

The Representation of Foreign and Indonesian Cultures in English Text Books for Junior High School in Indonesia

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ABSTRACT

The aim of this study is to examine the representation of foreign and Indonesian cultural content in three English textbooks of 9th-grade junior high school students in Indonesia. This is descriptive qualitative research and uses a multicultural perspective approach. The data was taken from three English texts books, *Think Globally Act Locally*, *English in Focus* and *Bright An English*. The content analysis of this textbook was carried out using four aspects of the cultural dimension; product, practice, perspective, and person. The data was analyzed, from two perspectives; the perspective of cultural components and the perspective of cultural presentation levels. Based on the data analysis, it has been discovered that Indonesian culture is overrepresented in the three English textbooks, resulting in a poor presentation of foreign cultural elements. Product dimension is the most prevalent in textbooks, followed by person dimension, practice dimension, and perspective dimension based on percentage distribution. The cultural content of the English textbooks reveals an unbalance between foreign and Indonesian cultures. Most of the English-language textbooks contain Indonesian cultures, while only a few include other cultures. In comparison to Indonesian cultures, there are fewer foreign cultural representations in the English textbooks. It is recommended that English textbooks should include more materials from the cultures of English-speaking countries.

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1. INTRODUCTION

Culture encompasses both language and other aspects of expression. The four language skills are only part of what students learn when studying a foreign language. Students also learn about the culture of the language they are learning because language is constantly linked to the culture of the people who

speak it. Students can better learn the target language as if they are exposed to it and understand of the culture of the language they are learning (Yuen, 2011). For Indonesian English teachers, this is a major source of stress. But they must also keep and expand their knowledge of local culture, local values, and national identity in one way or another. They must, however, learn about the cultures of native English speakers in order to have a complete grasp of the language. Language encompasses more than just words with meaning; it also contains cultural characteristics such as habits, morality, personalities, and traditional values that define a community.

Most textbooks in Indonesian schools, particularly junior high schools, are supplied by the teacher to each student. Books are important for students, choosing textbooks for students means making sure that the culture is integrated into the textbooks that meet the students' needs because cultural diversity serves as a catalyst for growth, not only economically but also in terms of developing students' intellects and helping them develop morals and spiritual lives as well (Doró, 2013).

In order for language teachers and scholars to understand the significance of other cultures in the language learning curriculum, linguists decided that cultural contents should be placed in the curriculum (Byram, 2010; Byrnes, 2010; Offorma, 2016). The fact that English is a Lingua Franca (universal language) has also encouraged linguists to explore the need of including cultural elements in the teaching of the language (Gunantar, 2016). Learning English as a foreign language has become more difficult due to this restriction. According to Hamiloglu and Mendi (2010), incorporating culture into English-language lessons needs to take into account the target language's social role as well as students' receptivity to cross-cultural learning. As a result of the paradigm of English as a global language, where the paradigm of learning English has been linked to a culture with a global context, research on English language learning has become a challenge for English scholars (Gray, 2010). However, the issue is that there is a dearth of material to help professionals build and promote successful English learning (Tomlison, 2016). Getie (2019) argues that the topics and resources used in English teaching have a substantial impact on students' attitudes about both themselves and others. In order to achieve this, the contents of English textbooks should be balanced between Indonesian and foreign cultures.

According to Kramersch in Yuen (2011), four cultural components must be included in an English textbook as a foreign language learning tool: product, practice, perspective, and person. Cultural aspects are revealed in the form of photos, graphics or man-made outcomes that can be demonstrated such as historical sites, music and films or news or fashion and folk stories, books and novels, invites and food and can reflect their places of origin as a whole. When we talk about practice, we're talking about things like ritual activities, festivals, celebrations, rituals, and so on that can be passed down from one generation to the next. Perspective is yet another cultural component. Some aspects of life, such as family ties, money concepts, and the passage of time are perceived differently by different groups of society. Giving a teacher a present is considered unprofessional by native English speakers as example. The last is the person which means the names of well-known people such as artists, politicians, and singers are contained in the English textbooks.

The term culture can be defined as the framework of assumptions, ideas, and beliefs used to interpret the actions, words and thinking patterns of others, (Ngatu & Basikin, 2019). There has been an upsurge in the last 40 years in language specialists' attention to the societal focus on learning English as a second language. There have been numerous studies on the impact of culture on language learning, such as the study conducted by (Engmen, 2016; Abdulaziz, 2019; Mohammed, 2020). An extensive body of literature has recently emerged from studying students' requirements in a student-centered setting, which emphasizes the importance of students' original cultures. Additionally, students are encouraged and mandated to be familiar with international culture in order to maximize the effectiveness of their foreign language training. Students' ability to communicate in a foreign language improves when given the chance to express one's own culture or reflect on one's own experiences, according to research.

The cultural contexts of British and American can be very different from the cultural contexts of native speakers, adding to the difficulty of mastering English. In order to negotiate the meaning and

communicate with other English users, pupils don't need to rely on the cultural systems of native English speakers, according to this theory (McKay, 2003). It is also suggested that effective foreign learning does not have to support all target cultures. For example, when Finnish and Italian academics exchange ideas in a professional meeting, how relevant is Anglo-American eye contact or the socially acceptable distance for conversation as properties of meaningful communication? There is some evidence to support his claim that understanding the cultural traits of non-native English speakers has no effect on their ability to communicate in English. Furthermore, according to the findings, it may be able to separate English language acquisition from learning about the target culture, such as American or British. English International Language (EIL) and specific cultures were conveyed by McKay (2003) as they separated: *First, the cultural content of EIL materials should not be limited to native English-speaking cultures. [...] Second, an appropriate pedagogy of EIL needs to be informed by local expectations regarding the role of the teacher and learner. [...] Third, the strengths of bilingual teachers of English need to be recognized.* (p. 140)

The social context of language learning is also vital, according to sociocultural theory so that pupils can learn a language properly through interactions with classmates and teachers - their ancestors' tongues (Alshenqeeti, 2019). As a result, textbook materials for English instruction must be evaluated in light of students' cultural and personal backgrounds. Textbook authors should take cultural differences into account so that students can benefit from their own life experiences and be more comfortable with the wide range of English and cultures that go along with it that they will encounter in the classroom.

According to Illie (2019), textbooks not only need to be localized, but also need to contain global targets and cultures to help learners develop their intercultural competencies. Educators should be encouraged to employ a variety of educational resources to expose their pupils to a variety of cultural perspectives, both local and worldwide, because culture can be as motivated effect to the language learners and language process and can help English learners observe similarities and differences among various cultural groups (Solgi, 2018).

Due to non-native English speakers in many countries using English as an international language, English does not only belong to industrialized countries. Because English is an international language, international cultures must be included in the English textbooks so that students can gain a better understanding of other people's traditions (Elshadelin, 2020). Many academics have studied English textbooks, including Awayed-Bishara (2015) who analyze the cultural content on the English Textbook which used for teaching English to high school speakers of Arabic in Israel. The cultural suitability of English textbooks has been examined in this study in an attempt to check whether their cultural content caters to the Palestinian Arab cultural milieu. Many other academics have shown that locally written English textbooks tend to emphasize American and British ideals over more globally orientated ones. This can impede students' assimilation because it does not assist them in broadening their own cultural horizons.

It is known that teaching English in Indonesia focuses on four skills: listening, speaking, reading and writing which has an impact on students in learning English. Many students experience obstacles in learning English or when using the language. This phenomenon is inseparable from lack of awareness of the role of culture of the language use. Errors in the structure of language in its use may still be understandable. However, errors in language caused by its use do not follow cultural contexts can have fatal consequences for learners and people who learn English. Learning a foreign language or using a foreign language by including culture is a must.

Some researchers believe culture plays a vital role in language learning. The link between culture and language cannot be separated if someone wants to master it. Consciously, culture will also affect the minds of language speakers. Language is a medium of communication that expresses, embodies, and symbolises cultural reality. Language can reflect a person's perception, perspective, and attitude towards the world, how a person or community shares experiences, creates meaning and locates and finds their social identity (Assemi, 2012).

Culture is an order among a group of people. It is tied to their life perspectives, beliefs, practices, and political systems passed down from generation to generation and preserved. Spencer (2012) states that culture consists of the characteristics possessed by a community from behaviour and social interaction, cognitive construction, and affective understanding. Because both impact of language speakers' communication and engagement, the link between culture and language is quite tight. As a result, learning a language without studying its culture appears to be erroneous and incomplete.

In Indonesian education curriculum, English is a foreign language that must be learned from elementary, middle, and high-level education. English is one of the essential subjects taught by teachers in the classroom. Therefore, foreign language teachers must know that when teaching in the classroom, they not only teach grammar, vocabulary, listening, speaking, reading, and writing skills, but also the culture awareness. Cultural awareness is how people understand the differences between their community and people from different countries and backgrounds, especially differences in attitudes and values (Frank, 2013). Misunderstanding in English communication will be reduced or even does not occur, if the teacher explains to the students about the culture used in English speaking countries. Thus, teachers and students must recognise that culture influences the way people think and the way they respond. Qu and Telzer (2017) mention that a country with one dominant culture will affect how people grow up, respond to, and appreciate certain things.

Most English textbooks in Indonesia still contain a lot of local cultures or Indonesian culture rather than English culture. This will cause students to find it challenging to master English. If a language teacher does not teach the culture of the language used, students only learn the symbols of the language. When a student uses the language being studied, there is a possibility that he or she misuses the language or misuse cultural context. As a result, the goal of learning the language is not achieved (Dehbozorgi (2017).

The relationship between teaching English and culture has been researched by many researchers, in fact there has been a growing number of contributions to the discussion of English language textbooks and culture. Awayed-Bishara, M. (2015) already researched the cultural contents of materials used for teaching English to high school Arabic students in Israel. The result of the research showed that, through the recurrence of Western and American and Jewish culturally-based issues, the textbooks interpellate English learners as Western-oriented Jewish-Zionist subjects, thus contributing to the reproduction and perpetuation of Western and Jewish hegemony. Liu (2012) investigated the Cultural Content in EFL Listening and Speaking Textbooks for Chinese University Students. The results of this study indicated that more than half of the cultural content in Listening and Speaking textbooks were unidentifiable. Among identified cultural contents, the textbooks were dominated by target cultural contents, while international target culture and source cultural contents contained a tiny percentage. Furthermore, Yuen (2011) investigated the representation of foreign cultures in English textbooks in Hong Kong secondary schools. It aimed to investigate whether the representation of foreign cultures in these textbooks reflected the status of English as an international language. The result of the research showed that the representation of English textbooks in Hong Kong favoured the cultures of English-speaking countries while being much greater than that of other cultures. The lack of depth in cultural material remains an unresolved issue.

In addition, Thompson (2013) also researched textbooks entitled representing language, culture, and language users in textbooks: A critical approach to Swahili multiculturalism. The research has shown the representation of Swahili identity, categories of Swahili users that differ concerning inheritance, affiliation, and expertise, and an imagined Standard Swahili language community to show how these concepts prevent SFL textbooks from effectively teaching culture. The findings indicated that while one book takes a conservative approach to multiculturalism, the liberal approach dominates, with reference made to both coastal Swahili first language users and a variety of second language users. Alsaif (2016) also conducted the same research entitled "A Variety of Cultures Represented in English Language Textbooks: A Critical Study at Saudi University". The study revealed that the Western culture portrayed in these textbooks was mainly from inner-circle countries such as the USA, the UK,

and Canada, while other countries from outer- or expanding-circle countries seem marginalised. The researcher also claimed that the current textbooks used in Saudi Arabia were insufficient regarding learners' needs and concerns. Setyono & Widodo (2019), studied about multicultural values outlined in the ELT textbook. He found that there were still prevalents in the study of local Indonesian culture, resulting in a lack of representation of foreign cultures. Other academics, such as Illie (2019) and Elshadelin (2020), have argued that textbooks should be localised and include global targets and cultures to help students develop intercultural competency.

The research conducted by Alshenqeeti (2019) represented the importance of culture in English as a Foreign Language (EFL) Textbooks and learners' preference in the English classrooms at public universities in Saudi Arabia. Through the method of content analysis, it was discovered that a cultural representation balance was not maintained. Indeed, as the contents were skewed toward the target culture representation. The analysis of the study data, showed that source culture was the least interesting for these participants. The analysis also showed that skill development and target culture and international cultural training were prioritized by the study subject. Liu and Laohawiryanon (2012) evaluated four teachers manual of EFL College English textbooks for Chinese non-English major students to investigate which culture and what kind of culture were presented in Chinese EFL College English textbooks. The analysis revealed that more than half of the cultural contents were unidentified. Among identified cultural contents the textbooks were dominated by target culture contents while international target culture and source cultural contents contained a very small percentage.

Language teaching experts have conducted many studies on cultural contents in English textbooks. However, research on the presence of local and foreign cultures in English books at senior high schools in Indonesia has yet to be conducted. The purpose of the research, firstly to know the presentation of foreign and Indonesian cultural contents in three English textbooks of 9th-grade junior high school students. Secondly, to know the cultural aspects contained in English textbooks for ninth year students of junior high school. The theoretical benefits of this research are that English instructors understand the role of culture in language education and the knowledge of English culture affect students when communicating with foreigners. It is intended that the findings of this study could make English instructors aware of the scarcity of ninth-grade English textbooks with foreign cultural materials, allowing English teachers and teachers to create methods to boost students' awareness of English culture.

2. METHODS

This study employs a descriptive qualitative design and conducted by using the multicultural perspective approach to analysis a textbook by analysed its contents. The content analysis of this textbook was carried out using four aspects of the cultural dimension; product, practice, perspective, and person. The data was coded by two evaluators with the reliability of (0.85). The contents of the book were analysed, from two perspectives; the perspective of cultural components and the perspective of cultural presentation levels, in order to answer the research questions. The texts books contents and cultural components from the standpoint of English as a global language were analyzed. For the purpose of enhancing learners' intercultural competencies the researcher also looked into the depth of cultural representation in these books.

2.1 Sample

Three English textbooks that are taught at junior high schools in Indonesia become the sample of the study entitled *Think Globally Act Locally, English in Focus and Bright An English*. The government of Indonesia, through the Ministry of Education and Culture, prepared and distributed these books, whilst private companies created and released Bright English Course for junior high school students.

Junior high school teachers recommended the textbooks for use and those teachers admit that these books are more widely utilized than others from different publishers.

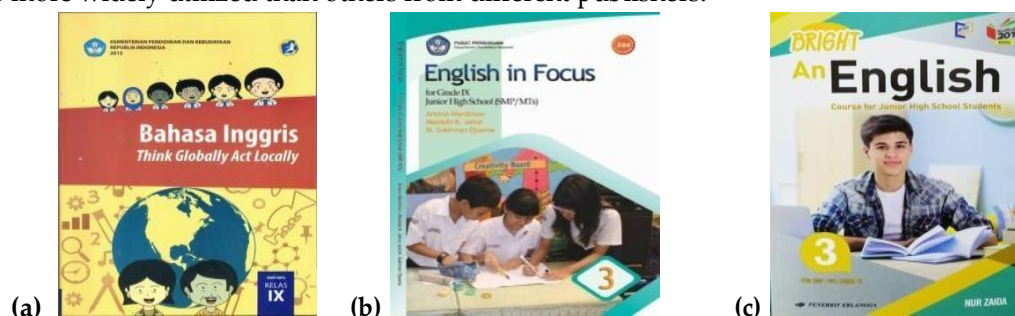


Figure 1. The three text books (a) Think Globally Act Locally; (b) English in Focus; (c) Bright an English Course.

2.2 Data collection and analysis

According to Yuen (2011), textbooks used to teach English as a foreign language should have four cultural elements: product, practice, perspective, and person which were used to analyze these textbooks. It was determined that the cultural content of these three junior high school English textbooks warranted further investigation. In order to increase the reliability of data analysis, three lecturers worked together to examine the textbooks using the overall methods such as better coding schemes, cultural content coding, and results analysis. The following are the four cultural dimensions that make up this framework:

1. Products are code systems that assess the cultural dimensions of objects, places, institutions, and art forms across four broad categories. Cultural problems such as food, language, and money are included in artifact, whereas a structure or city associated with a certain culture is referred to as a place. In terms of institutions, themes like law, family, and politics as well as the arts form encompass cultural topics that are linked to things like music, dance, and the visual arts. Consider, for example, a work of literature that describes the Liberty Bell in the United States.
2. Practice characterizes the cultural dimension, which measures a variety of cultural practice features in terms of operation, story, scenario, and life. There are some distinct types of communicative practices: ritualized, broader, and life. Operation describes the practice of manipulating art products; narrative describes how they are used; scenario describes how they are used; and life describes how they are used as cultural elements.
3. Cultural elements that comprise perception, value, and a specific belief that directs people's behaviour in cultural practices are included in perspective. Because it endorses cooperative learning as a superior method of learning in Western culture, "the culture of learning together" as portrayed in English textbooks can be placed in the "perspective" category.
4. The term "person" refers to a single individual who represents an entire culture and social group. Using Martin Luther King Jr. as an example from an English textbook illustrates the cultural part of the 'person' dimension.

3. FINDINGS AND DISCUSSION

3.1 Findings

The results of data analysis based on elements of culture are presented in Table 1. In general, product elements have the highest percentage, especially for books, Think Globally Act Locally and Bright an English Course. In the Bright and English Course book, more than 2/3 discuss the product,

and 56% of the total use Indonesian products (Indc). Different from the two books, English in Focus gives the greatest proportion to the person element, which is up to 45% of the total. The English in Focus book is also a book that gives a larger proportion related to foreign culture (Fc) than Indonesian culture, which is 59.5%. Among the four cultural elements, perspective is the lowest cultural element, especially in the book Think Globally Act Locally which only gives 1.6% about foreign culture and 0% about Indonesian culture.

Table 1. The Element of Culture Indonesian Culture (Indc) and Foreign Culture (Fc)

Books	Product		Perspective		Person		Practice		Total %
	Indc	Fc	Indc	Fc	Indc	Fc	Indc	Fc	
Think Globally Act Locally	23,30%	20,30%	0%	1,60%	44%	4%	6,80%	0%	100%
English in Focus	15,80%	10,50%	8%	0%	12%	33%	15%	5,7%	100%
Bright An English Course	56,00%	10%	0%	12%	10%	6%	4%	2%	100%

To know in more detail about each aspect of culture, the researcher analysed the each aspect. Table 2 presents the results of the product aspect analysis presented from the three books. Food is the most dominant context presented by the three books, especially English in Focus (54%). The context of local food is more dominant than foreign food, and the percentage of food from foreign cultures is presented more in Think Globally Act Locally books than other books. Think Globally Act Locally is a book that presents a movie context larger than Indonesian culture. Meanwhile, the folktale is the context that gets the least proportion, especially in English books in Focus and Think Globally Act Locally and even foreign folktales don't appear in Think Globally Act locally at all.

Table 2. Product Indonesian Culture (Indc) and Foreign Culture (Fc)

Product	Food		Music		Folktale		Movie		Total %
	Indc	Fc	Indc	Fc	Indc	Fc	Indc	Fc	
Think Globally Act Locally	33%	15,70%	15%	10,50%	8%	0%	12%	5,8%	100%
English in Focus	42%	12%	10,50%	6,50%	5%	2%	12%	10%	100%
Bright An English Course	30%	10%	14%	2%	12%	5%	20%	7%	100%

Table 3 presents data analysis from the practice aspect. Two books, namely Think Globally Act Locally and English in Focus, present Indonesian culture more dominantly than Bright an English Course. Foreign culture about folktales and rituals is more presented than local culture in the Bright an English Coursebook, which is around 44% compared to 31.2%. Meanwhile, in the context of rituals, the

other two books do not present foreign cultures at all, and specifically, English in Focus also does not present the context of dancing from foreign cultures. Think Globally Act locally and English in Focus are more dominant in presenting the context of dancing from local culture, which is more than 25% of the total. Meanwhile, the three books are very lacking in presenting foreign cultures about national day celebrations, especially in the book Bright an English course.

Table 3. Practice Indonesian Culture (Indc) and Foreign Culture (Fc)

Practice	Folktale		Ritual		Dancing		National days		Total %
	Indc	Fc	Indc	Fc	Indc	Fc	Indc	Fc	
Think Globally Act Locally	20%	5%	17%	0%	25,70%	10%	20%	2,30%	100%
English in Focus	17,50%	12%	13%	0%	35%	0%	20%	2,50%	100%
Bright An English Course	25%	30%	6,20%	14%	17%	3%	3%	1,8%	100%

Perspective is the cultural element that is at least presented in the three books. As presented in table 4, Think Globally Act Locally is the only book that provides a foreign perspective on the quotation. Meanwhile, English in Focus uses the context of local finance, and another one is the local value which is presented in the book, Think Globally Act Locally.

Table 4. Perspective Indonesian Culture (Indc) and Foreign Culture (Fc)

Perspective	Values		Finance		Quotation		Total %
	Indc	Fc	Indc	Fc	Indc	Fc	
Think Globally Act Locally	50%	0%	0%	0%	0%	50%	100%
English in Focus	0%	0%	100%	0%	0%	0%	100%
Bright An English Course	0%	0%	0%	0%	0%	0%	0%

The aspect of person is the most dominant context of the three books based on the personal aspect, which is more than 50% (Table 5). English in Focus presents a balanced proportion between local and foreign cultures in the name of people aspect. A public figure is an aspect that gives a greater percentage of foreign culture than local culture, especially in the book Think Globally Act Locally and Bright an English Course. The two books do not present any local public figures at all. the politician is the least presented context in the three books and even Think Globally Act Locally does not present the context of local or foreign politicians at all.

Table 5. Person Indonesian Culture (Indc) and Foreign Culture (Fc)

Person	Businessman		Politicians		Public figure		Total
	Indc	Fc	Indc	Fc	Indc	Fc	%
Think Globally Act Locally	35%	25%	0%	0%	0%	40%	100%
English in Focus	30%	30%	0%	10%	10%	20%	100%
Bright An English Course	20%	33%	12%	0%	0%	35%	100%

3.2 Discussion

To answer research question number 1 about the extent to which Indonesian and foreign cultures are described, in the three English textbooks used in Indonesia, this is in line with the opinion of Yuen (2011) who examines school textbooks dividing culture into four aspects, namely, product, practice, people and perspectives. Of the four of cultural components, the product component appears more than the other components, such as types of food and drink, community crafts, and traditional tools. The emergence of product components originating from Indonesia is more than that of foreign products.

Table 1 above shows that the frequency of occurrence of the four cultural components in the three textbook series is not balanced. The percentage of product components is greater than other cultural components. Examples of product components that appear in the three-book series are types of food and beverages originating from Indonesia such as Es teler, Pempek, Satay, cendol, and meatballs, while the kinds of food from foreign cultures are Stale's Bakery, sandwiches; Milk Shakes; Sipal, and Oatmeal. Tourist attractions in Indonesia, such as Borobudur, Bali, Lake Toba, Arai, and the Komodo Islands, Orang Utan, Komodo Dragon, Sumatran Tiger, Indonesia Jungle, Volcanic Eruption, Borobudur Entertainment that appear (for example, Bali Dance, Wayang Kulit, Wayang Golek, while for foreign cultures only Cinderella). Liddicoat (2013) stated that textbook authors tend to present culture from a tourist's point of view because products such as food, tourist attractions, and ethnic entertainment are the most tangible cultural symbols when a tourist visits a country. In other words, textbook writers tend to focus on the 'knowing about' learning stage or emphasize only cultural information, not discussing its impact on people's lives.

Other research findings can be seen from the results of Awayed-Bishara (2015)'s research, which examined foreign cultural contents in six English textbooks in Israel. The results showed that the English textbooks were dominated by cultural elements in the form of products such as fairytales and folktales from China, India, and Ethiopia, while fairytales such as 'Snow White' and 'Cinderella' are from Western culture. From a person's cultural elements, Israeli-Jewish names, places and people are used almost 30%. For example, the names from Israeli-Jewish are translated into English, for example, Kinneret or Tveria instead of Tiberius, Akko instead of Acre, and Agam Hula instead of Hula Lake. From the results of the investigation by Liu and Laohawiryanon (2012), who examined 61 English textbooks in China, the findings showed that the cultural content of the 61 textbooks emphasizes the culture of English-speaking countries, such as the history, lifestyle, and/or other social-cultural aspects of the United States or Britain. The results of this study became a debate at New Horizon College English (NHCE) because English textbooks in China were dominated by foreign cultural contents rather than local cultural contents or source culture (Liu, 2013). This raises fear among academics because students in China are more familiar with foreign cultures than their own. For example, students only learn the names of Western festivals and celebrate them in English, but they never learn about

Chinese festivals in English. As a result, students do not know their own culture, they only know the culture of English-speaking countries (Gu, 2012).

The three series of English textbooks used in junior high schools in Indonesia also bring up cultural aspects in the person or person category; however, significant differences are visible between Indonesian and foreign cultures. In the class, famous people are displayed, for example for an unfamiliar name, Martin Luther King, Jr. and Michael Jordan, Britney Spear, Elvis Presley and, on the other, Indonesian names show the names of artists and actors, for example, Nayla, Nona, Ardi, Fadli, Cinta, Lana, Surya, Kristin Soni Sinyo, Anti, Dona, Gun, Riana, Angga.

As shown in Table 3, the representation of the person in terms of person aspect is dominated by the culture of Indonesia than foreign cultures. According to Yuen (2011), the cultural aspects of people's names need to be known by students to facilitate communication in English. People with the same culture usually use the same language. Still, when they communicate with different cultures, they will learn to use another language system because they are not from the same culture. People whose English is not their mother tongue must learn first to be able to communicate with foreigners.

Cultural presentations that appear in English textbooks should be closer to real people's lives and allow students to obtain more accurate cultural information. According to Gómez Rodríguez (2015), knowledge of famous people displays static data, and students are also informed about these people's struggles and life experiences to become successful people.

The categories of practice culture in the three books give a rise to celebrations of big Indonesian days such as the day of the proclamation, Kartini's day, the celebration of Pencak silat, and Lilin dance and mask activities dance. Foreign culture is raised in the form of thanksgiving days and ballet. English textbook writers should include more cultures originating from English as their mother tongue. Introduction to foreign cultures for students can provide information and scientific insight about the culture and customs of English-speaking countries. The content on practices in the third sample of the book is limited.

Perspective refers to society's values, beliefs, and attitudes about cultural products in a fundamental way. The findings from the three series of English textbooks used by junior high school students, Perspective Culture, is the least mentioned as it is only found in the book English in Focus on page 109. In that book, a perspective is raised about the habits of Americans using credit cards in their daily lives, such as American Express. For Indonesians, it has not become a habit in their daily lives. Next is the Perspective in the form of quotations, for example, Quotation from Bill Gates in the book Think Globally Act Locally, page 209. English textbooks should also display perspectives related to myths that can attract students' curiosity about their customs and the customs of foreigners. There are no values of community belief or a certain ethnicity in Indonesia in the three textbooks. The three English textbooks showed that there is no effort by the author to encourage students' understanding of culture related to the values and beliefs of Indonesian and foreign people. Some examples that exist are only about the credit cards mentioned above.

The English curriculum in Indonesia has included cultural and intercultural contents as learning targets. It is believed that presenting information about other countries' cultures can enrich students' knowledge of the cultural values of foreigners and the language they are learning. Cross-cultural understanding or inter-cultural communicative competence can increase students' insight into their cultural knowledge concerning foreign cultures (Gorter, 2011)

Research findings from the three English textbooks show particular cultural knowledge of products and people, including food, tourist attractions, achievements of famous people, and so on – without paying sufficient attention to the artistic elements of perspective, which refers to attitudes, values, beliefs—assumptions, expectations, and socio-cultural norms that influence behavior (Gómez Rodríguez, 2015). Some examples of cultural differences include differences in food products, people and values, Indonesian and foreign beliefs. The difference between Indonesian and foreign foods and their life styles is noticeable in their daily lives. The limitation of the coverage cultural comparison in the English textbooks contents, for example, the use of credit cards in shopping, Indonesian people are

not very familiar with credit cards, especially middle-class people. The textbook does not explain the services and benefits of credit cards and the negative effects. As presented in the book *English in Focus* on page 106.

In this case, the differences in cultural content in the three books are very easy to see. Still, such cultural learning will not deepen students' cultural understanding and intercultural communication competence. To help students acquire effective intercultural interaction skills, teachers should encourage students to discover more cultural differences between Indonesia and foreigners, for example, the habits of foreigners who like to visit tourist attractions, use credit cards when shopping, then how foreigners use their time. The reasons behind these differences can be designed in cultural learning materials to improve students' understanding of why foreigners prefer to visit tourist attractions and why they use credit cards and why they value time so much.

The three series of textbooks also fail to provide opportunities for students to understand the culture of the language they are learning because they contain Indonesian culture and they also gain knowledge about it from other subjects. The content of learning foreign cultures should be more than Indonesian culture; apart from studying foreign languages, they also understand foreign cultures, which will help them interact with foreigners, for example, students know things that are taboo to ask. Lack of material related to foreign cultures and student-centered cultural learning activities to explore the culture in their lives will hinder the development of cultural understanding and intercultural competence skills. Furthermore, Gómez Rodríguez (2015) states that culture is contentious, not something that is congratulatory. However, this study has found that the three English textbooks used in Indonesia contain cultural contents mostly dominated by Indonesian cultural products compared to foreign cultures, which means there is an imbalance of foreign and Indonesian cultural content. The artistic content displayed is more neutral or shown in general which is only descriptive and does not explain how to make it. For example, satay, empek-empek, hamburger, and cheese sandwich, where the methods of making them are not clearly explained. As with other aspects of culture, students are not told how the beginning and end of a cultural product occur and what values are derived from the artistic display. It should be with the content of Indonesian and foreign cultures in English learning textbooks, giving the impression that all people living in local and foreign cultures live side by side happily with respect and tolerance. However, the unfortunate reality is that cross-cultural conflicts are seen in newspapers, magazines, and electronic media almost every day. Instead, educators should promote critical literacy approaches through debate and 'models of controversy and conflict' in multicultural education (Baker, W. (2012a). In other words, culture can be taught in English lessons from contentious' and 'controversial' perspectives, which will foster critical thinking students to explore deep and complex cultural elements. This, in turn, will increase their awareness of the need to correct the injustice, oppression, and marginalization of minority groups (Gómez Rodríguez, 2015). What can we do to build an inclusive society to respect and appreciate despite different cultures and feel equality and respect for respect?

4. CONCLUSION

The findings of this study indicate that in this increasingly globalized world, textbook writers and educators need to pay more attention to how culture is presented in English language learning/ELT textbooks to increase students' intercultural communicative competence. A very clear imbalance was found in the abundance of Indonesian cultural contents compared to foreign cultures contained in the three series of textbooks studied, especially in perspective and practice. This book failed to show a broad spectrum of cultural dimensions. In the two books published by the government, the artistic content appears more in the dimensions of Product and Person. In the other two cultural sizes; namely, perspective and practice, the percentage is smaller than the two dimensions. The data in this study show an imbalance between 4 aspects of culture in the three textbooks series. The product is the aspect of culture depicted the most, and the perspective aspect, the least.

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