

**EXPLORING THE LEVEL OF INTERCULTURAL AWARENESS IN TEACHERS'
PRACTICES IN AN INTERNATIONAL SECONDARY SCHOOL IN INDONESIAN
CONTEXT**

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Presented to the Department of English Language Education as Partial Fulfillment of

the

Requirements to Obtain the *Sarjana Pendidikan* Degree in English Language Education



By

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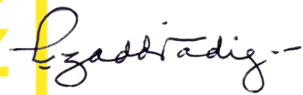
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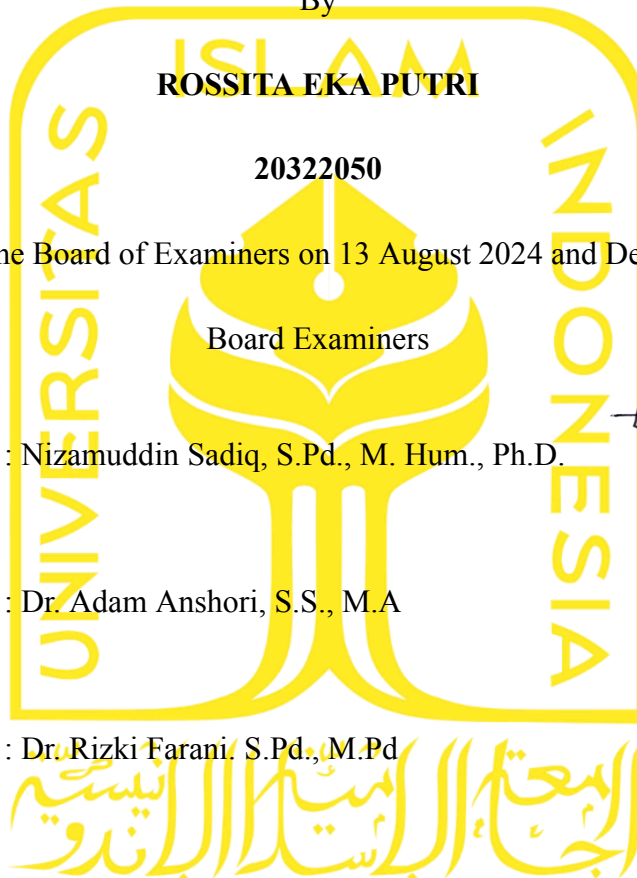
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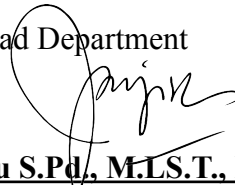
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STATEMENT OF WORK'S ORIGINALITY

This thesis was originally completed by myself. I declare earnestly that this thesis contains no other people's work or references without quotation.

Yogyakarta, 13 of August 2024

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MOTTO

“You can do it, it will pass.”

“Never compare yourself to anyone, everyone’s life is different, difficulties are different, the path is different.”

“Happiness comes in waves, it will find you again.”

DEDICATION

I dedicate this thesis to my beloved parents Wahyu Sugeng Wahono and Sri Pambudi Ningsih. Their endless support and prayers strengthened me to proceed towards the thesis writing until it reaches its final destination. I also dedicate this thesis to my sisters Anggun and Alundra for always cheering me up while I struggled to write this thesis, to my dearest *Mbah Uti* Komariyah, and all of my family who always support me and who almost cannot wait for my graduation.

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This research is far from perfect and contains flaws. Therefore, the author will appreciate it if there are comments and suggestions to complete this research to be more helpful in its field.

Yogyakarta, 13 August 2024

The Author,

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EXPLORING EFL SECONDARY TEACHERS' PRACTICES OF INTERCULTURAL AWARENESS IN INDONESIAN CONTEXT

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ABSTRACT

The present study aims to explore teachers' practice of intercultural awareness in an Indonesian secondary school. This research method is under qualitative research with observational study as research design. The participants in this study were two experienced secondary school English teachers who teach in international schools in Yogyakarta. The process of recruitment of the participants was using purposive sampling. The two educators were systematically observed within their respective classrooms, with data being meticulously collected through the use of structured observational forms. This data collection process was subsequently complemented by interviews. Data were analyzed through descriptive qualitative using thematic analysis. The findings indicate that both participants attain the highest position of Baker's (2022) three levels of conceptual definitions of intercultural awareness. Additionally, the teachers employ a traditional pedagogical approach, manifested through the use of cultural capsules. These capsules include examples of international festivals and teaching materials sourced from various countries, thereby providing an authentic representation of the target culture. These findings imply that teachers who reach the maximum level of intercultural awareness significantly improves student engagement and student critical thinking which has the potential to foster students with deep cultural awareness and proficient intercultural communication in global settings.

Keywords: Interculturality, Intercultural Awareness, Intercultural Communication Competence, Language Teaching, Teacher Practices.

CHAPTER I

INTRODUCTION

1.1 Background of the study

In the context of language teaching, the practice of intercultural awareness cannot be separate from foreign language teaching in all levels of education around the world including secondary school and this practice has been discussed by scholars from many perspectives (Baker, 2012). According to Young and Sercombe (2010), intercultural awareness is an important aspect of teaching language practices that deepen interculturality, thus it is discerned here as a dynamic process by which people use cultural understandings that they are familiar with and use unfamiliar cultural understandings in their interactions with other people.

The teacher practices intercultural awareness to help students become more interculturally aware by emphasizing language and cultural competence related to language they use and then adapting it to their understanding of each other. Thus, the idea that cross-cultural communication is becoming more common is an important force behind promoting interculturality and the need for methods to understand and navigate cultural differences through efficient communication. From this position, language learning is the best place within the educational field for learning about culture, reflecting powerful interrelationships between language and culture (Risager, 2006).

Intercultural awareness is particularly important in language education, where understanding cultural nuances can significantly impact communication. By implementing Baker's (2022) three levels of intercultural awareness, teachers can create learning environments that encourage meaningful interactions among students from diverse backgrounds, enhancing their intercultural competence. Additionally, interculturally aware teachers can make students develop a deeper understanding of cultural diversity and the

experiences of others. This understanding fosters empathy, which is essential for building positive relationships in multicultural settings (Baker, 2022).

Another aspect that influences teacher practice in implementing intercultural awareness is the curriculum. Sleeter (2018) stresses the important role of a curriculum that is inclusive of all cultures and pedagogy that is responsive to cultural differences to improve achievement among students. Moreover, Liddicoat (2008) thoughtfully examine that the integration of intercultural competencies in language learning and the reinterpretation of multicultural teacher education in a global context. The cumulative findings of this study highlight the importance of a multicultural approach in language teaching.

According to Dornyei (2001), research into cultural awareness in language teaching needs to be more mindful of the beliefs and practices of experienced language teachers at least relative to the amount of research attention given to pre-service or inexperienced teachers. Additionally, the studies from Munandar and Newton (2021) and Naidu (2020) examined the intercultural awareness in teachers' practices in high school and higher settings. Examining from empirical studies above, it appears that there have been limited studies discussing the implementation of intercultural awareness in teaching practice on experienced teachers, especially in secondary school. Although teachers' belief in intercultural awareness is embedded this study specifically observes the teachers' practice of intercultural awareness.

Cultural diversity is a key component of language and education policy in Indonesia which is home to more than 400 distinct ethnic groups and 700 active languages (Simons and Fennig, 2017). The Law 2003 of the National Education System requires that students acquire an education that represents not just knowledge and competence but piety and patriotism in formal education. For local teachers who are teaching English as a foreign language (EFL), this poses a special issue.

Therefore, practicing intercultural awareness in language learning is such a challenge for English Foreign Language (EFL) teachers, especially in Indonesia which is home to hundreds of ethnics with different languages. To implement intercultural awareness in language teaching, several aspects must be considered, such as an adequate curriculum that supports intercultural awareness and the teacher's perception of intercultural awareness, as what level of intercultural awareness the teacher has because the level of intercultural awareness of a teacher is very influential on the practice of implementing intercultural awareness in language teaching. In addition, based on an analysis of empirical study on the topic of intercultural awareness in teaching practices, it seems that few studies have addressed how experienced teachers—particularly those in secondary school—implement intercultural awareness in their practices.

Although previous studies have investigated cultural awareness from the view of teachers' perception in the field of education, especially high school, little is known about exploring intercultural awareness from experienced teachers' practices in secondary school. Therefore, this paper aims to fill gaps by offering the teachers' practices of intercultural awareness in secondary school whether the teacher has reached the three levels of Baker's (2022) conceptual definition of intercultural awareness.

1.2 Identification of the Problem

As teachers taught language in the classroom, it is believed that teachers with good intercultural understanding can significantly enhance both teaching practices and student outcomes. However, limited cultural awareness among teachers is a significant issue that can adversely affect the effectiveness of EFL (English as a Foreign Language) instruction. The first common issue that teachers may face is superficial understanding of culture. It can hinder teachers' ability to recognize and address stereotypes and misconceptions about

different cultures. Without the skills to facilitate discussions that challenge these stereotypes, teachers may inadvertently perpetuate them, leading to a narrow understanding of cultural identities among students. Teachers may lack the necessary training or resources to effectively incorporate cultural elements into their teaching practices.

Secondly, teachers tend to practice intercultural awareness with a lack of explicit cultural teaching strategies. As a consequence, teachers recognize the importance of culture but fail to implement explicit cultural teaching strategies, depriving students of opportunities to critically reflect on their own cultural values and those of others. The absence of guided discussions about culture can prevent meaningful dialogue among students, which is essential for fostering mutual understanding and respect. This lack of interaction can reinforce stereotypes and misconceptions about different cultures

Thirdly, lack of culturally relevant pedagogy in teachers' classroom practices of intercultural awareness. Teachers with limited cultural awareness may struggle to implement culturally relevant pedagogical practices that connect students' backgrounds and experiences to the curriculum. This disconnect can result in a lack of engagement and motivation among students, as they may not see the value of learning English in relation to their own cultural contexts.

1.3 Limitation of the Problem

Considering some gaps in the previous studies of intercultural awareness of teacher practices, this study focuses on how experienced teachers practices understand the intercultural awareness and their practices of intercultural awareness in Indonesia especially in secondary school settings.

1.4 Purpose of the Study

This study aims to exploring the level of intercultural awareness in teachers' practices in an international secondary school in Indonesian context.

1.5 Problem Formulation

To give direction on exploring this topic the research question is formulated as follows; how do Indonesian EFL secondary school teachers practice their intercultural awareness in the classroom?

1.6 Significance of the Study

This study contributes to providing new insight regarding the implementation of Baker's three levels of intercultural awareness in the classrooms. The examples of using these three level of intercultural awareness could be shared with other teachers in the same context of study so that it is easier for teachers to apply intercultural awareness in their teaching practices, especially at the secondary school level in Indonesia.

CHAPTER II

LITERATURE REVIEW

2.1 Defining Intercultural Awareness

Intercultural awareness is defined by many scholars from different aspects. Chen and Starosta (1998) define intercultural awareness as the ability to understand, appreciate, and effectively engage with people from diverse cultural backgrounds. It involves recognizing and respecting the differences in values, beliefs, behaviors, and communication styles that exist among individuals and groups from different cultures. Meanwhile, Deardorff (2006) views intercultural awareness in education as the integration of intercultural competence and cultural awareness into educational practices and curricula. It involves recognizing the importance of diversity in the classroom and promoting an environment that encourages understanding and respect among students and educators from different cultural backgrounds. Moreover, Zhu (2011) explains that intercultural awareness can be considered basic communication. Intercultural awareness consists of two components: awareness of one's own culture and awareness of the culture of others. In other words, a person must not only have the ability to see culture from their perspective but also from the perspective of others.

From the scholars' definitions above, it can be concluded that intercultural awareness is essential for everyone to apply, both in the personal realm as basic communication and in the educational realm in the context of learning a foreign language. Intercultural awareness must exist in every person to prevent misunderstandings and conflicts resulting from misperceptions between individuals and groups in communicating due to cultural differences. Apart from that, mutual respect between different cultures will increase with the presence of intercultural awareness in each person. Having good intercultural awareness is very important to communicate with different people from various cultures and

languages without losing their cultural identity and avoiding conflicts that occur due to misunderstandings. Brislin and Yoshida (1994) advocate that awareness of culture and cultural differences will help people monitor their ethnocentrism, respect and be sensitive to culturally different people, and feel comfortable with differences.

One of the scholars who researches intercultural awareness has proposed a model to enhance intercultural awareness. The model of cultural awareness was developed by Baker (2009) (see Figure 1). This model is divided into three levels for achieving intercultural awareness. At the first level, a person has a good understanding of their own culture and the fact that other cultures should be respected and studied. At the second level, a person learns about important cultural details to avoid conflicts caused by cultural misunderstandings. At the third level, a person can integrate their cultural awareness to communicate with people who speak other languages.

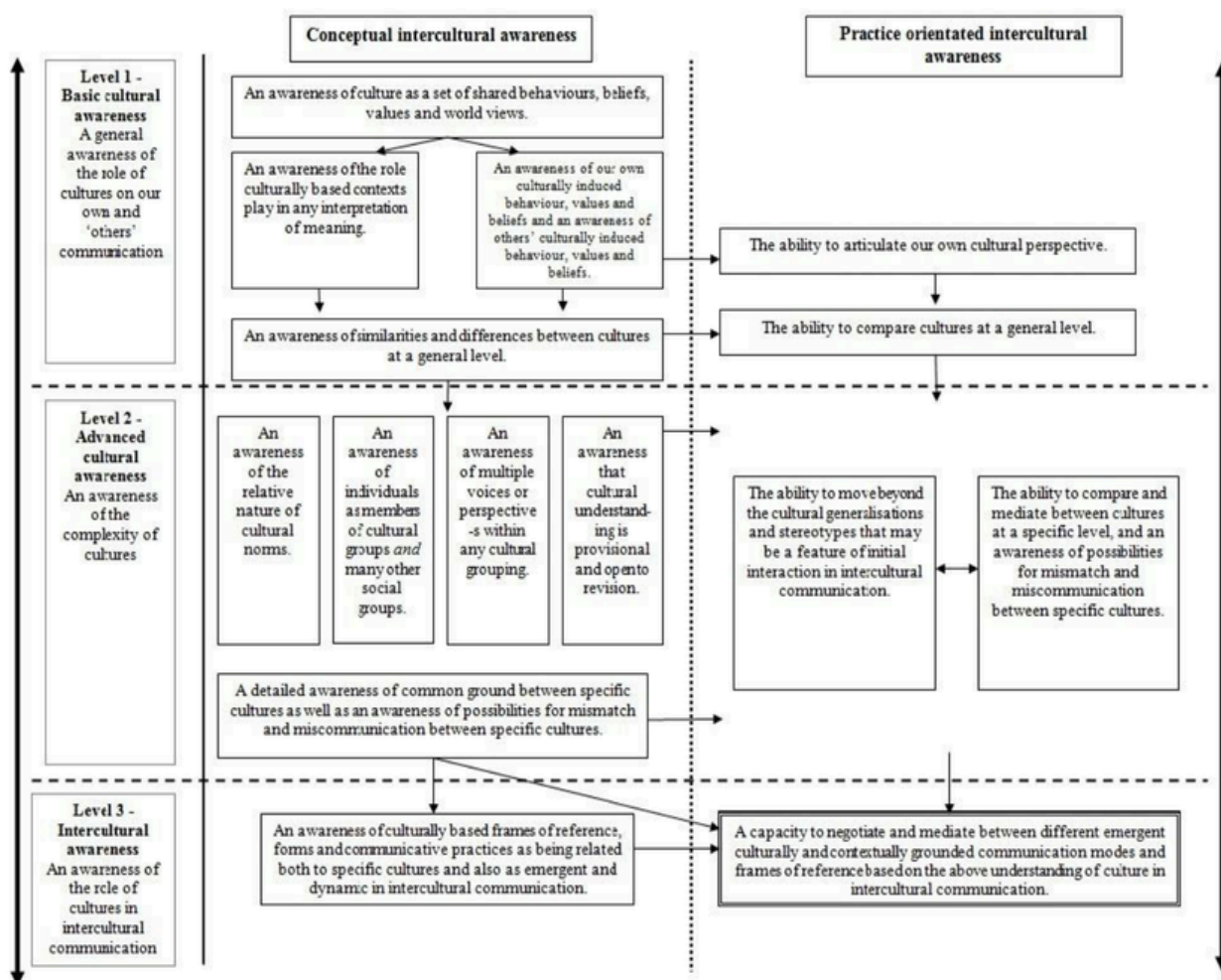


Figure 1 Model of Intercultural Awareness (Baker, 2009)

2.2 Teachers' Practices in Intercultural Awareness Pedagogy

Several studies have explored the relationship between teachers' practice and their belief in intercultural awareness pedagogy. Agudelo (2007) found that an intercultural approach can effectively develop students' critical cultural awareness. Professional and personal interactions with topics about cultural diversity and education—both planned and unplanned held by Agudelo (2007) have influenced the concept of creating an intercultural approach. These experiences are conveyed in an era where human contact mediated by culture is more visible and complex than ever, complex and critical pedagogical solutions are required to address the realities that teachers face.

The study by Munandar and Newton (2021) found that teachers actively integrated local cultural elements into their teaching practices to make learning relevant for students. However, they often lacked explicit cultural teaching focused on developing intercultural competence. Teachers navigated the complexities of culture and interculturality by balancing national education policies with the diverse cultural experiences of their students, while also expressing concerns about the potential erosion of local identities due to Western influences. Their practices were aligned with character education frameworks, emphasizing moral and cultural values, but highlighted a need for professional development to enhance their understanding and effective integration of intercultural awareness in language teaching. Overall, teachers demonstrated agency in their approaches but faced challenges in fully implementing intercultural awareness in their classrooms. In addition, the beliefs of Indonesian EFL teachers serve as a foundational element influencing their classroom practices regarding intercultural awareness. These beliefs are shaped by their personal cultural and religious backgrounds, as well as by national education policies that emphasize the importance of local identity and cultural values. Teachers recognize the intrinsic connection between language and culture, which informs their instructional choices and the materials they select for teaching.

The study by Young and Sachdev (2011) found that while English language teachers across the USA, UK, and France generally recognize the importance of Intercultural Communicative Competence (ICC) in language education, there is a significant disparity between their beliefs and actual classroom practices. Teachers acknowledged that effective learners and educators exhibit high intercultural competence; however, they reported that ICC is often not emphasized in the syllabi they follow, which are typically negotiated with learners. Barriers such as a lack of curricular support, insufficient textbook resources, and limited testing that incorporates ICC elements hinder the integration of interculturality into

their teaching. Additionally, while teachers prioritized learner-centered approaches focusing on speaking and grammar, they perceived a lack of interest from learners in ICC, leading to minimal engagement with cultural content in the classroom. In summary, the study highlights the need for enhanced support and resources to help teachers effectively implement intercultural approaches in their language teaching practices.

Moreover, the study from Gu (2016) reveals significant challenges and limitations of EFL teachers' practices in assessing intercultural communicative competence (ICC) in China. Many teachers lack a clear understanding of ICC, which leads to confusion about how to assess it effectively, resulting in a reliance on traditional communicative language teaching (CLT) methods that view ICC as a fixed set of cultural facts. While there is a willingness among teachers to assess ICC, their practices are hindered by insufficient administrative support, unclear guidelines, and a lack of resources for developing appropriate assessment materials. The study highlights the urgent need for professional development focused on ICC assessment to help teachers adopt a more effective intercultural orientation in their teaching practices.

2.3 The Culture Capsule Technique of Delivering Intercultural Awareness in EFL Teaching Practice

Intercultural awareness among teachers is crucial for promoting understanding and harmony among students from different backgrounds in Indonesia, a diverse and cosmopolitan nation home to hundreds of ethnic groups, languages, and cultures (Kementerian Pendidikan dan Kebudayaan, 2013). In Indonesia, some English teachers implicitly give intercultural awareness to their students in their teaching practices using traditional approaches (Munandar & Newton, 2021). As Benmoussat (2017) defines, the traditional approach in EFL teaching practice uses techniques that include culture capsules as

one of the most effective tools for fostering cross-cultural understanding and cultural awareness is the culture capsule.

According to Taylor and Sorenson (1961), the culture capsule technique is a brief oral presentation that highlights the characteristics of the target culture and the local culture. Other resources, such as pictures from magazines or photos, may be included with the culture capsule. Usually, a conversation follows the presentation. Students at an intermediate level are better suited for the culture capsule method. An example of the application of the culture capsule is by the teacher providing texts related to British culture such as wedding ceremony customs, Christmas celebration traditions, and beliefs. From texts about these things, the teacher can ask students to compare them with the culture in Indonesia or each student's area of origin. In practice, following the presentation, the teacher encourages a discussion about the distinctions and parallels between a British wedding and a traditional Indonesian wedding, as well as the religious celebrations of Hari Raya Idul Fitri in Indonesia and Christmas in Britain. With this exercise, students are encouraged to research both elements of their own culture and some parts of the target culture. It is especially significant as one of the primary purposes of the culture capsule technique is to foster tolerance for cultural differences by raising cross-cultural understanding.

However, it is important to note that not all Indonesian EFL teachers use a traditional approach, and the study from Munandar and Newton (2021) highlights the diversity of beliefs and practices among the teachers surveyed. It is important to note that implementing intercultural awareness practices can vary among schools and regions in Indonesia, depending on local contexts and educational policies. Therefore, the specific practices and challenges faced by teachers may differ from one location to another.

2.4 Previous Studies on Teachers' Practices of Intercultural Awareness

Several studies have explored the importance of intercultural awareness in language teaching and teacher professionalism. Naidu (2020) investigated the role of culture in intercultural language learning, with a focus on Indonesian language teachers in Australia, and explored the teachers' experiences, views, and teaching practices related to culture and intercultural understanding, and how these concepts inform their pedagogical approaches. The result of this study shows the complex role of culture in language learning and the significance of teachers gaining a better reflective understanding of this concept. It draws awareness to the ongoing misunderstanding surrounding the basic concept of culture, even in the face of the widespread interculturality in educational policies and the widespread adoption of an intercultural ethos by teachers. The study results also highlight the necessity of clarifying what roles and obligations teachers have when it comes to helping students build intercultural capabilities in line with language education objectives.

Sercu (2002) investigates the professional self-concepts and teaching practices of Belgian, Danish, and British teachers in the context of intercultural foreign language education. The result of this study shows that teachers in Denmark, England, and Belgium did not spontaneously demonstrate much awareness of cultural diversity within one country nor of cultural complexity. Additionally, very few teachers in these countries thought that the cultural dimension of foreign language education was more important than the linguistic one, but they did believe it was their responsibility to teach about foreign culture.

In addition, Perales (2013) indicates that by focusing on the cultural situatedness of language in teachers' practices, teachers can draw students' attention to the multiple ideological positions present within a cultural context, thereby enhancing their understanding of intercultural dynamics. The study indicates that such approaches not only foster awareness of cultural diversity but also address negative aspects, such as racism, within the cultural

narratives being studied. Furthermore, curricular interventions that incorporate linguistic and rhetorical analysis have shown significant potential in transforming students' articulated understandings of cultural contexts, ultimately demonstrating the crucial role educators play in shaping students' perceptions and attitudes toward intercultural issues.

To sum up, the objectives of the above empirical studies are to investigate the implementation of intercultural awareness in teachers' practices in general. These studies collectively highlight the potential benefits of intercultural awareness in teaching, but also the need for more inclusive and comprehensive approaches.

2.5 Flow of Reviewed Literature

Some literature has been reviewed on the studies of intercultural awareness in teachers' beliefs and practices. The previous studies also reviewed the level of intercultural achievement by the teacher to implement intercultural awareness thoughtfully because the teachers' belief will affect their teaching practices in language learning. Moreover, efficient teaching approaches affect how well teachers can teach intercultural awareness to their students. The flow of the reviewed literature is presented in the figure below.

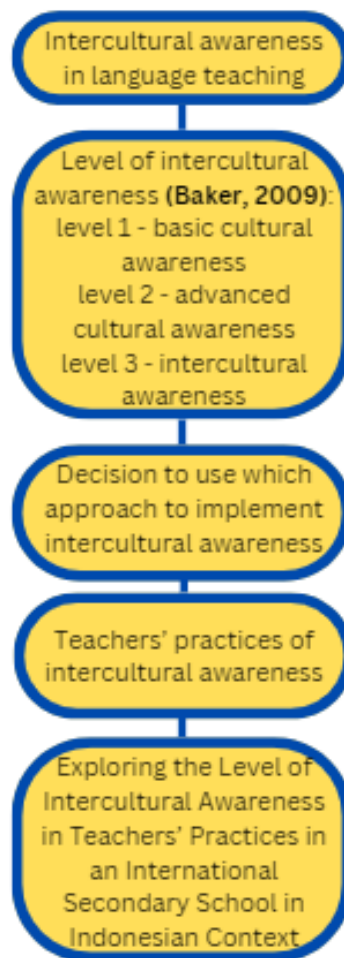


Figure 2. The flow of reviewed literature

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

This research is under qualitative research which draws on multiple forms of evidence and allows me to explore the perceptions and practices of the participating teachers more thoroughly and to render their subjective meanings more accurately (Patton, 2002; Stake, 2010). According to Creswell (2012), qualitative research is the problem or phenomenon that should be explored not only on the surface but also in deep analysis. This paper explored the teachers' practices of intercultural awareness in secondary school. The purpose of choosing the methodology was to give a comprehensible description of the situation in the research with the help of formulation of the percentage to give the details about the result. The design of the research is a basic qualitative study. In the view of Merriam (2009, p.17), a basic qualitative study is a "central characteristic of qualitative research from which individuals construct reality in interaction with their social worlds. Thus, constructivism underlies a basic qualitative study, and meaning is not discovered but constructed. Basic qualitative research also concerns 1) how people interpret experiences, 2) how they construct their worlds, and 3) what meaning they attribute to their experiences. The overall purpose is to understand how people make sense of their lives and experiences.

3.2 Setting and Participants

The setting of the study is an international junior high school located in the district of Ngemplak, Sleman Regency, Yogyakarta Special Province, Indonesia. The choice of this junior high school for the setting of the study because the background of this school is an international school that has students from various cultural backgrounds. Moreover, the curriculum that this school uses for English subjects is the Cambridge curriculum. As Tulasiewicz (2015) states the Cambridge curriculum in education helps overcome bias and

prejudice in society through intercultural education. These, of course, have a tight connection to the research that will be conducted, specifically the aspects of intercultural awareness in education. The tight connection here between the Cambridge curriculum and intercultural means that while most Indonesian students are familiar with local culture, the Cambridge curriculum represents the culture of anglophone countries. Intercultural awareness is made possible by the collision of these two cultures.

In addition, the research setting is carefully determined because the researcher was interested in exploring how secondary school teachers implemented intercultural awareness practices and whether the challenges they encountered differed from those faced by elementary and high school teachers. Secondary school students may have varying levels of interest in intercultural learning because they are in a transitional state from childhood to adolescence, different from the characteristics of high school and elementary school students (Luo, X., Liu, C., & Lu, Q., 2021). Effective teaching methods and resources can make intercultural learning more engaging and effective. Therefore, it is important to understand secondary school students' differences and preferences to create a supportive and engaging learning environment.

The data are taken from interviews and observations for the teacher from the experienced English teachers at one of the international secondary schools in Yogyakarta. The participants of the study were two experienced English teachers and a class observation that consisted of 20 secondary school students. The teachers' perspective on how important intercultural awareness is applied in their teaching practice and how teachers practice English teaching in the classroom could give a new insight into the teachers' practices of intercultural awareness particularly in secondary school. The negotiation process with participants was carried out by bringing written permission from the university as an official research requirement along with asking participants' willingness to be a sample for this study. The first

step in this negotiation process is for the author to meet the school administration to ask permission to meet the headmaster of the school, and then ask permission to take a sample of the study. After permission was obtained, the author contacted the related teachers to this study. When meeting the teachers, the author explained the purpose of the study in the form of the research procedure and data collection. Finally, teachers gave their consent to participate in this study.

3.3 Data Collection Technique

The data collection technique in this study employs classroom observation and interviews. Class observation was carried out to find out how teachers insert intercultural awareness into English language learning when teaching in the field. Then interviews were conducted as a form of strengthening data and confirming data taken from class observation. In addition, the interview also aims to gain detailed insight from the participants concerning their perception of the importance of intercultural awareness applied in English teaching practice. Class observations and interviews were conducted on January 31 2024 for participant 1, while participant 2 was conducted on February 2 2024. The instruments used in class observation are observation forms and voice recording devices so that the data can then be transcribed and processed for this research. Class observations are carried for 45 minutes or the equivalent of 1 class hour for each participant. Meanwhile, the interview instruments include a voice recorder and interview questions. The duration of the interview was around thirty minutes.

3.3.1 Thematizing of Class Observation

In this section, the author classified three themes related to three levels of conceptual definition of intercultural awareness in language teaching from Baker (2022). Thematizing was used as the process to facilitate the author in analyzing data from class observation.

Table 1- Thematizing Table of Class Observation

Themes	Sub-Themes	Coding
Level 1: basic cultural awareness	Awareness of Diverse Cultural Backgrounds.	OB/L1-ADCB
	Interest in Students' Cultural Background.	OB/L1-ISCB
Level 2: advanced cultural awareness	Verbal Expressions of Intercultural Awareness.	OB/L2-VEIA
	Use of Culturally Diverse Materials.	OB/L2-UCDM
Level 3: Intercultural awareness	Awareness to Understand Diverse Cultures.	OB/L3-AUDC
	Integration of Local Context in Lessons.	OB/L3-ILCL

3.3.2 Coding of Class Observation

In this part, the author makes codes to give labels-based themes that have been determined in this study. Giving codes is also part of analyzing data from class observations that help the author. A sample is presented in the table below.

Table 2- Sample of Class Observation Coding and its Meanings

CODING	MEANING
OB/L1-ADCB/T1	The data were collected from observation with participants in the <i>level 1 basic cultural awareness</i> theme section with sub-theme <i>Awareness of Diverse Cultural Backgrounds</i> from teacher 1.
OB/L1-ISCB/T2	The data were collected from observation with participants in the <i>level 1 basic cultural awareness</i> theme section with sub-theme <i>Interest in Students Cultural Background</i> from teacher 2.

OB/L2-VEIA/T1	The data were collected from observation with participants in the <i>level 2 advanced cultural awareness</i> theme section with sub-theme <i>Verbal Expressions of Intercultural Awareness</i> from teacher 1.
OB/L2-UCDM/T2	The data were collected from observation with participants in the <i>level 2 advanced cultural awareness</i> theme section with sub-theme <i>Use of Culturally Diverse Materials</i> from teacher 2.
OB/L3-AUDC/T1	The data were collected from observation with participants in the <i>level 3 intercultural awareness</i> theme section with sub-theme <i>Awareness to Understand Diverse Cultures</i> from teacher 1.
OB/L3-ILCL/T2	The data were collected from observation with participants in the <i>level 3 intercultural awareness</i> theme section with sub-theme <i>Integration of Local Context in Lessons</i> from teacher 2.

3.3.3 Class Observation

The class observation was used to find out how teachers insert intercultural awareness into English language learning when teaching in the field. The teacher and students' activity during learning activity in the classroom is observed. The observation is conducted in the classroom for 2 sessions of teaching. Author plays a crucial role in interpreting classroom observations, creating conclusions from experiences to offer comprehension (Mccutcheon, 1981). The goal of the procedure and the observers' attitudes are two further aspects that affect how well formal classroom observations proceed (Zaidi, 2017). The author in this classroom observation is to observe and fill out the observational form that was already made before the class observation was held. The researcher observes the class by filling out the observational form. The observation form uses several focuses on a teacher's level of intercultural awareness which is adapted from Baker (2022). The observation form can be seen in the table below.

Figure 3.3 Observation Form of Intercultural Awareness in Language Teaching (Adapted from Baker, 2022: 50).

Class Observation Checklist			
GUIDELINES: Level 1: indicates knowledge of one's own culture as well as the existence of other cultures, all of which should be respected and understood; Level 2: a person who knows about the details of that culture must be understood to avoid conflict due to cultural misunderstanding; Level 3: someone is capable integrating their cultural sensibilities to communicate interculturally with speakers of other languages.			
Level 1: basic cultural awareness		Yes/ No	Example of implementation
1.	Awareness of students coming from diverse cultural backgrounds.		The teacher encourages open dialogue to address any cultural misunderstandings or conflicts that may arise.
2.	Teachers express interest in the cultural background of students.		Teachers show deeper interest in what students do in activities related to their culture.
Level 2: advanced cultural awareness		Yes/ No	Example of implementation
3.	Teacher's verbal expressions of beliefs regarding intercultural awareness.		The teacher introduced foreign cultures to students and provided an understanding that culture must be respected even though it is different from our own culture.
4.	Use of culturally diverse materials.		Teachers use learning materials that have demonstrated cultural diversity.
Level 3: Intercultural/transcultural awareness		Yes/ No	Example of implementation
5.	Teacher awareness to understand diverse cultures.		The teacher gives students assignments related to other cultures to foster tolerance for cultural differences by raising cross-cultural understanding.
6.	Integration of local context in lessons.		Teachers provide an understanding of local culture to make the student not forget their own culture when learning other cultures.

3.3.4 Thematizing of Interview

In this section, author classified three themes related to three levels of conceptual definition of intercultural awareness in language teaching from Baker (2022). Thematizing was used as the process to facilitate the author in analyzing data from interview.

Table 3- Thematizing Table of Interview

Themes	Sub-Themes	Coding
Level 1: basic cultural awareness	Awareness of Diverse Cultural Backgrounds.	INT/L1-ADCB
	Interest in Students' Cultural Background.	INT/L1-ISCB
Level 2: advanced cultural awareness	Verbal Expressions of Intercultural Awareness.	INT/L2-VEIA
	Use of Culturally Diverse Materials.	INT/L2-UCDM
Level 3: Intercultural awareness	Awareness to Understand Diverse Cultures.	INT/L3-AUDC
	Integration of Local Context in Lessons.	INT/L3-ILCL

3.3.5 Coding of Interview

In this part, the author make codes to give labels-based themes that have been determined in this study. Giving codes is also part of analyzing data from interviews that help the author. A sample is presented in table below.

Table 4- Sample of Interview Coding and its Meanings

CODING	MEANING
INT/L1-ADCB/T1	The data were collected from interviews with participants in the <i>level 1 basic cultural awareness</i> theme section with sub-theme <i>Awareness of Diverse Cultural Backgrounds</i> from teacher 1.
INT/L1-ISCB/T2	The data were collected from interviews with participants in the <i>level 1 basic cultural awareness</i> theme section with sub-theme <i>Interest in Students Cultural Background</i> from teacher 2.
INT/L2-VEIA/T1	The data were collected from interviews with participants in the <i>level 2 advanced cultural awareness</i> theme section with sub-theme <i>Verbal Expressions of Intercultural Awareness</i> from teacher 1.
INT/L2-UCDM/T2	The data were collected from interviews with participants in the <i>level 2</i>

	<i>advanced cultural awareness</i> theme section with sub-theme <i>Use of Culturally Diverse Materials</i> from teacher 2.
INT/L3-AUDC/T1	The data were collected from interviews with participants in the <i>level 3 intercultural awareness</i> theme section with sub-theme <i>Awareness to Understand Diverse Cultures</i> from teacher 1.
INT/L3-ILCL/T2	The data were collected from interviews with participants in the level 3 intercultural awareness theme section with sub-theme <i>Integration of Local Context in Lessons</i> from teacher 2.

3.3.6 Interview

The interview was held to confirm anything related to teacher practice in the classroom, which needs further explanation. In addition, the interview also aims to gain detailed insight from the participants concerning their perception of the importance of intercultural awareness applied in English teaching practice. The English teacher who simplifies intercultural communication was interviewed after the process of observation finishes. Therefore, the interview guidelines would be provided when asking the teacher about their perceptions of the importance of intercultural awareness. The interviews employ semi-structured interviews because the interviews are flexible and questions could be dynamic. The interview would be done once and it takes about half an hour from each teacher. The name of the participants was written as a pseudonym. Subsequently, this interview was conducted using English and Indonesian depending on the participants' willingness. Language adjustments made participants more comfortable answering questions, making it easier, and providing a smoother interview.

Table 5- Matrix of interview questions

Construct	Conceptual Definition	Components	Interview Questions
Teacher Intercultural Awareness	Teacher intercultural awareness refers to the understanding and appreciation of cultural differences and similarities that educators must possess to effectively teach in classrooms. This awareness is crucial for fostering an inclusive learning environment where all students feel valued and respected (Baker, 2022).	1. Level 1: basic cultural awareness 2. Level 2: advanced cultural awareness 3. Level 3: Intercultural awareness	1. Do the students you teach come from different cultural backgrounds? 2. In your opinion, is it important to us to learn about other cultural backgrounds in communicating? 3. How do you define culture and its relation to communication since you are teaching English language education? 4. How do those contextual factors influence your approach to integrating intercultural awareness into your English language teaching practices? 5. Is there any way to handle or avoid the conflict and misunderstanding in communicating with different cultures? 6. How do you ensure cultural relevance especially in Indonesian context when you are selecting teaching materials?

3.4 Data Analysis Technique

Data were analyzed through descriptive qualitative using thematic analysis to analyze data. The interview results are transcribed, then continued with data reduction, data display, and conclusion drawing/verification (Miles and Huberman, 1994). Braun and Clarke (2006) proposed a six-phase process for conducting thematic analysis. The process involves: (1) familiarizing oneself with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) producing the report. The main focus of the analysis is on the broader level of themes, rather than codes.

The intercultural awareness belief in teachers' practice was identified by the author during the data analysis phase as the research's construct. Next, using the operational definition part of the conceptual definition from Garwood and Haris (2020), the author determined the parameters. The study turned the operational definition into a parameter. Researchers referred to this phase as a fixed theme. After the open coding phase, the author examined the relationship between the parameters and the interview data, highlighting key themes from the responses that were connected to or related to the parameters. The author then went through the stages of selective and axial coding for the sub-theme. The author used the axial coding procedure to identify crucial details from interviews with Teacher 1 and Teacher 2. After that, the author used a selective coding procedure to group key data from the axial coding process into the appropriate categories and sub-themes. Lastly, the author adjusted the coding to the theme specified by providing the theme's abbreviation.

3.4.1 Data Reduction

Reducing data refers to the process of removing information that is not pertinent to the study obstacle identified by Miles & Huberman (1994). In the data reduction step, the

data are locating, categorizing, and concentrating on the relevant data. In this instance, it was concentrated on the occurrence of a shift according to its standards. Subsequently, the data was examined to the extent of comparability. Thus, the investigator decreased the information that appears irrelevant to this research. In this study, researchers focus on information relating to teachers' practices of intercultural awareness in classroom.

3.4.2 Data Display

The next step is data display. The chosen data is shown in a table in this phase. The way the data is presented explains what is included inside it. The researcher presented the data according to the data categories. According to Miles & Huberman (1994) data display is some information that has been organized and compressed to draw conclusions and actions. In this case, it means that the data will be displayed if all the steps in cheating the data are finished, then display it using descriptive text.

3.4.3 Conclusion Drawing and Verification

The last step is conclusion drawing/verification, which is the conclusion and verification of the analysis that has been done through the selected data. At this stage, author need to gather strong evidence supporting the data. Data is concluded after reducing and displaying data. In this study, findings and discussions are used to draw conclusions.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter discusses the findings and discussion from the data that had been researched. These are analyzed and discussed further in this chapter.

4.1 Findings

Using Baker (2022) three levels of conceptual definitions of intercultural awareness, the findings of this study are classified through teachers' awareness of students coming from diverse cultural backgrounds and express interest in the cultural background of students and is classified as level 1. Level 2 represents teachers' beliefs regarding intercultural awareness and use of culturally diverse material, and level 3 represents teacher awareness to understand diverse culture and integration of local context in lessons. The findings of this study are described under these three levels of intercultural awareness. Detailed descriptions of each finding are as follows.

4.1.1.a Awareness of Students Coming from Diverse Cultural Backgrounds

Based on the results of data analysis, teachers show intercultural awareness level 1 which is related to awareness about their students who come from different cultural backgrounds. For example, teacher 1 provokes different opinions from students of other ethnicities when discussing the customs of a particular ethnic group when teaching in a classroom. This can be seen from the excerpt below.

Excerpt 1

T1 : "Okay Sulthon is going to fast during Ramadan, How about the others? What are you going to do during Ramadan? Yes! Jesselyn?"

S : "I'm going to eat at home."

T1 : "You are going to eat at home? Why? Why you are going to eat at home?"

S : "Because I'm not Muslim.."

T1 : "Okay so you are going to eat at home during Ramadan"

*because you want to respect your friend who is fasting?
Great! Okay thank you Jesselyn. Next.. Good job. Raise your
hand? Raise your hand?..." (OB/L1-ADCB/T1)*

The interpretation of the data above shows that teachers are sensitive to the diversity of cultural backgrounds possessed by students. By saying "Sulthon is going to fast during Ramadan, How about the others? What you are going to do during Ramadan" (line 1) is asking other students' perceptions when discussing customs or traditions from a particular culture makes students feel fully involved in learning even though they have different cultural backgrounds. This also creates a comfortable learning atmosphere for students without feeling boxed in.

Furthermore, based on the observation checklist, the teacher has indeed succeeded in creating a classroom environment that is sensitive to the cultural diversity that students have by providing space for students with different cultural backgrounds to express their opinions. This is also reinforced by interview data which shows the teacher mentioned that there are some Chinese students in this school. The existence of Chinese students and students of other different ethnicities requires respect for other cultures, especially during teaching and learning activities at school.

Meanwhile, teacher 2 has also demonstrated intercultural awareness at level 1 with the awareness that the students being taught come from different backgrounds. For example, teacher provoke students with questions related to material about the culture that is relevant to the student's cultural background. This can be seen in the excerpt below.

Excerpt 2

T2 : "In Indonesia, are there any celebrations to remember dead people?"

S : "Recitation to commemorate one hundred days of the dead!"

T2 : "Yes! but if we are Muslims, the aim is to just pray, not celebrate.

What else?"

S : "Qingming, Miss?"

T2 : “Yes! So apart from Mexico, Indonesia also has various customs to commemorate people who have died. Some of which were mentioned by Rizky and Misel, there were recitations, there is Qingming, and many more...” (OB/L1-ADCB/T2)

The interpretation of the data above shows that teacher ask stimulating questions so that students are willing to express their opinions based on what they know and have experienced in accordance with the student's cultural background by saying “In Indonesia, are there any celebrations to remember dead people?” (line 1).

Teacher have also been seen to validate students' opinions which represent their knowledge of culture based on the cultural background that each student has when teaching in class by saying “Yes! So apart from Mexico, Indonesia also has various customs to commemorate people who have died. Some of which were mentioned by Rizky and Misel, there were recitations, there is Qingming, and many more...” (line 11).

In addition, based on the observation checklist, the teacher provokes students' knowledge about their culture with questions that are still relevant to the topic of discussion: cultural event festivals around the world. By asking students' opinions, it proves that teacher 2 is aware that the students in his class come from different cultural backgrounds.

Moreover, through the interviews conducted, the teacher gives a verbal opinion that teacher 2 is truly aware and confident that her students come from different cultural backgrounds. This can be seen in the excerpt below.

Excerpt 3

“So the students here have very diverse cultural backgrounds. Most are from Java, but there are Sundanese, Chinese, some also from outside Java...” (INT/L1-ADCB/T2)

In excerpt 3 the teacher mentions several ethnic groups belonging to her students. It shows that teacher 2 in her teaching practice has succeeded in reaching level 1 related to

awareness about their students who come from different cultural backgrounds in the intended intercultural awareness.

4.1.1.b Teachers Express Interest in the Cultural Background of Students

Based on the results of data analysis, teachers show intercultural awareness level 1 which is related to expressing interest in the cultural background of the students. Students from different cultural backgrounds may face some challenges in the classroom due to differences in their language or communication styles. By understanding these differences, teachers can provide support by showing interest in things related to students' cultural backgrounds. This is an effort from the teacher to make students feel valued and respected regardless of their background. For example, Teacher 2 expresses a deeper curiosity in the culturally-related activities of the students. This can be seen in the excerpt below.

Excerpt 1

- T2 : “Wow, that's very interesting. Miss just found out. So what do you usually do when you go to the grave?”*
S : “Usually I clean the grave, then pray”
T2 : “Interesting.. Thank you Misel for sharing, so it's added Insights for Miss and other friends who don't know yet...”
(OB/L1-ISCB/T2)

The interpretation of the data above shows that the teacher is curious about the detailed information from the things that are mentioned by the students who have different cultural backgrounds from the teacher. By asking the students “Wow, that's very interesting. Miss just found out. So what do you usually do when you go to the grave?” (line1), teachers can make students who tell stories related to their cultural background feel valued, and make other students learn new things related to their friends' different cultures.

In addition, based on the observation checklist, the teacher shows a deeper interest in students' activities related to their culture. This is in line with the results of interviews that have been conducted in which teachers show signs of interest in students' cultural

backgrounds by providing learning materials that provoke students to tell stories or show things related to their culture. This can be seen in the excerpt below.

Excerpt 2

“What I tell them is first to respect and that we learned about the culture through the final exam like competency test they are presenting culture and then umm like food, clothes, and what else traditional house and something like that.” (INT/L1-ISCB/T1)

In excerpt 2, it said that the teacher held a competency test which required students to present culture regarding simple things from each student's culture. This can be used as a basis for learning about each other's culture and being able to better respect each other's differences.

Furthermore, teacher 1 has also demonstrated intercultural awareness at level 1 with expressing interest in the cultural background of the students. For example, the teacher asks for more details regarding activities that refer to the students' cultural background by showing their interest. It can be seen in the excerpt below.

Excerpt 3

*S : “Uhm.. I’m going to ehh.. I’m going to fasting.”
T1 : “I’m going to fasting?”
S : “I’m going to fast.”
T1 : “I’m going to fast.. Yeah good. But why? Why are you going to fast?”
S : “Because I think we’ll gonna be in Ramadan..”
(OB/L1-ISCB/T1)*

According to the findings of the information mentioned above, teacher is interested in learning the specifics of the topics that students bring up by saying “I’m going to fast.. Yeah good. But why? Why are you going so fast?” (line 4). The purpose of the teacher posing this question is to enable students to explain, on a deeper level and in the context of their culture, why they did the things they mentioned. This is aligned with the observational checklist,

which notes that the teacher has an interest in matters related to the cultural background of the students.

In addition, data from interviews further supports the statements above, demonstrating that the teacher stated that by demonstrating interest in the cultural background of his students, teachers can make better efforts to understand the diverse cultural backgrounds of his students due to their educational background.

4.1.2.a Teacher's Verbal Expressions of Beliefs Regarding Intercultural Awareness

Based on the results of data analysis, teachers show intercultural awareness level 2 which is related to expressing their beliefs regarding intercultural awareness verbally. For example, teacher 2 provides students with an understanding that a tradition from another culture is commonplace among people who adhere to that culture. This can be seen in the excerpt below.

Excerpt 1

*T2 : "Good job! So Mexicans believe that people who have
the dead will rise and rejoice in their time celebrate the Day
of the Dead festival with their loved ones.."
S : "Why aren't they afraid, Miss?"
T2 : "Because it has become their culture
it's been a long time since they got used to it. In Indonesia, are
there any celebrations to commemorate people who have died?"
(OB/L2-VEIA/T2)*

The interpretation of the data above says "Good job! So Mexicans believe that people who have the dead will rise and rejoice in their time to celebrate the Day of the Dead festival with their loved ones.." (line 1) it shows that teacher provide an understanding of other cultures that can encourage the critical thinking of the students. The students say "Why aren't they afraid, Miss?" (line 7), is a form of critical thinking possessed by students. Effective teachers encourage students to think critically about cultural differences and similarities. This

involves not just presenting facts about other cultures but also fostering discussions that challenge stereotypes and promote understanding (Young and Sachdev, 2011).

By saying “Because it has become their culture it's been a long time since they got used to it. In Indonesia, are there any celebrations to commemorate people who have died?” (line 8) shows that teacher provide validation of other cultures by giving students an understanding that a tradition from another culture that we consider strange is actually something that is commonplace for those who adhere to that culture. This arises because of questions asked by students to teacher regarding confused reactions to something (which in this case is a foreign culture) which is considered taboo or strange, so that the teacher validates the students that this is normal in other cultures, increasing the level of intercultural awareness in students.

This is in line with the results of the observation checklist which notes that the teacher introduced foreign cultures to students and provided an understanding that culture must be respected even though it is different from our own culture. In this case, the teacher has met the criteria for intercultural awareness at the second level which refers to expressing their beliefs regarding intercultural awareness verbally.

In addition, the result of the interview shows the teacher also verbally stating what they believe in intercultural awareness. This can be seen in the excerpt below.

Excerpt 2

“Even though we are studying English and then we study other cultures, we have limitations here. We simply know and understand their culture but we have to hold our culture tightly...”
(INT/L2-VEIA/T1)

In excerpt 2, the teacher confirmed that there were learning activities about culture but with limitations. The boundary is when they learn about other cultures to the point of

comprehending and understanding them while keeping their own culture in mind and not immediately abandoning it.

Moreover, teacher 1 has also demonstrated intercultural awareness at level 2 by expressing his beliefs regarding intercultural awareness verbally. For example, the teacher mentions simple things related to other cultural elements when interacting in class with students. This can be seen in the excerpt below.

Excerpt 3

S : "This weekend I'm going to eat pizza.."
T1 : "This weekend I'm going to eat pizza.. What kind, what kind of pizza do you like?"
S : "Umm.. American favorite."
T1 : "American favorite? Oh you like Pizza Hut?"
S : "Yes."
T1 : "Right, I like to eat pizza in Pizza Hut too. Pizza is from Italy but there's menu in Pizza Hut named American favorite so I know you eat the pizza there. Okay thank you Dinda. Next, Ehmm.. Dhea!"....(OB/L2-VEIA/T1)

In excerpt 3, by saying "Right, I like to eat pizza in Pizza Hut too. Pizza is from Italy but there's a menu in Pizza Hut named American favorite so I know you eat the pizza there" (line 7) shows that the teacher verbally states his simple understanding regarding cultural elements, which in this case are typical foods from other countries. This proves that the teacher has clearly stated his understanding of other cultures which can be heard directly by his students so that it can be used as a lesson in basic knowledge about other cultures. This is in line with the observation checklist noted that the teacher verbally mentions knowledge about other cultural understandings.

In addition, based on the interview taken from teacher 2, the teacher already reached level 2 of intercultural awareness by expressing their belief regarding intercultural awareness

verbally by stating that ethics must be applied to anything related to the cultures of other people even though we don't always study their cultures in a lesson.

4.1.2.b Use of Culturally Diverse Materials

Based on the results of data analysis, teachers show intercultural awareness level 2 which is related to the use of culturally diverse material in their teaching practice. For example, Teacher introduce foreign cultures by including a festival from another country in a lesson for students. This can be seen in the excerpt below.

Excerpt 1

- T2 : “Good! Recount text. Now please take a look at the screen... Can you read it aloud?”*
S : (Read the sentence on the screen) “Festival around the world”
T2 : “Alright, so today we will learn about festivals around the world. Now look at the picture (presented Day of the Dead costume) what do you see?” (OB/L2-UCDM/T2)

The interpretation of the data above says “Alright, so today we will learn about festivals around the world. Now look at the picture (presented Day of the Dead costume), what do you see?” (line 4), it shows that teacher provide festivals around the world as the learning material. It shows that teacher use culturally diverse materials as an effort to instill intercultural awareness in students. By utilizing culturally diverse learning materials with a high level of intercultural awareness, teacher contribute to the development of students' understanding of cultural diversity, which makes introducing foreign cultures to students very important for teacher to implement. It has been found in teacher 2's teaching practice which is supported by notes on the observation checklist which states that teacher use learning materials that have demonstrated cultural diversity.

In addition, the results of the interview show that teachers also used culturally diverse material in their teaching practice. This can be seen in the excerpt below.

Excerpt 2

“To introduce students to culture, I also teach using teaching materials sourced from abroad so that students become more aware of foreign cultures” (INT/L2-UCDM/T2) English version

In excerpt 2, The teacher confirmed the fact that teacher use culturally diverse materials to make students aware of other cultures. The teacher also mentioned that they were looking for learning materials about cultures that came from abroad. This is very representative for teacher entering the criteria for level 2 of intercultural awareness.

Moreover, the other participants have also shown intercultural awareness level 2 which is related to the use of culturally diverse material on their teaching practice although in teaching practice at that time it was still implicitly. For example, teacher 1 mentioned food from another country to increase students' basic understanding of culture. This can be seen in the excerpt below.

Excerpt 3

*T1 : “Okay.. please answer these questions. Number one!
They... eat..?”
(question: They (eat) ___dimsum in the restaurant. A)are
going to eat. B)will eat. C)won't eat. D)is going to eat.)
(OB/L2-UCDM/T1)*

In excerpt 3, In this teaching practice, the teacher is not teaching material related to culture but is teaching a tense. However, the teacher still inserts cultural elements in the questions he creates, such as the name of foreign cuisines mentioned above. This is a small thing that should be emphasized in this research, because the teacher seems to show awareness of continuing to introduce students to foreign cultures, even implicitly.

In addition, the excerpt above was validated by the observation checklist which noted that the teacher inserts special foods from abroad in the questions given to students. This is also in line with the results of interviews that have been conducted, the teacher mentioned examples of implementing culturally diverse materials. This can be seen in the excerpt below.

Excerpt 4

“For example, for teaching materials, images from culinary magazines from western countries are used. The food there is different from the food in Indonesia, so students have an understanding of the differences between culture here and western culture...” (INT/L2-UCDM/T2) English version

The data above also confirms previous data relating to the inclusion of other cultural elements in the form of food and also explains from which sources teachers obtain materials to be used as teaching materials. It shows that the teacher has truly reached level 2 of intercultural awareness.

4.1.3.a Teacher Awareness to Understand Diverse Culture

Based on the results of data analysis, teachers show intercultural awareness level 3 which is related to teacher awareness to understand diverse cultures. For example, students from diverse cultural backgrounds are asked open-ended questions by the teacher to elicit their opinions about culture, which may later be utilized as an informative resource for other students.

This can be seen in the excerpt below.

Excerpt 1

T1 : “You are going to eat at home? Why? Why you are going to eat at home?”
S : “Because I’m not Muslim..”
T1 : “Okay so you are going to eat at home during Ramadan because you want to respect your friend who is fasting? Great! Okay thank you Jesselyn. Next.. Good job. Raise your hand? Raise your hand?” (OB/L3-AUDC/T1)

The interpretation of the data above shows that teacher elicit the opinions of students who have different cultural backgrounds with questions related to certain cultural elements and then provides validation of the students' opinions from different cultural perspectives as a way of teacher understanding regarding awareness of different cultural differences by saying “Okay so you are going to eat at home during Ramadan because you want to respect your friend who is fasting? Great! Okay thank you Jesselyn.” (line 8). This is in line with the observation checklist written that the teacher validates students' opinions regarding different cultures.

In addition, the teacher's statement during the interview supports evidence that the teacher has shown his awareness to understanding the diverse cultures of their students. For example, The teacher mentions an activity from a diverse culture and shows their view of that culture with respect. This can be seen in the excerpt below.

Excerpt 2

“Understanding the other culture can raise respect right? Without knowing the other culture someone can't respect others. For example; the chinese culture they have imlek or something so we as a moslem we have to respect them...” (INT/L3-AUDC/T1)

In excerpt 2, the teacher emphasized that understanding other cultures can create a sense of respect between different cultures. The teacher mentioned the Chinese New Year celebration as an example. As a Muslim, the teacher also respects this celebration. It is beyond indicating that this satisfies the requirements for educators for getting to the third level of intercultural awareness.

Furthermore, teacher 2 has also shown intercultural awareness level 3 which is related to awareness to understand diverse cultures. For example, the teacher shows her insight

regarding a culture in a teaching and learning activity to her students as a form of awareness to the importance of understanding culture. This can be seen in the excerpt below.

Excerpt 3

T2 : “Next for question number 4, why is the Day of the Dead seen as a time of celebration, not sadness?”

S : “Because it is believed that the dead reawaken to celebrate the day with their loved ones...”

T2 : “Good job! So Mexicans believe that people who have died will rise and rejoice when they celebrate the Day of the Dead festival with their loved ones.” (OB/L3-AUDC/T2)

In excerpt 3 the teacher says “Good job! So Mexicans believe that people who have the dead will rise and rejoice in their time celebrate the Day of the Dead festival with their loved ones..” (line 6), it shows that in order to raise awareness among the students about the value of cultural understanding, the teacher shares her understanding of a particular culture through a teaching and learning exercise. This is in line with the observation checklist written that the teacher provides students with an understanding of other cultures. This aims to make students understand more about the importance of studying cultures other than the culture in which we ourselves believe.

Furthermore, based on the interview taken from teacher 2, the teacher already reached level 3 of intercultural awareness by showing her awareness to understand the diverse culture. It is reinforced by interview data which shows the teacher mentioned that even though foreign culture does not match what is in our own culture, we must still respect it without looking down on any culture.

4.1.3.b Integration of Local Context in Lessons

Based on the results of data analysis, teachers show intercultural awareness level 3 which is related to integration of local context in lessons. For example, the teacher gives an assignment that provokes students to express their point of view regarding local culture

which can be compared with material related to foreign cultures that have just been studied.

This can be seen in the excerpt below.

Excerpt 1

T2 : “Good job! People wearing masks carry signs honoring the dead.. Now for homework! Miss wants you to tell about your experiences attending festivals in Indonesia or elsewhere using recount text format since from the previous meeting we learned about recount text. Is it clear?”

S : “Collected or not, Miss?”

T2 : “Yes! Collected at the next meeting, but before collected I want you present your experience to your friends. Is there anything else you want to ask?”

S : “No, Miss..” (OB/L3-ILCL/T2) English version

English teachers can enrich multicultural learning experiences by integrating the local context in lessons. In excerpt 1, the teacher assigns students to independently explore several local festivals they have visited to retell and present in front of the class at the next meeting by saying “Now for homework! Miss wants you to tell about your experiences attending festivals in Indonesia or elsewhere using recount text format since from the previous meeting we learned about recount text. Is it clear?” (line 2). This makes it possible for students to be able to compare local festivals and festivals from foreign cultures that have been learned.

This is also in line with the observation checklist which noted that teacher provide an assignment related to local culture to make the student not forget their own culture when learning other cultures. In this case, students not only learn English as a foreign language, but also gain insight into cultures, values, and social practices that may differ from their own.

Furthermore, based on data from interviews conducted, teacher 2 stated that English teachers at the school really have to compare foreign culture with local culture to broaden students' insight. Combined with the Cambridge curriculum's impact, which results in the majority of the material being taught coming from other cultures.

Moreover, the other participants have also shown intercultural awareness level 3 which is related to integrating the local context into the classroom. For example, the teacher includes elements of local culture in the questions the teacher has created. This can be seen in the excerpt below.

Excerpt 2

T1 : "Is it planning? Right it's a plan, let's see.. Okay it's Correct. Next number two.." (question: I (wear) ____ this kebaya tonight. A)I am going to wear it. B)will wear.)(OB/L3-ILCL/T1)

The teacher still tries to include local cultural elements in lesson material that is not actually discussing a culture. The teacher uses the word kebaya as a symbol of local culture so that students do not think of local culture as something foreign to their ears. This means that teachers are considered to have fulfilled level 3 of intercultural awareness with their efforts to integrate local content in learning. This is in line with the observation checklist which noted that teachers insert attributes from local culture into learning.

In addition, the teacher's statement during the interview supports evidence that the teacher has shown his integration of the local context in a lesson. This can be seen in the excerpt below.

Excerpt 3

"I also often insert Indonesian culture into the questions given to students, such as food, clothing, and even festivals in Indonesia." (INT/L3-ILCL/T1)

The interview data above show that the teacher validates that his actions in integrating local content in every material he teaches are indeed done consciously and in line with good intentions so that students do not immediately forget local culture, which in this case is Indonesian culture.

4.2 Discussions

Awareness of Students Coming from Diverse Cultural Backgrounds

The first finding shows the participants' awareness of students coming from diverse cultural backgrounds. In this finding, both participants are aware of their students who come from different cultural backgrounds. The participant 1 intercultural awareness is shown in his engagement of provoking different opinions from students of other ethnicities when discussing the customs of a particular ethnic group when teaching in a classroom. Furthermore, the participant 2 awareness is also shown in her appointment to provoke students with questions related to learning materials that can raise students' opinions according to the students' respective cultures. This respect reveals that teachers are sensitive to the diversity of cultural backgrounds possessed by students. The participants have also been seen to validate students' opinions which represent their knowledge of culture based on the cultural background that each student has when teaching in class.

In Baker's (2022) intercultural awareness concept, this finding highlights the point of the teacher's understanding of the culture as a set of shared behaviors, beliefs, and values of students that can vary significantly across cultures. At the first level of intercultural awareness, teachers focused on fostering a basic understanding of cultural diversity and how it affects communication and language acquisition. In terms of practice, what the teachers did show the ability to recognize the cultural diversity of the students to acknowledge that each student brings unique experiences, values, and perspectives to the classroom. This recognition is fundamental to creating an inclusive learning environment that supports students from diverse backgrounds (Baker, 2022). The participant recognizes that cultural differences exist and can identify some basic characteristics of his own culture as well as those of students.

However, these findings contradict with Nelson and Guerra' (2014) study. They found that many teachers in the US have deficient beliefs in the diversity of the behavior of their students and their families, which can lead to a lack of educational outcomes. This contradiction emphasize the importance of understanding students' cultural differences affect educational outcomes. Therefore, this study shows that both participants have fulfilled the first aspect of intercultural awareness in the form of teachers' sensitivity to the diversity of students' different cultural backgrounds. As a result, this affects improved educational outcome by raising academic achievement due to the teacher's multicultural understanding in the classroom.

Teachers Express Interest in the Cultural Background of Students

The second finding shows the participants' first level of intercultural awareness which is related to expressing interest in the cultural background of the students. In this finding, both participants express a deeper curiosity in the culturally-related activities of the students because students from different cultural backgrounds may face some challenges in the classroom due to differences in their language or communication styles. By understanding these differences, teachers can provide support by showing interest in things related to students' cultural backgrounds. This is an effort from the teacher to make students feel valued and respected regardless of their background.

In Baker's (2022) intercultural awareness concept, this finding highlights the point of fostering mutual respect and understanding in the classroom context. This approach encourages teachers to engage more closely with students' cultural identities, which enriches the learning experience for both students and teachers and helps build a supportive and inclusive learning environment. In terms of practice, what the teacher did shows the ability to acknowledge and value students' diverse cultural backgrounds, and teachers have the ability to foster significant interactions and intercultural dialogue, which will eventually improve

students' cultural understanding and awareness. This supports the more general objectives of intercultural education, which aim to prepare learners to navigate and appreciate cultural diversity in an increasingly interconnected world (Baker, 2022). In summary, Baker's (2022) concept of intercultural awareness emphasizes that expressing interest in students' cultural backgrounds is not merely a pedagogical strategy; it is a fundamental aspect of fostering an inclusive, respectful, and dynamic learning environment that supports the development of intercultural awareness and competence.

Moreover, other findings show that participants encourage students to tell about the elements of their respective cultures through a test or cultural exhibition which is held regularly at school. Through this education program, teachers express their genuine interest in learning about their students' culture while also helping students to get a deeper understanding of cultural diversity. This finding is in line with the study from Munandar and Newton (2021), which stated that teachers can create opportunities for intercultural dialogue and learning by actively engaging students in discussions and activities centered around their culture. This aligns with the principles of intercultural communicative language teaching (iCLT), which emphasize the importance of exploring cultural differences and similarities as part of the language learning process. These kinds of programs can improve students' intercultural competency and awareness, preparing them to adapt and succeed in a multicultural environment (Munandar and Newton, 2021).

Teacher's Verbal Expressions of Beliefs Regarding Intercultural Awareness

The third finding shows the participants' second level of intercultural awareness which relates to the teacher's verbal expressions of beliefs regarding intercultural awareness. In this finding, participant 2 shows a second level of intercultural awareness in her action to

validate the existence of different cultures verbally in a classroom by helping students realize that a custom from a different culture that seem odd may really be common of people who follow that culture and provide an understanding of other cultures that can encourage the critical thinking of the students. Additionally, the finding shows participant 2 handles learning activities about culture but with limitations. The limit is to learn about other cultures but still remember our own culture and not immediately abandon it.

In Baker's (2022) intercultural awareness concept, this finding highlights the point of the importance of respecting and valuing cultural diversity. In terms of practice, the teacher's actions serve as a model for students, encouraging them to adopt a similar respect for the differences they encounter. Thus, a teacher's ability to promote critical thinking encourages students to think critically about their own cultural assumptions and biases. By questioning why they perceive certain customs as odd, students engage in deeper reflection about their cultural norms and the relativity of cultural practices (Baker, 2022). Study from Young and Sachdev (2011) supports this statement, stating that effective teachers encourage students to think critically about cultural differences and similarities. This involves not just presenting facts about other cultures but also fostering discussions that challenge stereotypes and promote understanding (Young and Sachdev, 2011).

Moreover, other findings show that participant 1 verbally states his simple understanding regarding cultural elements, which in this case are typical foods from other countries. This proves that the teacher has clearly stated his understanding of other cultures which can be heard directly by his students so that it can be used as a lesson in basic knowledge about other cultures. This finding is in line with the study from Young and Sachdev (2011) which states that by verbally sharing the knowledge of typical food from other countries, the teacher creates an opportunity for students to engage with and learn about cultural differences, which is a key aspect of developing intercultural awareness in

language learning. This method not only demonstrates the teacher's understanding of cultural diversity but also serves as a practical way to introduce students to different cultures. In the context of the findings from Young and Sachdev (2011), this aligns with the idea that teachers often use authentic materials and culturally relevant materials to enhance students' understanding of sociocultural contexts.

Use of Culturally Diverse Materials

The fourth finding shows the participants' second level of intercultural awareness which relates to the use of culturally diverse material in teaching practice. In this finding, both participants indicate using culturally diverse materials. This finding shows that participants introduce foreign cultures by including a festival from another country in a lesson for students as an effort to instill intercultural awareness in students. By utilizing culturally diverse learning materials with a high level of intercultural awareness, teachers contribute to the development of students' understanding of cultural diversity, which makes introducing foreign cultures to students very important for teachers to implement.

In Baker's (2022) intercultural awareness concept, this finding highlights the point of complex understanding of culture. In terms of practice, culturally diverse materials serve as a springboard for discussions about cultural differences and similarities. They provide opportunities for students to engage in intercultural dialogue, share their insights, and learn from one another's experiences, thereby enhancing their intercultural communication skills. Level 2 of intercultural awareness emphasizes recognition that cultures are not inflexible but rather consist of diverse voices and experiences. Culturally diverse materials help students understand that each culture encompasses a range of practices, beliefs, and perspectives, which contributes to a more complex understanding of cultural identity (Baker, 2022). In summary, the use of culturally diverse materials in Baker's Level 2 intercultural awareness

concept underscores the importance of understanding the complexity of cultures, promoting critical reflection, facilitating dialogue, and fostering empathy and respect for diversity.

The other findings show that participants use a traditional approach in the form of a cultural capsule that displays festivals from other cultures to provide intercultural awareness to students more effectively. This finding is in line with a study by Benmoussat (2017) which states cultural capsules enhance the learning process by embedding cultural context, which is essential for effective communication in a foreign language. Moreover, the findings of the interview strengthen the data above with the teacher expressing her opinion that she teaches using teaching materials sourced from abroad so that students become more aware of foreign cultures. These interpretations are in line with the result of the study by Young and Sercombe (2010). They highlight that using teaching materials sourced from abroad can significantly enhance students' awareness of foreign cultures. This approach allows students to engage with authentic content that reflects the cultural nuances, traditions, and social practices of different societies. By interacting with diverse materials—such as texts, videos, and audio recordings—students can develop a deeper understanding of cultural contexts, which is essential for effective intercultural communication.

Teacher Awareness to Understand Diverse Culture

The fifth finding shows the participants' third level of intercultural awareness which relates to teacher awareness to understanding different cultures. In this finding, participant 1 shows a third level of intercultural awareness in his action to elicit the opinion about culture of student who have different cultural backgrounds with questions related to certain cultural elements and then provides validation of the students' opinions from different cultural perspectives as a way of teacher understanding regarding awareness of different cultural differences.

In Baker's (2022) intercultural awareness concept, this finding highlights the point of recognition of instability in cultural identities. Level 3 of intercultural awareness emphasizes that cultures are not fixed but are fluid and dynamic. In terms of practice, engaging students in discussions about their cultural backgrounds and experiences can better understand the complexities of cultural identities, moving beyond simplistic or essentialist views of culture. Furthermore, providing validation for students' opinions from different cultural perspectives is crucial for fostering an inclusive classroom environment. It acknowledges the legitimacy of diverse cultural viewpoints and reinforces the idea that all cultural experiences are valuable and worthy of respect (Baker, 2022).

The other finding shows that the participant emphasized that understanding other cultures can create a sense of respect between different cultures. The participant mentioned the Chinese New Year celebration as an example. As a Muslim, the teacher also respects this celebration. This finding is in line with the study from Young and Sachdev (2011) which state that intercultural approach not only enhances language learning but also contributes to a more respectful and empathetic interaction among individuals from different cultural contexts. Understanding other cultures fosters a sense of respect between different cultures, this aligns with the broader findings that highlight the importance of intercultural communicative competence (ICC) in promoting mutual understanding and respect among learners from diverse backgrounds (Young and Sachdev, 2011). It is beyond indicating that this satisfies the requirements for educators for getting to the third level of intercultural awareness.

Integration of Local Context in Lessons.

The sixth finding shows the participants' third level of intercultural awareness which relates to the integration of local context in lessons. In this finding, the participant shows her integration of local context in lessons by assigning students to independently explore several local festivals they have visited to retell and present in front of the class so it makes possible

for students to be able to compare local festivals and festivals from foreign cultures that have been learned. The other finding shows participants stated that English teachers at the school really have to compare foreign culture with local culture to broaden students' insight. Combined with the Cambridge curriculum's impact, which results in the majority of the material being taught coming from other cultures.

In Baker's (2022) intercultural awareness concept, this finding highlight the importance of intercultural awareness, which involves recognizing and navigating the instability of cultural identities. By incorporating local contexts, teachers help students see how their cultural identities are shaped by multiple influences, thus promoting a more nuanced understanding of transcultural interactions. Integration of local context in lessons can make teachers provide students with opportunities to explore and understand the dynamic nature of their own cultural environment (Baker, 2022). This integration of local context in lessons creates a comprehensive framework for developing students' intercultural competence and preparing them for effective communication in diverse cultural settings.

CHAPTER V

CONCLUSION AND RECOMMENDATION

This particular chapter deliberates on the conclusion of this research and the recommendations for future teacher practices of intercultural awareness in the field of education.

5.1 Conclusion

This study focuses on EFL secondary teachers' practices of intercultural awareness in junior high school. From the fourth chapter of this research, it can be concluded that the participants which EFL secondary teachers in this study setting already reach the maximum level of Baker (2022) three levels of conceptual definitions of intercultural awareness. Furthermore, the teacher uses a traditional approach in teaching which is carried out in the form of a cultural capsule which contains examples of festivals from abroad and teaching materials sourced from other countries. Since the research data was taken at an international school that uses the Cambridge curriculum, it can be concluded that the use of the Cambridge curriculum plays an important role in making it easier for teachers to implement intercultural awareness in the classroom because the learning material discusses many foreign cultures which helps students to be more sensitive to interculturality. Additionally, Teacher beliefs of their intercultural awareness proceed as a foundation for teachers to teach English accompanied by the insertion of cultural elements that are relevant and in accordance with the existing culture in Indonesia.

5.2 Weaknesses, Further Research and Implications

Although this research provides valuable insight into teachers' practices in intercultural awareness, there are several weaknesses that need to be noted. First, the research

sample is an international school that uses the Cambridge curriculum as a teaching foundation, this makes the results of this research less input for technical intercultural sensitivity practices because teachers are already very literate about intercultural sensitivity in the classroom. Second, the classroom observations were only carried out once for each participant, so that the data that could be concluded regarding the practice of intercultural awareness in the classroom was less than optimal. Therefore, further research with more diverse designs and more thorough data collection methods is needed to provide a more comprehensive understanding of the effectiveness and challenges in implementing intercultural awareness in the Indonesian educational context.

Based on the result of this research, it is recommended for further research to examine more specific problem and obstacles in teachers practices of intercultural awareness in regular secondary school in Indonesia to gain the broader insight from teachers' intercultural awareness in Indonesian context since the setting of this study is International school in Indonesia that uses Cambridge curriculum which closely related to diverse cultural awareness in their learning-teaching process. Furthermore, it is highly recommended for future research to examine intercultural awareness teachers who teach in public secondary schools that use the curriculum set by the Indonesian Ministry of Education.

The research highlights that teacher who reach maximum level of intercultural awareness significantly improves student engagement and student critical thinking which has the potential to foster students with deep cultural awareness and proficient intercultural communication in global settings. The implications of this finding are profound for educational teaching practices of intercultural awareness. Teachers who are more culturally aware are better equipped to create inclusive learning environments that acknowledge and respect students' diverse backgrounds, leading to improved student outcomes and reduced cultural misunderstandings.

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Appendix 1. Permit Letters



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Hal : Permohonan Izin Pengambilan Data Skripsi

Yth. Kepala Sekolah SMP Budi Mulia Dua

Assalamualaikum Wr. Wb

Dalam rangka mempersiapkan mahasiswa untuk menempuh ujian, bagi setiap mahasiswa diwajibkan membuat skripsi/tugas akhir.

Sehubungan dengan hal tersebut diperlukan data, baik dari Instansi Pemerintah maupun Swasta. Selanjutnya kami mohon izin penelitian/pengambilan data mahasiswa Fakultas Psikologi dan Ilmu Sosial Budaya Universitas Islam Indonesia tersebut dibawah ini :

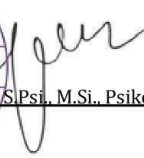
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Program Studi : Pendidikan Bahasa Inggris
Pembimbing : Nizamuddin Sadiq, S.Pd., M.Hum., Ph.D.
Judul Skripsi :

**"Exploring EFL Secondary Teachers' Belief and Practices of Intercultural Awareness:
A Qualitative Study in Indonesian Context"**

Demikian permohonan kami, atas perhatian dan bantuan Bapak/Ibu/Saudara/i kami ucapkan terimakasih.

Wassalamualaikum Wr. Wb

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Appendix 2.1 Interview Transcript of T1

Q: Interviewer

T1: Teacher 1 (Participant)

Q : *“Bismillahirrahmanirrahim, assalamu 'alaikum wr wb...”*

T1 : *“Wa 'alaikumsalam..”*

Q : *“Sebelumnya perkenalkan nama saya Rossita Eka Putri dari Prodi Pendidikan bahasa Inggris UII. Sebelumnya terimakasih ya mister sudah berkenan untuk menjadi partisipan dari penelitian saya”*

T1 : *“Dengan senang hati hehe..”*

Q : *“Hehe jadi maksud dan tujuan saya dalam pengambilan data ini adalah untuk emm.. mengetahui persepsi dan praktik guru bahasa Inggris terhadap implementasi kepekaan interkultural dalam pengajaran bahasa Inggris. Jadi teknik pengambilan data dari penelitian ini salah satunya wawancara.”*

T1 : *“Ada kuestionernya gak?”*

Q : *“Enggak ada”*

T1 : *“Enggak?”*

Q : *“Iya mister, jadi wawancara dan class observation saja.”*

T1 : *“Ooh oke..”*

Q : *“Jadi pada wawancara kali ini saya akan menanyakan beberapa pertanyaan, apakah mister Ipang sudah siap?”*

T1 : *“Siap, sudah siap.”*

Q : *“Untuk pertanyaan yang pertama, could you please provide an overview of your teaching experience in the field of English language education?”*

T1 : *“Okay.. so.. my class, fortunately I handle the highest level for the grade seven, they are intermediate level so many of my student, I mean we give them curriculum from the cambridge, cambridge curriculum and then many of them have living abroad, pernah tinggal di luar negeri, so for me or for us it's not difficult to do the material in full english because you know the background of my students. Ya, ekhem that's a little bit of overview. And we are here have some levels of English, it's different from other school i mean umm while other school for teaching and learning process without any leveling i mean here is different, we*

have to give them post test eh sorry pre test and the result of pre test will divide them into the class”

Q : “Okay so your students are from various cultural background?”

T1 : “Yes, but still but still they are Indonesian students, just have lived abroad.”

Q : “Okay so how do that contextual factors influence your approach to integrating intercultural awareness into your English language teaching practices?”

T1 : “Umm do you mean local culture and western culture?”

Q : “Yes”

T1 : “Ya, well, here is because we...what is that, use cambridge curriculum and the textbook also contains information about other culture from other country and our encounter we can.. what is that, elaborate, we can collaborate these culture and then when we have final exam, sometimes we have kind of cultural event. They are going to describe Indonesian culture or local culture in English. They make kind of umm... what is that, umm you know the traditional house just prototype the traditional house from its tribes in Indonesia then they have to present about the culture...”

Q : “Okay so from the explanation that you have already provide umm how do you define culture and its relation to communication because you are teaching English language education right?, so how do you define culture then?”

T1 : “Culture...”

Q : “I mean its relation to communication”

T1 : “Its relation to communication... well culture how do I define culture. Well actually culture kind of human act or behavior.. right?, so when I should teach the English using local culture umm how how, can you give more clear question and for example or something...”

Q : “Umm like, *budaya itu apakah harus dihormati, atau apakah kita harus paham latar belakang budaya tertentu pada saat kita berkomunikasi dengan orang yang memiliki latar belakang budaya yang berbeda dari kita dan dari pemahaman tersebut apakah sudah dilakukan upaya pemahaman kepada siswa bahwa kita harus menghormati budaya lain* since you are teaching English language..”

T1 : “Oh yes, because umm they are some chinese students here, some chinese students so we have to respect other culture, because we have four principles in Budi Mulia; we have honesty and one of them is respect. Its mean that the students should respect each other whatever their background, what tribes like Chinese, Javanese and then Sundanese, what else from Kalimantan and Sumatra and many students come from other provinces and they studied here so ya they have to respect others. Well seeing this difference culture what i tell them is first to respect and that we learned each other about the culture through the final exam like competency test

they are presenting culture and then umm like food, clothes, and what else traditional house and something like that.”

Q : “Okay so as an English teacher of course you teach English right? What do you think about the differences between Indonesian culture and Western culture?”

T1 : “Well, seeing from language aspect we cannot translation, Indonesian, when we are teaching English and when we use English we cannot translate the Indonesian word to English directly. So we have to use English as English. Well this is from the language. But from the culture well actually language is one of the culture, do you do you see that? Umm language is kind of culture, ya, and then umm sorry what’s the question?”

Q : “The difference between Indonesian culture and Western culture, because as we know that western culture is a bit different from ours..”

T1 : “Is it about politeness?”

Q : “Yes..”

T1 : “Its politeness and the way.. what’s that, the way they’re wear clothes ya. Even though we are studying English and then we study other culture well we have limitation here. We are simply know and understand their culture but we have to hold our culture tightly. Okay, we need umm we are as Asian as Indonesian we have our own culture. First we have to be polite, friendly, and that’s a.. what’s that, our culture right? Don’t be so vulgar sometimes because Western culture is so vulgar so we have to avoid it that kind of culture. Also umm one, think globally and act locally, thats how we see the culture.”

Q : “Alright so is there any way to handle or avoid the conflict and misunderstanding in communicate with different culture?”

T1 : “So far, when I teaches here, starting from 2010 so it’s been around 13 years, maybe you are still elementary, you are still elementary school?”

Q : “Yes mister”

Due to protect against plagiarism, the continuation of the transcript is not displayed.

Appendix 2.2 Interview Transcript of T2

Q: Interviewer

T2: Teacher 2 (participant)

Q : *“Assalamu’alaikum warrahmatullahi wabarakatuh”*

T2 : *“Wa’alaikumsalam...”*

Q : *“Perkenalkan Miss, saya Rossita dari prodi pendidikan bahasa Inggris UII. Eeem sebelumnya terimakasih banyak ya miss telah bersedia menjadi partisipan dari penelitian saya.”*

T2 : *“Sama-sama Mbak Rossita..”*

Q : *“Jadi maksud dan tujuan dari penelitian ini adalah untuk mengetahui persepsi dan praktik guru terhadap impementasi kepekaan interkultural di kelas bahasa Inggris, seperti itu. Jadi untuk wawancara kali ini saya akan menanyakan beberapa pertanyaan, apakah Miss Ruu sudah siap?”*

T2 : *“Siapp!”*

Q : *“Eemm untuk pertanyaan pertama, bisakah Miss Ru memberikan gambaran tentang pengalaman mengajar Miss Ruu di bidang pendidikan Bahasa Inggris, seperti pengalaman Miss Ruu ketika mengajar di sekolah ini, seperti itu. Atau mungkin sebelum mengajar di sekolah ini sudah ada pengalaman mengajar sebelumnya di tempat lain?”*

T2 : *“Eemm singkat ya, jadi saya dulu fresh graduate, background saya bukan pendidikan, jadi eee saya sastra inggris, seperti Miss Dewi di sebelah saya juga sastra Inggris. Kemudian karena setelah lulus agak seneng di education. Saya seneng sharing, sharing-sharing pengalaman, sharing apa yang kita punya jadi itu seneng, sehingga ikut daftar jadi guru bahasa Inggris disini dan alhamdulillah diterima, jadi begitu ceritanya. Pengalamanya... kalau mengajar bahasa Inggris itu ketika eee sebelumnya kan kami cara mengajarnya cari-cari sendiri, kemudian yang paling seru juga belajar sendiri cari-cari di internet segala macem untuk memperbaiki apa yah, performa di kelas, pengalaman, pasti pengalaman di kelas ya kalau awal itu kesulitan yah, trus juga management kelas itu juga bukan hal yang mudah kalo awal awal, tapi semakin kesini emm semakin bisa eee mengelola kelas. Kemudian untuk materinya, pasti kita juga siapkan jadi lebih tertata gitu.”*

Q : *“Jadi karena background dari Miss Ruu sendiri itu dari sastra apakah mungkin emm lebih familiar ya miss terhadap kepekaan budaya?”*

T2 : *“Ohh iyaa.. Jadi malah lebih ini, karena kalau di sastra itukan belajar tentang karakter atau tokoh segala macem itu tak sedikit banyak memberikan eem apaya insight juga bagi saya untuk melihat karakter siswa di sekolah yang mungkin saja dipengaruhi oleh background keluarga. Seperti ketika melihat anak yang ceria dan semangat belajar yang tinggi mungkin saja berasal dari keluarga yang warm. Jadi*

secara tidak langsung karena saya mengambil sastra jadi agak terbantu dan berperan juga dalam saya mengajar bahasa Inggris, gitu.”

Q : *“Kalau untuk background siswa di sekolah ini khususnya yang kelasnya Miss Ruu ajar apakah dari latar belakang budaya yang beragam Miss?”*

T2 : *“Iya mbak, jadi siswa disini sangat beragam ya background budayanya. Sebagian besar dari Jawa, namun ada yang Sunda, Chinese, beberapa juga dari luar pulau jawa..”*

Q : *“Ooh iya baik, lanjut ke pertanyaan selanjutnya ya Miss. Bagaimana sih Miss Ruu mendefinisikan budaya dan kaitannya dengan bahasa? Seperti yang kita tau kan Miss Ruu mengajar bahasa, jadi saya ingrin tau bagaimana Miss Ruu mengartikan suatu budaya?”*

T2 : *“Budaya ya, bukan kan pasti tidak bisa terpisah dari apayah suatu kebiasaan. Budaya, kebiasaan itu kan kalau disepakati lama-lama akan menjadi budaya. Ke dalam bahasa inggris ya, jadi dalam kelas saya, bisa mendefinisikan budaya kemudian saya kaitkan dengan bahasa inggris karena biasanya meskipun tidak setiap saat kita menggaungkan budaya tapi pasti entah itu etika, entah itu unggah ungguh di daerah sini mungkin kalau , kalau orang jawa ngomong ini, tapi mungkin disini diterima, mungkin bagi orang lain yang di pulau lain mungkin tidak di terima, atau saya sampaikan bahkan melalui writting misalnya, I (ai) itu kan selalu besar saya sampaikan budaya orang Inggris itu disitu paling seneng, saya dulu ingat dosen saya soalnya, kalau orang Inggris itu agak sombong jadi I (ai) nya itu besar, gitu ya tapi kesombongannya itu untuk bahwa mereka itu kayak percaya dirinya besar gitu, kita sebagai orang Indonesia meskipun aku bukan A besar harus percaya diri. Dan meskipun kita orang indonesia kita harus tetap menuliskan I (ai) menggunakan huruf besar ketika menulis menggunakan bahasa Inggris sebagai bentuk rasa hormat kita atau menghormati ketentuan dari budaya sana. Jadi budaya Western dalam I besar berbeda dari penulisan aku di budaya Indonesia. Atau budaya misalnya tentang family ya talking about family, kalau di luar negeri mungkin budayanya nyebutnya nggak kakak nggak mbak langsung sebut nama tapi dengan budaya di Indonesia beda yang harus menggunakan panggilan seperti kakak pakde om tante dan sebagainya. Itu adalah definisi budaya yang saya sampaikan, begitu.”*

Q : *“Oke jadi Miss Ruu sudah memahami betul tentang pentingnya kesadaran akan budaya lain dan telah memberikan pemahaman kepada siswa bahwa kita harus menghormati budaya lain ya miss..”*

T2 : *“Iya betul...”*

Q : *“Baik untuk pertanyaan selanjutnya, seperti yang kita tahu bahwa budaya sangat beragam ya Miss, bagaimana cara Miss Ruu agar kita terhindar dari konflik atau kesalahpahaman pada saat kita berkomunikasi dengan orang yang memiliki latar budaya yang berbeda?”*

T2 : *“Kalau saya pribadi, eh ini diluar kelas atau di dalam kelas?”*

Q : *“Eee mungkin spesifiknya pada saat mengajar Miss..”*

- T2 : *“Kalau pas ngajar kebetulan kan siswanya dari budaya yang beragam ya paling banyak dari Jogja dan saya dengan background yang bukan orang Jogja tentu berbeda karena saya dari Jepara jadi tetep ada budaya yang apalagi di tempatku itu sudah halus tapi di jogja tuh kurang halus bahasanya itu ada seperti itu. Itu juga yang kadang saya hati-hati ngomong untuk menghindari konflik karena saya memahami culture orang Jogja. Dan ada salah satu temenku salah satu rekan disini dari Maluku, Mister Arif itu, saya akan lebih hati hati lagi karena gojeknya kita bercandanya kita diterimanya beda oleh sana, jadi misalkan saya mau ngobrol dengan Mister Arif saya akan lebih hati-hati lagi, seperti itu. Begitupun ketika saya mengajar di kelas, saya akan lebih hati-hati dalam memilih kata yang akan saya gunakan tanpa menyinggung ras atau etnis manapun.”*
- Q : *“Jadi penting ya Miss bagi kita untuk mengetahui cultural background dari lawan bicara kita untuk menghindari konflik?”*
- T2 : *“Iyaa..”*
- Q : *“Okee terus untuk pertanyaan selanjutnya, apa persepsi Miss Ruu mengenai pentingnya kesadaran antar budaya dalam pendidikan bahasa Inggris dan bagaimana persepsi anda ini mempengaruhi metode pengajaran Miss Ruu pada saat mengajarkan bahasa Inggris?”*
- T2 : *“Oh lebih ke ini ya arahnya ke metode ya?”*
- Q : *“Iya Miss...”*

Due to protect against plagiarism, the continuation of the transcript is not displayed.

Appendix 3.1 Class Observation Transcript of T1

S: Students

T1: Teacher 1

- T1 : (*clap once*) “Helloo...”
- S : “Haiii!”
- T1 : “Haiii...”
- S : “Helloo!”
- T1 : “Okay so what we have learned in the previous meeting?”
- S : “Going to.”
- T1 : “Yes, going to, what else?”
- S : “Will.”
- T1 : “Yes, will.”
- S : “*Gak masuk Kamis.*”
- T1 : “*Kamis gak masuk*, okay so you were absent?”
- S : “*Iya.*”
- T1 : “Okay, so what else? We have learned about will and going to. So what's the difference? Hello? So what is the difference?”
- S : “Will is spontan!”
- T1 : “Will is?”
- S : “Spontan.”
- T1 : “Spontan! What else?”
- S : “Going to is plan...”
- T1 : “Going to is for prior plan, okay what else?”
- S : “Prediction.”
- T1 : “Prediction, what else?”
- S : “Promise.”
- T1 : “Promise? Yes, will is a promise. When you are going to make a promise, you can use will. Ya?”

S : "Prediction?"

T1 : "Yes, prediction. Hey.. hey stop it! Or I will tell your father."

S : "Sorry sir."

T1 : "Okay, right. Well, actually guys today I am going to give you the first day test.."

S : "Yah..."

T1 : "Have you prepared for the test yet?"

S : "No.. not yet."

T1 : "I know.. I know you will not be ready yet, that's why I changed my plan today. I am going to give you a material review related to will and to be going to. Okay?"

S : "Okay.."

T1 : "Okay please everyone, tell me what kind of tense we are going to use if I have.. I said something? Knock knock knock!"

S : "Who's there?"

T1 : "Knock knock knock!"

S : "Who's there?"

T1 : "It's me!"

S : "Me who?"

T1 : "Mister Ipang."

S : (mumble)

T1 : "Okay, well.. This is the situation.. Raffi! Oh sorry.. Rafif! Knock knock knock! Mister Ipang, Mister please help me.. it's so heavy! Then what's your answer?"

S : "I am going to help you."

T1 : "I am going to help you, what else?"

S : "I will help you.."

T1 : "I will help you, Yes! I will help you.. Why? Why do I use will instead of going to?"

S : "Spontan."

T1 : "Yes! It's spontaneous. Exactly Amira.. Excellent. It's spontaneous, when you are going to say something spontaneous you should use will instead of to be going to. Okay now, emm Amira! What are you going to have after school?"

S : "I'm going to.."

T1 : "I'm going to?"

S : "Im going to play with my cat."

T1 : "Okay Im going to play with my cat. What about you? What are you going to have after school?"

S : "I'm going to have lunch."

T1 : "I'm going to have lunch. Okay, Sulthon?"

S : "I'm going to watch TV."

T1 : "I'm going to watch TV. Alright guys I have this game.." (Prepare the LCD Projector)

S : (mumble)

T1 : "Okay.. please answer these questions. Number one! They... eat..?"
(question: They (eat)___dimsum in the restaurant. A)are going to eat. B)will eat. C)won't eat. D)is going to eat.)

S : "A."

T1 : "A?B, C, or D? A?"

S : "A!"

T1 : "Okay, why is that? Why?"

S : "Plan!"

T1 : "It's planning? Right it's a plan, let's see.. Okay it's correct. Next number two.." (question: I (wear)___this kebaya tonight. A)am going to wear. B)will wear.)

S : "I...am going to.."

S : "A!"

Due to protect against plagiarism, the continuation of the transcript is not displayed.

Appendix 3.2 Class Observation Transcript of T2

S: Students

T2: Teacher 2

- T2 : “Attention please.. Okay well, bismillahirrahmanirrahim assalamu’alaikum warahmatullahi wabarakatuh....”
- S : “Wa’alaikumsalam....”
- T2 : “Good morning everyone!”
- S : “Good morning, Miss...”
- T2 : “Are you ready for class today?”
- S : “Ready Miss!”
- T2 : “Okay.. so what have we learned in the previous meeting?”
- S : “Retell real life story?”
- T2 : “Yes, retell your own real life story. *Ada yang inget itu termasuk dalam teks apa?*”
- S : “Recount text, Miss?”
- T2 : “Good! Recount text. Now please take a look at the screen... Can you read it aloud?”
- S : *(Read the sentence on the screen)* “Festival around the world”
- T2 : “Alright, so today we will learn about festivals around the world. Now look at the picture *(presented Day of the Dead costume)* , what do you see?”
- S : “*Hantu*”
- T2 : “Yes *hantu*, ghost. What else?”
- S : “Clon...”
- T2 : “Clon? You mean clown?”
- S : “Iya badut miss, clon.”
- T2 : “Badut is a clown okay, repeat after me, clown.”
- S : “Clown...”

T2 : “Okay clown, what else?”

S : “*Manusia tengkorak*, Miss.”

T2 : “*Manusia tengkorak* yes, in English? Anyone knows?”

S : “Skull?”

T2 : “Good! Skull.. What else?”

S : “Skeleton, Miss.”

T2 : “Yes right, it can be skull or skeleton. From the picture, what kind of festival that pops up in your mind?”

S : “Halloween!”

T2 : “Nice try, but try again.. Anyone else? Nah? Have no idea?”

S : “No...”

T2 : “Alright, that costume is come from Day of the Dead festival, and here is the description.. Any volunteer to read it aloud?”

S : “Me, Miss!”

T2 : “Okay Sasa please...”

S : *(read the text on the screen)* “Day of the Dead is a massive celebration in Mexico, in remembrance of friends and family who have died. It is traditionally celebrated on November 1 and 2. It is seen as a time of celebration, not sadness, as it is believed that the dead reawaken to celebrate the day with their loved ones. Families will go to cemeteries and decorate the graves of their friends and family and welcome their spirits back to the home for the day. The specific celebrations of the day vary from town to town, but all encompass building altars to the deceased and having large feasts to celebrate the occasion. People wearing masks carry signs honoring the dead and an urn in which people can place slips of paper with prayers on them to be burned.”

T2 : “Thank you Sasa.”

S : “Your welcome, Miss..”

T2 : “Alright everyone, now please look at the next slide of the screen. I want you to answer these questions based on the previous text and write it down in your book, is it clear?”

S : “*Pertanyaannya ditulis gak*, Miss?”

T2 : “Yes, you have to write down the question too..”

S : “Okay, Miss!”

T2 : “Well, I will give you five minutes to complete your answer, is it enough?”

S : “Nooooo...”

T2 : “Longer?”

S : “*Iya* Miss...”

T2 : “How about ten minutes? Is it enough?”

S : “Yaa...”

T2 : “Alright, ten minutes you may starts now..”

S : “Okay, Miss..”

T2 : “Attention please! Time is up! have you done completed your answer?”

S : “Yes, Miss!”

T2 : “Great! *Kita bahas sama-sama yaa..*”

S : “Okay, Miss...”

T2 : “For the question number one! Any volunteer to read the question and answer?”

S : “Meeee...”

T2 : “Okay Rizky, please..”

S : “Where did the Day of the Dead celebration come from? The answer is Mexico, Miss...”

T2 : “Good job! Day of the Dead is a massive celebration in Mexico. For question number 2, what is the purpose of the celebration?”

Due to protect against plagiarism, the continuation of the transcript is not displayed.

Appendix 4.1 Class Observation Form of T1

Taken date: January 30, 2024

Class Observation Checklist			
GUIDELINES: Level 1: indicates knowledge of one's own culture as well as the existence of other cultures, all of which should be respected and understood; Level 2: a person who knows about the details of that culture must be understood to avoid conflict due to cultural misunderstanding; Level 3: someone is capable integrating their cultural sensibilities to communicate interculturally with speakers of other languages.			
Level 1: basic cultural awareness		Yes/ No	Example of implementation
1.	Awareness of students coming from diverse cultural backgrounds.	Yes	Teachers create a culturally sensitive classroom environment by asking other students for their opinions.
2.	Teachers express interest in the cultural background of students.	Yes	The teacher shows interest in something related to the student's cultural background.
Level 2: advanced cultural awareness		Yes/ No	Example of implementation
3.	Teacher's verbal expressions of beliefs regarding intercultural awareness.	Yes	The teacher verbally mentions knowledge about other cultural understanding.
4.	Use of culturally diverse materials.	Yes	The teacher inserts special foods from abroad in the questions given to students.
Level 3: Intercultural/transcultural awareness		Yes/ No	Example of implementation
5.	Teacher awareness to understand diverse cultures.	Yes	The teacher validates students' opinions regarding different cultures.
6.	Integration of local context in lessons.	Yes	Teachers insert attributes from local culture into learning.

Appendix 4.2 Class Observation Form of T2

Taken date: February 2, 2024

Class Observation Checklist			
GUIDELINES: Level 1: indicates knowledge of one's own culture as well as the existence of other cultures, all of which should be respected and understood; Level 2: a person who knows about the details of that culture must be understood to avoid conflict due to cultural misunderstanding; Level 3: someone is capable integrating their cultural sensibilities to communicate interculturally with speakers of other languages.			
Level 1: basic cultural awareness		Yes/ No	Example of implementation
1.	Awareness of students coming from diverse cultural backgrounds.	Yes	The teacher provokes students' knowledge about their culture with questions that are still relevant to the topic of discussion.
2.	Teachers express interest in the cultural background of students.	Yes	Teachers show a deeper interest in students' activities related to their culture.
Level 2: advanced cultural awareness		Yes/ No	Example of implementation
3.	Teacher's verbal expressions of beliefs regarding intercultural awareness.	Yes	The teacher introduced foreign cultures to students and provided an understanding that culture must be respected even though it is different from our own culture.
4.	Use of culturally diverse materials.	Yes	Teachers use learning materials that have demonstrated cultural diversity.
Level 3: Intercultural/transcultural awareness		Yes/ No	Example of implementation
5.	Teacher awareness to understand diverse cultures.	Yes	Teachers provide students with an understanding of other cultures.
6.	Integration of local context in lessons.	Yes	Teachers provide an assignment related of local culture to make the student not forget their own culture when learning other cultures.

Appendix 5.1 Observation Coding

No	Category	Data	Code
1.	Awareness of students coming from diverse cultural backgrounds.	“Okay Sulthon is going to fast during Ramadan, How about the others? What are you going to do during Ramadan? Yes! Jesselyn?”	OB/L1-ADCB/T1
2.	Awareness of students coming from diverse cultural backgrounds.	“Jadi selain di Mexico, Indonesia juga memiliki beragam adat untuk memperingati orang yang sudah meninggal. Seperti tadi yang beberapa disebutkan oleh Rizky dan Misel, ada pengajian, ada Qingming, dan masih banyak lagi.. Okay move on to the question number 5, the last one! What people do during Day of the Dead celebrations?”	OB/L1-ADCB/T2
3.	Teachers express interest in the cultural background of students.	“I’m going to fast.. Yeah good. But why? Why are you going to fast?”	OB/L1-ISCB/T1
4.	Teachers express interest in the cultural background of students.	“Wah menarik sekali ya, Miss baru tahu, so what do you usually do when you go to the grave?”	OB/L1-ISCB/T2
5.	Teacher’s verbal expressions of beliefs regarding intercultural awareness.	“Right, I like to eat pizza in Pizza Hut too. Pizza is from Italy but there’s menu in Pizza Hut named American favorite so I know you eat the pizza there. Okay thank you Dinda. Next, emm Dhea!”	OB/L2-VEIA/T1
6.	Teacher’s verbal expressions of beliefs regarding intercultural awareness.	“Karena memang sudah menjadi budaya mereka, their culture sejak lama jadi mereka terbiasa, kalau di Indonesia ada gak kira-kira perayaan untuk mengenang orang yang sudah meninggal?”	OB/L2-VEIA/T2
7.	Use of culturally diverse materials.	“Okay.. please answer these questions. Number one! They... eat..?” (question: They (eat)___dimsum in the restaurant. A)are going to eat. B)will eat. C)won’t eat. D)is going to eat.)	OB/L2-UCDM/T1
8.	Use of culturally diverse materials.	“Alright, so today we will learn about festivals around the world. Now look at the picture (presented Day of the Dead costume) , what do you see?”	OB/L2-UCDM/T2
9.	Teacher awareness to understand diverse	“Okay so you are going to eat at home during Ramadan because you want to	OB/L3-AUDC/T1

	cultures.	respect your friend who is fasting? Great! Okay thank you Jesselyn. Next.. Good job. Raise your hand? Raise your hand?"	
10.	Teacher awareness to understand diverse cultures.	"Good job! Jadi orang Meksiko percaya kalau orang yang telah meninggal akan bangkit dan ikut bersuka cita pada saat mereka merayakan festival Day of the Dead bersama orang yang mereka sayang.."	OB/L3-AUDC/T2
11.	Integration of local context in lessons.	"It's planning? Right it's a plan, let's see.. Okay it's correct. Next number two.." (question: I (wear)___ this kebaya tonight. A)am going to wear. B)will wear.)	OB/L3-ILCL/T1
12.	Integration of local context in lessons.	"Good job! People wearing masks carry signs honoring the dead.. Now for homework! Miss ingin kalian menceritakan pengalaman kalian menghadiri festival di Indonesia menggunakan format recount text since from the previous meeting we learn about recount text. Is it clear?"	OB/L3-ILCL/T2

Appendix 5.2 Interview Coding

No	Questions	Data	Code
1.	Do the students you teach come from different cultural backgrounds?	There are some chinese students here, some chinese students so we have to respect other culture, because we have four principles in Budi Mulia; we have honesty and one of them is respect. Its mean that the students should respect each other whatever their background, what tribes like Chinese, Javanese and then Sundanese, what else from Kalimantan and Sumatra and many students come from other provinces and they studied here so ya they have to respect others	INT/L1-ADCB/T1
2.	Do the students you teach come from different cultural backgrounds?	So the students here have very diverse cultural backgrounds. Most are from Java, but there are Sundanese, Chinese, some also from outside Java..	INT/L1-ADCB/T2
3.	In your opinion, is it important to us to learn about other cultural backgrounds in communicating?	Yes, it's umm it's important because understand the other culture can rise respect right? Without knowing the other culture someone can respect others. For example; the chinese culture they have imlek or something so we as a moslem we have to respect them, that's one of the umm important of studying or understanding cultures. And related to umm.. what is that, student exchange for example because we also have a program student exchange, the students from other country so we have to learn their other culture so that it can umm what is that eeeem it can what is mencegah? Prevent! Ya... prevent kind of culture shock, ya jadi karena budaya kita dan luar itu beda sekali, kita harus mempelajari itu. And.. sometimes to prepare student exchange we have specific session just to learn the other culture...	INT/L1-ISCB/T1
4.	In your opinion, is it important to us to learn about other cultural backgrounds in communicating?	<i>Jadi emm apaya persepsi saya tentang pentingnya kesadaran budaya... kesadaran budaya misalnya budayanya orang.. orang.. Lebih ke anak-anak tapi ya, orang jogja suka apasih gitu itu berpengaruh pada cara mengajar saya yang mana saya harus menyesuaikan gitu, jadi anak-anak disini suka sekali kalau ada activity yang fun atau apa mungkin task yang bikin rebutan karena itu akan berpengaruh juga, jadi akan disiapin ini /menunjuk media kertas/ sebagai bahan ajar. Selain itu untuk memperkenalkan siswa tentang budaya, saya juga mengajar</i>	INT/L1-ISCB/T2

		<i>menggunakan bahan ajar yang sumbernya dari luar negeri agar siswa itu semakin aware tentang budaya luar.</i>	
5.	How do you define culture and its relation to communication since you are teaching English language education?	Well seeing this difference culture what i tell them is first to respect and that we learned each other about the culture through the final exam like competency test they are presenting culture and then umm like food, clothes, and what else traditional house and something like that.	INT/L2-VEIA/T1
6.	How do you define culture and its relation to communication since you are teaching English language education?	<i>Budaya ya, bukan kan pasti tidak bisa terpisah dari apayah suatu kebiasaan. Budaya, kebiasaan itukan kalau disepakati lama-lama akan menjadi budaya. Ke dalam bahasa inggris ya, jadi dalam kelas saya, bisa mendefinisikan budaya kemudian saya kaitkan dengan bahasa inggris karena biasanya meskipun tidak setiap saat kita menggaungkan budaya tapi pasti entah itu etika, entah itu unggah ungguh di daerah sini mungkin kalau , kalau orang jawa ngomong ini, tapi mungkin disini diterima, mungkin bagi orang lain yang di pulau lain mungkin tidak di terima, atau saya sampaikan bahkan melalui writting misalnya, I (ai) itukan selalu besar saya sampaikan budaya orang Inggris itu disitu paling seneng, saya dulu ingat dosen saya soalnya, kalau orang Inggris itu agak sombong jadi I (ai) nya itu besar, gitu ya tapi kesombongannya itu untuk bahwa mereka itu kayak percaya dirinya besar gitu, kita sebagai orang Indonesia meskipun aku bukan A besar harus percaya diri. Dan meskipun kita orang indonesia kita harus tetap menuliskan I (ai) menggunakan huruf besar ketika menulis menggunakan bahasa Inggris sebagai bentuk rasa hormat kita atau menghormati ketentuan dari budaya sana. Jadi budaya Western dalam I besar berbeda dari penulisan aku di budaya Indonesia. Atau budaya misalnya tentang family ya talking about family, kalau di luar negeri mungkin budayanya nyebutnya nggak kakak nggak mbak langsung sebut nama tapi dengan budaya di Indonesia beda yang harus menggunakan panggilan seperti kakak pakde om tante dan sebagainya. Itu adalah definisi budaya yang saya sampaikan, begitu.</i>	INT/L2-VEIA/T2
7.	How do those	Ya, well, here is because we...what is that,	INT/L2-UCDM/T1

	contextual factors influence your approach to integrating intercultural awareness into your English language teaching practices?	use cambridge curriculum and the textbook also contains information about other culture from other country and our encounter we can.. what is that, elaborate, we can collaborate these culture and then when we have final exam, sometimes we have kind of cultural event. They are going to describe Indonesian culture or local culture in English. They make kind of umm... what is that, umm you know the traditional house just prototype the traditional house from its tribes in Indonesia then they have to present about the culture...	
8.	How do those contextual factors influence your approach to integrating intercultural awareness into your English language teaching practices?	<i>Lebih ke anak-anak tapi ya, orang jogja suka apasih gitu itu berpengaruh pada cara mengajar saya yang mana saya harus menyesuaikan gitu, jadi anak-anak disini suka sekali kalau ada activity yang fun atau apa mungkin task yang bikin rebutan karena itu akan berpengaruh juga, jadi akan disiapin ini /menunjuk media kertas/ sebagai bahan ajar. Selain itu untuk memperkenalkan siswa tentang budaya, saya juga mengajar menggunakan bahan ajar yang sumbernya dari luar negeri agar siswa itu semakin aware tentang budaya luar.</i>	INT/L2-UCDM/T2
9.	Is there any way to handle or avoid the conflict and misunderstanding in communicate with different cultures?	There is no serious conflict about the language deal with the language, even though we have various tribes and many cultural background but we use English and Indonesian only, we use local language in minimum frequency so maybe uumm maybe we can avoid conflict when communicate to other culture by not mention words that might be offensive, and always respect by not degrading their culture.	INT/L3-AUDC/T1
10.	Is there any way to handle or avoid the conflict and misunderstanding in communicating with different cultures?	<i>Kalau pas ngajar kebetulan kan siswanya dari budaya yang beragam ya paling banyak dari Jogja dan saya dengan background yang bukan orang Jogja tentu berbeda karena saya dari Jepara jadi tetep ada budaya yang apalagi di tempatku itu sudah halus tapi di jogja tuh kurang halus bahasanya itu ada seperti itu. Itu juga yang kadang saya hati-hati ngomong untuk menghindari konflik karena saya memahami culture orang Jogja. Dan ada salah satu temenku salah satu rekan disini dari Maluku, Mister Arif itu, saya akan lebih hati hati lagi karena gojeknya kita bercandanya kita diterimanya beda oleh</i>	INT/L3-AUDC/T2

		<i>sana, jadi misalkan saya mau ngobrol dengan Mister Arif saya akan lebih hati-hati lagi, seperti itu. Begitupun ketika saya mengajar di kelas, saya akan lebih hati-hati dalam memilih kata yang akan saya gunakan tanpa menyinggung ras atau etnis manapun.</i>	
11.	How do you ensure cultural relevance especially in Indonesian context when you are selecting teaching materials?	Okay so sometimes, for example, when I give them kind of recipe you know in procedure text, some food and beverage is from other country they contains of alcohol maybe pork or something, I need to explain it, explain about the recipe umm we can change to other ingredients to replace pork or something, well we have to menyesuaikan to adapt to our culture because our culture is... what is that because our major religion is Islam so we are not allowed to eat pork or alcoholic drink. I also often insert Indonesian culture into the questions given to students, such as food, clothing, and even festivals in Indonesia. Cultural exhibition, it is as part of their exam or examine, cultural exhibition. But it's not only from English teacher but we make kind of collaboration from other subject teacher so it's collaboration.	INT/L3-ILCL/T1
12.	How do you ensure cultural relevance especially in Indonesian context when you are selecting teaching materials?	Untuk bahan ajarnya sendiri contohnya emm menggunakan gambar majalah kuliner dari negara barat. Disitu kan makanannya berbeda dari makanan yang ada di Indonesia ya, jadi siswa apaya ada pemahaman lah tentang perbedaan budaya sini dan budaya barat ketika sarapan, makan siang, dan sebagainya, begitu. Jadi tadi itu talking about festival dari luar negeri dan mengcomparenya dengan festival yang ada di Indonesia. Justru malah harus dikasih karena kan kita bukunya dari cambridge curriculum sehingga mostly yang dibahas budaya yang dari luar negeri sana ya bukan dari Indonesia, nah itu contohnya compare beberapa festival dan menganalisis sebenarnya apasih tujuan dari festival itu dan apa perbedaan yang mencolok dari festival festival tersebut ternyata beda-beda kan...	INT/L3-ILCL/T2

Appendix 6. Table of Parameters

Data	Participant	Level 1: basic		Level 2: advanced		Level 3: awareness	
		Awareness of students coming from diverse cultural backgrounds.	Teachers express interest in the cultural background of students.	Teacher's verbal expressions of beliefs regarding intercultural awareness.	Use of culturally diverse materials .	Teacher awareness to understand diverse cultures .	Integration of local context in lessons.
Observation	Teacher 1	“Okay Sulthon is going to fast during Ramadhan, How about the others? What you are going to do during Ramadhan? Yes! Jesselyn?”	“I’m going to fast.. Yeah good. But why? Why are you going to fast?”	“Right, I like to eat pizza in Pizza Hut too. Pizza is from Italy but there’s menu in Pizza Hut named American favorite so I know you eat the pizza there. Okay thank you Dinda. Next, emm Dhea!”	“Okay.. please answer these questions. Number one! They... eat..?” (question: They (eat)___dimsum in the restaurant. A)are going to eat. B)will eat. C)won’t eat. D)is going to eat.)	“Okay so you are going to eat at home during Ramadan because you want to respect your friend who is fasting? Great! Okay thank you Jesselyn. Next.. Good job. Raise your hand? Raise your hand?”	“It’s planning? Right it’s a plan, let’s see.. Okay it’s correct. Next number two..” (question: I (wear)___this kebaya tonight. A)am going to wear. B)will wear.)
	Teacher 2	“Jadi selain di Mexico, Indonesia juga memiliki beragam adat untuk memperingati orang yang sudah meninggal. Seperti tadi yang beberapa disebutkan oleh Rizky dan Misel, ada pengajian, ada Qingming, dan masih banyak lagi.. Okay move on to the question number 5, the last one! What people do during Day of the Dead	“Wah menarik sekali ya, Miss baru tau, so what do you usually do when you go to the grave?”	“Karena memang sudah menjadi budaya mereka, their culture sejak lama jadi mereka terbiasa, kalau di Indonesia ada gak kira-kira perayaan untuk mengenang orang yang sudah meninggal?”	“Alright, so today we will learn about festivals around the world. Now look at the picture (presented Day of the Dead costume) , what do you see?”	“Good job! Jadi orang Meksiko percaya kalau orang yang telah meninggal akan bangkit dan ikut bersuka cita pada saat mereka merayakan festival Day of the Dead bersama orang yang mereka sayang..”	“Good job! People wearing masks carry signs honoring the dead.. Now for homework! Miss ingin kalian menceritakan pengalaman kalian menghadiri festival di Indonesia menggunakan format recount text since from the previous meeting we learn about recount text. Is it clear?”

		celebrations?"					
Fieldnote	Teacher 1	Yes. Teachers create a culturally sensitive classroom environment by asking other students for their opinions.	Yes. The teacher shows interest in something related to the student's cultural background	Yes. The teacher verbally mentions knowledge about other cultural understanding.	Yes. The teacher inserts special foods from abroad in the questions given to students.	Yes. The teacher validates students' opinions regarding different cultures.	Yes. Teachers insert attributes from local culture into learning.
	Teacher 2	Yes. The teacher provokes students' knowledge about their culture with questions that are still relevant to the topic of discussion.	Yes. Teachers show a deeper interest in students' activities related to their culture.	Yes. The teacher introduced foreign cultures to students and provided an understanding that culture must be respected even though it is different from our own culture.	Yes. Teachers use learning materials that have demonstrated cultural diversity.	Yes. Teachers provide students with an understanding of other cultures.	Yes. Teachers provide an assignment related of local culture to make the student not forget their own culture when learning other cultures.

Data	Participant	Level 1: basic		Level 2: advanced		Level 3: awareness	
		Awareness of students coming from diverse cultural backgrounds.	Teachers express interest in the cultural background of students.	Teacher's verbal expressions of beliefs regarding intercultural awareness.	Use of culturally diverse materials.	Teacher awareness to understand diverse cultures.	Integration of local context in lessons.
Interview	Teacher 1	"There are some chinese students here, some chinese students so we have to respect other culture, because we have four principles in Budi Mulia; we have honesty and one of them is respect. Its mean that the students should respect each	"Well seeing this difference culture what i tell them is first to respect and that we learned each other about the culture through the final exam like competency test they are presenting culture and then umm like food, clothes, and what else traditional	"Even though we are studying English and then we study other culture well we have limitation here. We are simply know and understand their culture but we have to hold our culture tightly. Okay, we need umm we are as Asian as Indonesian we have our own culture.	"Ya, well, here is because we...what is that, use cambridge curriculum and the textbook also contains information about other culture from other country and our encounter we can.. what is that, elaborate, we can collaborate these culture and then	"Yes, it's umm it's important because understand the other culture can rise respect right? Without knowing the other culture someone can respect others. For example; the chinese culture they have imlek or something so we as a moslem we	Okay so sometimes, for example, when I give them kind of recipe you know in procedure text, some food and beverage is from other country they contains of alcohol maybe pork or something, I need to explain it, explain about the recipe umm

		other whatever their background, what tribes like Chinese, Javanese and then Sundanese, what else from Kalimantan and Sumatra and many students come from other provinces and they studied here so ya they have to respect others”	house and something like that.”	First we have to be polite, friendly, and that’s a.. what’s that, our culture right? Don’t be so vulgar sometimes because Western culture is so vulgar so we have to avoid it that kind of culture. Also umm one, think globally and act locally, thats how we see the culture.”	when we have final exam, sometimes we have kind of cultural event. They are going to describe Indonesian culture or local culture in English. They make kind of umm... what is that, umm you know the traditional house just prototype the traditional house from its tribes in Indonesia then they have to present about the culture...”	have to respect them, that’s one of the umm important of studying or understanding cultures. And related to umm.. what is that, student exchange for example because we also have a program student exchange, the students from other country so we have to learn their other culture so that it can umm what is that eeeem it can what is mencegah? Prevent! Ya... prevent kind of culture shock, ya jadi karena budaya kita dan luar itu beda sekali, kita harus mempelajari itu. And.. sometimes to prepare student exchange we have specific session just to learn the other culture...”	we can change to other ingredients to replace pork or something, well we have to menyesuaikan to adapt to our culture because our culture is... what is that because our major religion is Islam so we are not allowed to eat pork or alcoholic drink. I also often insert Indonesian culture into the questions given to students, such as food, clothing, and even festivals in Indonesia. Cultural exhibition, it is as part of their exam or examine, cultural exhibition. But it’s not only from English teacher but we make kind of collaboration from other subject teacher so it’s collaboration.”
	Teacher 2	Iya mbak, jadi siswa disini sangat beragam ya background budayanya. Sebagian besar dari Jawa, namun ada yang Sunda, Chinese, beberapa juga dari luar pulau jawa..”	Karena kalau di sastra itukan belajar tentang karakter atau tokoh segala macem itu tak sedikit banyak memberikan eem apaya insight juga bagi saya untuk melihat karakter siswa di sekolah yang mungkin saja dipengaruhi oleh background keluarga.	“Jadi dalam kelas saya, bisa mendefinisikan budaya kemudian saya kaitkan dengan bahasa inggris karena biasanya meskipun tidak setiap saat kita menggaungkan budaya tapi pasti entah itu etika, entah itu unggah unggah di daerah sini mungkin kalau , kalau	“Untuk memperkenalkan siswa tentang budaya, saya juga mengajar menggunakan bahan ajar yang sumbernya dari luar negeri agar siswa itu semakin aware tentang budaya luar. Untuk bahan ajarnya sendiri contohnya emm	“Saya sampaikan bahkan melalui writing misalnya, I (ai) itukan selalu besar saya sampaikan budaya orang Inggris itu disitu paling seneng, saya dulu ingat dosen saya soalnya, kalau orang Inggris itu agak sombong jadi I (ai)	“Jadi tadi itu talking about festival dari luar negeri dan mengcomparenya dengan festival yang ada di Indonesia. Justru malah harus dikasih karena kan kita bukunya dari cambridge curriculum sehingga mostly yang dibahas budaya yang

			Seperti ketika melihat anak yang ceria dan semangat belajar yang tinggi mungkin saja berasal dari keluarga yang warm. Jadi secara tidak langsung karena saya mengambil sastra jadi agak terbantu dan berperan juga dalam saya mengajar bahasa Inggris, gitu.	orang jawa ngomong ini, tapi mungkin disini diterima, mungkin bagi orang lain yang di pulau lain mungkin tidak di terima, Atau budaya misalnya tentang family ya talking about family, kalau di luar negeri mungkin budayanya nyebutnya nggak kakak nggak mbak langsung sebut nama tapi dengan budaya di Indonesia beda yang harus menggunakan panggilan seperti kakak pakde om tante dan sebagainya. Itu adalah definisi budaya yang saya sampaikan, begitu.”	menggunakan gambar majalah kuliner dari negara barat. Disitu kan makanannya berbeda dari makanan yang ada di Indonesia ya, jadi siswa apaya ada pemahaman lah tentang perbedaan budaya sini dan budaya barat ketika sarapan, makan siang, dan sebagainya, begitu.”	nya itu besar, gitu ya tapi kesombongannya itu untuk bahwa mereka itu kayak percaya dirinya besar gitu, kita sebagai orang Indonesia meskipun aku bukan A besar harus percaya diri. Dan meskipun kita orang indonesia kita harus tetap menuliskan I (ai) menggunakan huruf besar ketika menulis menggunakan bahasa Inggris sebagai bentuk rasa hormat kita atau menghormati ketentuan dari budaya sana. Jadi budaya Western dalam I besar berbeda dari penulisan aku di budaya Indonesia.”	dari luar negeri sana ya bukan dari Indonesia, nah itu contohnya compare beberapa festival dan menganalisis sebenarnya apasih tujuan dari festival itu dan apa perbedaan yang mencolok dari festival festival tersebut ternyata beda-beda kan...”
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Appendix 7. Table of Findings Data

Data	Level 1: Basic		Level 2: Advanced		Level 3: Awareness	
	Awareness of students coming from diverse cultural backgrounds.	Teachers express interest in the cultural background of students.	Teacher's verbal expressions of beliefs regarding intercultural awareness.	Use of culturally diverse materials .	Teacher awareness to understand diverse cultures .	Integration of local context in lessons.
Transcript	"Okay Sulthon is going to fast during Ramadhan, How about the others? What you are going to do during Ramadhan? Yes! Jesselyn?"	" <i>Wah menarik sekali ya, Miss baru tau, so what do you usually do when you go to the grave?</i> "	" <i>Karena memang sudah menjadi budaya mereka, their culture sejak lama jadi mereka terbiasa, kalau di Indonesia ada gak kira-kira perayaan untuk mengenang orang yang sudah meninggal?</i> "	"Alright, so today we will learn about festivals around the world. Now look at the picture (presented Day of the Dead costume) , what do you see?"	"Okay so you are going to eat at home during Ramadan because you want to respect your friend who is fasting? Great! Okay thank you Jesselyn."	" <i>Miss ingin kalian menceritakan pengalaman kalian menghadiri festival di Indonesia menggunakan format recount text since from the previous meeting we learn about recount text. Is it clear?</i> "
Observasi/ Field note	Teachers create a culturally sensitive classroom environment by asking other students for their opinions. (T1)	Teachers show a deeper interest in students' activities related to their culture. (T2)	The teacher introduced foreign cultures to students and provided an understanding that culture must be respected even though it is different from our own culture. (T2)	Teachers use learning materials that have demonstrated cultural diversity. (T2)	The teacher validates students' opinions regarding different cultures. (T1)	Teachers provide an assignment related of local culture to make the student not forget their own culture when learning other cultures. (T2)
Interview	"There are some chinese students here, some chinese students so we have to respect other culture... (T1)	"What i tell them is first to respect and that we learned each other about the culture through the final exam like competency test they are presenting culture and then umm like food, clothes, and what else traditional house and something like that." (T1)	"Even though we are studying English and then we study other culture well we have limitation here. We are simply know and understand their culture but we have to hold our culture tightly." (T1)	" <i>Untuk memperkenalkan siswa tentang budaya, saya juga mengajar menggunakan bahan ajar yang sumbernya dari luar negeri agar siswa itu semakin aware tentang budaya luar.</i> " (T2)	"Understand the other culture can rise respect right? Without knowing the other culture someone can't respect others. For example; the chinese culture they have imlek or something so we as a moslem we have to respect them." (T1)	" <i>Jadi tadi itu talking about festival dari luar negeri dan membandingkannya dengan festival yang ada di Indonesia. Justru malah harus dikasih karena kan kita bukunya dari cambridge curriculum sehingga mostly yang dibahas budaya yang dari luar negeri sana ya bukan dari Indonesia..</i> " (T2)

Data	Level 1: Basic		Level 2: Advanced		Level 3: Awareness	
	Awareness of students coming from diverse cultural backgrounds.	Teachers express interest in the cultural background of students.	Teacher's verbal expressions of beliefs regarding intercultural awareness.	Use of culturally diverse materials .	Teacher awareness to understand diverse cultures .	Integration of local context in lessons.
Transcript	<i>"Jadi selain di Mexico, Indonesia juga memiliki beragam adat untuk memperingati orang yang sudah meninggal. Seperti tadi yang beberapa disebutkan oleh Rizky dan Misel, ada pengajian, ada Qingming, dan masih banyak lagi.."</i>	<i>"I'm going to fast.. Yeah good. But why? Why are you going to fast?"</i>	<i>"Right, I like to eat pizza in Pizza Hut too. Pizza is from Italy but there's menu in Pizza Hut named American favorite so I know you eat the pizza there. Okay thank you Dinda. Next, emm Dhea!"</i>	<i>"Okay.. please answer these questions. Number one! They... eat..?" (question: They (eat)___dimsum in the restaurant. A)are going to eat. B)will eat. C)won't eat. D)is going to eat.)</i>	<i>"Good job! Jadi orang Meksiko percaya kalau orang yang telah meninggal akan bangkit dan ikut bersuka cita pada saat mereka merayakan festival Day of the Dead bersama orang yang mereka sayang.."</i>	<i>"It's planning? Right it's a plan, let's see.. Okay it's correct. Next number two.." (question: I (wear)___this kebaya tonight. A)am going to wear. B)will wear.)</i>
Observasi/ Field note	Yes. The teacher provokes students' knowledge about their culture with questions that are still relevant to the topic of discussion. (T2)	Yes. The teacher shows interest in something related to the student's cultural background. (T1)	Yes. The teacher verbally mentions knowledge about other cultural understanding. (T1)	Yes. The teacher inserts special foods from abroad in the questions given to students. (T1)	Yes. Teachers provide students with an understanding of other cultures. (T2)	Yes. Teachers insert attributes from local culture into learning. (T1)
Interview	<i>"Iya mbak, jadi siswa disini sangat beragam ya background budayanya. Sebagian besar dari Jawa, namun ada yang Sunda, Chinese, beberapa juga dari luar pulau jawa.."</i> (T2)	<i>"Belajar sastra tak sedikit banyak memberikan eem apaya insight juga bagi saya untuk melihat karakter siswa di sekolah yang mungkin saja dipengaruhi oleh background keluarga.."</i> (T2)	<i>"Saya mendefinisikan budaya kemudian saya kaitkan dengan bahasa inggris karena biasanya meskipun tidak setiap saat kita menggaungkan budaya tapi pasti entah itu etika, entah itu unggah unggah juga berbeda.."(T2)</i>	<i>"Untuk bahan ajarnya sendiri contohnya menggunakan gambar majalah kuliner dari negara barat. Disitu kan makanannya berbeda dari makanan yang ada di Indonesia ya, jadi siswa ada pemahaman lah tentang perbedaan budaya sini dan budaya barat.."</i> (T2)	<i>"Meskipun kita orang indonesia kita harus tetap menuliskan I (ai) menggunakan huruf besar ketika menulis menggunakan bahasa Inggris sebagai bentuk menghormati ketentuan dari budaya sana. Jadi budaya Western dalam I besar berbeda dari penulisan aku di budaya Indonesia.."</i> (T2)	<i>"I also often insert Indonesian culture into the questions given to students, such as food, clothing, and even festivals in Indonesia."</i> (T1)