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## CLASSIFYING "CULTURE" IN INDONESIAN SECONDARY PUBLIC EDUCATION EFL TEXTBOOKS

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Received: 31<sup>st</sup> August 2022; Revised: 01<sup>st</sup> May 2023; Accepted: 28<sup>th</sup> June 2023

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### ABSTRACT

This study investigates the categorization of cultural materials and the sense of the culture of two "Bahasa Inggris 2017 updated edition" English textbooks for grades X and XI in senior high school in Indonesian secondary education. This study examines which cultures are exemplified in the textbooks and how they are characterized. The study's design follows a qualitative descriptive design through content analysis. Both the "categories of culture" approach of Cortazzi and Jin (1999) and the "sense of culture" approach of Adaskou, Britten, and Fahsi (1990) were used in the present study. The data showed that the *Bahasa Inggris* tenth-grade textbook focused more on source culture instead of the target culture and international culture. Nonetheless, in the *Bahasa Inggris* eleventh-grade textbook, the target culture is more dominant than the source and international cultures. In both books, the pragmatic sense dominated the aesthetic, semantic, and social sense. This study also uncovered an imbalance in the number of cultural categories exhibited. This study proposes that writers of EFL textbooks should accommodate a balanced representation of source culture, target culture, and international culture, as well as provide an excellent four-cultural sense in the textbooks.

**Key Words:** EFL textbooks; Indonesian secondary public education; cultural categorization; senses of culture

### ABSTRAK

Penelitian ini menyelidiki kategorisasi bahan budaya dan pemahaman budaya dari dua buku teks bahasa Inggris "Bahasa Inggris 2017 edisi terbaru" untuk kelas X dan XI di sekolah menengah atas dalam pendidikan menengah di Indonesia. Penelitian ini menguji budaya mana yang diwakili dalam buku teks dan bagaimana budaya tersebut dikarakterisasi. Desain penelitian ini mengikuti desain deskriptif kualitatif melalui analisis konten. Pendekatan "kategori budaya" dari Cortazzi dan Jin (1999) serta pendekatan "pemahaman budaya" dari Adaskou, Britten, dan Fahsi (1990) digunakan dalam penelitian ini. Data menunjukkan bahwa buku teks bahasa Inggris kelas sepuluh lebih fokus pada budaya sumber daripada budaya target dan budaya internasional. Namun, dalam buku teks bahasa Inggris kelas sebelas, budaya target lebih dominan daripada budaya sumber dan budaya internasional. Pada kedua buku tersebut, pemahaman pragmatik mendominasi pemahaman estetika, semantik, dan sosial. Penelitian ini juga menemukan ketidakseimbangan dalam jumlah kategori budaya yang ditampilkan. Penelitian ini mengusulkan bahwa penulis buku teks bahasa Inggris sebagai bahasa asing sebaiknya menyertakan representasi yang seimbang dari budaya sumber, budaya target, dan budaya internasional, serta menyediakan pemahaman budaya yang baik dalam empat aspek dalam buku teks.

**Kata Kunci:** Buku teks bahasa Inggris sebagai bahasa asing; pendidikan umum menengah Indonesia; kategorisasi budaya; pemahaman budaya

**How to Cite:** Akmal, S., Nashriyah, Fauza, N., Chamisah, Syahabuddin, K. (2023). Classifying "Culture" in Indonesian Secondary Public Education EFL Textbooks. *IJEE (Indonesian Journal of English Education)*, 10(1), 83-105. doi:10.15408/ijee.v10i1.29924

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IJEE (Indonesian Journal of English Education), 10(1), 2023, 83-105

P-ISSN: 2356-1777, E-ISSN: 2443-0390 | DOI: <http://doi.org/10.15408/ijee.v10i1.27898>

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## INTRODUCTION

Language is the cultural mirror (Kadarisman, 2005); thus, it is evident that culture and language are intricately linked. Brown (2000) affirms that language and culture are inextricably linked; if they are separated, it will be impossible to determine their core qualities. Risager and Chapelle (2012) also said that it is unthinkable to detach language and culture because language practices are connected to different public routines in the actual realm. Typically, a particular language indicates a specific group of individuals. When people communicate in a different language, they also deal with the culture that speaks that language. Arslan (2016) stated that communication proficiency means language users should be culturally prepared. Culture cannot be understood without direct access to a language. Without addressing cultural norms and practices, language instruction cannot succeed (Alptekin, 1993). Mukundan (2005) also agrees that cultural teachings and activities must be prepared and integrated with the same attention as language activities. Therefore, if cultural features such as mentality, lifestyle, beliefs, values, race, class, and gender are absent in language education, students

cannot understand the language entrenched in the culture.

In addition, the link between language and culture is distinct and varied. According to scholars, culture is a description of the language, and without languages, cultures would perish (Kaikkonen et al., 1994; Lappalainen, 2011). As language echoes culture and culture also reflects the language, Fantini (1995) and Moran (2001) agree that the two have a reciprocal relationship. Jiang (2000) further illustrates the connection between language and culture by analogy with an iceberg. Language is the main building block, but the most substantial part of apparent cultural differences lies beneath the surface.

Krasner (1999), Holliday (2009), and Kovács (2017) have pointed out the central role of culture in language teaching because of the inherent connection between the two. McKay (2002), for example, concludes that including cultural components in language instruction can boost EFL students' motivation. Similarly, teaching students to value their distinctive culture benefits from exposure to other cultures. As Edmonstone (2019) puts it, "culture-bound" refers to the extent to which a person's cultural norms shape their worldview and, by extension, their

learning. This can be problematic when they interact with people of other cultures.

Nevertheless, Brown (2000) considers that to connect with a new language, and students must learn the language and the culture. Since language and cultural teaching are meticulously linked, integrating culture into EFL textbooks has become a broad fact. Thus, teaching language learners about cultural factors could be accomplished via textbooks, as textbooks play an essential part in EFL classrooms. Doró (2013) and Khanadi et al. (2022) stated that textbook selection is essential as it lays the groundwork for understanding and interpreting culture. In addition, McKay (2002) emphasizes that the cultural element variation insertion in EFL materials will assist students in developing an interest in language learning and increases their motivation.

Faris (2014) found that secondary school students in West Java were primarily exposed to positive portrayals of the target culture in textbooks. Indonesia and its aesthetic parts commonly exemplify the cultural aspects. Ekawati and Hamdani (2012) further specified that EFL textbooks and methods mirror the target, source, and international cultures. In addition, there have been some important studies

into how cultures are depicted in English textbooks. Arslan (2016) discovered the cultural content and occurrence of features associated with the source, target, and international cultures in EFL textbooks. The results found disharmony between cultural matters, meaning that the target and international cultures were found more than the source cultures.

Silvia (2015) argues that Indonesian high school English textbooks emphasize "surface culture" over "deep culture." Famous names, foodstuffs, locations, traditional dances, and languages formulate the represented cultures. Cultural values, thoughts, and standpoints remain forgotten.

Martono (2016), Matsuda (2012), and Yuen (2011) discovered that target cultures were prevalent in English textbooks. The research mentioned above findings from Matsuda, Yuen, and Martono demonstrate that, while some modern theories advocate a balanced blend of local and global cultures, material developers have their views on cultural content integration. Because cultural content is essential in ELT, it should be carefully evaluated. In this light, Rashidi and Meihami (2016) researched the ELT textbook's cultural substance in the inner, outer, and expanding groups of nation-states. The

outcomes revealed changes between those EFL textbooks. The inner circle contained more sources and target cultures. While the expanding circle characterized a universal culture, the outer circle presented a leaning toward having all types of cultural groupings together.

### **Cultural content in the textbook**

According to Cunningsworth (1995), textbooks are essential in the ELT teaching space since educators use them to organize and deliver programs, and learners depend on them for language content and reproduction. In addition, textbooks supply the course's primary content, acting as the source for students' language involvement and classroom language exercise (Tomlinson, 2005). For teachers, textbooks are a map that sets the direction of the topic learned in the classroom. It contains substances like principles and actions that educate the students on particular cultures (Ekawati & Hamdani, 2012).

EFL textbooks customarily transport a direct or indirect collection of cultural ideals discussed in the texts as the "hidden curriculum." The hidden curriculum is understood as implicit, embedded, and unwritten values, beliefs, ideologies, morals, and other cultural features that teachers or

lecturers instill in the learners through their teachings, interactions, and classroom activities. Cunningsworth (1995) believes that a "hidden curriculum" is regularly starker compared to the recommended curriculum as it will affect learners' cultural awareness, perceptions, and knowledge after they are exposed at length to it. Alsubaie (2015) further highlights that hidden curriculum can be an issue in education as it can both positively or negatively impact the overall curriculum.

On the positive side, a hidden curriculum encourages the growth of social and emotional competencies. Students gain skills in interpersonal communication, conflict resolution, teamwork, and professional development (Orón Semper & Blasco, 2018). Gunawan et al. (2018) further argue that hidden curriculum can also contribute to developing positive character traits such as honesty, integrity, responsibility, and resilience. Students may also benefit from the hidden curriculum as it encourages critical thinking, problem-solving, personal growth, cultural awareness, and civic engagement at the same time (Elliot et al., 2016).

On the contrary, although the hidden curriculum may have positive consequences, it is equally critical to

acknowledge any potential negative impacts. The first negative potential can appear in unintentionally driven biases and stereotypes (Cocoradă, 2018). Bray et al. (2018) reveal that a hidden curriculum can further reinforce social inequalities due to its lack of explicit instruction and limited focus on individual interests.

In this light, the cultural aspects of a textbook are classified into three groups by Cortazzi and Jin (1999): the source culture, the target culture, and the international culture.

Elements of the source culture indicate the materials from which students can access a specific culture. Instead of teaching students how to engage with people from different cultures, these resources aim to assist them in speaking with foreign visitors about their own culture. It is intended to acquaint learners with the indigenous culture and promote it to be more prevalent among them. The cultures of the British, the Americans, the Canadians, and the Australians are presented in EFL textbooks that include the target culture. Non-English-speaking communities and places where English is not the primary means of communication but is used as the international language in Asian and African countries are instances of global cultures.

Moreover, Adaskou et al. (1990) propose the four senses of cultural agenda in the textbook: the aesthetic, the sociological, the pragmatic, and the semantic sense. These four senses of cultural agenda shelter the broad classifications of culture: the total interpretation and the mentalist vision, the big C culture, and the small c culture. The Big C culture discusses films, songs, and supplementary literary facets. At the same time, the culture with a small c denotes society and the natural surroundings of family, friends, and organizations.

The aesthetic sense of culture talks about films, songs, and literature. The sociological sense of culture discusses society, friends, family, personal relations, physical condition, labor and leisureliness, tradition, and organization (Hermawan & Lia, 2012). The semantic sense of culture mentions the theoretical arrangement exemplified in the semantic use of language and prepares all our insights and assumed practices. For instance, many vocabularies (e.g., diet, garments, and organizations) are unique as they relate to a specific cultural behavior. The most recent, the pragmatic sense (or sociolinguistic), talk about the contextual information, societal expertise, and paralinguistic abilities that, plus mastery of the language code,

make effective communication (Tajeddin et al., 2018).

To summarize, earlier studies have revealed that textbook selection, adopting a "hidden curriculum" of cultural ideals, and learning culture are all important in language education. Teachers and students rely on their worldview of the new foreign language they teach and learn. Cultural immersion in EFL textbook selection impacts students' enthusiasm to study the language and encourages teachers to engage more with the students in the classroom (Alshenqeeti, 2019).

However, despite the increasing tendency among researchers to study the significance of language and culture in EFL textbooks, Ozdemir (2010) mentions that research on textbooks is currently limited and further research on cultural elements is needed. The analysis of the cultural content and the way it is presented in the textbooks, especially concerning the enforcement of specific curricula, is relatively lacking and understudied. This study is, therefore, a considerably novel and essential topic in curriculum development. This study recognizes the cultural diversity of Indonesia by incorporating various rich cultural elements into EFL Textbooks. Further, this study can enhance intercultural and real-world relevance to promote

cultural awareness and sensitivity. To this end, this study aims to investigate the cultural content and presentation of the 2017 revised edition of English textbooks for tenth- and eleventh-grade EFL students in the Indonesian secondary school system.

## METHOD

### Research design

This study was designed to use content analysis to describe the English textbook's cultural contents. Nomnian (2013) and Wallen and Fraenkel (2001) stated that content analysis is a research method that investigates selected sources' specific written words, texts, or visual contents. This qualitative study attempted to describe the cultural context of the textbook.

As stated previously, English textbooks utilized by senior high school students in the tenth and eleventh grades titled "Bahasa Inggris" revised edition served as the primary data source for this study. The Indonesian Ministry of Education and Culture published these revised editions of textbooks in 2017 in response to changes made to the country's national curriculum in 2013. Widiati, Rohmah, and Furaidah authored the first edition of the textbooks, an updated edition for the tenth grade. Mahrukh Bashir writes

the second textbook and aims to provide fresh materials for the eleventh-graders.

There are some explanations for why the textbook was chosen. First, the textbooks are appropriate for the existing core national curriculum. Subsequently, the textbooks are used nationally as English instructional media for EFL students at Indonesian secondary schools. Then, the textbooks are sanctioned by The Indonesian Ministry of Education and Culture to deal with the need to accommodate the 2013 curriculum revision. Afterward, the textbooks are unlike the preceding version of the textbooks. The latest changes in the content have accommodated the affirmation of character-building and incorporated High-Order Thinking Skills (HOTS). With culturally relevant materials, diverse reading texts, rich group exercises and discussions, and valuable tips and strategies, the selected textbooks can help students improve their English skills, encourage participation, and expand their horizons. Therefore, the selected textbook is vital to be analyzed.

### **Data collection and analysis**

In this study, the data was collected by choosing the construing paths, discussions, images, and actions offered

in every unit of the textbooks. One of the methods used in this study to analyze the data is by creating a checklist; 1) to unlock the cultural content exemplified in these textbooks from Cortazzi and Jin (1999); 2) to apply The categorization from Adaskou, Britten, and Farsi (1990) to disclose how values are embodied in those textbooks.

This study applied open coding, which embraces marking conceptions centered on their particular characteristics within texts (Saldaña, 2012). We gave the codes for each cultural element by referring to the earlier framework. Thus, the data was converted into categorizations and percentages. It was associated with and examined to scrutinize what cultures arose most often and how they were exemplified in the textbooks through tables and charts.

## **FINDINGS AND DISCUSSION**

### **Findings**

#### **Cultural content in the English textbook "Bahasa Inggris" for the tenth grade**

This textbook covers fifteen units/chapters with diverse themes; therefore, it is theme-based. The theme ranges from talking about self, congratulation, tourist destinations, idols, Indonesian culture, Japanese

culture, the Wring Brothers, Strong Wind, and making friends.

### Types of cultures exemplified in the Bahasa Inggris revised textbook for tenth-grade EFL Students.

Chart 1. Types of culture in textbook *Bahasa Inggris* for the tenth grade

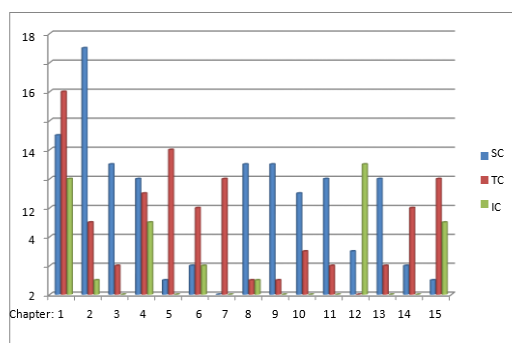


Chart 1: Types of cultures in the Bahasa Inggris revised textbook for tenth grade EFL Students

The bar chart 1 represents the types of culture in the textbook with the following information:

Blue bar: Source Culture (SC)

Red bar: Target Culture (TC)

Green bar: International Culture (IC)

### Not all chapters in the textbook provide source culture content

Despite its continuous and dominant representation, the chart above mentions that not all textbook parts represent Indonesian values as the source culture. The highest recurrence rate of source culture was found in Unit

2 (17 occasions). Oppositely, unit 7 provided none of the source cultures. The source culture was typically obtainable by people with names such as Siti, Edo, Alif, Deni, Wayan, Rahmi, Firda, Bayu, Afgan, B.J. Habibie, and Cut Nyak Dhien. It was also visibly detected by the names of cities and provinces, such as Surabaya, Padang (cities), Papua, Aceh, and West Sumatra; images of Indonesian schoolchildren, venues, and other pictorial exemplifications. Furthermore, text types such as descriptive and recounting Indonesian cultures were straightforwardly presented. For example, the recount text about Cut Nyak Dhien, a war heroine who battled the Dutch colonialist, is found on pages 145 to 146, as is a story about Malin Kundang on page 172.



Figure.1 Cut Nyak Dhien  
(Acehese Heroine)

In Figure 2, the source culture was characterized by interchanges between Indonesian speakers, as seen on pages 23, 24, 26, 27, 28, 32, and 41. As displayed below, the two talkers



greeted each other and discussed their origins and what they do for a living.



Figure 2. Dialogue between Raja and Slamet

### Limited target culture representation

The appearance of the target culture (English-speaking countries) in this textbook was relatively limited. However, it was present for all content categories like names, pictures, grammar, speech acts, reading passages, interchanges, songs, and quotes from world-famous individuals. The chart also described that every unit contained a target culture, and the uppermost occurrence of the target culture is located in unit 1 (14 occurrences). The example of target culture is exemplified by individual names, for example, Steve Jobs, Mark Zuckerberg, and Oprah Winfrey. In addition, the talk about target culture was displayed on pages 97 to 98 on The Wright Brothers from the United States, who developed the aircraft."

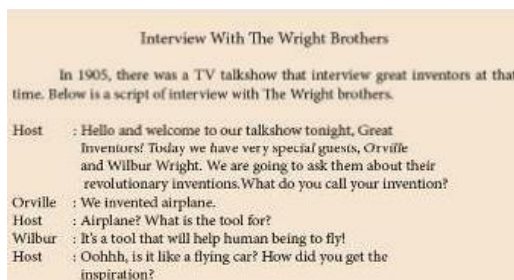


Figure 3. The conversation about the Wright Brothers representing the US target culture

### Poor international cultural content



Figure 5. The Taj Mahal in India represents the international culture

Based on the chart 1 displayed earlier, international culture was the most negligible cultural content found in the textbook. The prominent appearance of international culture's presence was only found in Unit 12 (9 occurrences). It appeared in the names of persons; Lionel Messi, Shinto Altar, and countries; India, Singapore, Malaysia, and Japan. Thus, some cultural texts are also found, such as the descriptive text of the Taj Mahal on page 58 and the narrative text of a Japanese fairy tale entitled "Issumboshi" on page 155. Those passages represent a type of international culture.

## Presentation of Culture in English Textbooks for the Tenth Grade

Adaskou, Britten, and Fahsi (1990) formulated the key senses to analyze the type of cultural representation: aesthetic, pragmatic, and sociological sense.

Table 1. The sense of culture occurrences in English textbooks for the tenth grade

Type of Culture	Aesthetic Sense	Semantic sense	Pragmatic Sense	Sociological Sense	Aggregate
Source Culture	12	21	45	17	96 (48.97%)
Target Culture	6	5	54	11	75 (38.26%)
International Culture	1	4	12	9	26 (13.26%)
Total	19 (9.69%)	30 (15.30%)	111 (56.63%)	37 (18.87%)	100 %

### The domination of the pragmatic sense

It can be evident from the table that the cultural content was intensely accessible from a pragmatic aspect. It materialized 111 occurrences (56.63 %) in grammar, vocabulary, pronunciation, speech, and reading and writing exercises.

The pragmatic sense appeared 45 times in the source culture, 54 times in the target culture, and 12 times in the international culture. Most pragmatic sense examples were found in pronouns, grammar reviews, adjectives, derivatives, adverbs, and reported speech.



#### Pronouns

In self introduction and also in other communication activities, pronouns are frequently used to prevent unimportant repetition. Pronoun is a word that takes the place of a noun, such as: *I, you, me, it, they, we, she, him, us.*

Figure 6. Grammar review representing a pragmatic sense of culture

### The sociological sense of family image

Furthermore, the social component emerged in 37 occurrences (18.87 %) that represent the entire category of culture: source culture (17 times), target culture (11 times), and international aspect of the culture (9 times). This aspect of cultural sense was regularly shown in interactions concerning family relations, groups, and organizations.

For example, the following figure exemplifies how sociological sense is embedded in the source culture. The dialogue between two friends: Rahmi and Sinta, concerning the family vacation and the gift from her sister resembles how most Indonesian families look.

Rahmi : Hello. How are things going on, Sinta?  
 Sinta : Hi. Good, and you?  
 Rahmi : I'm feeling great today. How was your weekend with your family in Batu?  
 Sinta : Excellent! We had a lovely time there. You should have gone there with us.  
 Rahmi : Really? Hey, what a beautiful skirt you are wearing. It matches your blouse.  
 Sinta : Thanks a lot. My sister bought it for me last month.  
 Rahmi : Wow! That's wonderful.  
 Sinta : Oh, Rahmi, can I ask you something?  
 Rahmi : Oh, sure. Please.  
 Sinta : Have you finished writing the book we discussed two months ago?  
 Rahmi : Yes. Come to my room. Look at this. What do you think?  
 Sinta : Terrific. I like the cover. Let me see the contents. This book is excellent. You really did a great job.  
 Rahmi : Thanks a lot. You've inspired me to do this.

Figure 7. The interface between two friends represents a sociological sense

Moreover, the semantic element presented 30 occurrences (15.30 %). This type of cultural sense was limited to fashions. The aesthetic element was a minor portion of culture discovered in this textbook, appearing in 19 occurrences (9.69%) of moving pictures such as Harry Potter and Twilight and songs.

### Cultural Content Found in the English Textbook "Bahasa Inggris" for the Eleventh Grade

This textbook is typically grammar-based, unlike the one made for the tenth grade earlier. It has eight units or chapters, including an enrichment unit or chapter that offers reading comprehension with various subjects ranging from offers and suggestions, opinions and thoughts, natural

disasters, letter writing, cause and effect, music, and explanation.

### Types of Culture represented in the textbook Bahasa Inggris for grade 11<sup>th</sup>

Chart 2. Types of Culture in *Bahasa Inggris* for the eleventh grade

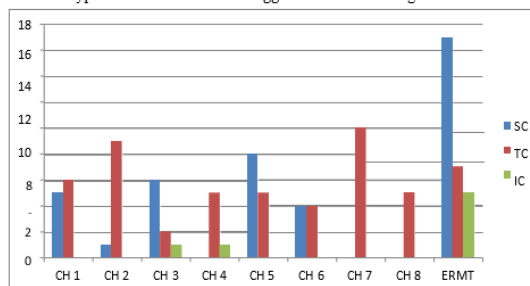


Chart 1. Types of Culture represented in the textbook Bahasa Inggris for Grade 11<sup>th</sup>

The visualization implied that not every textbook chapter contained the source culture. The highest occurrence of source cultures was surprisingly found in the Enrichment Unit (17 occurrences). In reverse, some chapters did not discuss the source culture, such as chapters 4, 7, and 8.

### Using Indonesian names, cities, and arts to teach source culture

Similar to the previous textbook for the tenth grade, the source culture mainly existed through the person names, for instance, Soekarno, Rahmad, Joko, Budi, Riadi, Yanti, Soeharto, and RA Kartini.

Next, it also emerges in the names of Indonesian cities (including in

postcards), such as Ciputat, Tangerang Selatan, and Lombok. Also, in the last part of the textbook, there was a particular unit on reading comprehension comprising two reading texts associated with source cultures. For instance, on page 130, the reading passage describes the biography of the first Indonesian President, Soekarno. An extra reading on page 161 provides a text about the life story of Ki Hajar Dewantara with his three well-known statements on education and the Wayang art image representing famous Javanese tradition in Indonesia.



Figure 8. Picture of Indonesian Wayang arts from Java representing source culture

### Using names, places, and literature to introduce the target culture

Since this textbook is very much in a grammar-based mode, the target culture was primarily offered in terms of grammar, names of people (i.e., Johnson, etc.), and places (i.e., Brooklyn, etc.). All book units offered

target culture; the top portion of the target culture was found in unit 7. Unit 7 discusses the importance of songs and poems from the target cultures.

In addition, in the last chapter, a text representing the target culture entitled "The last leaf" by O Henry, an American short story, is also found in the textbook.



Figure 9. "The Last Leaf," a story written by O Henry, portrays the target culture

### Using famous figures, texts, and letters to acknowledge International Culture

In the remaining units, merely three address topics related to international culture. It was constrained only to people with names like Gandhi (India) and Mandela (South Africa). In addition, three texts represent international culture. First is a text entitled "Vanity and Pride" about Monsieur and Madame Loisel. Second, the reading titled "The Enchanted Fish"

was adjusted from the Grimm Brothers' story (Germany), 1812, "The Fisherman and his wife." The last text is "Letter to God and is about Rancho Lucas from Argentina, who sent the letter to God to listen to his appeal.

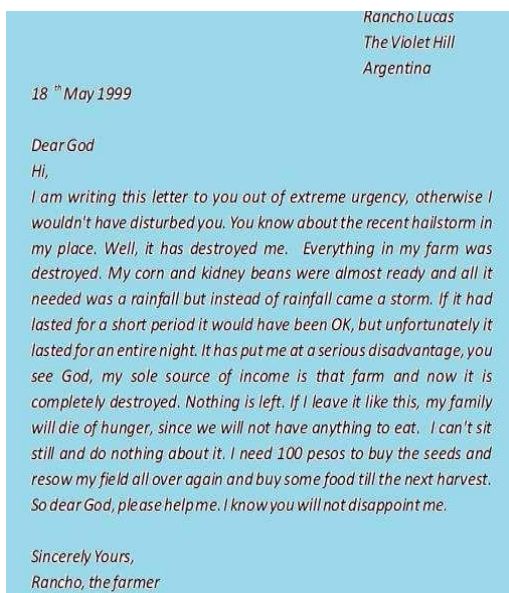


Figure 10. "Letter to God" from Argentina represents International Culture

### Frequent target culture in a pragmatic sense

Table 2. Presentation of Culture in English Textbooks for the Tenth Grade

Type of Culture	Aesthetic Sense	Semantic Sense	Pragmatic Sense	Sociological Sense	Aggregate
Source Culture	4	7	15	15	41 36.28%
Target Culture	12	1	36	4	53 46.90%
International Culture	2	0	4	13	19 16.81%
Total	15.92%	7.07%	48.67%	28.31%	100%

The table 2 shows that pragmatic sense was heavily obtainable in the textbook and found as many as 55 occurrences (48.67%) in condensed grammar and speech act themes. In this textbook, the topic of pragmatic sense is found 15 times in the source culture, 36 times in the target culture, and 5 times in the international culture.

Unlike the tenth-grade textbook, which highlighted the dominance of the pragmatic sense in the source culture, the pragmatic sense in the eleventh-grade textbook produced more dominant evidence in the target culture.

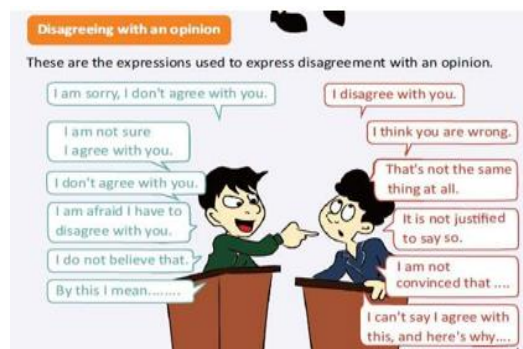


Figure 11. Speech acts of disagreement represent a pragmatic sense.

Emphasizing the target culture in the textbook brings authenticity to the language learning process. It exposes students to real-life scenarios, cultural references, idiomatic expressions, and colloquialisms they will likely encounter when communicating with native English speakers. This prepares students to use English in practical,

everyday situations and promotes a deeper understanding of the language beyond the classroom.

### **Aesthetic sense via songs and poems**

Furthermore, the aesthetic component came into view 18 times (15.92%), obtainable through songs and poems. This aesthetic sense appeared four times in the source culture, 12 times in the target culture, and twice in the international culture.

Three songs like "Stand by Me" by Ben E. King (page 87), "We Shall Overcome" by Pete Seeger (page 89), and "Hero" by Mariah Carey (page 91), accompanied by three poems such as "Invictus" by William Ernest Henley (page 93), "The Road Not Taken" by Robert Frost (page 94), and "Dreams" by Langston Hughes (page 95), all represented the native English speakers' culture.

In addition to the pragmatic and aesthetic sense, the sociological aspect emerged in 32 occurrences (28.31%) in dialogue, readings, or information about family, friends, and institutions, similar to the tenth-grade English textbooks. So does the existence of semantic elements, which were only discovered eight times (7.07%) in the forms of clothes and their wearers.

### **Discussion**

The findings of this present study imply that Cortazzi and Jin's framework of cultural features was represented differently in the two selected textbooks. In addition, the textbooks' representation of culture was grounded on the four elements, which differed slightly from the framework proposed by Adaskou et al. (1990). The cultural representations in each book were presented through visual illustrations, reading comprehension, declarations, people's names, places, conversations, and other activities.

In addition, the findings revealed an imbalance in the tenth-grade textbook between the cultural elements, whereby the source culture was presented more than the target culture and the international culture. This result was consistent with earlier studies by Rashidi and Meihami (2016), Silvia (2014), and Syahri and Susanti (2016).

Rashidi and Meihami (2016) found that the source culture proportion exceeds other cultural senses. The finding also revealed that the second most frequently offered type of culture was the target culture, with a percentage of 38.26%, surpassing international culture, with 13.26%. Thus, the first textbook can advocate students' cultures in English teaching

and education. The finding also revealed that the target culture was the second most frequently offered type of culture, with a percentage of 38.26%, surpassing international culture with 13.26%. Thus, the first textbook can advocate students' cultures in English teaching and education.

Learning resources that mirror the students' cultural background are more likely to inspire their interest and foster engagement. The textbook can foster a sense of familiarity and cultural relevance, as Dee and Penner (2017) emphasized, by emphasizing the source culture, which is the learners' own culture. Students may feel more at ease and inspired to learn as a result. As a result, according to Selmanović et al. (2020), it may open access to intangible cultural heritage preservation.

A textbook with a strong source culture can aid in preserving the students' cultural heritage by highlighting the original culture. It enables individuals to discover and comprehend the traditions, values, history, and customs unique to their indigenous culture. (Trung & Van, 2020). This may encourage pride in their cultural heritage and more motivation to learn.

For students learning English as a second or foreign language, including aspects of the source culture in the

textbook, can make language acquisition across cultures easier (Masek et al., 2021). Students' comprehension and content retention can be improved by tying new vocabulary and grammar to well-known cultural expressions. It also enables intercultural comparisons and the investigation of cultural parallels and divergences between the source and the target.

The target language's cultural context is reflected through authentic materials in the textbook, such as dialogues and audio visualizations presented to learners. Using English as a globally used language, the textbook equips students to interact with a global community of English speakers by emphasizing the target culture. It gives students the cultural knowledge, fluency, and proficiency necessary to communicate and work effectively with people from different backgrounds who speak English as a common language. This focus on the target culture encourages global citizenship and enhances cross-cultural interaction. In the end, Savignon (2017) believe that students' communicative competence will improve and their language proficiency should be better.

Students can better manage cultural differences and adjust their communication style by learning about

the target culture's practices, traditions, beliefs, and societal norms. This cultural competence fosters open-mindedness, empathy, and successful communication in intercultural environments. Focusing on the target culture encourages global citizenship and facilitates cross-cultural dialogue (Goren & Yemini, 2017).

Both textbooks have also been analyzed by using the four senses of culture: the aesthetic sense, the semantic sense, the pragmatic sense, and the social sense (Adaskou et al., 1990). The pragmatic sense materializes more frequently in these two textbooks. It was offered in grammar, pronunciation, vocabulary, reading, and speech acts. The semantic sense, however, was addressed insignificantly in the first textbook.

The pragmatic sense is essential to emphasize the practical aspects of language usage and communication in everyday contexts (Ishihara & Cohen, 2022). That is perhaps why the pragmatic sense of culture frequently predominates in secondary English language education textbooks.

Textbooks assist students in learning appropriate language use, social cues, and conversational skills that are particular to the target culture by focusing on the pragmatic sense of culture. Risager (2007) says it can

improve students' understanding of cultural dimensions to communicate clearly with native speakers.

The second textbook ranked the second last significant cultural sense before aesthetic cultural sense, restricted to clothing images and fashion-related content. The textbook may attempt to visually illustrate various cultural features to engage students and give them a practical grasp of cultural concepts (Tajeddin & Teimournezhad, 2015). Visually appealing content about clothing and fashion can be used to explore cultural values, current trends, and individual expression. It enables students to take note of and evaluate culturally relevant visual clues.

In the eye of Entwistle (2000), fashion body, morals, and symbolism can all be reflected in clothing and style, which is frequently linked to cultural identity. The textbook may attempt to combat preconceptions and promote critical thinking by exploring the connection between sartorial choices and cultural identity.

Accordingly, it can be inferred that both textbooks offer comparatively less semantic sense than the other three categories of sense. Therefore, in-depth knowledge of language structure, vocabulary, and context is necessary to explore semantic elements fully. It may



be challenging to understand semantic intricacies because of textbooks' time and space restrictions. English language textbooks frequently prioritize acquiring language abilities like speaking, listening, reading, and writing. These abilities often require a concentration on language, vocabulary, and communication techniques. This might also explain why semantic sense is less and less discussed, as it involves profound interpretation and may be more relevant to university-level students with a solid foundation in the language (Goddard, 2018).

## CONCLUSIONS AND SUGGESTION

The examination of the cultural content of these two textbooks has exposed some interesting findings. In the textbook for the tenth grade, the dominant presence was about the source culture. In contrast, the textbook for the eleventh grade mainly discussed the target culture, not the source and international cultures. Visual artworks, people, places, grammar, speech acts, songs, and poems offer cultures.

However, this study did not provide a close and meticulous cultural content comparison of the selected textbooks but instead decided to focus on the cultural content analysis of only these two textbooks. Also, this present study did not include the textbooks

used for twelfth-grade students, which can be a limitation. Although the twelfth-grade students' textbook is excluded because most of their time is spent preparing for the national final examination, it is still very far from a complete analysis of the EFL textbooks for students in the tenth, eleventh, and twelfth grades at higher secondary schools.

As a result, this study seems to suggest that policymakers for language education curriculum changes should re-enact the textbook assessment criteria by requiring cultural material integration and improve culturally more appropriate local content for Indonesian students with a balanced portion of the target and international cultures. On top of that, another critical statement from the findings of this present study revealed ample data about the presence of culture in English textbooks for Indonesian higher secondary school EFL students. Thus, tutors can identify the most appropriate cultural elements to nurture learners' cultural mindfulness.

This study also attests that in the selected textbooks, the existence of international cultural content is lacking. Therefore, future studies and textbook authors are suggested to consider this content seriously. At this moment, the presentation of international culture is

inevitable, as it can raise EFL students' external awareness of competing and existing cultures across the globe. The cultural knowledge of international cultures other than the target culture can widen the paradigm and way of viewing the world.

Another pivotal statement that can be taken from this study is that the representation of various senses of culture should be equally considered. In contrast to the sociological, artistic, and semantic senses, the pragmatic sense has been the primary focus of the textbooks under examination. Accordingly, the students are accustomed to one particular and even unilateral understanding of the cultural sense and are unaware of the others. Further research can expand the analysis to unlock some other potential research gaps resulting from the limitations of this study. Future researchers can make it possible to conduct other similar studies on the same topic with lower secondary school students, different textbook publishers endorsed by the government, or textbooks used by EFL learners in comparison at state and private schools.

Although the Indonesian Ministry of National Education sanctions the selected textbooks for senior high school students, their respective cultural contents are notably unlike.

The early English textbooks tend to be more tolerant of indigenous cultures. This is beneficial for increasing EFL students' awareness of their own cultures. In contrast, the second textbook focuses primarily on the target culture, raising students' awareness of the cultural surroundings of native English speakers. Unfortunately, those textbooks both offer trivial content regarding international culture, even though English is used internationally by many non-native or foreign language speakers. In addition, the analyzed textbooks also represent cultures primarily from a pragmatic perspective rather than from a sociological, aesthetic, or semantic perspective. This may affect students' capability to understand cultures in different circumstances.

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