psychological and social implications (Santana, 2016). Culture can relate to the structural, symbolic, political, and cultural aspects of people's existence (Bolman & Deal, 2017). In the field of foreign languages, the relationship between language and culture has long been researched. The Whorfian theory, which holds that language is a component of culture, was first explored in an early foundational study (Imai, Kanero, & Masuda, 2016).

Cultures and the idea of language are mutually inclusive. Kashima and Kidd (2014) provide an illustration of the connection between language and culture "Imagine a world without language, then attempt to construct a parliamentary democracy, a judicial system, a stock exchange, a banking system, and a plethora of other everyday institutions that we have grown accustomed to taking for granted. It is simple to understand the significance that language must have played in forming human culture, given that these institutions are cultural artifacts.

The implication is that only when anything is tied to language can it be understood and learned. Every aspect of a person's life is influenced by cultural materials and ideals. Languages are used to translate these cultural artifacts and values.

3. The Main Purpose of Intercultural Learning

Intercultural learning will promote the view that there is no culture is better or worse than the other, and there is no hierarchy of cultures. It results in the realization that the distinction between in-groups and out-groups can be superficial and changing. Lessening ethnocentric viewpoints, combating prejudices, and fostering solidarity activities that encourage equality in human dignity and respect for the diversity of cultural identities are the main objectives of intercultural learning. This goal is still fully valid and more important than ever in European societies because their futures are becoming increasingly intertwined and dependent on those of the rest of the world (Cunha & Gomes, 2009). Therefore, the goal of intercultural learning is to promote tolerance and understanding across national and cultural boundaries.

4. Cultural Awareness

According to Baker (2011), cultural awareness is the conscious recognition of the influence that culture has on language acquisition and communication in both first and second languages. It has been demonstrated to be an effective technique for conceptualizing the information, abilities, and attitudes required for successful cross-cultural communication because it is explicit in its awareness of the cultural component of communicative competence.

Communication can be viewed as having intercultural awareness as its foundation. It calls for two characteristics: first, a consciousness of one's own culture, and second, a consciousness of other cultures. It implies the ability to gain knowledge of not just our own cultural values, ideas, and perceptions but also those of other cultures. Cultural sensitivity is required while communicating with persons from diverse cultures. Because people see, interpret, and evaluate things differently and because what is appropriate in one culture is probably inappropriate in another, misunderstandings might arise. It's difficult to interact with others; it takes sensitivity

and creativity. Despite their obvious similarities, people differ in their methods of operation. Understanding and resolving these discrepancies is necessary for effective participation in a group.

5. Intercultural Maturity and Identity

The development of intercultural competence is very experience-dependent. Experience has a significant impact on how we perceive the world because it shapes our ingrained expectations, presumptions, values, beliefs, and perspectives (Cranton in Sanderson, 2008). "One's potential competency in intercultural relations increases as one's experience with cultural diversity becomes more complex and sophisticated" (Hammer et al, 2003). A person who has the potential to be interculturally mature should also have this capacity. A person with a high potential for adjusting well, according to Matsumoto et al. (2001), is emotionally stable and not impulsive, open-minded, capable of coming up with novel responses to individuals and events in the new culture, aware of and able to reflect on their experiences in both the new and the home cultures. Or, to put it another way, this person has a multicultural identity.

Identity is understood as personal characteristics that set one individual apart from another and express certain affiliations. Individual identity and group identity are the two types of identity. Individual identification describes the self that is unique from others in terms of particular relationships with other people; collective identity describes the similarities among members of a group and the differences among members of various groups. Social constructs create both individual and societal identities. According to Dai (2009), intercultural personhood, whose identity is defined as someone who has "internalized different cultural aspects and possesses internal traits that are not defined rigidly by a single culture," is the same as intercultural identity. The multicultural person appears to be the ideal individual, possessing the ideal identity and having great communication skills with people from many cultural backgrounds. He or she appears to be a person without cultural limits and distinctions, and his or her actions are socially created and heavily rely on personal experiences that can vary depending on the circumstances. Therefore, Dai (2009) stated that it should be "an incomplete and open-ended process".

Being a global citizen involves many different aspects, but one of the most crucial ones is being aware of and comprehending the diversity and importance of all cultures. People must comprehend various cultures. Understanding other cultures makes it easier for people to adapt to new situations where they interact, work, and live among people from diverse cultures. People are motivated to participate actively in a diverse society by adaptation and favorable attitudes toward various cultures. From a constructivist viewpoint, understanding differences is not enough; rather, how one interprets and conceptualizes those events determines one's level of developmental cultural competence. People can gradually experience psychological evolution outside the bounds of the originating culture through repeated cumulative multicultural experiences. An individual's identification orientation gradually gets more individuated and universalized as they go toward this emerging "intercultural personhood." An individual who has integrated various cultural components, whose identity has expanded beyond the original, and who is open to further transformation is said to be multicultural.

6. The Intercultural Person

According to Dai (2009), an intercultural person is "open to various cultures," "ready to negotiate differences," "able to reach intercultural agreements," "able to integrate diverse cultural aspects," and "possible to achieve identity expansion and mutual growth." It would be more accurate to refer to someone who exhibits the aforementioned qualities as interculturally mature. An individual who has reached intercultural maturity is capable of acting as a "cultural bridge" across various cultures. He or she is adaptable and fluid as they build and re-build their identities as extensions of their cultural selves.

Thus, a person who is interculturally mature would exhibit the following qualities:

1. Awareness of self-others, and this includes knowledge of one's own culture and the knowledge of the context in which the interaction occurs as communication is contextual and not developed in a vacuum – the situation and cultural context are indispensable.
   b. Experience – life experiences that could be beneficial in the building and restoration of identities. This covers the journey abroad.

    c. Understanding – how one interprets or conceptualizes circumstances or happenings.

    d. Personality – being open-minded, able to accept and adapt, flexible, and able to empathize.

    e. Pedagogical practices – The interculturally developed person may negotiate procedures to suit various learning cultures in the context of higher learning.

    f. Language – should possess knowledge of more than one language, of which one should be international (Kim, 2008 & Dai, 2009).

It outlines characteristics that an interculturally mature person should have and establishes the framework for examining the data. The dynamic interaction of everyday discourses and cultural activities in particular social circumstances creates cultural identity. In other words, identity should not be seen as a static abstraction but rather as the outcome of continuing processes of negotiation, in which the "self's" past experiences and history interact with the present.

Discussion

Culture and language are intertwined. They may be considered inseparable (Chahak & Basirizadeh, 2013). Students are an integral part of this experience because they can study worldwide (Yassin, 2020). In order to teach a foreign language, its culture must also be taught. A foreign language's study is completed by studying its culture. The benefits of knowing culture while learning a foreign language are numerous. Foreign languages and cultures are distinct from our own. Understanding a foreign language's cultural context can help reduce misunderstandings that may have occurred during conversation. Understanding the culture of a foreign language might help language learners avoid the likely cultural shock. Grammar-wise, the question "How old are you?" is fine. However, it is rude to ask that question, especially of a foreigner like an American or an English person. In their culture, asking someone their age is considered private; nonetheless, it is popular in Indonesia. Discussing these concerns in the language lesson is vital because the learners may be unaware of them.

Additionally, understanding the target language's culture helps preserve the local culture. It functions in this way to raise learners' awareness of their own culture. Incorporating local culture, according to Shrestha, fosters national values, cultural identity, diverse local culture, and local cultural expertise (Shrestha, 2016). The students can understand that not all people from other cultures are beneficial to them. Additionally, not all regional cultures are unsavory. It aims to increase learners' awareness of local cultures and give them a sense of belonging to their own. The learners should now be able to appreciate and tolerate the differences between their native culture and the target culture they are learning because they are aware that there are other cultures (the culture of the target language) in addition to their own.

Cultural considerations ought to be incorporated into language learning and teaching. In (Giyatmi, 2019), Genc and Bada state that the lack of cultural studies may lead to second language instruction that is neither accurate nor comprehensive. Even when students have learned the language's cultural foundation, they still cannot fully understand a new language (Kuo & Lai, 2006). As a result, when teaching English in the classroom, teachers should incorporate cultural themes. Even yet, the effort is not simple.

The class's focus on communicative proficiency should be used to address the culture-related concerns that are included. Preparing culturally based lesson materials is mostly the responsibility of the teachers. Idrees suggests that teachers conduct a student need analysis to determine what cultural topics, such as food and drink, traditional games, beliefs, and values, students are interested in learning (Idrees, 2001). Teachers should consider using real resources to introduce culture when teaching English. A learning resource might be considered authentic if it comes from a place where the language is used for communication. Everything used in some nations where English is spoken as a first language is considered authentic materials for teaching English. Daily newspapers, television news, advertisements, books, movies, and even announcements posted on noticeboards are examples of real materials. The most crucial aspect is that they use English in authentic contexts and are not intended to teach English, even though doing so might be beneficial. Along with language information, authentic documents also provide cultural information.

The use of authentic materials is lacking, aside from its function in introducing culture to students learning English. Because EFL students rarely have direct contact with native speakers, the advantages of adopting authentic reading materials are not successful with regard to text readability, cultural comprehension, and empirical input (Aminullah, F & Sada, 2019). Even in the context of reading ability, utilizing an authentic book may hurt how readers develop their abilities. According to William in Day (2001), employing actual content that is highly hard frequently has the reverse effect of what was intended because the learners should be concentrating on the code rather than the text's meaning. The pupils frequently use their dictionaries to decode, allowing them to neglect some crucial reading instruction (River in Day, 2001). Using actual resources could potentially demoralize and perplex novice and intermediate pupils. This might make people hate reading in a foreign language, if not dislike it (Day, 2001).

On which culture should be taught in English language teaching and learning, there are two opposing views. One thinks that when teaching English, teachers should include lessons on the target culture. Target culture is the culture of a nation where English is spoken as a first language, such as Australia, America, and England (McKay, 2007). It is best to teach the English language and culture simultaneously. The utilization of authentic resources in English language training serves as a demonstration of this. Other viewpoints contend that since non-native English speakers' situations are more realistic, using localized resources to engage them is essential (Aminullah, F & Sada, 2019). Localized resources appear to refer to the source or local cultures. It is a part of the Indonesian culture of the language learners in this instance.

It is advised to introduce English culture to the students because studying a language also entails knowing about that culture. The process of acquiring a language may be completed by understanding culture. According to a poll by McKay on Korean teachers of English who teach in language classes, there are various benefits of introducing the target culture. The introduction of the target culture helps motivate pupils to study English. Including target cultural elements in the curriculum may encourage pupils to study English more. They desire to learn more about the target culture, which is distinct from their own. Finally, teaching resources that focus on the target culture broaden the student's understanding.

Shahid (2013) proposed three arguments for emphasizing culture in language instruction: (1) Even though culture is ingrained in what EFL teachers teach, learning English, cultural understanding, and its skills are all similar; (2) Teaching culture in the EFL classroom helps students avoid stereotypes and preconceptions. (3) By evaluating and challenging the larger context in which English learning is set, the teaching culture in the English classroom aims to empower students to take charge of their own learning and achieve autonomy.

Including target culture in language learning and instruction does not always have positive outcomes. It is believed that including culturally significant resources (from the target culture) can affect the cultural identities of the learners. Because of this, there is a problem with learners' cultural identities being obscured by exposure to learning materials that exclusively emphasize the target language's culture while neglecting the learners' native cultures (Mahabadi, 2013). Additionally, there are drawbacks to incorporating target culture into the classroom, including the possibility of cultural conflict due to the target culture's differences from the cultures of the students, a lack of teaching resources to support the students, and inappropriate and unattractive materials for some students (McKay, 2007). Because of this, innovative scholars and present teachers have been academically excited to look at the possibility of incorporating local culture into the teaching of a foreign language. The premise of the current study is that the learner's culture plays a significant role in the process of teaching second languages (Khan, 2016).

According to McKay, incorporating source culture may have a number of benefits. The kids are familiar with the source culture, so maybe they will be able to dissect it more in class. If students wish to talk to foreigners about their own culture, having access to a wealth of material about the source culture may encourage them to use more English. However, kids might not find it motivating because they are already familiar with the subject of their local culture (McKay, 2007). It indicates that English teachers should introduce their students to the source culture (their culture) while instructing them in the language. In order to give students the chance to practice their language skills while learning English, it is hoped that they will explore

their own closely linked culture. If the pupils speak English with outsiders, they can simply communicate knowledge about their own culture. Hopefully, they will be able to introduce foreigners to their culture through this endeavor. Additionally, this might instill a sense of cultural pride in the students. However, Khan points out that some students might not be interested in learning more about something they already know, like their own culture (Khan, 2016). The majority of the time, kids are more curious to learn about new things like the target culture.

If EFL learners are to become effective intercultural communicators, it is crucial to give them thorough intercultural instruction, not just of the culture of the major English-speaking countries. EFL students will benefit from a thorough understanding of world cultures. They must also learn how to compare their own culture to others, critically assess and research the findings of such comparisons, and successfully use this knowledge in verbal and nonverbal communication for both transactional and interactional purposes. Since" culture is not a fifth skill that may be substituted in language learning. The cultures must be discussed throughout EFL courses, not just a few selected cultural facets. According to the Council of Europe (2001), this is referred to as "tacking on, so to speak, to the instruction of speaking, listening, reading, and writing. An effective strategy to plant the seeds of tolerance, acceptance, understanding, and respect seems to be through intensive intercultural education.

CONCLUSION

Learning a language means not just becoming familiar with its grammar but also with its culture. Intercultural learning is the process of learning about different cultures. Learning about and comprehending other cultures, as well as one's own, is a process known as intercultural learning. Intercultural learning encompasses all of education, not only English as a Foreign Language (EFL). Intercultural learning aims to improve tolerance and understanding of various cultures. The premise of intercultural learning is that there is no superior or inferior culture and no hierarchy of cultures. Reducing ethnocentric viewpoints, fighting prejudice, and encouraging actions of solidarity that support equal human dignity and respect for various cultural identities are the main objectives of intercultural learning.

Learning the target culture can aid language learners in becoming native speakers of the target language. It's not a new trend in education to use materials from the target culture when teaching and learning English. It is even advised. Teaching language using the learner's own culture (the source culture) is also required. As a result, it is advised that, in addition to imparting the target culture (English culture) to Indonesian students, the teacher also incorporates elements of their own culture into the teaching and learning process. The method of teaching and learning English with the help of the source culture might help learners become more conscious of their own culture. Teaching English is one technique that includes the source and target cultures' cultural content. The learners' knowledge of their own culture can also be shaped by the use of source and target cultures. While they accept the contrasts between their culture and those of others, they are nonetheless proud of their own culture.

Based on the discussion of this study, several suggestions are proposed. The suggestion is to emphasize intercultural awareness among students and teachers of EFL within the context of Indonesian-English intercultural learning. Additionally, educational institutions may find groups of students who are enthusiastic in promoting cross-cultural understanding and ask them to serve as ambassadors for the cause.

Regarding intercultural learning in the EFL context, efforts should be made to make it meaningful for students and to be able to present language exposure and opportunities to interact using English and one another's culture. Ideally, Teachers create conditions and situations that allow students to form meaning from exposure to the language through an intercultural learning process that facilitates learning about their own culture and foreign cultures. In this case, fun learning activities and learning materials related to culture according to students' needs give birth to appropriate learning that will foster students to think independently, foster creativity, and, at the same time, be adaptive to various situations. Intercultural learning activities are also directed at inculcating habits (habits), which are expected to shape students' good character.

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