The Implementation and Obstacles of Intercultural Awareness in Learning English for Elementary Students

Dessy Dwisusila[1], Agustina[2], Jufrizal[3]
1Universitas Riau, Indonesia
dwiad3k@gmail.com
2Universitas Negeri Padang, Indonesia
agustina@fbs.unp.ac.id
3Universitas Negeri Padang, Indoensia
juf_ely@yahoo.com

Abstract:
It is impossible to study a language without also studying its culture. When learning a language, intercultural sensitivity is necessary. Because English is taught to primary school pupils at a relatively young age, it is expected that studying English will instill international awareness. This study was conducted to identify the application of intercultural sensitivity by English teachers in several elementary schools in Bangkinang City and the obstacles they face in the field. Data were gathered at several Bangkinang City elementary schools through observation, interviews, and documentation of chosen samples using purposive sampling methods. The results show that: (1) intercultural sensitivity has been applied in the teaching of English to elementary school students; (2) cultural learning is still taught in an integrated and implicit way; and (3) the challenges are the shortage of teachers, the characteristics of young students, the lack of a curriculum that explicitly supports cultural learning, and the limited resources. For pupils to develop into proficient intercultural speakers and engage in intercultural communication at a young age, instructors, and institutions of higher learning must improve the integration of intercultural sensitivity into English language instruction at the elementary school level.
Keywords: Intercultural awareness, learning English, elementary students

1. INTRODUCTION

Learning a language is inseparable from its culture. Additionally, in the age of disruption, communication needs include the ability to interact with people from many cultural and geographic origins. In our daily lives, it becomes crucial to communicate with people from other cultural backgrounds and thought systems (Rabiah, 2012). Additionally, if we do not have cultural sensitivity and are unaware of how that culture interacts with our own, we cannot be proficient in that language (Kramsch, 2017). Because language is a component of culture (Nurhuda. H, 2016) and culture is a component of language, learning a language cannot be divorced from studying its culture (Seftika et al., 2017). They are so linked that it is impossible to separate them. This also implies that in order to learn English as an international language and utilise it effectively and appropriately, one must also learn about Western culture. Understanding a language's culture can help us avoid misunderstandings and disputes.

In Indonesia, English is categorised as a second language that is optional or not frequently used in casual speech. However, English is a crucial topic in the classroom. From basic through tertiary level, English is taught both formally and informally at institutions that teach languages. Based on the curriculum policy launched by the government, namely the

Independent Curriculum, English subjects aretaught in elementary schools (SD).) In the Independent Curriculum , the principles of English learning in elementary schools both lead to the principles of contextual learning, It is required of primary school pupils to be able to utilise English contextually in accordance with the circumstance and culture through creative, enjoyable, and authentic assessment.

The phrase "intercultural sensitivity" or "intercultural sensitivity" is frequently used when discussing language and culture. Intercultural competence includes intercultural sensitivity. A person conducting intercultural or cross-cultural communication must also possess intercultural sensitivity as part of their intercultural communicative competence. The capacity to understand and recognise one's own culture as well as other cultures is known as intercultural sensitivity. (Zhu, 2011) explains that effective communication can be based on multicultural awareness. The first component of intercultural sensitivity is sensitivity to one's own culture, and the second component is sensitivity to other cultures. To put it another way, one must be able to observe a culture not just from his or her own perspective but also from the perspective of a different culture.

It is critical to have high intercultural sensitivity in order to communicate with people from other languages and cultures without losing their own cultural identity and to avoid problems caused by misconceptions. According to (Baker, 2015), being aware of culture and cultural differences can allow people to monitor their ethnocentrism, respect and be sensitive to other people who are culturally different, and be comfortable with diversity.

The cultural sensitivity model developed by (Baker, 2015) is divided into three levels of achieving intercultural sensitivity. The first level indicates that a person knows about his own culture and there are other cultures that must be respected and studied. Then at the second level, one knows about the cultural details that must be understood to avoid conflicts due to cultural misunderstandings. Meanwhile, at the third level, a person is able to integrate his cultural sensitivity to communicate interculturally with speakers of other languages

Learning for elementary school students who are still children, also known as Teaching English for Young Learners (TEYL), arose as a result of research findings that stated that learning a foreign language would be more effective if it began before puberty (before the teen years), because at the age of children, learners are not only learning the language (learning), but also have the ability to acquire language close to native speakers (acquisition) (Padmadewi et al., 2009). Therefore, intercultural sensitivity really needs to be instilled from a young age because it will be easier for them to learn it as they learn the language.

Children's English learning requires a lot of images, pictures, models, games, and other active activities. This is consistent with the qualities of children's learning, which include strong curiosity, a short attention span, limited cognitive development, being easily bored, liking to imitate, liking new and genuine objects, liking physical motor exercises, liking group activities, and liking to tell stories. about himself, aggressive, like being praised, enjoys competing, and others (Peck et al., 1993). Language acquisition should be optimised by teachers through engaging and relevant activities. Verbal learning, social engagement, and cultural learning can all lead to meaningful learning. Children should be taught to learn language in context, which includes social and cultural events, games, music, fairy tales, and arts, crafts, and sports activities (Sabilah, 2018). Teachers who incorporate cultural learning not only teach grammar but also utilise language in accordance with the culture, social conventions, and cultural norms of native speakers of that language.

According to preliminary findings, English at the elementary school level is still taught as a medium of communication exclusively, not entirely leading to the contextual use of language. This is evident through the usage of English examples aimed at Indonesian culture

rather than Western culture. Indeed, primary school pupils are in a good era for learning English as a second language following their first (Abdullah et al., 2021). At this time, students are easier to learn a new language because brain development in learning language is developing very rapidly. Therefore, the application of cultural sensitivity should be instilled as early as possible so that later students can communicate well, especially when communicating directly with native English speakers.

Some preliminary studies related to this research include research conducted by (Sabilah, 2018) on the intercultural competence of English learning for elementary school students, and (Tanaka, 2022) which states that cultural learning in language subjects English in primary school is very important to implement because mastery of language and culture simultaneously at an early age can help students communicate across cultures contextually.

The problem that arises is whether intercultural sensitivity has been applied by elementary school teachers in English language learning and what obstacles are faced in implementing intercultural sensitivity . This study was conducted to identify the application of intercultural sensitivity by English teachers in several elementary schools in Bangkinang City and the obstacles they face in the field.

2. METHOD

This research is a case study using qualitative descriptive research methods. Qualitative research methodology has the main purpose of collecting descriptive data that describes the object of research in detail and in depth with the intention of developing the concept or understanding of a symptom. This is done since it has been realised that many things are not achievable solely through observation and measurements (Sandjaja & Heriyanto, 2011).

The subjects of this study were English subject teachers and students learning English grades I-VI by taking samples in several elementary schools in the city of Bangkinang. The object of this study is the implementation of English learning in the classroom. The sample was selected using purposive sampling technique, namely two English teachers and six elementary school students from various classes.

The subjects of this study were English subject teachers and students learning English grades I-VI by taking samples in several elementary schools in the city of Bangkinang. The object of this study is the implementation of English learning in the classroom. The sample was selected using purposive sampling technique, namely two English teachers and six elementary school students from various classes.

To support the validity of the data, researchers conducted interviews with samples as a form of data triangulation. From the interview activities, researchers get more information about how teachers teach English subjects, apply intercultural sensitivity in learning, and the obstacles faced in applying intercultural sensitivity to students. Based on the results of interviews and associated with information obtained by researchers from students, there is a correlation between information from teachers and students. This shows that what respondents said during the interview is true as it is as it happens in teaching and learning English subjects in their daily lives.

The next data collection is documentation, here researchers document teacher and student teaching tools in the form of syllabi, lesson plans, and various companion books used by teachers and students through photos. Documentation in the form of photos, interviews, and observation notes that have been carried out is used as material for researchers' analysis to determine the extent of the application of intercultural sensitivity in English learning in several elementary schools in Bangkinang City.

3. FINDINGS AND DISCUSSION
3.1 Master's Perception of Intercultural Sensitivity

Based on the data findings, all English teachers are aware that having good intercultural sensitivity is very important for both teachers and students. They also agree that cultural learning has a significant influence on the achievement of language learning because it knows the background of intercultural and linguistic communication. Teachers agree that the end result of learning English is that it can help students to become good intercultural speakers without losing their own cultural identity so that they will be able to communicate with others from different cultures without worrying about having misunderstandings in communication. As stated by (Mohamed, 2020), The intercultural dimension of language teaching seeks to educate learners as intercultural speakers or mediators capable of dealing with complexity and diverse identities while avoiding preconceptions that follow one's view.

The teachers are already well-versed in the meaning of culture; they provide various distinct definitions but all have the same idea. They describe culture as the traits of a group that set it apart from others. They also agree that culture is complicated and made up of numerous parts, and that it includes behaviours, traditions, beliefs, norms, and values. They can also give examples of cultural forms. This is consistent with the definition of culture as a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practises, rituals, and lifestyles of the people who comprise a cultural group, as well as the artefacts they produce and the institutions they establish (Liddicoat et al., 2017) This is consistent with the definition of culture as a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practises, rituals, and lifestyles of the people who comprise a cultural group, as well as the artefacts they produce and the institutions they establish (Liddicoat et al., 2017). The data demonstrate that people regard culture as a collection of shared behaviours, beliefs, and values..

Teachers recognise that people cannot ignore cultural background, roles, and circumstances in communication while studying the relationship between language and culture. Because culture, role, and environment all influence the meaning of communication. They are also aware that there are numerous risks to ignoring and failing to understand other cultures when communicating with people from other cultures. They state that the hazards are as follows: (1) the genuine content and meaning of the communication cannot be transmitted; (2) misunderstandings will exist between speakers; (3) communication will cease; (4) others may be wounded or angered; and (5) some conflict may arise between speakers. Teachers can find significant connections between language and cultural background.

In addition, the teachers are very understanding of their own culture, namely Indonesian culture. They can explain well about Indonesian culture although some of them do not give detailed explanations. They mentioned that Indonesia is a multicultural country that has many cultures, ethnicities, languages, clothing, lifestyles, dances, traditions, religions, and others. They also mentioned that musyawarah, gotong-royong, and Pancasila are reflections of Indonesian culture. Indonesia applies a lot of small talk culture when meeting and communicating with other people which is certainly different from Western culture.

On the other hand, they are also quite good at understanding and explaining about Western culture. They mentioned that Westerners are punctual, value individual privacy and freedom, visionary, have a promiscuous lifestyle, love to party, and are individualists. As stated by (Stevenson, 2019), On the other hand, they are also quite good at understanding and explaining about Western culture. They mentioned that Westerners are punctual, value

individual privacy and freedom, visionary, have a promiscuous lifestyle, love to party, and are individualists. As stated by (Mckay, 2003), because no human being is perfect, there is no perfect culture. In addition, they are able to compare, differentiate, mediate, negotiate, and filter differences between Western and Indonesian cultures well.

This proves that teachers already have a sensitivity to culture. They have reached the first level of the cultural sensitivity model (Baker, 2009) and signify that they understand about their own culture and the existence of other cultures that must be respected and learned.

Subsequent findings suggest that teachers know that culture is relative to different people's perspectives. They believe that everyone has different perspectives and viewpoints about their own culture and other cultures. Every culture has its own taboos that should not be talked about or done. They know that it is important to know about taboos in other cultures to avoid misunderstandings and rudeness in communicating. In addition, they also agree that people cannot see and appreciate other cultures with their own perspective, mindset, and cultural point of view.

Subsequent findings suggest that teachers know that culture is relative to different people's perspectives. They believe that everyone has different perspectives and viewpoints about their own culture and other cultures. Every culture has its own taboos that should not be talked about or done. They know that it is important to know about taboos in other cultures to avoid misunderstandings and rudeness in communicating. In addition, they also agree that people cannot see and appreciate other cultures with their own perspective, mindset, and cultural point of view. (Mckay, 2003) which says that culture changes over time and this often results in intra-cultural conflicts between more traditional members of society (who want to preserve the past) and the younger generation (who want to integrate into what for them is the "modern" world). Then, they realized that every cultural group has many voices and perspectives. They all have the same idea of the diverse voices and perspectives within any cultural group caused by the different cultures, mindsets, viewpoints, and perceptions within them.

Other findings suggest that they are also aware that they are part and members of social and cultural groups that have an important role in studying and preserving culture. In addition, they are able to provide detailed sensitivity about the similarities between Western and Indonesian cultures. In addition, they also recognize that early interactions in intercultural communication may be based on cultural stereotypes or generalizations, but they agree that people should not easily believe and agree to some of the stereotypes circulating in society.

The above findings reveal that teachers have reached level two of the cultural sensitivity model compiled by (Baker, 2009). This means that teachers already know about cultural details that must be understood to avoid conflicts due to cultural misunderstandings.

Furthermore, teachers recognise that culture has its own frame of reference, shape, and communicative practise. So, in addition to knowing about culture, one should also study about these things. They also feel that learning and understanding the backgrounds of various cultures will lead to successful intercultural communication. Understanding and learning about each other's cultures is essential for negotiating and mediating intercultural dialogue between different cultures. This sensitivity demonstrates that the participants have sufficient sensitivity to fulfil the final level of intercultural sensitivity specified by (Baker, 2009). They understand the importance of culture in intercultural dialogue. Teachers, as educators, are already quite culturally sensitive. They recognise that teaching intercultural sensitivity to primary school students is critical since children will find it simpler to absorb the language and its culture at this age.

3.2 Implementation of Intercultural Sensitivity in English Language Learning

Based on the data described in the previous section, it is clear that instructors' intercultural sensitivity will influence the incorporation of culture into learning practises. There is a considerable association between intercultural sensitivity and how successfully teachers apply cultural learning in their classroom practise. According to (Arfiandhani, 2017), teachers who want to educate students about international and intercultural learning must be international and intercultural learners themselves. Language teachers will be able to deliver good intercultural instruction to their pupils if they are good learners about intercultural phenomena. The manner in which they teach culture will be determined by their understanding of the function of culture in intercultural dialogue.

English is currently positioned as local content in primary schools. This means that not enough instructional hours are allotted to English language study, which means that teachers and students have fewer opportunity to pursue cultural learning within the topic. There is also no written competence to acquire culture in the learning syllabus. According to the statistics, teachers continue to deliver cultural learning implicitly during class hours, but it is well integrated during learning. For example, when one teacher provided a student an example of food-themed terminology, the teacher listed not only Indonesian foods like fried rice and meatballs, but also Western foods like pizza and burgers. This gives students with a cultural experience in which they learn about daily eating in Western countries so that when they subsequently talk directly with native speakers, they will not feel embarrassed because they have knowledge of Western food. Similarly, when providing animal terminology, teachers not only provide Indonesian animal vocabulary but also instances of Western animals such as koalas, kangaroos, piranhas, and bears. Giving examples that lead to the original culture of Western countries is an attempt to use cultural learning in order to develop students' intercultural sensitivity.

Intercultural awareness is also evident in storytelling activities. Fairy tales are obviously popular among children. Students are actively encouraged to participate in storytelling activities here. The teacher illustrates Western fairy tales, such as Cinderella, by reading the fairy stories to the kids. The students then work in groups to perform storytelling activities using stories from various Western countries, as well as role plays based on Western fairy tales.

Many pupils are also invited to study through singing by their teachers. Many nursery rhymes or nursery rhymes from the West that teachers teach in class have audio accompaniment. Students not only learn how to pronounce English properly and accurately through this singing activity, but they also learn about Western customs and culture. This singing exercise is excellent and corresponds to the qualities of children's learners who prefer and enjoy learning through active and enjoyable activities.

From the results of interviews and observations, teachers have used authentic material or authentic media in learning. This media includes audio, video, books, articles, films, and other works produced or made by native English speakers. Teachers agree that the use of original sources greatly assists students in understanding and facilitates students in depictions of Western culture. However, the use of this source is still very limited because it uses more textbooks and modules written by Indonesians.

Language teachers have also sought to bridge the gap between the two cultures. During one class hour, the teacher emphasised that when we meet Westerners, we should not ask them their age or address because Westerners value privacy and feel awkward when asked about personal topics. Students can accept the explanation so that when they practise

speaking by having initial dialogues, they do not inquire about their acquaintances' ages. This is a fantastic activity for teachers to participate in because it aims to bridge two different cultures. Indonesians are very pleased to talk about a wide range of topics and do not mind being asked about personal concerns, which is certainly diametrically opposed to Western culture. If pupils are not taught understanding, it is possible that when they communicate with native speakers, they will offend or damage the other person because they do not comprehend the cultural differences. On the contrary, Indonesians are recognised as pleasant people who like to greet, but do not be offended if they are not greeted first by Westerners, because delivering greetings every time they meet someone is not something that Westerners do very often. They will not greet persons they do not know.

Teachers can also help pupils understand that not all Western customs must be followed since we, as Indonesians, must not lose sight of our own cultural values. Teachers utilise Western films to demonstrate how much Westerners like partying. Partying is an excellent way to meet new people, but the culture should not be practised in Indonesia because it is contrary to Indonesian standards and values.

From other data findings, it was revealed that cultural implementation was also partly influenced by teachers' self-motivation and curiosity towards English and its culture. Both teachers do like English. They also stated that they have a high curiosity towards Western culture. As a result, they often seek out and learn about Western culture. It also makes their intercultural sensibilities better. In the end, it can be concluded that the factors that influence the implementation of cultural learning are self-motivation, curiosity, teaching techniques, teaching topics, media, and teaching facilities. Teachers agree that in teaching English, it is not just about teaching Western languages and cultures but also comparing and mediating those cultures with our own to make intercultural communication work well.

(Mckay, 2003), on the other hand, contends that culture influences language education in two ways: linguistic and pedagogical. Linguistically, culture has a crucial role in the linguistic dimension of language, impacting the level of semantics, pragmatics, and discourse. This has an impact on pedagogy since the cultural content of the language material and the cultural basis of the teaching methods must be considered when selecting language material. This idea is supported by the findings on cultural implementation in this study, which imply that teachers consider the role and context when using English. Their media and teaching materials are chosen based on the educational topic and the cultural characteristics that are inherent within that topic. They decide whether to employ authentic or non-authentic materials and media in their classrooms.

3.3 Constraints on the Application of Intercultural Sensitivity in English Language Learning

In implementing English learning that is integrated with cultural learning, teachers still face various obstacles in the field. Various factors become obstacles in an effort to optimize the intercultural sensitivity of elementary school students. Based on the data findings, these obstacles come from various aspects, namely: (a) teachers; (b) students; (c) curriculum; and (d) facilities.

First, the obstacle comes from the teacher's side. Teachers have limitations in teaching Western cultural values. Teachers still tend to teach culture implicitly as evidenced by the composition of the Learning Implementation Plan (RPP) which is still not explicitly written about cultural learning. This is influenced by the level of intercultural sensitivity, knowledge of Western culture and teacher motivation. Sometimes teachers still experience misperceptions and misinterpretations of Western culture, resulting in not conveying good

intercultural sensitivity to students. Even though the role of teachers as a bridge between two cultures is very important. A student's understanding of both cultures is determined by the teacher's ability to bridge between the two cultures. Plus, teachers are required to always update their knowledge along with technological developments and the times. Therefore, teachers who have high motivation in cultural learning will easily integrate cultural values in English language learning. Conversely, if the teacher has limited motivation and level of knowledge of culture, the teacher will find it difficult to apply intercultural sensitivity in the classroom.

The next obstacle comes from students. As explained earlier, the characteristics of children's learners, including short concentration spans, limited cognitive development and easy boredom, bring challenges for teachers in applying intercultural sensitivity. To provide English learning accompanied by cultural learning requires an interesting and interactive method so that students can understand learning and not get bored easily so that their intercultural sensitivity can increase. Limited cognitive development causes elementary school students to be limited in mastery of vocabulary or vocabulary. Limited vocabulary makes cultural learning more difficult to apply because the vocabulary used often only exists in Western countries and does not exist in Indonesia so that students have difficulty in describing the vocabulary in question. On the other hand, children's learners have high curiosity. This can have negative consequences if children's curiosity about Western culture is not supervised by teachers. Students will learn Western culture without filtering it and can imitate cultures that are less in accordance with the values and norms of Indonesian society.

In terms of curriculum, English is included in the local content so that it only has limited learning time as a result of which learning lasts short and students get less cultural learning because more time is maximized to learn language only. The 2013 curriculum has not contained cultural teaching in English lessons explicitly because it is undeniable that the purpose of learning English in Indonesia is still limited to grammatical, not yet contextual. English language learning is still limited to requiring students to be able to speak English but has not led to intercultural communication that prepares students to become intercultural language speakers. The available textbooks also do not explicitly contain cultural learning.

The last obstacle teachers face is facilities. Cultural learning really requires the use of authentic media or authentic material because cultures between countries are very different so they need original sources from other countries' cultures. Examples of authentic material in cultural learning are images, reading texts, audio sound recordings), and video. In practice, teachers have used authentic media but the number is still minimal and not all schools have good access to media to learn about Western culture. Teachers are only limited to using textbooks or companion books such as LKS which are usually written by Indonesians. Even though in cultural learning it is better to use many sources written or made directly by native English speakers. Cultural learning media is also still limited because learning is still implicit.

4. CONCLUSION

The application of intercultural sensitivity in elementary school kids' English learning has gone pretty well, although cultural learning is still incorporated and executed implicitly. Teachers already have a high level of intercultural awareness and can bridge the gap between different cultures to help pupils acquire both the language and the culture. In theory, cultural learning should be done more openly in the classroom since it motivates instructors and students to study more about their own culture as well as Western culture in order to become competent intercultural speakers in intercultural communication. However, numerous things can be an impediment, including instructor limits, characteristics of pupils who are still

children, curriculum that have not expressly encouraged cultural learning, and restricted facilities. Teachers and schools should strengthen their skills and infrastructure so that cultural learning is explicitly taught in classrooms and students' intercultural sensitivity grows.

REFERENCES

Abdullah, Sunusi, S. L., & Bhat, B. A. (2021). Developing teaching material design of basic English Vocabulary based on interactive multimedia for Elementary School. *International Journal of Humanities and Innovation (IJHI)*, *4*(3). https://doi.org/10.33750/ijhi.v4i3.123

Baker, W. (2009). Intercultural awareness and intercultural communication through English: an investigation of Thai English language users in higher education. *Social Sciences*.

Baker, W. (2015). Research into Practice: Cultural and intercultural awareness. *Language Teaching*, *48*(1). https://doi.org/10.1017/S0261444814000287

Kramsch, C. (2017). Culture in Foreign Language Teaching. *Bakhtiniana*, *12*(3). https://doi.org/10.1590/2176-457333606

Liddicoat, A., Scarino, A., & Kohler, M. (2017). The impact of school structures and cultures on change in teaching and learning: the case of languages. *Curriculum Perspectives*, *38*. https://doi.org/10.1007/s41297-017-0021-y

Marwa, M., Herdi, H., & Abbas, M. F. F. (2022). Websites Use as Learning Resources in Developing Intercultural Communicative Competence in English Language Teaching Classroom. *ELT-Lectura*, 151-162.

Mckay, L. (2003). The Cultural Basis of Teaching English as an International Language 1. In *TESOL matters* (Vol. 13).

Mohamed, S. (2020). An evaluation of culture teaching and learning in a Uniwide Language Program: Teachers and students' perspectives. In *Language Learning in Higher Education* (Vol. 10, Issue 2). https://doi.org/10.1515/cercles-2020-2025

Nurhuda. H, Nurhuda. H. (2016). Rising Students' Cultural Awareness and Listening Skill: How to Use English Movies in EFL Classroom. *ELT-Lectura*, *3*(2). https://doi.org/10.31849/elt-lectura.v3i2.482

Padmadewi, N. N., Nitiasih, P. K., & Artini, L. P. (2009). Model Konseptual Pembelajaran Bahasa Inggris Berbasis Budaya Untuk Sekolah Dasar di Bali. *Jurnal Pendidikan Dan Pengajaran*, *42*(3).

Peck, S., Scott, W. A., & Ytreberg, L. H. (1993). Teaching English to Children. *TESOL Quarterly*, *27*(2). https://doi.org/10.2307/3587163

Rabiah, S. (2012). Language as A Tool for Communication and Cultural Reality Discloser. *1st International Conference on Media, Communication and Culture "Rethinking Multiculturalism: Media in Multicultural Society,"* 1–11. https://orcid.org/0000-0002-1690-0025.

Sabilah, F. (2018). *Intercultural Competence in Learning English as a Foreign Language in Indonesia: A Pragmatic Analysis*. https://doi.org/10.2991/amca-18.2018.114

Sandjaja, B., & Heriyanto, A. (2011). *Panduan Penelitian* (Harsono, Ed.; Revisi). Prestasi Pustaka.

Seftika, Janah, M., & Syaputri, W. (2017). Improving students' understanding of Indonesian culture through English learning based local culture context. *ELT-Lectura: Jurnal Pendidikan*, *4*(2).

Stevenson, N. (2019). Developing cultural understanding through story-telling. *Journal of Teaching in Travel and Tourism*, *19*(1). https://doi.org/10.1080/15313220.2018.1560528

Tanaka, Y. (2022). Effects of Intercultural Experiences on English Communicative Competence and Learning Motivation: A Longitudinal Study of Elementary School Children. *JALT Journal*, *44*(1). https://doi.org/10.37546/JALTJJ44.1-4

Zhu, H. (2011). From Intercultural Awareness to Intercultural Empathy. *English Language Teaching*, *4*(1). https://doi.org/10.5539/elt.v4n1p116