



The Representation of Local Culture of Instructor's Literary Competence in English Language Classrooms

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Abstract. Questioning the existence of culture within EFL pedagogy has been an issue of identity of the Indonesian pedagogical practitioner. The chaotic perception upon the choice of implementing English culture or the local culture raises plenitude of dialogues among these pedagogical practitioner as well as researchers in Indonesia. This paper specifically embraced English literature classrooms as the setting of the dialogue between local culture and English literary texts and how it is represented by the instructors. Approaching the study qualitatively, this paper gained the results through observation, interviews, and text analysis. The data were then analyzed based on the theory of culture by Hofstede and the theory of literary competence by Spiro. The results showed that local culture was represented through the level of behavior/artifacts and the level of values/norms. The results also showed that the instructors' literary competence becomes the channel of their local culture and provided the possibility of transference of local culture within the process of the teaching-learning process of English literature. This paper, thus, suggested more comprehensive studies on the curricular application of the local culture within literary pedagogy in EFL settings.

Keywords: Local culture · literary competence (Spiro, 1991) · English literature classroom

1 Introduction

In the pedagogical context of English as a Foreign Language at a university level, English literature has become one of the settings where different cultures are contested by the learners as well as the instructors. When English literature is assumed as representing the “English” culture, the literature instructors are challenged to select the techniques of teaching that is suitable for the situation. Findings [1] and [2] show that cultural orientation of the reader becomes the determining factor of the process of meaning making. When positioning the instructors as readers, these instructors are sometimes unaware that they use their cultural orientation as a standpoint of the teaching of interpretation and analysis of English literature in EFL classrooms. Such ability, according to Spiro [3] is considered as one of the dimensions of literary competence.

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Studies of local culture focuses more on the teaching of language rather than the teaching of literature. The studies by [4, 5], and [6] showed that local based contents were able to facilitate the understanding towards English literature in Indonesia. While the studies of instructors' literary competence focused more on the instructions as shown by the studies by [7] and [8]. Additionally, studies by [8–10], and [11] showed that the significance of the utilization of literature in the teaching of English as a Foreign Language. Lastly, the studies on English literature classrooms focuses more on the character building as provided by a study on 2006 English curriculum by [6] and a study by [12] that promotes the use of literary critical analysis in the teaching of English.

Based on the facts above, this study aims at discovering the representation of the local culture within the instructors' literary competence that is performed within the teaching-learning process of the English Literature classrooms in a university in Indonesia. This study formulates the aims into two questions: (1) How is the local culture represented in the instructors' performance of literary competence? (2) How is local culture represented in the instructors' perception of literary competence?

Since literary competence encourages the engagement of personal background in the process of approaching and interpreting literary texts as discovered by [3] and [13], this study assumes that local culture is represented within the performance of the literary competence. The forms of the local culture representation are assumed to be varied since the literary competence is performed by different actors of the local culture.

2 Literature review

2.1 Local Culture

[14] argued that the rapid expansion of global culture must also be followed by the cultivation of local cultural values to emphasize the importance of developing resources that are relevant to national identity. The term local culture refers to a local identity that reflects the various experiences, customs, knowledge and local skills of a community that distinguishes itself from others as emphasized by [15]. Local culture is a set of intangible ideas that define the tangible beliefs and behavior of individuals or groups of people. In line with that, [12] reported that local culture is manifested in customs, language, social systems, and social life because it has high cultural values. [16] also reported that local culture plays a role in the teaching and learning system that develops over time. [17] then argued that learning a language cannot be separated from learning culture, because language and culture are interrelated. Therefore, language and culture are two of the key methodologies in teaching language in the classroom as reported by [4, 5], and [6].

2.2 Literature in EFL Classrooms

The process of learning and teaching English has become one of the top priorities of many countries, including Indonesia, to face globalization [8]. In language teaching and learning, literature is often believed to be a window to the world. This is because literary learning puts students in touch with various experiences and emotional expressions

that encourage self-reflection and full education. Therefore, [7] found that teaching and learning based on literary instruction involves a component where students are given the opportunity to discuss literary elements such as plot, characters, setting, point of view, values, messages and themes. Then, [8] reported that through teaching literature based on literature in the classroom it is possible for students to be varied in speaking and conveying criticism, interpretation and appreciation of works. Usually, the literature-based instruction method is done by telling stories with various themes or it can also record events from their experiences.

Several studies have considered the use of literature in language teaching as a valuable and interesting strategy, such as studies by [8–10], and [11]. According to [9] literature-based instruction can use a variety of literary sources from novels, books, short stories, poetry and plays in EFL teaching and strategy. Thus, the literary sources encourage the practice of reading, writing, speaking and listening can help EFL students to increase their knowledge of English.

2.3 English Literature and Local Culture

[18] stated that literature and English are one of the lessons in the school curriculum that teach about language appreciation and aesthetic aspects of English literature. [19] emphasized that literature plays an important role in teaching and learning English, especially for native English speakers, either English as a Second Language or English as a First Language. Literature is also considered an integral part of language learning so that it can enrich students' cultural knowledge. Additionally, [11] said that English literature in the school curriculum is also useful as a method to improve English language skills. Interestingly, in several school curricula in several countries, English literature is integrated with local culture as an effective teaching method in learning English and deepening local culture.

Another perspective is provided by [20] who reported that by integrating local culture in the teaching of literature, it can encourage, enhance, and maintain the spirit of nationalism to advance the nation's character education. In addition, students become more aware and know their own culture. On that matter, [6] also reported that in Indonesia itself the integration between English literature and local culture was stated in the 2006 English curriculum. The objectives of this curriculum were: (1) improving students' ability to communicate both written and oral at the functional literacy level; (2) develop students' awareness of the importance of English to provide the ability to compete globally; (3) develop students' knowledge of related languages and cultures. In this case, the cultural conditions of the students' daily lives must be included in the material or lesson plans in teaching English. Subsequently, a study by [12] provided evidence that the critical analysis of teaching English as a foreign language must be in line with national goals, where teachers must support and promote character education in teaching and learning activities by integrating Indonesian local cultural values in teaching English literature and language. Through a curriculum that integrates local culture and English literature, it will make it easier for students to capture cultural values as well as speak English because it is related to their daily lives.

3 Method

This study involved two English Literature lecturers/instructors of two different Literature courses at Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia. At the first stage, the instructors and the courses were purposively selected by considering the expertise and experience in the teaching of Literature in English language classrooms. The names of the courses being included were the Basic Analysis of English Prose (BAEP) course, that was taught by AW to the fourth semester students, and Advanced Analysis of English Poetry (AAEP) course, that was taught by SM to the sixth semester students. To obtain the sufficient amount of data of literary competence, classroom observation and interviews were conducted.

The specific data of the study were taken through the following procedures. After gaining permission to observe the classroom meetings, observations were executed in the selected meetings. The observations were video recorded and then the audio of the video record was transcribed, and the transcriptions were used as the data. After that, interviews were executed to gain the instructors' perception about their teaching as the concept of literary competence. The interviews were audio recorded and the records were transcribed, then the transcriptions were used as the data.

Prior to the analysis, the data from the classroom observation, reader responses, and the interviews are organized based on the needs of each data. For the sake of the study, the data analyzed are firstly based on the performance of the dimensions of literary competence dimensions [3] modified by [13] as seen in Table 1. Secondly, the data are analyzed based on the perception of the instructors on certain competences and the study relates the data to the Hofstede's cultural dimensions [21] and [22] as seen in Table 2.

The data of this study were classified into three categories. The first category is the form of the data. The forms of the data of this study are divided into three forms. The first form is the transcription of the selected video-recorded classroom observations of the two classrooms. The second form of the data is the transcription of the audio-recorded interview of the two instructors.

The second category is the characteristics of the local culture being represented. In this study, the first characteristic of the data is the observability of the local culture. The observable/tangible data are the language and the artifacts mentioned by the participants, while the unobservable/intangible data are the local value and norms that are represented by the tangible data.

The last category is the types of cultural values that are represented by the data. Based on [21] and <https://www.hofstede-insights.com/country-comparison/indonesia/>, the data found in this study was categorized by the local cultural values of collectivism and the power distance (PDI) represented by the behaviors and artifacts. These values are among other values held by most Indonesian as shown in Fig. 1.

Table 1. The Dimensions of Literary Competence (Spiro, 1991)

Dimensions	Definitions
Informed Appreciation of Literature	This dimension consists of knowledge of the intrinsic aspects of literature, the extrinsic aspects of literature, and the characteristics of literary texts and ability to appreciate literary texts.
Ability to respond appropriately to all literature in the target language	This dimension consists of the ability to respond to the literary text using the required language/style and the ability to respond to the literary text genuinely.
Ability to analyze and define responses in literature	This dimension consists of the ability to describe certain information within the literary text, the ability to compare and contrast between literary texts and/or extracts of literary texts, the ability to evaluate and present an argument about the literary text, the ability to explain about the literary text, and the ability to analyze literary text.
Ability to relate literature to one's personal experience/to empathize with text	This dimension consists of the ability to engage personally with the text, The ability to identify the feelings expressed within the literary text, and the ability to empathize with the characters, events, scenes, or settings within the literary text.
Ability to place literature within a wider social/cultural/linguistic context	This dimension consists of the ability to paraphrase/translate (the gist of) the literary text into a more understandable (target) language, the ability to place the socio-cultural fact within the literary text in another/closer socio-cultural context, and the ability to retell the gist of the literary text from a different point of view.
Enjoyment of literature	This dimension consists of the ability to express enthusiasm in reading the literary text, the ability to identify the critical stages of reading the literary text, the ability to solve the problem in the process of reading the literary text, the ability to gain deep understanding after reading the literary text, the ability to develop prediction and expectation that encourage the engagement with the literary text, and the ability to explain the sequence of close and careful reading of the literary text.

Table 2. Hofstede’s Dimensions of Culture Measurement [21]

Dimensions	Definitions
Power Distance Index (PDI)	PDI is value that encourages the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. It suggests that a society’s level of inequality is endorsed by the followers as much as by the leaders.
Uncertainty Avoidance Index (UAI)	UAI is a value that deals with a society’s tolerance for uncertainty and ambiguity. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations.
Individualism (IDV) <i>Individualism vs. Collectivism</i>	IDV on the one side versus its opposite, collectivism, is a value that promotes the degree to which individuals are integrated into groups.
Masculinity (MAS) <i>Masculinity vs. Femininity</i>	MAS versus its opposite, femininity, refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The assertive pole has been called “masculine” and the modest, caring pole “feminine”.
Long-Term Orientation (LTO) <i>Long-Term Orientation vs. Short-Term Orientation</i>	LTO versus short-term orientation is a value that can be said to deal with Virtue regardless of Truth. Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one’s “face”.

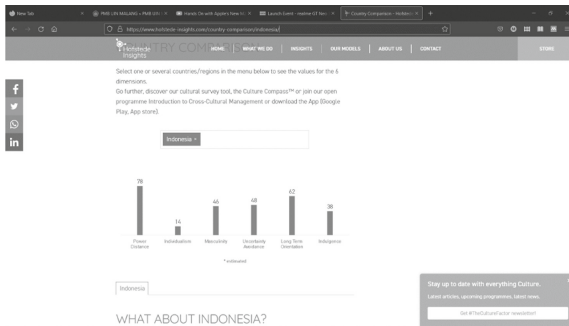


Fig. 1. The Measurement of Indonesian Cultural Values based on Hofstede’s Dimensions of Culture

Table 3. The Learning Objectives of the Courses in the Perspective of Spiro's Literary Competence [13]

Courses	Learning Objectives	Literary Competence Dimensions
Basic Analysis of English Prose (BAEP)	The students are able to use the knowledge about the intrinsic elements of the English literary prose to perform basic level of analysis.	1. Informed appreciation of literature focusing on the intrinsic aspects of prose 2. Ability to analyze and define responses to literature.
Advanced Analysis of English Prose (AAEP)	The students are able to work individually and cooperatively in developing analyses and written literary criticisms towards English poems at an advanced level through the application of various literary criticism theories.	1. Ability to analyze and define responses to literature. 2. Ability to place literature within wider social/cultural/linguistic context.

4 Findings

Since this study perceives that the performance of the instructors' literary competence is in accordance to the learning objectives of the courses, and since this study perceives that each learning objective represents the performance of specific literary competence, as an additional information, the study uses Table 3 provided by the previous study by [13] below to show the different foci of literary competence dimensions represented by the learning objectives. In the classroom practice, this study assumes that these instructors acknowledged the foci and objectives but had not acknowledged literary competence dimensions.

4.1 Local Culture in Instructors' Speech and Instructions

4.1.1 Language as Local Culture

The first excerpt was taken from one of the BAEP course meetings. The topic of the meeting was theme of a story. The first excerpt below showed how the local culture was embedded within the process of the teaching of theme in the setting of English literature classroom. The situation of the data was the time when AW, the instructor, introduced the topic and theme as a part of appreciating literary works and as the basis towards analyzing literary works. He tried to explain the distinction between topic and theme to the students by mentioning that the topic of the story should be written in a single word or a phrase while the theme should be written in the form of a sentence as a summary of the whole story from the beginning up to the end of a story. Then, before providing the real theme of the story, he told a story about "Jaka Tarub", a Javanese folktale in a different way from the more common "Jaka Tarub" story.

Excerpt 1

Tema ini adalah sesuatu yang ingin disampaikan oleh penulis dari awal sampai akhir cerita. Bukan sesuatu yang muncul di awal saja tengah saja atau di akhir. Di cerita ini ingin menyampaikan apa sebenarnya. Saya ambil contoh dari dongeng. Kalian semua tahu “Jaka Tarub”? Tak ceritain sedikit karena kalo tak ceritain novel kalian tidak tahu. Saya ngasi dongeng saja.

In Excerpt 1 above, by using the local folktale and using Indonesian as the language medium, the instructor was triggering the literary competence dimension of ability to respond appropriately to all literature in the target language and the instructor seemed to perceive that local culture could help the students engage with the topic being discussed in the specific meeting. By providing the summary of the story in Indonesian, presumably the instructor is expecting the students to be able to respond better in Indonesian rather than in English. The instructor is trying to teach the students about the rule of writing theme of literary texts that should be written in a sentence, not a word or a phrase. This knowledge is a part of the literary competence dimensions of informed appreciation of literature and ability to analyze and define responses to literature.

Excerpt 1 also provides another finding on the use of language as the tangible aspect of local culture. Aside from the use of Indonesian, he also used a mix of Indonesian and Javanese in the phrase “tak ceritain” and the word “ngasi”. The way the instructor used this approach in Excerpt 1, however, does not present the cultural value of Power Distance that can be found among Indonesian or Javanese, since the instructor’s choice of dictions is assumed to represent his effort to counterpart his position with the learners’ position.

The second excerpt below was taken from one of the meetings of the AAEP course. In this specific meeting, SM, the instructor, was introducing the deconstruction approach in analyzing poems. The situation was, after providing explanation on the first stage of deconstruction approach to literature, she added more explanation on the second stage.

Excerpt 2

Then the second stage is what is called as the textual stage. Kalo textual stage berarti itu more specific. We have to pay attention on every line in order to have the whole understanding. Itu jadi melalui baris-barisnya, kemudian we have to find out whether there is a shift ya. Kalo structuralism khan parallelism, kalo ini kita melihat yang shift, yang bergeser itu apa sih, yang aneh itu apa sih. It can be diction, tone, attitude.

Excerpt 2 shows that the instructor tried to be very specific in explaining the method of the approach. By code-mixing the language with Indonesian, she tried to make the explanation clear so that it is assumed that the students would easily understand the method and gain understanding on the literary competence dimension being the focus of the course. The word “shift” which she meant as a change from normal to not normal, is evidence of the performance of the methods to explain how and why the certain aspects of the poem that they have read exist and the methods to describe certain information of the poem that they have read which are within the literary competence dimension of ability to analyze and define responses in literature.

4.1.2 Cultural Artifacts as Local Culture

From the same meeting about theme of the BAEP course, Excerpt 3 below provides the evidence of the tangible data of local culture. Aside from the use of the local language as a tangible data of local culture, the folktale of "Jaka Tarub" as a cultural artifact of the Javanese culture is provided by the instructor to engage the students' understanding on the topic of theme of a story.

Excerpt 3

Apa tema dari "Jaka Tarub"? (a few seconds of silence) Apa rek? (a few seconds of silence) Dalam kalimat (a few seconds of silence) Apa (a few seconds of silence) Apa rek? Apa? Gak tahu? Jangan-jangan kalian tidak ada yang sadar kalian berada disini. Ya saya kasi contoh. Cinta sejati haruslah dicapai dengan cara yang jujur. Khan caranya tidak jujur. Caranya Jaka Tarub khan tidak jujur dan itu universal nilainya bahwa sesuatu yang dicintainya itu tidak boleh dengan cara yang tidak baik. Misalnya pakai guna-guna.

In Excerpt 3, when the instructor tried to provide an example on providing theme of a story and a universal value about honesty in a romantic relationship, he used another cultural artifact, the phrase "guna-guna", as a part of the explanation. "Guna-guna" or sorcery is a cultural artifact since the activity implied the local belief towards unseen power stronger than human beings' power. Such activity is still practiced by some Javanese people and it is perceived as an undesirable way to accomplish life goals because it may deliver undesirable effect too. The use of the specific cultural artifacts to engage the learners in understanding the theme proposed by the instructor provides evidence as representation of local cultural values related to local beliefs.

Another evidence of cultural artifact is found in one of the meetings of group presentations of the AAEP course. The presentations focused on presenting the application of the theories of formalism and structuralism by analyzing an English Poem by John Donne entitled "Death Be Not Proud". Each group presented in around 5 – 10 min in English by using posters as the media of the presentation. At the end of the meeting, after listening to all presentations of the groups, the instructor provided a concluding remark that provides evidence to another performance of literary competence dimension of ability to place literature within wider social/cultural/linguistic context. While she was providing the concluding remark of the meeting, the instructor mentioned fear of death in her comment after a group poster presentation as shown in Excerpt 4 below.

Excerpt 4

Everyone is afraid of death. Don't you think so? (Some students answer Yes) Yes everyone is afraid of death. That is why this is the time for John Donne to make the people sure we don't need to be afraid. Why? Because you, Death, are inferior. Ya khan. That is why the speaker, the narrator, uses a metaphorical language that he tries to compare the Death to the sleep. Gitu khan. Kalo sleep berarti khan apa? Powerless. Ya khan. That is why we don't need to be afraid because the Death is inferior. By the way, please do ask yourself, are you afraid of the death? (Some students answer No) Aku wedi lho. Kalo saya takut because I think that I do not have enough preparation to be dead.

Similar to the data found in previous excerpts, Excerpt 4 shows that the instructor used the pronoun “we” and Indonesian mixed with Javanese as the language of instructions, which also provide a finding on to the use of local language as the artifact of local culture within her performance of literary competence. When she was providing her perspective on the poem “Death be not Proud” by John Donne she inadvertently used her beliefs to base her interpretation on the poem and related beliefs what she assumed to be beliefs implied by the poem. Her beliefs is reflected when she mentioned the word “preparation”. Contextually, the concept of “preparation for death” implies a certain kind of religious and spiritual preparation that the Muslims should bring upon themselves when they face death. Excerpt 4 above shows how the words “wedi”, which means “fear (v.)”, and the sentence “I do not have enough preparation to be dead.” are tangible artifact of the intangible local beliefs of death since it is mentioned in the context of discussion. The expressions of fear of death and preparation for death become a tangible aspect of culture that represents the Islamic value and the Javanese value that is included as the local cultural value.

4.2 Local Culture in Instructors’ Perception on Literary Competence

4.2.1 Collectivism as Local Culture

Based on Fig. 1 that provides the fact that most Indonesians do not perceive individualism but collectivism as one of their cultural values, the findings below provide evidence how the value of collectivism can be discovered within conversations between Indonesians. The excerpts in this section provide evidence of the intangible aspect of local culture. The intangible aspect of local culture is the value of collectivism that becomes evident through the excerpts. The trigger of evidence was an interview with the instructor the BAEP course about his perception on literary competence. The topic of the interview was about the literary competence dimension of ability to relate literature to one’s personal experience/to empathize with text. When AW was inquired of his perception on his approaches used in the BAEP classrooms, within his effort to answer the importance of personal engagement towards literary texts, he inadvertently included the interviewer into his answers by using the sentence “Mari kita lihat bersama-sama. (Let’s observe together.) as discovered in Excerpt 5 below.

Excerpt 5

... Jadi kalau misalnya melihat tema mungkin yang terakhir itu. Misalnya “Apa sih yang mau disampaikan dari cerita dongeng yang dari kecil kalian sudah tahu itu?” Mari kita lihat bersama-sama. Itu semacam upaya untuk me-relate dari life experience ya.

Excerpt 5 above provides tangible evidence of the local cultural value of collectivism. The Indonesian inclusive pronoun “kita” is similar to the English pronoun “us” in the phrase “Let’s”. The utterance appeared when the instructor felt like to include everyone in the classroom and the interviewer in the action of understanding the message of the local folktale. Similar to the previous finding on the use of the inclusive pronoun, the inadvertence of his utterance provides a finding that the instructor had internally perceived the local cultural value of collectivism.

Another excerpt that shows the value of collectivism is shown in Excerpt 6 below. The data was taken in the context when the BAEP course instructor was inquired about the importance of the use of local folktales in his classrooms.

Excerpt 6

... Apa sih yang sebenarnya ingin disampaikan dari itu, dari legenda-legenda itu? Idenya berarti memang bagaimana sih kompleks konteks masyarakat memandang sebuah konflik, bagaimana menyelesaikannya, bagaimana memandang hidup.

Excerpt 6 above provides evidence on the instructor's preference in comparing the short stories provided in the classroom with the local folktales that he assumed the learners would have known. This statement provides evidence of the BAEP course instructor's perception on the indivisibility of the literary competence dimensions of informed appreciation of literature and ability to place literature within a wider social/cultural/linguistic context. The inadvertent use of the words "masyarakat", or society, and "hidup", or life, when he talked about resolving conflicts within the plot of the short stories provides the evidence of his retainment of the value of collectivism. What must be underlined in this case is the interview was focusing only on the use of local folktales in his classrooms. However, when the instructor mentioned these words within his answer, he was inadvertently showing the evidence of the cultural value of collectivism.

4.2.2 Power Distance as Local Culture

Similar to the value of collectivism, the level of value of Power Distance of Indonesians is also high as shown in Fig. 1 previously. Excerpt 7 below provides the data of the local cultural value of Power Distance (PDI) discovered within the conversations between the interviewer and the instructor. When, SM, the instructor of the AAEP course was inquired about her perception on the importance of personal engagement towards literary texts, which reflects the literary competence dimension of ability to relate literature to one's personal experience/to empathize with text, she provided the answer below.

Excerpt 7

Sangat, karena kalau misalnya anak tertentu itu tertarik dalam hal-hal tertentu, upaya atau usaha yang ia lakukan itu akan lebih dari mahasiswa yang tidak mempunyai personal engagement. Jadi, memang faktanya ada yang hanya mereka mengambil saja atau copy paste apa yang ada di dalam Google. Dan dari situ kan kelihatan sekali di situ peran guru, peran saya untuk selalu mengingatkan bahwa apapun yang ada di dalam referensi baik itu elektronik atau itu hanya sebagai second opinion. ...

The situation of Excerpt 7 above was when the instructor was trying to provide her answer on the importance of personal engagement with the literary texts that she assumed to be shown by the learners' genuineness in answering or providing responses, she suddenly emphasized on the role of the instructor by mentioning the word "anak" (children, kids) and the phrases "peran guru" (the instructor's role) and "peran saya" (my role). Excerpt 7 above provides the evidence on the way the intangible aspect of the local cultural value of Power Distance (PDI) is represented through the selected words

she used in the answers. The use of the word “anak” or children shows her perception that the position between the instructor and the learners is not equal. She emphasized her position as a senior by mentioning the phrases “peran guru” (the instructor’s role) and “peran saya” (my role) to remind the interviewer that the learners are her subordinates. Her emphasis on her role as a senior among the students and the interviewer provides data that shows unequal distribution of power between the seniors and the subordinates, which is the characteristics of power distance that becomes one of the local cultural values of Indonesia.

5 Discussion

Based on the findings above, the representation of local culture within the instructors’ literary competence are discovered in two aspects of culture. The first aspect is the tangible aspect that could be discovered within the instructors’ speech and instructions in the classroom. The first aspect of culture is divided into two elements of culture: language and cultural artifacts. The second aspect is intangible aspect could be discovered within the instructors’ perception on literary competence. Since the data concerns with perception, based on [21], the findings show the intangible aspects of culture that are the local cultural values. The findings of the second aspect are the local cultural value of collectivism and power distance.

Through the findings, the study discovered another possibility of the representation of local culture, aside from the application of local culture within the curriculum [4, 5], and [6], and the integration of local culture in the teaching of literature [20] and personal moral values [23]. The findings show that the representation of local culture in this study was unintentional and was reflecting the cultural identity of the instructor since the syllabi of the courses do not mention the obligation of applying and integrating local culture in the process of the teaching of English literature in EFL setting.

Through the findings, the study assumes that the dimensions of literary competence could be the trigger for the instructors to unintentionally include local culture within the process of the teaching of English literature. Such unintentional inclusion of local culture has provided the genuineness of the data thus making the findings novel and useful in supporting the representation of local culture within classroom settings. This confirms [24] that cultural values are supposedly hidden analogous to the larger part of an iceberg that is unseen beneath the surface. The seen part of the iceberg is the tangible aspect of culture while the large unseen part of the iceberg is the intangible aspect of culture. Literary competence in this study has become the means of the local cultural values to emerge to the surface and as being represented by the local language, local folktales, and the use of inclusive pronoun in many Indonesian contexts. This study, then, argues that the teaching of literature in EFL setting in Indonesia may provide rich data on intercultural approaches in the process of interpreting English literary works even though there are several considerations such as misinterpretation, rejection towards the different culture, and the instructors’ limited choice of literary works. The findings above can also become evidence of other values when further studies are developed.

What is implied through the finding is that the concept of literary competence and the concept of culture are closely related. [3] in defining literary competence intentionally

included the dimensions of ability to relate literature to one's personal experience/to empathize with text and ability to place literature within a wider social/cultural/linguistic context. Both dimensions provide space for the readers' cultural background to emerge and be assessed and provide richer experiences to the teaching of English literature in Indonesia.

6 Conclusion

The surprising fact that this study discovered was that some of the findings show that the strong interrelationship between sociocultural background of the readers of literary works with the process of reading and interpretation. Since the instructors and learners as literature readers became the ones in control of their approach to the reading and interpreting literature, the different cultural background of the English literary text and the cultural background of the readers became intertwined and the strength of the local identity of the readers became imminent. Within this pedagogical context, such situation might become important since the issue of the integration between local values and scientific disciplines had been raised lately in Indonesia.

Within the perspectives of the theory of culture, the findings of the study provided another perspective of the way culture is embedded within the aspects of education even though the embedment of culture is not planned by the curriculum. Another perspective was also provided by the findings to the theory of literary competence that students in EFL setting tend to approach their process of reading of English literature through a very different sociocultural background. This approach can be a strength but also a weakness depending on which perspectives of interpretation needed by the literary pedagogy. Lastly, the findings also provided another perspective that English literature can support local character building as long as the instructors are aware that they embed local values within the teaching-learning process.

This small study is not enough to say that there will always be a process of local culture integration within the teaching-learning process of English literature in EFL setting. Similarly, the findings of the study provide evidence of limited aspects of local values since the data are also limited. Furthermore, the findings of the study do not provide deeper evidence on the instructors' literary competence as well as the learners' literary competence. Thus, this study suggests more studies are conducted on the application of integrating local cultures within the English literature pedagogy in EFL Setting. This study also suggests more studies are conducted on the perception of the instructors and the students upon literary competence and cultural identity. Lastly, this study also suggests studies are conducted on the process of character building through the integration of local culture within literature classrooms in EFL setting.

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