

Cross-Cultural Perspectives in EFL Education: Exploring Students' Experiences in Narrative Texts

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ABSTRACT

This study examines the experiences and interpretations of cross-cultural perspectives through narrative writing by English as a Foreign Language (EFL) students, inspired by Indonesian folktales. This research, grounded in Byram's Intercultural Communicative Competence (ICC) framework and Narrative Inquiry theory, examines students' ability to maintain their cultural identity in English and the challenges they encounter in cultural-linguistic expression. A qualitative descriptive design was employed, with a narrative writing prompt as the research instrument, utilising data from 50 student-authored English narratives, collected through a classroom-based writing task conducted under supervision. These were analysed through rubric-based coding corresponding to ICC dimensions (cultural accuracy, use of local terminology, translation techniques, and intercultural misunderstandings) and narrative inquiry criteria (voice, structure, and reflection). The rubric-based analysis procedure allowed for categorisation of intercultural and narrative elements using descriptive statistics. Research indicates that the majority of students exhibited cultural awareness and adaptive linguistic strategies: 86% maintained cultural accuracy, 90% retained local terminology, and 78% employed adaptive translation methods. Furthermore, 86% had a logical structure, reflective significance, and an individual voice. Nonetheless, 22% showed dependence on literal translation, while 14% revealed intercultural misinterpretation or narrative disjunction. These findings confirm that culturally rooted narrative writing improves linguistic development and intercultural understanding. The research provides empirical support for the incorporation of local culture texts into English as a Foreign Language training and advocates for instructional scaffolding in metaphor, pragmatics, and narrative discourse.

Keywords: *cross-cultural expression, EFL learners, Indonesian folktales, intercultural competence, narrative writing.*

Introduction

In the contemporary globalised landscape, English as a Foreign Language (EFL) instruction encompasses not just linguistic ability but also the cultivation of intercultural competence, empowering learners to adeptly navigate various cultural contexts (Achieng, 2024; Cong-Lem, 2025; Tiurikova, 2021). The EFL classroom often functions as a cultural crossroads where students bring varied ideas and cultural backgrounds. Narrative texts are powerful tools in this environment, allowing learners to connect with stories encapsulating cultural values and experiences. Through reading and creating narratives, children can explore cultural identities, promote empathy, and enhance critical thinking (Burgos, 2024).

Narrative texts, known as organised stories that describe past events with persons and locations, are widely acknowledged for their significance in increasing students' writing fluency and cultural sensitivity (Nelci et al., 2024;

Qatrinada & Apoko, 2024; Sari et al., 2024). In this setting, students actively interpret and recreate cultural values in English rather than just recounting stories. This process of cross-cultural negotiation demonstrates their language flexibility and intercultural awareness (BELAIDOUNI et al., 2024; Li, 2025).

Several studies have highlighted the benefits of incorporating narrative texts in EFL classrooms. Burgos (2024) discovered that narrative texts boost Indonesian students' writing skills and creativity; however, limitations such as word constraints and translation issues remain. Similarly, Khoir et al. (2024) noted that narrative texts promote speaking and listening abilities by facilitating collaborative and critical learning. Verhovtsova et al., (2022) pointed out that literature and narrative materials improve motivation and promote critical reading skills, including cultural comprehension. Moreover, the narrative method has been demonstrated to increase speaking abilities and build students' confidence

and creativity in EFL settings (Bertoli et al., 2025).

In order to frame this research theoretically, this study employs Michael Byram's Intercultural Communicative Competence framework, focusing on learners' ability to comprehend, interpret, and engage with people from diverse cultures utilising linguistic and sociocultural knowledge (Gong et al., 2022). Despite these observations, most research focuses on narratives from English-speaking or target cultures, with scant attention to how students connect with their local cultural narratives in EFL environments. There is a noteworthy disparity regarding how Indonesian students comprehend and convey their culturally familiar experiences in English, a process that entails complicated language and cultural negotiation (Anisah & Basri, 2023). This subject was picked to draw attention to the special difficulties and perspectives faced by Indonesian EFL students, who are frequently underrepresented in studies on cross-cultural story writing. It seeks to close a gap in the literature where target-language narratives frequently take precedence over the voices of students and local culture. (Shintarahayu, 2025; Yulianti et al., 2024)

While Indonesia's national curriculum, including Kurikulum Merdeka, stresses learner autonomy and context-based instruction, little has been explored regarding how these curricular ideals are mirrored in narrative composing tasks (JASRIAL et al., 2023; Latifa et al., 2023). Furthermore, studies on bilingual students reveal that example texts and cross-linguistic analyses might assist in overcoming issues in narrative writing (Wang et al., 2023), but these studies mostly focus on Chinese EFL learners, leaving Indonesian learners overlooked (Heng et al., 2023)

This study addresses this gap by employing Indonesian narrative texts as the source material, asking students to compose their replies in English. This approach is unusual because it explores how learners connect their local cultural knowledge and English language skills through story writing. By evaluating students' written texts, the study intends to explore their experiences, problems, and intercultural learning processes when conveying familiar cultural narratives in a foreign language. This strategy corresponds with narrative inquiry approaches that emphasize storytelling as a means to analyse language learning experiences and cultural expression (Meilinda & Mustofa, 2021).

Narrative inquiry, as emphasised by Arifatin 2022; Simanjuntak, 2023), allows language learners to reconstruct experience into meaning, making it a valuable methodological lens for investigating identity, reflection, and intercultural growth in EFL contexts. Based on this

background, this study examines the following research problems: 1. How do EFL students experience and interpret cross-cultural perspectives when writing English narratives based on Indonesian narrative texts? 2. What challenges do students face in expressing culturally familiar narratives in English during the narrative writing task?

To answer these questions, data will be gathered through a writing test in which students read selected Indonesian narrative texts and then compose their narrative texts in English. This method permits direct observation of how students comprehend and transfer cultural knowledge from their original language into English, providing rich data on their linguistic and intercultural competence development. This method is backed by earlier studies that employed narrative writing activities to increase writing abilities and cultural knowledge in EFL courses (Wahyuni, 2017). In doing so, this study aims to contribute to the expanding body of literature on culturally responsive EFL instruction by demonstrating how local narratives can be a bridge to intercultural competency. It also has practical implications for curriculum designers and teachers trying to establish more inclusive, student-centered learning environments in EFL classes

Method

This study adopted a qualitative descriptive research approach to evaluate how EFL students encounter and understand cross-cultural viewpoints through English story writing. A qualitative descriptive approach was adopted for its applicability in capturing nuanced interpretations and meaning-making processes as indicated in the students' written retellings of Indonesian folktales (Sandelowski, 2000). Rich textual analysis, not numerical data, is the most effective way to capture students' intercultural meaning-making, which is why this technique was chosen. Using rubric-based coding with distinct analytical categories taken from Byram's ICC and Narrative Enquiry frameworks, reliability and validity were guaranteed. A subset of the data was separately coded by two researchers to ensure consistency, and disagreements were discussed in order to come to an agreement. Everyone participating consisted of 50 college students enrolled in an EFL writing course at University of Catholic Saint Thomas in Medan Based on the size of the classroom, the sample size of 50 was deemed enough for topic saturation because, by the 40th script, recurrent patterns in intercultural perception and story structure became apparent. Rather than presenting novel themes, other narratives validated these trends. A purposeful sampling technique was

adopted to ensure that participants had prior exposure to narrative text forms and cultural storytelling through earlier teaching. This enabled the identification of students who were reasonably prepared to interact with culturally embedded tales in a second language.

Data collection was carried out through a narrative writing exercise in which each student was requested to recount the classic Indonesian folktale ‘*Asal Usul Danau Toba*’ in English. The assignment was done under supervised classroom conditions, and the student narratives, either handwritten or digital, were gathered and anonymised before analysis to maintain confidentiality.

The collected data comprised 50 narrative texts authored by EFL students who were charged with recounting the Indonesian folktale ‘*Asal Usul Danau Toba*’ in English. The analysis was undertaken utilising a qualitative descriptive technique guided by Byram, (1997) and Narrative Inquiry theory (Clandinin, 2006). Each student's text was evaluated using a rubric derived from these foundations. Predefined metrics that matched each theoretical dimension were included in the rubric. Every story received a score based on its narrative dimensions (voice, coherence, reflection) and ICC (cultural authenticity, local terminology, translation style, and misunderstanding). Descriptive statistics were generated by tabulating coded results and calculating frequency data. The ICC rubric focused on four dimensions: cultural accuracy, usage of local terms, translation style, and intercultural misunderstanding. The narrative rubric addressed voice and personal style, structural coherence, and reflective meaning. The data were reported using descriptive statistics, with frequencies calculated to indicate how many students displayed each dimension. The findings, backed by example phrases from student writing, are explored in terms of their agreement with the theoretical components and practical implications.

Findings and Discussion

Findings

To explore the two crucial research questions, namely, how EFL students perceive and interpret cross-cultural perspectives through English narrative writing, and what difficulties they encounter when expressing culturally familiar narratives in a second language, this part reveals the findings from the analysis of 50 student texts. Each student was tasked with repeating the traditional Indonesian folktale *Asal Usul Danau Toba* in English, enabling for evaluation of both linguistic adaptation and intercultural meaning-making. The analysis was directed by two theoretical lenses: Byram's Intercultural Communicative Competence

(ICC), which captures how learners manage cultural representation and translation, and Narrative Inquiry, which focuses on the structure, voice, and reflective depth of the tales generated.

Table 1. Student Performance on ICC and Narrative Inquiry Dimensions (n = 50)

Dimension	Frequency	Percentage
Cultural Accuracy	43	86%
Local Term Retention	45	90%
Adaptive Translation	39	78%
Literal Translation	11	22%
Intercultural Misunderstanding	7	14%
Voice & Personal Style	43	86%
Structural Coherence	43	86%
Reflective Meaning	43	86%

These findings imply that the majority of pupils can express themselves in English with a cultural context. The high percentages of local term retention (90%) and cultural accuracy (86%) are consistent with earlier research by Qatrinada & Apoko, (2024), who highlighted the importance of narrative texts in maintaining cultural identity. Bertoli et al. (2025) also noted that learners require systematic guidance in the areas of metaphor, grammar, and pragmatic nuance, as seen by the 22% of students who depended on literal translation and the 14% who encountered intercultural misunderstandings. To guarantee greater narrative clarity and cross-cultural transfer, these patterns highlight the importance of scaffolding in EFL writing assignments

Through a rubric-based evaluation of these qualities, patterns formed that explain the students' capabilities in retaining cultural integrity and communicating story logic, as well as the language and mental hurdles they experienced during their assignment.

Students experience and interpret cross-cultural perspectives

The findings of the current study suggest that the majority of EFL students effectively showed the ability to internalize and reinterpret cultural content from Indonesian narrative texts into English, while traversing varied levels of linguistic and intercultural difficulties. Drawing on Byram, (1997) model of Intercultural Communicative Competence (ICC), this study examined four major dimensions: cultural accuracy, usage of local words, translation style, and intercultural misunderstanding. Quantitatively, 86% of students kept cultural fidelity in their retellings, as demonstrated in phrasings such as “the guy named Toba was angry to his son” and “she became fish again and jumped into the lake”. These examples reflect the successful transfer of the folktale's thematic core and narrative sequence.

The dimension of local word retention

was also robust, with 90% of pupils maintaining culturally distinctive references such as “Danau Toba”, “Samosir Island”, and “the fish turned into a woman”. This implies an increased understanding of the cultural salience of proper nouns and mythological features, a finding that accords with Qatrinada & Apoko, (2024), who emphasised narrative texts’ power to “retain cultural memory and promote creativity” in EFL classrooms.

Relating to translation procedures, 78% of the students utilised adaptive strategies opting for meaning-based rather than literal equivalents, thereby maintaining communicative clarity. As an example, formulations like “the man felt unhappy because the secret was told” and “he regretted his fury and everything changed” demonstrate syntactic modifications aimed at preserving semantic flow. However, 22% of students relied on literal translation, resulting in uncomfortable or semantically wrong renderings such as “beautiful gill” or “he shout his son”, which illustrate the usual difficulties of direct internal translation.

Intercultural misunderstanding was noticed in 14% of submissions, with instances like “the woman go to the water and she swim back to fish” indicating to issues in both grammar and cultural logic transfer. These findings parallel those of Khoir et al., (2024), who found that while narrative texts give powerful language exposure, students require structured scaffolding to decipher both linguistic and cultural nuances encoded in literary works.

In comparison to the previous studies, the current study improves the field by not only proving the efficacy of narrative texts in helping language and culture acquisition but also integrating measurable ICC aspects with phrase-based proof. While Qatrinada & Apoko, (2024) primarily examined teacher perceptions and general writing improvement, and Khoir et al., (2024) focused on speaking/listening using audiovisual narrative texts, this study offers a more detailed intercultural lens through systematic analysis of written outputs in a narrative task. Moreover, unlike Bertoli et al., (2025), who prioritised storytelling as a performance-based strategy for fluency improvement, the current study focusses interpretative and structural accuracy of multicultural representation within writing.

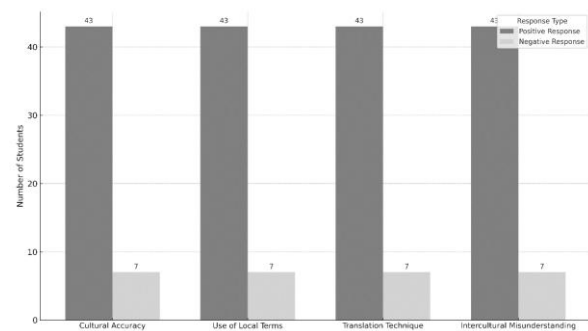


Figure 1
Distribution of Student Performance across Dimensions of ICC

The data displayed in Figure 1 validates the trends seen in the narrative analysis. The strongest achievement was in the usage of local terminology (45 students or 90%), followed closely by cultural accuracy (43 students or 86%). This shows that students often keep a strong cultural link while recounting stories in English. Adaptive translation, applied by 39 students (78%), also illustrates students’ efforts to alter meaning across linguistic boundaries. However, literal translation (22%) and intercultural misunderstanding (14%) highlight the continued issues that a minority of students confront. These shortcomings come from insufficient awareness of target-language structure, inappropriate metaphor interpretation, and over-reliance on straight translation. Overall, the data in Figure 1 demonstrates a dominating pattern of successful intercultural performance across students, with specific areas needing pedagogical reinforcement in translation procedures and story logic in a cross-cultural setting.

The challenges of students in expressing culturally familiar narratives

In order to answer Research Question 2, this study applied the Narrative Inquiry framework, emphasising the three basic elements of narrative construction: voice and personal style, structure coherence, and reflective meaning. These criteria were used for assessing how students organize experience, express identity, and interpret cultural aspects when recounting an Indonesian folktale in English.

The dimension of voice and personal style was successfully displayed by 86% of students (43 out of 50), who conveyed emotional connection and character empathy in their retellings. Phrases such as “he vowed not to tell but he did” and “the son was bewildered and cried” show how students personalized the story, revealing an ability to move beyond simple language conversion and interact affectively with the narrative. This feature demonstrates that most students positioned themselves as storytellers, not just translators, employing emotive language and subjective

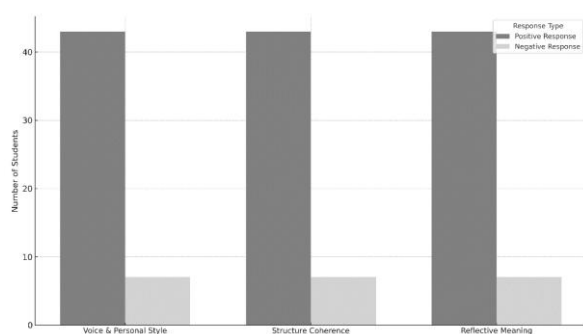
viewpoint to reframe cultural content in a second language.

In terms of structure coherence, 86% of students also maintained logical sequencing and narrative flow in their writing. Their texts included well-structured openings and resolutions, such as “once upon a time there was a guy named Toba” and “in the end they disappeared into the lake”, demonstrating control over conventional narrative form. These examples demonstrate that most students could sequence events chronologically and preserve tale cohesiveness, which is necessary for both narrative clarity and cultural transmission.

The third component, reflective meaning, was likewise indicated by 86% of pupils. Their narratives featured moral commentary or insight, such as “this story indicates that pledges are important” and “we must be patient and keep family secrets”, revealing students’ abilities to draw and articulate cultural values from the story. This implies a successful shift from surface-level retelling to interpretative engagement with the text, signifying a higher-order reaction associated with intercultural literacy.

Fortunately, 14% of students (7 out of 50) found difficulty in narrative arrangement and intelligibility. These students created texts with disconnected organisation and weak concepts, shown by instances such as: “he is angry and then she goes to water and fish” and “the boy makes a mistake and lake happens”. Such words imply faults in both verbal fluency and narrative logic. These shortcomings likely originate from weak grammatical control, reduced exposure to English storytelling traditions, or insufficient practice in reflective and disciplined production. These issues correlate with comparable observations by Bertoli et al. (2025), who noted that students often struggle with fluency, nervousness, and internal translation difficulties in oral storytelling activities.

Figure 2. Distribution of Student Performance across Narrative Inquiry Dimensions



As showed in Figure 2, student performance through the narrative inquiry dimensions is remarkably consistent, with 43 out of 50 students (86%) satisfying criteria in each of the three evaluated areas: voice and personal style,

structure coherence, and reflective meaning. This high level of performance suggests that most students were not just capable of language reproduction but also participated in higher-order thinking, emotional interpretation, and narrative reconstruction. However, the chart also indicates a 14% difference in each category, demonstrating that a minority of students found trouble articulating their thinking in a structured, introspective, and culturally resonant fashion. These deficiencies highlight a need for instructional strategies that further strengthen discourse structuring, character perspective, and moral inference in narrative writing, particularly for students whose English proficiency or narrative awareness is still evolving.

Discussion

The results of this study provide empirical insight into how EFL students encounter and manage cross-cultural viewpoints through narrative writing, particularly when recreating culturally recognisable texts in English. By utilising both Intercultural Communicative Competence (ICC) and Narrative Inquiry frameworks, this study reveals that narrative writing can function as a strong medium for encouraging intercultural engagement, identity expression, and reflective thinking in the EFL classroom.

First, the results suggest that students are mainly capable of retaining and reinterpreting essential cultural characteristics when translating narratives from Bahasa Indonesia into English. The high rates of cultural accuracy (86%) and local term recall (90%) show that narrative tasks founded in culturally relevant texts provide fertile ground for intercultural meaning-making. These results extend prior research by Qatrinada & Apoko, (2024), who found that narrative writing boosted student creativity and cohesion, by presenting a more nuanced lens that highlights certain characteristics of intercultural competency. Notably, the high rate of adaptive translation (78%) in the present study supports Khoir et al., (2024) study that students gain from narrative tasks when they are developed to move beyond direct translation and instead engage in semantic reconstruction.

However, the results also suggest that a fraction of students (22%) still rely on literal translation, often resulting in semantic distortion or grammatical breakdown, as evidenced by words like “beautiful gill” or “he shout his son.” These results accord with the challenges described by Bertoli et al., (2025), who emphasized that narrative methods though highly useful for fluency require specific scaffolding to address structural and pragmatic deficits. In this study, the 14%

prevalence of intercultural misunderstanding further demonstrates that without explicit teaching in metaphor translation and cultural logic, some students struggle to effectively transmit culturally embedded concepts in a second language.

From a narrative inquiry approach, the statistics also confirm the benefits of culturally grounded storytelling in encouraging thoughtful and identity-oriented writing. The fact that 86% of students displayed emergent personal voice and cohesive structure, while articulating moral interpretation (e.g., “we must be patient and keep family secrets”), indicates the transformative potential of narrative writing in EFL instruction. These results correlate with the findings of Verhovtsova et al. (2022), who underlined that narrative texts encourage deeper comprehension and communication ability by inviting students to negotiate both self and culture through storytelling. The 14% of students who failed to attain structural coherence or reflective engagement show areas where further instructional support is needed particularly in helping students bridge emotional material with grammatical and rhetorical control.

The results shown in Figures 1 and 2 underscore these conclusions. Figure 1 visualizes how students’ performance across ICC dimensions demonstrates both successful adaptation and areas of persistent difficulties. Figure 2 validates the argument that narrative tasks enhance comprehensive student participation, while also pointing to the necessity for individualised instruction geared to children with poorer reflective or structural control. These visual representations contribute to the empirical rigor of the study and make a convincing argument for story writing as a multimodal literacy practice in EFL instruction.

Combined, the results imply that narrative writing not only promotes language output but also fosters intercultural literacy, moral reasoning, and self-expression—critical components of 21st-century communicative competence. The present study, consequently, supports the integration of culturally embedded narratives into EFL writing teaching as both a linguistic and sociocultural technique. It contributes to the current literature by quantifying intercultural elements in student texts and provides grounded evidence of the instructional effectiveness of narrative-based assignments in multilingual contexts.

The subsequent section provides deeper insights based on the empirical patterns found and examines how the results connect to the study questions in order to improve the clarity of interpretation. 1. When composing English narratives based on Indonesian narrative materials, how do EFL students perceive and understand

cross-cultural perspectives? The results demonstrate that EFL students can interpret and rephrase culturally embedded concepts in English with a fair degree of success. Table 1 and Figure 1 showed that 86% of students exhibited cultural accuracy, and 90% of them were able to recall myth-based expressions like “the fish turned into a lady” as well as culturally distinctive terms like “*Danau Toba*” and “*Samosir Island*”. These findings demonstrate students’ global awareness and adaptability by demonstrating their ability to write in English while expressing local cultural information. This result is consistent with the findings of Qatrinada & Apoko (2024), who highlighted the role narrative texts play in maintaining cultural memory in EFL settings.

Additionally, 78% of students prioritised meaning over literal equivalence when using adaptive translation procedures. Phrases like “he regretted his rage and everything changed” demonstrate a cross-linguistic comprehension of pragmatic aim and narrative logic. This is consistent with the findings of Khoir et al. (2024), who discovered that communicative clarity is improved by narrative-based language exercises. The remaining 22% of students, however, struggled with semantic transfer and metaphor usage as they translated words literally, creating awkward or semantically incorrect sentences like “lovely gill” or “he shouts his son.”

The fact that 14% of student texts contain international errors, such as “she swims back to fish,” indicates the need for educational scaffolding in grammar, intercultural logic, and metaphor interpretation. When accessing culturally rich content in a second language, these linguistic and conceptual gaps highlight the value of structured training.

2. What difficulties do students have when attempting to convey culturally recognised stories in English as part of the narrative writing assignment? The majority of pupils were able to produce coherent, introspective, and emotive narratives, according to the statistics on narrative creation. 86% of students demonstrated voice and personal style, logical structure, and moral interpretation, as indicated in Table 1 and Figure 2. Phrases like “the boy was perplexed and cried” and “we must be patient and keep family secrets” are examples of how students included ethical reflection and emotional engagement into their retellings. According to Verhovtsova et al. (2022), who found that storytelling can foster identity expression and intercultural competency, this shows that students went beyond simple translation and actively engaged with the narrative material.

However, 14% of students produced

phrases like "the boy make error and lake happen" that showed conceptual gaps or narrative incoherence. These instances point to poor narrative logic and restricted grammatical control, which are probably caused by a lack of experience in reflective and structured English writing. These difficulties align with the findings of Bertoli et al. (2025), who pointed out that although storytelling fosters creativity and fluency, it also reveals deficiencies in verbal ability and discourse awareness.

The findings offer concise, fact-based responses to both research questions. While a smaller fraction struggled with grammar, reflection, and intercultural complexity, the majority of students demonstrated the capacity to maintain cultural integrity and build insightful narratives. These results highlight the importance of including culturally relevant story tasks in EFL training and the necessity of providing students with focused scaffolding to help them with pragmatic translation, narrative coherence, and reflective depth. As a result, in multilingual classrooms, narrative writing becomes not just a language assignment but also an essential instrument for cross-cultural learning and identity expression.

Conclusions

This study examined how EFL students experience and communicate cross-cultural viewpoints through English narrative writing based on Indonesian folktales. Based on Byram's Intercultural Communicative Competence (ICC) framework and Narrative Inquiry theory, the study offers both theoretical insight and empirical evidence concerning the usefulness and complexity of culturally grounded writing tasks in the EFL context. The majority of students were able to understand and maintain culturally embedded meanings when reconstructing the tale *Asal Usul Danau Toba* in English. Most students displayed high levels of cultural accuracy (86%) and recalled essential local references (90%), suggesting good cultural awareness and identity alignment. The employment of adaptive translation procedures (78%) further demonstrated students' capacity to express meaning fluently across languages. However, the occurrence of literal translation errors (22%) and intercultural misunderstandings (14%) shows the persistent difficulty some learners encounter when mediating between linguistic systems and cultural contexts. These findings underscore the significance of scaffolding language training with specific guidance in cross-cultural pragmatics and metaphor translation.

The research suggests that culturally based story activities inspire not only linguistic creation

but also personal engagement and introspective thought. A great majority of students (86%) displayed a distinct narrative voice, logical tale structure, and the ability to communicate moral or cultural interpretations. Such results underline the relevance of narrative in enabling self-expression and meaning-making in EFL environments. Nevertheless, the narrative issues encountered by a minority of students, such as disconnected sequencing or a lack of interpretative depth, point to the need for continuous support in improving narrative fluency and discourse structure.

Combined together, the study suggests that culturally embedded story writing increases both language learning and intercultural competency. By encouraging students to traverse between languages and cultural conventions, narrative challenges promote not only grammatical abilities but also empathy, critical thinking, and identity awareness. These findings support the integration of localized literary materials into the EFL curriculum and highlight the pedagogical importance of narrative inquiry as a means of studying how students comprehend, communicate, and alter cultural knowledge through second-language writing. Particularly in areas where students need to bridge local cultural knowledge with global languages, these findings have wider pedagogical implications for curriculum design and classroom practice in EFL environments. Language proficiency, intercultural competency, and identity development can all be enhanced by incorporating culturally appropriate story assignments. Future studies might compare results across cultural groups, investigate the long-term impacts of culturally embedded writing tasks, or look at how instructor mediation affects the calibre of student narrative production.

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