

Three-partite need analysis to design crosscultural coursebook for Islamic higher education: Mixed-method

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Abstract

This research aimed to investigate the needs of the curriculum, teachers, and learners for a cross-cultural course book implementing mixed methods. It enlisted 6 teachers and 42 learners as respondents. Documents and questionnaires were data collection techniques that were analyzed quantitatively and qualitatively. The findings indicated that the curriculum implemented the global-local approach and competency-based curriculum. Teachers experienced a rich English culture and expected that the course book design would include values such as more attention to openness, flexibility, humility, and a sense of humour and less on a spirit of adventure. They selected electronic over non-electronic materials and five topics. In addition, learners experienced literal text comprehension. They also expected that it included concepts on culture, electronic over non-electronic materials, and learning resources consecutively arranged, such as articles, videos, posters, PPTs, books, and others (newspapers, magazines). To conclude, the investigation on the needs of the cross-cultural course book design implemented a three-partite need analysis model involving curriculum, teachers, and learners, which is also the novelty of this research. They contributed to shaping the design: a global and local approach, competency-based curriculum, topical and value-oriented, electronic-oriented materials, and multiple learning resources.

Keywords: crosscultural course book; Islamic higher education; need analysis; teaching materials; three-partite

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Cross-cultural understanding (hereafter CCU) as one of the subject-matters in an English Teachers Educational Program at the Faculty of Education and Pedagogy of an Institute for Islamic Studies in Borneo Island, Indonesia (hereafter Islamic Studies Institute) encounters a problem. Unfortunately, this subject indicates a lack of its course book. It will benefit CCU, as the subject matter, to possess its own course book since it can help reinforce teachers' explanations. This course book should also increase learners' understanding of managing diversity due to the complexity of globalization and Industrial Revolution 5.0. that can trigger conflicts or misunderstandings. In addition, the course book can enhance learners' active learning (Busljeta, 2013). It can also help knowledge transmission (Kransnikova, Kozka, Al-Gazo, 2021).

The absence of the CCU course book has become a research concern. In line with this, this research aims to investigate the extent to which the need for a CCU course book. It questions needs from the perspectives of curriculum, teachers, and learners. Specifically, the research questions are as follows. First, what are needs that can be explored in the curriculum if the CCU course book is designed? Second, what are needs that can be explored by teachers if the CCU course book is designed? Third, what are needs that can be explored by learners if the CCU course book is designed? Thus, the research objective is to investigate the needs for the CCU course book from the perspectives of curriculum, teachers, and learners in the hope that it minimizes cultural gaps and promotes understanding between two or more cultures.

To support this research, previous studies have been visited. The following first eight studies discuss needs, but the rest is CCU. The following eight studies overview experts' statements about needs from its objectives, scopes, instruments of data collection, sources of information, and methods. Sari, Wienanda, and Nugraheni (2020) state that analyzing needs aims to develop instructional materials. Hariyadi & Yanti (2019) state the essential of identifying needs for materials development that is to manage learners' intrinsic motivation to encourage them to be much more engaged in teaching and learning if the materials suit their interests. Menggo et al. (2019) question learners' target needs and their learning needs. Handayani, Hartono, and Lestari (2019) implement problem-solving for need analysis. Then, Oktavia and Suwartono (2020) as well as Wulanjani (2018) apply questionnaires and interviews as data collection techniques to gather information on learners' needs. Similarly, Sari, Wienanda, and Nugraheni (2020) state that sources of information about needs in their

research are taken from questionnaires and interviews. Pratita and Djahir (2020) apply an exploratory-descriptive method to analyze needs.

Incorporating culture is essential in developing teaching materials for language learning. Nguyen (2017) found three outcomes after cultural learning took place: cultural knowledge, cultural awareness, and cultural competence. If culture is incorporated into language learning, CCU needs to pay important attention to studying English as a language that must come side by side with studying English as a culture (Hikmatullah & Syafii, 2020; Dativishvili, 2017; Sukirmiyadi, 2016; Ratnasari, 2018). Cultural learning aims to manage “cultural shock and country shock” (Sukirmiyadi, 2016). Maulana (2020) identified problems in CCU for Indonesians: difficulties in understanding proverbs, idioms, phrasal verbs, and expressions. A synchronous online discussion across countries is a learning strategy to enhance CCU among English language learners. Shadiev, et al. (2015) state Project-Based Collaborative Learning as a CCU instructional method. Eliawati (2018) states an effective learning method for CCU involving the internet as a learning medium.

To support this research, literature reviews are also conducted. Historically, needs were introduced for the first time in 1920 and were well-known around the 70s-80s (Juan, 2014). Needs take various kinds such as perceived vs. felt, subjective vs. objective, target vs. learning, outsider vs. insider, situational vs. communicative, and content vs. process (Juan, 2014).

Through this research, needs are explored by applying the framework of need analysis. Needs exist because of a gap between the ideal and the real; therefore, it is necessary to analyze needs to minimize the gap.

Need analysis for a CCU course book discusses the needs for the course book and CCU. Needs concerned with ideas to develop a quality course book that meets its users’ interests. In addition, it is served for academic purposes. The quality of the academic course book relies on two aspects: design and content. Therefore, it is crucial to put concerns in these areas.

The needs for CCU has become the topic of discussion in cross-culture management (hereafter CCM). It is necessary to manage understanding cross-culturally because what is the best in one culture can be the worst in the other culture. To this point, CCU is expected to play its role in making the world a better place for everybody. CCM within the context of this research addresses cross-culture competence, taking a sequential series of CCU activities from pre-, whilst-, and post-CCU as its scopes of study. Pre-CCU is activities concerning cross-culture awareness, whilst CCU is activities concerning cross-culture adaptation, and post-CCU is activities concerning cross-culture communication. Cross-cultural awareness is specifically explained by Dativishvili (2017), adaptation by Lopez (2021), and communication by Narqis and Halim (2018). Cross-culture competence appears in the forms of Deardorff's seven attitudes: openness, flexibility, humility, sensitivity, a spirit of adventure, a sense of humor, and positive change (Pennstate extension, 2023).

Although cultures worldwide are diverse, they often exhibit common traits. They are socially inherited, collectively shared, symbolically conveyed and passed down, and adaptable (Pujiyanti & Zuliani, 2014). These shared characteristics of culture can ease the process of CCU. That the process CCU is successfully implemented is indicated by standardized behaviors performed by an individual or group of people. These standardized behaviors are reflected through utterances and attitudes universally accepted. The making of these standardized behaviors involves education. It is through education that knowledge transfer and attitude transformation takes place. Education provides information about culture across countries and serves as a place for CCU training.

METHOD

Need analysis in this study was performed by conducting mixed methods: content analysis taking a qualitative method and exploratory-descriptive study taking qual-quant methods. For the sake of this research, qualitative content analysis was selected to analyze the curriculum implemented at the Islamic Studies Institute. This curriculum by the Ministry of Religious Affairs for Indonesian Qualification Framework (hereafter IQF) for higher education (officially issued in 2018) consists of eleven components: vision, missions, graduate profiles, learning outcomes, materials for analysis, subjects or subject matter, number of credits, curriculum structure, learning process, evaluation, and lesson plans.

This research adopted a purposive sampling technique involving 6 full-time teachers and 42 full-time learners who agreed to participate by filling out questionnaires in the Google form. The teachers were junior and senior in terms of their job experiences while teaching English at the Islamic Studies Institute. The learners were seniors in the fifth semester of their study at the Islamic Studies Institute. Two questionnaires were provided for the learners and the teachers. The questionnaire for the learners consists of statements concerning their point of view of cross-cultural competence that should appear to understand culture across people and nations, their expectations on knowledge, media used, and strategies to learn CCU, as well as their understanding of culture and cross-culture understanding. Furthermore, three parts of questions were provided for the teachers: their background and personal experiences of contact with English, their perceptions on attitudes indicating cross-culture competencies, and materials and topics for cross-culture. The questionnaires were open-ended and closed-ended; besides limiting the respondents to select one or more answers from a given set of choices, they were allowed to express their opinions or thoughts.

The exploratory descriptive research method was applied to collect data on the CCU course book's needs from teachers and learners as the research

respondents. The application of exploratory descriptive research originated from Stebbins and Sandelowski (Hunter, McCallum, and Howes, 2019).

Data were collected using a document that was the curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy of the Islamic Studies Institute and questionnaires designed in open and closed styles. The open-ended questionnaire asked for explanations, comments, suggestions, and opinions from the respondents about their profiles, their needs for a CCU course book, and their needs for an instrument to assess CCU. The closed questionnaire also addressed the same scopes but in the form of multiple choices consisting of two to seven options. The respondents could select more than one options for their answers. To this point, data from the curriculum was triangulated by data from teachers and learners. In other words, data from curriculum, teachers, and learners verified one another.

After being collected, the data were analyzed. The data from the curriculum were analyzed by applying procedures as follows. The first step was to highlight all passages and code them classified into seven categories of IQF curriculum based on Guidance by the Ministry of Religious Affairs: vision & missions (VM), graduate profile (GP), learning outcomes (LO), materials for analysis (MoA), subjects/subject matter (S), a number of credits (C), curriculum structure (CS), learning process (LP), evaluation (E), and lesson plans (LP). The second step was to analyze the data by applying direct content analysis in which the data were inductively and deductively analyzed using existing theories (Shava et al., 2021). The third step was to display the data in diagrams, tables, and graphs.

The data from respondents were analyzed by applying percentages for a close questionnaire and Miles & Huberman's framework for an open-ended questionnaire. The framework consists of data reduction, display, and verification. Getting rid of respondents' unnecessary information and maintaining the necessary one was part of data reduction. To do so, criteria were set for the analysis: the respondents' backgrounds, their knowledge, and attitudes towards CCU, as well as their expectations of materials for CCU. The data were verified by applying member checks in which respondents clarified or confirmed their information. After being verified, the data were displayed using tables, diagrams, graphs, or narration.

FINDINGS

Curriculum

Global-local cultural approach

Two versions of the IQF curriculum of the Islamic Based-English Teachers Educational Program at the Faculty of Education and Pedagogy of the Islamic Studies Institute were analyzed. Analysis of the IQF curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy revealed that the program had a vision as excerpted in C-01 below.

"... to become a superior, eminent, and open center for English educational and instructional development in 2026 in which Islamic and Borneo Studies were integrated with English teaching knowledge." C-01

This statement revealed that the program aimed to emerge as a leading and inclusive center for the advancement of English education and instructional practices by 2026. This involved the seamless integration of Islamic and Borneo Studies with English teaching expertise. Within this vision, three crucial elements were emphasized: Islam, Borneo, and English. Islam and English represented global themes, while Borneo encapsulated the significance of the local context.

In addition to this vision, the IQF curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy revealed its three missions. The first mission is excerpted in C-02. Like its vision, this statement also revealed Islam and English as the global themes for the program and Borneo as the local one.

"... to organize educational and instructional activities that could produce professional teachers in the to organize educational and instructional activities that could produce professional teachers in the English Educational Program showing integration of Islamic teachings and Borneo culture in knowledge and ethics." C-02

The second and third missions are excerpted in C-03 below. These missions

"... to organize research activities to improve English and educational knowledge integrated with Islam and Borneo culture and the third was to organize research-based people empowerment activities aiming to improve the quality of English educational activities referring to Islamic teachings and Borneo culture that was in line with technological and communication development as well as people's needs." C-03

These missions underscore three pivotal elements: Islam, Borneo, and English. Islam and English symbolize global themes, whereas Borneo represents the local context. Evidently, these three missions embraced themes that were in harmony with the overarching vision of the study program..

Competency based curriculum

Analysis of the 2021 IQF curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy revealed that it contained themes in Table 1 as follows.

Table 1. Descriptions of Themes Containing in IQF Curriculum 2020 and 2021 of the English Teachers Educational Program of the Islamic Studies Institue

No	Statements	Themes
1	To become English teachers with four competencies in pedagogy, personality, social, and professional	Competency oriented
2	To be research assistants at public and Islamic junior or senior high schools	
3	To become materialsdevelopers, edupreneurs, and translators	
4	To be one of the required courses offered in the fifth semester	
5	To have abilities in affective, cognitive, general, and specific skills	
6	To complete a course indicated by 10% of learners' attendance, 20% of assignments, 30 % of mid-term examinations, and 40% of final examinations.	

According to the data presented in Table 1, there exist four distinct graduate profiles corresponding to this program. The primary graduate profile was becoming English teachers with four competencies in pedagogy, personality, social, and professional with workforces, knowledge, and Islamic ethics so that they were ready to be public and Islamic junior or senior high school English teachers who value English, Islam, and Borneo cultures. The other four secondary graduate profiles were as follows. The first was becoming English teaching scholars with workforces, knowledge, and Islamic ethics so that they were ready to be research assistants at public and Islamic junior or senior high schools with good personalities and deep innovative knowledge as well as carrying on tasks and responsibilities based on the teaching and ethics of Islam, knowledge, and professions. The second was becoming materialsdevelopers and the third was edupreneurs, and the fourth was translators. To reach them, the same requirements as the first had to be performed.

The curriculumanalysis of 2020 also revealed that CCU is one of the required courses offered in the fifth semester with three credits: one credit is for 50-minute in-class guided learning, 60-minute outside-class independent learning, and 60-minute outside-class assignments. LO for CCU consists of affective, cognitive, general skills, and specific skills. Level 5 of affective LO stated to appreciate varieties in culture, perspectives, religions, and beliefs as well as original ideas and findings of other people. Level 15 of cognitive LO stated to master philosophical, historical, sociological, cultural, psychological, and judicial foundations in an attempt to manage English learning and education. Level 5 of LO for general skills is stated to be able to maintain and develop networking among colleagues and advisors inside and outside institutions. Level 5 of LO for specific skills stated to be able to facilitate learners' linguistic potential development for them to self-actualize English language competencies and skills. As for learning achievement, the curriculum set

standard scores of 10% for learners' attendance, 20% for assignments, 30 % for mid-term examinations, and 40% for final examinations.

The analysis continued on lesson plans for one semester (hereafter RPS) consisting of eight aspects, i.e. the order of meeting, learning objectives, materials, types of teaching-learning, time allocation, assignments and scoring systems, references, and date. Some of these aspects were thoroughly explained, but others were not.

There were 16 meetings that had to be completed in one semester with 1 meeting for discussion on the learning contract and introduction to CCU, 1 meeting for midterm examination, 1 meeting for final examination, and 13 meetings for in-class teaching-learning. It also described its learning objectives by applying an ABCD pattern standing for audience, behavior, condition, and degree. There were eight teaching styles applied during the class sessions: interactive lecturing, discussion, seminar/workshop, video comment, poster comment, article analysis, and group presentation referring to models of learning called Project Based Learning, Discovery Learning, Inquiry Learning, and Collaborative Learning. The point to emphasize was that the teaching was online with Google and Zoom platforms as well as Google Forms.

Topics during the class sessions generally discussed CCU at Schools. Specifically, these topics talked about the nature of culture and managing CCU by working on learners' psychological aspects such as raising consciousness and awareness, adapting to changes, and maintaining intercultural communication. Efforts to maintain intercultural communication were deeply explored focusing on settings such as at the canteen, at the library, at extra school activities, and in multiethnic classes. The focus of maintaining intercultural communication was related to *Unity in Diversity* which is the official national motto of Indonesia and Islamic teachings which taught its followers to act moderately and stated views from the Koran and Hadiths about CCU.

When it came to assignments and scoring systems, RPS indicated the use of quizzes and formative tests as well as summative tests. 20% scored for assignments, 30% for the midterm examination, and 40% for the final examination. The assignments took written and spoken forms. The former was carried out by Google Forms and the latter was online using Zoom or Google meeting platforms.

References were one of the aspects included in RPS. They were categorized into mandatory and optional. They were written down based on APA style. Learners were assigned to summarize one or more references a week before their learning took its place.

Teachers

Teacher respondents working as full-timers were required to teach 12 credits per semester. They graduated with master degrees in Indonesia or abroad majoring in TESOL, TEFL, and ELL. Before teaching at the Islamic Studies

Institute, they had experiences teaching English for Specific Purposes (hereafter ESP), and English for Academic Purposes (hereafter EAP). They experienced teaching subjects that had to do with grammar and vocabulary: Basic Grammar, English Grammar, English Structure, and Vocabulary I & II. Some taught English skills with areas of interest such as reading and speaking: English Debate, Basic Reading, Reading Comprehension, Reading for Social Interaction, and Academic Reading. Then, others taught ELT Multimedia, ICT in TEFL, IELTS preparation, EAP, ESP, English for Islamic Studies, Semantics, and Introduction to Linguistics.

The teacher respondents had been in contact with English cultures directly or indirectly in one way or the others. Some described having worked, volunteered, lived, and studied in English-speaking countries. The others attended online international seminars and created authentic written materials.

When asked to outline their expectations the qualities learners needed to acquire and study regarding cross-cultural competence (hereafter CCC), none of the teacher-respondents expressed 100% agreement on a single quality of CCC. Instead, the teacher respondents expected that positive change, openness, and flexibility, supported by 83.33%, were prioritized. Following this, sensitivity and humility, supported by 66.67% of respondents, were ranked as the second priority. Finally, the spirit of adventure and humor were considered the least prioritized. The detailed breakdown of these preferences are presented in Table 2. Additionally, they suggested incorporating additional qualities related to CCC

Table 2. Qualities or Attitudes Indicating Cross-Cultural Competences

No	Qualities or Attitudes Indicating Cross Cultural Competence	N	Preference	Percentage (%)
1	positive change	6	5	83.33
2	openness	6	5	83.33
3	sensitivity	6	4	66.67
4	a spirit of adventures	6	2	33.33
5	humility	6	4	66.67
6	flexibility	6	5	83.33
7	humor /a sense of humor	6	2	33.33

such as respect, tolerance, guidance, assistance, equality, religiosity, and communication, for the learners to acquire and study.

Next, the teacher respondents indicated a greater preference for implementing electronic over non-electronic materials at a ratio of 66.67%: 33.33% equal to 2:1 as learning resources. This preference for electronic resources can be attributed to their expectations of implementing ebooks, audio aids, and visual aids. Non-electronic learning resources, such as books (ranked second) and handouts (ranked third), were also considered. It was noteworthy that pictures were as in demand as electronic learning resources, which was considered a unique perspective. The detailed breakdown of these preferences were presented in Table 3.

Table 3. Kinds of Materials or Learning Resources for CCU

No.	Kinds of Materials or Learning Resources for CCU	N	Preference	Percentages (%)
1	Taking Electronic	6	4	66.67
2	Taking Non- Electronic	6	2	33.33
3	eBook	6	5	83.33
4	Book	6	4	66.67
5	Handouts	6	2	33.33
6	With Pictures	6	5	83.33
7	Without Pictures	6	0	0.00
8	With Video (Visual)	6	5	83.33
9	Without Video (Visual)	6	0	0.00
10	With Audio	6	5	83.33
11	Without Audio	6	0	0.00

The preferences of teacher respondents were notably concentrated on two primary topics: "Getting to know English cultural values" and "Cross-cultural competence", which emerged as the most favored subjects. Their secondary preferences were divided among three topics: "Concepts about culture", "Getting to know Indonesian cultural values", and "Cross-cultural communication". The detailed breakdown of these preferences were presented in Table 4.

Tabel 4. Description of the Teacher Respondents' Expectation on Topics for the Coursebook Design

No	Kinds of Materials or Learning Resources	N	Preference	Percentage (%)
1	Concept about culture	6	4	66.67
2	Getting to know Indonesian cultural values	6	4	66.67
3	Getting to know English cultural values	6	5	83.33
4	Cross-cultural competence	6	5	83.33
5	Cross-cultural communication	6	4	66.67

Learners

The investigation into learners' needs provided significant insights into their experiences and expectations regarding the course book design. It became apparent that learners anticipated the design to embody the essential qualities of CCC. The data revealed a nuanced spectrum of preferences, ranging from most to least favored. Foremost among their preferences were positive change and

awareness, whereas humor was identified as the least prioritized quality. The detailed breakdown of these preferences were presented in Table 5 below.

Tabel 5. Qualities or Attitudes Indicating Cross Cultural Competence

No	Qualities or Atitudes Indicating Cross Cultural Competence	N	Preference	Percentage (%)
1	positive change	42	39	92.86
2	awareness	42	38	90.48
3	openness	42	32	76.19
4	skill	42	29	69.05
5	sensitivity	42	22	52,38
6	a spirit of adventures	42	26	61,90
7	humility	42	20	47.62
8	flexibility	42	17	40.48
9	humor /a sense of humor	42	14	33.33

Next, their expectation of concepts on culture was to include purposes by 88.09%, scopes by 47.62%, advantages by 2.38%, procedures by 2.38%, and perspectives by 2.38%. Concerning materials as the learning resources, this study revealed that electronic materials were markedly preferred over non-electronic counterparts. Conversely, materials in the form of books were likely not very favored resources by the students. This indicated a potential gap in their engagement with conventional textual media. This fact is further proven and elaborated in Table 6, providing an obviously detailed description of the learners' materials preferences and their respective rankings. Moreover, the poll provided interesting insights into the styles and media that students prefer for their educational materials. However, students' least favorite resource was discovered to be books, which may indicate that they aren't interacting with traditional text formats as much. Detailed analysis of learners' resource choices and corresponding ranks is provided in Table 6, which adds more detail to this hierarchy of preferences.

Tabel 6. Kinds of Materialsor Learning Resources for CCU

No	Kinds of Materials or Learning Resources	N	Preferene	Percentage (%)
1	Taking electronic	42	37	88.09
2	Taking non-electronic	42	5	11.90
3	Articles	42	34	80.95
4	Videos	42	33	78.57
5	Posters	42	19	45.24
6	PPT	42	1	2.38
7	Books	42	2	4.76
8	Others (magazines, newspapers)	42	4	9.52

Learners' experiences with concepts of culture were indicated by their understanding of knowledge concerning definitions, characteristics, categories, and types of culture. Specifically, they were able to correctly define culture by 71% and incorrectly define it by 29%. They were able to correctly identify characteristics of culture by 71% and incorrectly identify by 29%. They understood categories of culture, such as language by 78.57%, knowledge by 69.05%, and adaptive by 33.33%. They understood types of culture such as professional culture by 57% and ethnocentrism by 43%.

DISCUSSION

The curriculum inspires the course book design because it contains information about government intentions and objectives for certain levels of education and what teachers and learners need to accomplish during the instructional processes. As the users, teachers, and learners take their part in giving creative and innovative ideas on how the course book design should look like. In the other words, they received opportunities to express their needs on its design.

Curriculum

Global-local cultural approach

The global-local approach to curriculum development aims to provide sufficient guidance that educational content remains relevant and responsive to the dynamic shifts within society. Rooted in the social reconstructionist philosophy, this approach underscores the significance of curriculum as a facilitator for learners to comprehend essential elements such as values, skills, knowledge, and attitudes (Mulenga, 2018). Mulenga further contends that by comprehensively engaging with these components, learners are equipped to effectively navigate and address the multifaceted challenges existing in their social, political, and economic spheres. .

In the context of this reconstructivist philosophy, the global-local approach embedded within the IQF curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy of the Islamic Studies Institute is dedicated to harmonizing Islam, Borneo, and English as three pivotal facets crucial for navigating the dynamic global milieu. Here, Islam symbolizes Islamic culture, Borneo encapsulates local heritage, and English represents global connectivity. At this stage, it is open to interpretation whether the curriculum should embody the fusion of global and local cultures in line with the concept of glocalization coined by Galloway & Rose (2015). Integration of this perspective into the CCU course book is essential for a more nuanced and inclusive educational approach..

The integration of the global-local approach into the course book design can be identified not only through the explicit vision statement but also within the

outlined missions of the 2021 IQF curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy of the Islamic Studies Institute. These elements serve as tangible evidence supporting the development of a CCU course book that effectively intertwines three distinct cultural dimensions: Islamic, Borneo, and English.

Competency based curriculum

In response to the evolving demands of the global landscape, characterized by rapid globalization and technological innovation, it has become imperative to develop a Competency-Based Curriculum (CBC) to equip the workforce with the necessary skills and adaptability (Boahin, 2018). This curriculum serves as a strategic roadmap geared towards cultivating professional workers who are adept at navigating the complexities of today's world.

The 2021 IQF curriculum of the English Teachers Educational Program at the Faculty of Education and Pedagogy of the Islamic Studies Institute exhibits several key features indicative of its alignment with CBC principles. Firstly, it integrates competencies that correspond to the four essential teacher competencies outlined in Indonesian government regulation number 14/2005 verse 10, encompassing pedagogical, personality, professional, and social competences. Secondly, these competencies are identified through various teacher profiles, emphasizing roles such as teachers, materials developers, edupreneurs, and translators, mirroring the dynamic responsibilities of educators as facilitators, mentors, and coaches (Boahin, 2018). Thirdly, the curriculum emphasizes the learners' competences capable of thriving in 21st-Century learning environments, necessitating proficiency in the 4Cs: communicative, collaborative, creative, and critical thinking. Success in the contemporary era relies on the ability to articulate ideas effectively, build networking adequately, to work creatively, and develop ideas critically.

Aligned with the mandates of CBC, the course book must be meticulously designed to reflect competency criteria, including the promotion and maintenance of cultural diversity, utilization of both digital and traditional resources, and structured as a comprehensive two-credit course. This course book should encompass 16 sessions, incorporating dedicated time for mid-term and final examinations, as well as ample opportunities for immersive learning experiences. Its topics should span three core categories: cross-cultural management, cross-cultural communication, and cross-cultural competence, with the overarching goal of enhancing learners' knowledge, attitudes, and practical skills to navigate diverse cultural contexts effectively.

Teachers

The competencies and performances of teacher respondents are important in the CCU course book design. It is expected that their experiences should be rich in contact with the target cultures for them to use the course book

appropriately. The findings reveal that the respondents are indeed rich in contact with English based on information provided by their educational backgrounds and work experiences. It also reveals that their contact with the target cultures occurs through formal and informal conditions. Their certificates of graduation indicate that some respondents have finished their studies abroad in English-speaking countries such as America and England. Most of them experience getting involved in international seminars and workshops and working with native English speakers. The findings also reveal the respondents have taught subjects that directly and indirectly inspire them with ideas for the CCU course book design.

From the findings, it can be explicitly interpreted that the teacher respondents expected the course book design to discuss CCC qualities taking such values as openness, flexibility, humility, sensitivity, positive change, a spirit of adventure, and a sense of humor. However, they expected openness, flexibility, and positive change to receive the first attention in the course book design followed by sensitivity and humility as the second attention. The third attention is a spirit of adventure and humors.

The finding also indicated that teacher respondents prefer that the CCU course book design takes electronic materials over non-electronic ones. The former take forms such as ebooks, videos, and audios. The latter takes books, handouts, and pictures. To this point, it can be interpreted that the course book should be designed by integrating two and three-dimensional teaching media and accommodating learners' learning styles.

In addition, the course book design is expected to include five consecutively topics. In the order of the appearances, the first two units discuss Getting to Know English Culture and Cross-Cultural Competence. The rest is Getting to Know Indonesian Culture, Cross-Cultural Communication, and Concepts of Culture.

Learners

Discussion on learners' needs starts with the findings indicating their expectations of the course book design. To their concern, its design integrates electronic over nonelectronic materials. These materials are expected to adopt and adapt multiple learning resources with articles as the first resource and consecutively followed by videos, posters, books, PPTs, and others (magazines and newspapers). The materials are also expected to include concepts on culture covering its purposes, scopes, advantages, procedures, and perspectives. To this point, it is interpreted that the learners expect the most discussion to be on its purposes.

From the findings, it can also be interpreted that the course book design includes 9 qualities of CCC. To this point, the learners share similar expectations with the teachers to include 7 values excluding awareness and skill. These values should be arranged with the first attention on positive change followed

consecutively with awareness, openness, skill, sensitivity, a spirit of adventure, humility, flexibility, and a sense of humor.

The next discussion on learners' needs goes to learners' experiences that discuss their understanding of cultural concepts. Their understanding indicates their prior knowledge or schemata concerning definitions, characteristics, categories, and types. It is important to know the extent to which their prior knowledge about culture because it determines how much information to provide in the CCU course book. This book is for the learners; therefore, their understanding should be carefully taken into account for them to benefit from it. From the findings, it can be interpreted that a majority can correctly define and categorize culture. The majority also indicate an understanding of categories and types. Specifically, among the 3 categories of culture, they understand more when it comes to concepts about language than knowledge and adaptive. They understand more concepts of professional culture than ethnocentrism as 2 types of culture.

Learners' experiences provide evidence that it can be figured out that their level of prior knowledge passes literal reading comprehension. Brassel and Rasinki in Naniwarsih and Andriani (2018) define literal reading comprehension as an ability to understand explicit information described in a text. Pena and Rojas (2021) found in their research that college indicated their abilities in literal reading comprehension were above average compared to the other three comprehensions such as inferential, critical, and organizational.

CONCLUSION

A comprehensive tripartite need analysis model comprises an in-depth assessment of curriculum, teachers, and learners, serving as a foundational framework for the development of a culturally inclusive course book tailored to higher education contexts. Finding on curriculum indicate that this course book design endeavors to harmonize global and local cultural nuances, drawing upon insights from Islam, English, and the distinctive heritage of Borneo. Additionally, incorporating a Competency-Based Curriculum is indispensable in designing a course book that adequately addresses the requirements of the workforce.

Next, teachers and learners contribute to the design in which teachers experience rich English culture, and learners' experiences in terms of their understanding of English culture indicate literal text comprehension. Both expect that the design indicates value-oriented that is to include qualities of CCC such 7 values as openness, flexibility, humility, a sense of humor, sensitivity, positive change, and a spirit of adventure. To this point, learners add awareness and skill.

Teachers also expect that the design will take electronic-oriented materials such as ebooks, video, and audio. However, it is still open for non-electronic ones such as books, handouts, and pictures as an alternative. The design also indicates topical oriented. In the order of appearance, its units consecutively present Getting to Know English Culture, Cross-Cultural Competence, Getting to Know

Indonesian Culture, Cross-Cultural Communication, and Concepts on Culture. Learners expect that the CCU course book includes multiple learning resources such as articles, videos, posters, PPTs, books, and others (newspapers and magazines).

This research encounters a problem due to limited studies on local cultures specifically Borneo culture. For future research benefits, it is suggested to conduct narrative research that can help reveal more local cultures. Many types of oral local cultures that can possibly be the objects of narrative research range from folktales, fairytales to rhymes. The other scopes of narrative research focusing on local cultures take forms of foods, artifacts, songs, dances, and clothes.

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