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Exemplifying EFL Madura Scholars' Tenets on The Inclusive Cultures of Inner Circle in ELT

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ABSTRACT

This study set out to discover what cultures of inner circle (IC) meant to EFL Scholars in their English lessons. Thirty-three Management department Scholars were chosen using the convenience sample approach (henceforth, participants). They were required to complete a series of questions and explain their responses. According to the study's findings, the participants' tenet systems were considered to be intricate. Three distinct enunciates of the Inclusive Inner Circle in their English courses provides evidence for this; 70% of participants agreed, 19% disagreed, and 11% were neutral about the inclusive culture of inner circle. At the conclusion of this essay, suggestions for more research are provided.

Keywords: 1. Scholar tenets, 2. Inner circle, 3. English language teaching (ELT)

1. INTRODUCTION

There is no question that the English has changed from being a language used by native speakers to communicate to being a lingua franca (Jenkins, 2003; Kirpatrick, 2007). This has made it possible for interactions betwixt non-native speakers in a variety of contexts, including education, business and commerce, politics, the economy, along with culture (Floris, 2013). When collated to earlier times, only English-speaking nations employed English as a language of communication. All along English is introduced to non-English speaking countries, this, in part, leads to the excessive usage of their cultures. The issue then gets worse because non-English speaking nations really base their tenets on traditions that have little bearing on their everyday lives. Because native English speakers are regarded as the most proficient users of the language, the Cultures of Inner Circle are nevertheless taught in EFL curriculum.

For instance, given the spread of English over the globe, the fallacy of the native speaker assumption may prosecute to be a barrier for proficient English speakers. The argument is that native speaker rules may not be

appropriate to pertain to these persons when English becomes the most common language used by foreign speakers. Cultural values are one obvious issue that native speakers have that, in our opinion, are inappropriate for non-native speakers.

In another instance, the topic of culture hence the Inner Circle (IC, for terse) nations has been connected to the consuetude of English instruction in EFL countries, such as Indonesia. The tenet upheld is not without justification. For instance, one illustration of interdependence is that language and culture are inseparable (Dornyei, 2005) and "closely intertwined" (Zacharias, 2014). Zacharias went on to say that without enough knowledge of the language's culture, language learners cannot effectively communicate in the target language. The adage "one cannot learn to use a language without knowing the culture of the people who speak that language" (Kramsch 1988:63) has even been made popular by Kramch.

The integration of Cultures of IC and its teaching techniques is rather difficult to achieve in the occurrence of English, which has changed to become a worldwide language enunciated by desegregated

commoners all over the world (Crystal, 2003), yet it is simple to discuss. Since English is a universal language and is therefore considered to be "de-nationalized" (McKay, 2003), education about its culture is no longer essential. This presumption stems from the idea that a global language should be concerned with the culture of "the many English utterer whole world" (Alptekin, 1996, cited in Zacharias, 2003:39). To this end, Richard (2002) made the following claims:

.... British and American cultural values are sometimes dismissed as being unimportant to language education, unless the student deals with a practical crave for such knowledge. The language lecturer is no longer required to be an adroit in both American along with British literature and culture (p.3).

According to the aforementioned justifications, English education in EFL betwixt nations, especially in Indonesia, continues to adhere to the conventional map of teaching methodologies and principles aimed towards English-speaking nations. Brown (2012) introduced this fact by evincing that pre-service lecturer education plans hold the tenets that (a) communicative language teaching (CLT) is envisioned as the preeminent teaching stratagem; (b) American and British culture should be appended in the classroom; (c) the preeminent precedent of speakers are hence those who are native; and (d) the English erudited is what native speakers possess. It may be said that EFL nations have deeply held tenets about the influence of English-speaking nations.

Ubaidillah, Sari, and Hidayah (2014) concentrated on methods that EFL instructors might employ when instructing English in the classroom while discussing the necessity of incorporating local culture in EFL situations. For instance, they recommended that while presenting resources like stories in class, lecturers incorporate the local cultures of the pupils. Since instructors and Scholars are collaborating to frame local asset activities, this is in fact an effective method to go about it.

Furthermore, language experts have been researching the topic of foreign language culture in ELT through long time. Two of which are conducted in lecturer training programs and look at their attitude on this matter. The main justification given is the interconnectedness betwixt language and culture. Zacharias (2003) conducted further previous study. She discovered that the interaction betwixt culture and language has played a significant role in explaining why the majority of participants in a survey of lecturer educators from colleges in Central Java agree to the question.

Plenty even contend that IC speakers are "the sole possessor of English" and that Scholars should be unveiled to their cultures (Ubaidillah, 2018). The aforementioned research may have added to our understanding of IC culture in English instruction. However, studies have looked at the worldviews of academics who have been teaching English for a while (Zacharias, 2003) and have investigated teaching strategies provided by the university's department (Ubaidillah, 2014). Due to this reality, institutions' freshmen enrolled in the English Teaching Program receive minimal attention. Their worldviews may develop into previous knowledge that they will bring to their studies at the institution. For this reason, the current study is intended to illustrate the EFL Scholars' tenet systems regarding the incorporation of IC culture in English instruction.

In light of the literature review mentioned above, this study aims to provide light on the attitudes held by EFL Scholars on the inclusive culture of Inner Circle in English instruction. Numerous authors have discussed the value of examining Scholars' tenets, including Floris (2013), Richards, Gallo, & Renandya (2001), Richards & Lockhart (1996), Yesilbursa (2009), and Zacharias (2003). These articles address how one's tenets might affect how well they function given their surroundings. The goal of this investigation has ultimately been set to achieve this.

2. MATERIALS AND METHOD

In this study, a small-scale survey approach was used. A convenience sample strategy was used to choose thirty-three management department Scholars from one private institution in Madura, Indonesia. They were required to respond to a pre-made questionnaire on their opinions regarding the inclusion of cultures of Inner Circle in their English courses.

A series of questions that were adapted from Zacharias's 2003 study provided the data. Do you believe that teaching English should incorporate aspects of English-speaking nations' traditions, just like Halloween, Thanksgiving, and the like? was the major query. The question likewise included a spot for the answers to the three possible questions ("Agree, Disagree, and Not Sure"). Following a percentage analysis, the data were bestowed in tables with the findings.

3. RESULTS AND DISCUSSION

Question: "Do you believe that teaching English should incorporate aspects of English-speaking nations' traditions, just like Halloween, Thanksgiving, and similar events?"

On a sheet of paper, thirty-three participants were queried to respond to this question and then provide their justification. The outcome is presented below as a percentage.

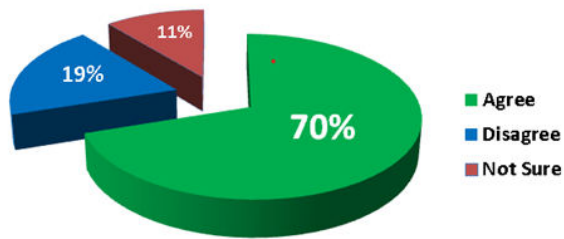


Figure 1. Survey Result

The research showed that participants' tenets on the incorporation of IC culture were predominate, with 70% agreeing, 19% disagreeing, and 11% not sure. This demonstrates the continued desire of many EFL Scholars for the instruction of English in the classroom to be based on Western culture. Following is a summary of several arguments in support of agreement on it (the allegations were acquired straight from the survey):

Scholar 1 (S1): As Scholars, we should be aware of their customs, such as Halloween parties or anything else that might help us enhance our English skills. We don't limit our research to theory.

Scholar 2 (S2): In order to impart our cultural knowledge, we must use both theory and practice at the event in question, which will help us to better our theory and our prior knowledge.

Scholar 3 (S3): I concur because it will be better for English teachers to incorporate aspects of English culture into their lessons. It may provide additional details about English culture as well as education..

Scholar 4 (S4): Language and culture have a link that influences how we acquire our skills.

Scholar 5 (S5): As far as I am aware, language serves as a means of communicating our thoughts and actions, and it is closely tied to culture. This indicates that it is advantageous for scholars to know and realize that western culture is not wholly detrimental to Indonesia if a lecturer incorporates culture into the teaching of English. It is likely to reduce misunderstandings over English use.

The remarks make clear that, in order to expose Scholars to as much knowledge as possible, the culture linked with the language itself should also be presented while teaching it. This highlights the significance of the connection betwixt language and culture, as S4 said that

"the relationship betwixt culture and language has efficacious that prejudices to enhance our expertise." Finally, this conclusion agrees in some ways with the earlier claims made by Zacharias (2014) and Dornyei (2005) that language and culture are inextricably linked.

Reviewing the poll results reveals predominance in the tenet that Western cultures are superior in language instruction. Additionally, the local culture is degraded as a result of the complicated tenet system of the participants. If so, there will be a cultural mismatch betwixt the local cultures of the Scholars and the Cultures of IC presented in the class (Poedjiastutie, 2009). Then, when local culture is gradually supplanted by foreign culture, this divide may trap pupils in an understanding crisis. Shahed (2013) continued by saying that the instructors' juggling act with the cultural objects issue demonstrates the fact that today's pupils have difficulty recognizing their own culture.

As an alternative to the first rationale, 19% of respondents rejected the case study concerning cultural education in ELT. The second outcomes' arguments, on the whole, demonstrate a strong appreciation for the local way of life. In order to keep cultural tensions to a minimum, Sariçoban and Aliskan (2011) noted that this activity contributes to a healthy balance on ELT. They continued by saying that this restriction could prevent the over-influence of culture from further impeding language development. Additionally, in learning a language that also has a cultural filter applied, thorough assistance is also necessary. According to Lamb (2009:229), the autonomy of ELT activities is to evince the Scholars the indigenous context of their own situation. The reasons given by the participants in their questionnaire for choosing 'disagree' on this matter are as follows:

Because I believe that Indonesians have a unique culture. Therefore, it is important for us to protect our culture as Indonesians.

I disagree with it because I believe our culture is superior to theirs. However, learning about their culture can help us increase our understanding.

I strongly disagree, though, since as members of the present age, we should be especially proud of our Islamic culture in this instance. If we also appreciate English culture, we may induce it and adopt their faith.

Because certain English-speaking nations' cultures are bad for Indonesia, especially for the younger generations, it might make Indonesians more interested in foreign cultures than their own. It may cause our civilizations to be forgotten.

The traditions of Indonesia must be protected from outside appropriation by us as Indonesians. Even if we study English, which is EIL, we must do so in accordance with Indonesian culture.

The last session covers responses from the 11% of respondents who had no opinion on the matter. Despite being few in number, the voices reveal interesting information. The indifferent response suggests that western culture instruction should only be considered as an extra source of educational resources. According to Guilani et al. (2012), this need may help Scholars learn about any element of life, including geography, history, and the cultures of the purports language. Their responses to the questions below provide the following testimony:

Because the university's environment is Islamic, English-speaking culture's celebrations of Halloween, Thanksgiving, and other holidays are inappropriate. It's OK if it's only to provide more details.

Without integrating them into our lives, we only need to understand their culture. because our culture is unique.

The results show that the majority of participants prefer the Cultures of IC while teaching English since they help them to develop their understanding of the target language. In contrast, some believe that teaching English as a second language should not contain any aspects of IC culture. The two most frequently mentioned arguments are that not all Western cultures are beneficial for EFL Scholars and that it's vital to take into account the "pride" of the Scholars' native cultures. Finally, the responders raise their hands in an impartial manner. The IC culture is viewed as an extra component in the English instruction in EFL nations by those who are 'not sure' about it.

4. CONCLUSION

The current study discovers that EFL Scholars have a preference for Cultures of Inner Circle in English instruction. According to the survey results, this culture is strongly associated with the English, and because of this, it is essential that this language be taught in schools in order to impart its cultural desirability. When entreated to elaborate, the majority of the entrants said that the incorporation of Cultures of Inner Circle be disposed to help them increase their language comprehension. The opposing views, albeit held differently, are also significant. The most crucial virtue to teach and learn in EFL courses, according to those who objected, is respect for one's own native culture. Those who are neutral make up the final b. These individuals preferred using Cultures of Inner Circle as supplementary knowledge or information for EFL

Scholars. Future study on regional cultural norms in English instruction is probably required in light of these findings.

AUTHORS' CONTRIBUTIONS

The preparation, evaluations, and simulations were designed, organized, and carried out by Roziyan Adi Wicaksana. Lailiy Kurnia Ilahi took the authoring the report and fostered to the analysis of the findings. Each author contributed ideas that helped refine the study, analysis and article.

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