

CHAPTER II

LITERATURE REVIEW

A. Theoretical Frameworks

1. Textbook

a. Definition

Books are an essential part of the educational process. (Cunningsworth, 1995) defines a textbook as an educational tool that provides structured, systematic support for language development. He states that an effective textbook should cater to students' learning needs and facilitate the teaching process efficiently. Motteram (2023) builds on this, asserting that textbooks serve as pedagogical resources that present linguistic content and shape students' learning experiences. In the context of language instruction, a textbook acts as a guide, explaining what and how students should learn. A textbook is a structured instructional resource designed to facilitate teaching and learning within formal educational settings. Typically organized by subject or course, textbooks provide comprehensive content that aligns with curriculum standards and educational objectives. They include explanations of key concepts, examples, exercises, and assessments, serving multiple purposes:

- 1) Educational Resource: Textbooks serve as primary materials for both teachers and students, offering a systematic approach to the subject matter.
- 2) Learning Tool: They provide structured information that aids in the acquisition of knowledge and skills, often presenting content progressively to enhance understanding.
- 3) Reference Material: Textbooks function as a valuable resource for clarification, offering definitions, explanations, and contextual information that support learners' comprehension.
- 4) Assessment Guide: Many textbooks include exercises and quizzes to evaluate understanding and reinforce learning, allowing students to practice and apply what they have learned.

b. Type of English Textbook

English textbooks can be categorized into several types based on their intended purpose and target audience:

- 1) General English Textbooks

These textbooks aim to develop a broad range of language skills, including listening, speaking, reading, and writing. They often follow a comprehensive curriculum that addresses fundamental language concepts and promotes overall language proficiency. General English

textbooks are suitable for learners at various levels, from beginners to advanced students.

2) Specialized English Textbooks

Focused on specific contexts, these textbooks cater to particular fields or purposes. For instance:

- a). Business English: Designed for professionals seeking to improve their English skills in a corporate environment, covering topics like business communication, negotiations, and presentations.
- b). Academic English: Targeted at students preparing for higher education, these textbooks emphasize academic writing, research skills, and critical reading.
- c). English for Specific Purposes (ESP): Tailored for specific professions (e.g., medical English, legal English), these textbooks address the language and communication skills required in those fields.

3) Cultural English Textbooks

Integrating cultural elements, these textbooks aim to enhance learners' intercultural understanding while they acquire language skills. They provide insights into the customs, values, and

social practices of English-speaking cultures, fostering a more holistic language learning experience. Cultural English textbooks encourage students to explore cultural nuances, which aids in developing their intercultural competence.

4) Coursebooks

Comprehensive materials that align with specific curricula, coursebooks provide a structured learning path for students. They typically include a sequence of lessons, assessment tools, and additional resources, ensuring that the educational content is coherent and systematically presented. Coursebooks are often used in formal educational settings, such as schools and language institutes.

In the context of English as a Foreign Language (EFL), particularly in nonnative settings like Indonesia, textbooks play a critical role. They may represent the primary source of exposure to the English language for many learners (Sidik, 2018). In such contexts, the choice and quality of textbooks can significantly influence students' language proficiency and cultural understanding, making it essential to select materials that are pedagogically sound and culturally relevant.

c. Textbook Evaluation and Cultural Content Analysis

The evaluation of textbooks, particularly regarding cultural content, requires systematic frameworks. Cunningsworth (1995) emphasizes that textbooks should correspond to learners' needs and facilitate learning processes. Specific criteria relevant to cultural analysis include:

- 1) Cultural Content: How culture is presented whether superficially or in depth
- 2) Cultural Bias and Stereotyping: Whether the textbook avoids stereotypes and presents cultures in a balanced manner
- 3) Relevance and Accessibility: Whether cultural content is relevant to students' lives
- 4) Inclusivity: Whether the textbook represents a diverse range of cultures, including local culture

For this study, two main frameworks will be employed to analyze cultural representation:

- 1) Cortazzi & Jin's (1999) Cultural Categories: This model categorizes cultural content into:
 - a). Source Culture: Learners' own culture (Indonesian culture)
 - b). Target Culture: Cultures of English-speaking countries

- c). International Culture: Various global cultures using English as a lingua franca
- 2) Yuen's (2011) Cultural Framework: This provides detailed analytical categories for examining:
 - a). Products: Tangible and intangible cultural creations
 - b). Practices: Cultural activities, rituals, and customs
 - c). Perspectives: Underlying beliefs, values, and worldviews
 - d). Persons: Prominent figures or ordinary individuals representing cultures

2. Culture

a. Definition of Culture

Culture refers to the collective values, norms, traditions, customs, language, arts, and practices shared by a particular group or society. Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning of other people's behavior' (Oatey & Franklin, 2012). It encompasses the ways of life and worldview that shape individual and communal identities. Key components of culture include,

- 1) Values and Norms: These are the moral and ethical principles that a society considers important, guiding behaviour and interactions among its members.
- 2) Language: Language serves as the primary means of communication, allowing individuals within a society to interact and share ideas.
- 3) Arts and Creative Expression: This includes music, dance, literature, and visual arts, which reflect the creativity and identity of a culture.
- 4) Traditions and Customs: These are practices passed down through generations, encompassing ceremonies, celebrations, and rituals that hold significance within the community.

Culture functions as a framework for individuals, guiding their behaviour and interactions while providing meaning to their life experiences. Additionally, culture is dynamic and can evolve over time, influenced by both internal and external factors, such as globalization and intercultural interactions.

b. Definition and Context in Nusantara

Local culture refers to the specific cultural aspects that are unique to a particular community or region, encompasses the values, traditions, language, and customs

that characterize that group. Notable features of local culture include,

- 1) Community Identity: Local culture plays a crucial role in shaping the identity of a community, fostering a sense of belonging and attachment among its members.
- 2) Traditions and Rituals: Local culture is often rich in unique traditions and rituals, such as local celebrations, customary ceremonies, and communal activities that reflect the history and beliefs of the community.
- 3) Regional Language: Many communities possess regional languages or dialects that are integral to their identity and communication.
- 4) Arts and Crafts: Local culture frequently includes distinctive forms of art and craftsmanship that reflect the experiences and environment of the community.

In the Indonesian context, local culture encompasses the diverse heritage of more than 1,300 ethnic groups across the archipelago, each with distinct cultural expressions while sharing common national values. Key aspects of local culture in Nusantara include,

- 1) Products: *Batik*, *wayang kulit*, traditional architecture, local cuisines (*rendang*, *sate*,

papeda), traditional weapons (*kris*), and musical instruments

- 2) Practices: Traditional ceremonies (*Sekaten*, *Rambu Solo*, *Ngaben*), festivals, communal activities (*gotong royong*), traditional healing practices, and rites of passage
- 3) Perspectives: Values such as mutual cooperation (*gotong royong*), consensusbuilding (*musyawarah mufakat*), respect for elders (*hormat*), harmony with nature, and balance in social relationships
- 4) Persons: National heroes (*Kartini*, *Soekarno*), mythological figures (*Semar*, *Gatotkaca*), local artisans, traditional leaders, and cultural icons

Authentic representation of local culture moves beyond tokenistic inclusion and provides meaningful contextualization, acknowledging the diversity, contemporary relevance, and dynamic nature of cultural practices. It recognizes that local cultures are not static relics but living traditions that evolve while maintaining their core values.

Local culture is essential for preserving cultural diversity worldwide. It helps societies remain connected to their historical roots and traditions, providing context for interactions with other cultures. Furthermore, the integration of local culture in education, such as in

English language teaching, enhances relevance and connectivity for students, encouraging greater confidence in using the language.

3. The Interconnection between Language and Culture

Language and culture are fundamentally intertwined in a symbiotic relationship. As (Kramsch, 2012) aptly asserts, language is “*a social practice of meaning making*,” while culture provides the essential context in which this meaning is negotiated and understood. This interconnection means that learning a language involves far more than mastering grammar and vocabulary; it requires understanding how people from different cultural backgrounds think, behave, and interact.

This relationship has direct implications for language education. Effective language teaching must integrate cultural understanding to develop learners’ intercultural communicative competence (ICC) the ability to use language accurately and appropriately across cultural boundaries while maintaining one’s cultural identity and respecting others. Since language inherently shapes thought and worldviews, cultural awareness becomes indispensable for communication that moves beyond literal meaning to authentic understanding.

Consequently, textbooks as primary language teaching resources, function as crucial cultural instruments.

They represent the medium through which these language culture interconnections are either meaningfully presented or unfortunately ignored to learners. Therefore, any language teaching approach or textbook that neglects the cultural dimension essentially presents students with a ‘hollow’ language, stripped of its authentic communicative power and cultural resonance.

4. English Textbooks as Cultural Instruments

English Language Teaching (ELT) is the field of education concerned with teaching English to nonnative speakers. ELT encompasses various pedagogical approaches, methodologies, and materials aimed at developing learners’ linguistic competence. These approaches cover skills such as listening, speaking, reading, and writing, as well as communicative and intercultural abilities. In the context of globalization, English has become a global lingua franca that facilitates communication, access to information and technology, and participation in international communities (Ngoc Thu, 2023). Therefore, ELT plays a crucial role in equipping students with the essential skills needed to navigate a globalized world.

One of the most influential ELT tools is the textbook. Textbooks are structured instructional materials designed to support teaching and learning in formal educational settings. They provide content, activities, exercises, and assessments

that guide teachers and students through the curriculum. Textbooks serve multiple functions in language classrooms. They act as syllabi, provide language input, offer practice opportunities, and serve as references for learners. Textbooks also help teachers organize lessons, ensure consistency with curriculum goals, and support students' independent learning outside of class.

In the Indonesian EFL context, where classroom instruction may be the primary source of exposure to English, the role of the textbook becomes critically extended (Sidik, 2018). For many learners, textbooks are their primary window into the English-speaking world, influencing their linguistic proficiency and cultural awareness. It functions not merely as a pedagogical tool but as a significant cultural artifact that reflects and transmits specific worldviews, ideologies, and social values. Through dialogues, narratives, visuals, and tasks, textbooks convey assumptions about communication styles, social norms, and cultural contexts. These assumptions often influence learners' perceptions beyond language learning itself.

Furthermore, textbooks bridge the gap between curriculum policy and classroom practice. They translate curriculum objectives into practical teaching materials, making abstract learning outcomes accessible. In the Indonesian context, where the Merdeka Curriculum

emphasizes contextual, student-centred learning, textbooks are essential for implementing these principles. However, this places significant responsibility on textbook writers and policymakers to ensure that the content is pedagogically sound, culturally relevant, and aligned with educational goals.

A prevalent critique in many English as a Foreign Language (EFL) context, including Indonesia, is that textbooks have historically overrepresented Western (or “*Inner Circle*”) cultures while neglecting local ones (Yuen, 2011). This imbalance can lead to cultural alienation, decreased relevance, and missed opportunities for students to express their identities and heritage through English.

Therefore, when selecting, evaluating, and developing English textbooks, it is important to consider linguistic, pedagogical, and cultural factors. Effective textbooks integrate linguistic input with meaningful cultural representation, reflecting learners’ realities while expanding their global awareness. They should empower students to engage in intercultural communication and enable them to articulate their own cultural experiences in English. As Pritee Jain (2024) notes, materials that connect with learners’ backgrounds, interests, and identities tend to enhance motivation, promote deeper learning, and foster more authentic communication.

In conclusion, textbooks are central to English language teaching, especially in foreign language contexts where exposure to English is limited. Their role extends beyond language instruction. They also shape learners' worldviews, influence cultural perceptions, and mediate interactions between local and global knowledge. This dual function underscores the need for critical analysis of textbook content, particularly regarding how culture is represented and how well it aligns with curricular objectives, such as those set forth by Indonesia's Merdeka Curriculum.

5. Culture in English Language Teaching

Language and culture are deeply interconnected and mutually reinforcing. Language serves as a means of communication and a vehicle through which cultural values, beliefs, and worldviews are expressed and transmitted. As Kramsch (1998) asserts, language is "*a social practice of meaning making,*" and culture provides the context in which this meaning is negotiated and understood. Therefore, learning a language involves more than mastering grammar and vocabulary; it also involves learning how people from different cultural backgrounds think, behave, and interact. Without an understanding of the cultural context, language learning remains incomplete and superficial.

In the field of English Language Teaching (ELT), culture has long been recognized as a core component.

Teaching language without teaching the associated culture risks reducing language learning to mere mechanical decoding. According to Harper (2023) successful language learners must develop intercultural communicative competence (ICC) the ability to use a language accurately and to interpret, relate, and negotiate meaning across cultural boundaries. ICC enables learners to understand and respect cultural differences, avoid miscommunication, and participate effectively in intercultural interactions.

There are various ways to integrate culture into English language teaching (ELT). Traditionally, textbooks and teaching materials have emphasized the target culture that is, the culture of English-speaking countries, such as the United States and the United Kingdom. This approach assumes that understanding the target culture improves learners' ability to communicate in real-world contexts. However, as noted in the previous section, a narrow focus on target culture can lead to issues of relevance and alienation. Responding to this limitation, scholars such as (Cortazzi & Jin, 1999) propose a broader, more intercultural model. They argue for the integration of three cultural dimensions into ELT:

- a. Source Culture: The learners' own culture (e.g., *Indonesian culture for Indonesian students*).

- b. Target Culture: The culture(s) of English-speaking countries (e.g., *British, American, Australian*).
- c. International Culture: A range of global cultures that use English as a means of communication.

This model reflects a shift from a monocultural approach to an intercultural framework that emphasizes balancing local and global cultural perspectives. Incorporating source culture into English language teaching is especially important in countries like Indonesia, where English is a foreign language. This approach helps learners relate new linguistic knowledge to familiar contexts, fosters a sense of identity, and empowers them to express their cultural heritage in English. As Cortazzi and Jin (1999) point out, learning to describe one's own culture in a foreign language is as important as learning to understand other cultures.

The significance of culture in English language teaching (ELT) extends beyond linguistic competence to include affective and motivational aspects. When students encounter cultural references that resonate with their experiences, they are more likely to deeply engage with the material and perceive language learning as meaningful. Culturally relevant materials also enhance students' sense of belonging and self-esteem, reducing the perception of English as a "*foreign*" or "*elite*" language (Yuliantari &

Huda, 2023). Conversely, materials that focus solely on distant cultures can create feelings of cultural inferiority, reduce motivation, and limit opportunities for students to use English for self-expression.

Furthermore, integrating local culture into English language teaching (ELT) fosters cultural comparison and critical thinking. By examining the similarities and differences between their own culture and others, students develop a more nuanced understanding of cultural diversity and global citizenship. This approach aligns with modern education's growing emphasis on intercultural understanding as a vital 21st-century skill (Byram, 2021).

In the context of Indonesia's Merdeka Curriculum, including culture, especially local culture, has become a pedagogical necessity. The curriculum advocates for contextual, student-centered learning where teaching materials connect with learners' real-world experiences and cultural backgrounds. English textbooks that reflect students' culture help bridge the gap between local identity and global communication. This enables learners to *"think globally and act locally."*

In summary, culture is not an optional supplement in English language teaching; it is an integral component that shapes how language is learned, used, and understood. A culturally inclusive ELT approach goes beyond introducing

students to foreign customs and traditions. It provides students with the skills to express their cultural identity, engage in intercultural dialogue, and confidently participate in a globalized world. Therefore, analyzing how culture, particularly local culture, is represented in English textbooks is essential to ensuring that language education remains relevant, empowering, and transformative.

6. Thematic Analysis as a Qualitative Research Method

This study adopts a sequential explanatory mixed methods design (Creswell, 2023) as its overarching methodological framework. In this design, quantitative data collection and analysis are conducted first (Phase 1), followed by qualitative data collection and analysis (Phase 2) to explain, elaborate, and contextualize the quantitative findings.

Unlike qualitatively-led approaches where thematic analysis is the primary analytical engine, in sequential explanatory design, thematic analysis is conducted after quantitative analysis to explain ‘why’ certain quantitative patterns emerge and ‘how’ these patterns are pedagogically meaningful. The qualitative findings are therefore secondary and explanatory in nature, designed to enrich and contextualize the primary quantitative findings.

Braun & Clarke (2022) define thematic analysis as a method for identifying, analysing, and reporting patterns

(themes) within data. Unlike quantitative content analysis that tallies frequencies, thematic analysis interprets the underlying meanings, patterns, and implications embedded in qualitative data. It is a theoretically flexible method applicable across diverse epistemological and ontological positions, making it particularly well-suited for the interpretive analysis of educational document content (Bowen, 2020; Braun & Clarke, 2022).

Braun & Clarke (2022) articulate six sequential yet recursive phases for conducting rigorous thematic analysis. Phase 1, Familiarization with Data, involves immersive and repeated reading of all data to achieve deep familiarity. Phase 2, Generating Initial Codes, involves systematically labeling meaningful features across the dataset. Phase 3, Searching for Themes, involves collating codes into potential themes. Phase 4, Reviewing Themes, involves checking themes against the coded data and the full dataset to ensure adequacy of evidence. Phase 5, Defining and Naming Themes, involves generating clear, precise names and definitions for each theme. Phase 6, Producing the Report, involves the final analytical write-up connecting themes to research questions and existing literature. As Braun & Clarke (2022) emphasize, this is not a linear process but a recursive and reflective one.

In the context of EFL textbook analysis, thematic analysis enables researchers to move beyond counting the

presence of cultural elements to examining the quality, depth, and pedagogical implications of cultural representation. Specifically, it allows for the systematic identification of patterns related to authenticity (whether representations are genuine or stereotypical), pedagogical integration (whether cultural content is central or merely decorative), diversity (whether a range of regional and ethnic cultures is represented), and perspective transmission (whether underlying cultural values and worldviews are conveyed). When combined with quantitative content analysis, thematic analysis provides the interpretive depth necessary to produce a complete, multi-layered understanding of cultural representation addressing both 'how much' and 'how' local culture is present (Schreier, 2012). This integrated approach is described by Schreier (2012) Schreier as qualitatively-led mixed content analysis, wherein the qualitative thematic strand is primary and the quantitative strand provides supporting empirical evidence, a design that is epistemologically coherent with the interpretivist orientation of textbook research (Bowen, 2020).

7. Local Culture in Language Education

Local culture refers to the distinctive traditions, values, beliefs, practices, and expressions that define a community or region. It encompasses both tangible aspects, such as food, clothing, architecture, and art, and intangible

elements, such as customs, rituals, social norms, and worldviews. Moreover, the preservation of local culture is crucial not only for maintaining community identity but also for fostering social cohesion and economic resilience. As communities navigate the pressures of globalization and modernization, the integration of intangible cultural heritage such as oral traditions and social practices into development strategies becomes essential. By leveraging these cultural assets, regions can promote sustainable tourism that highlights their unique narratives, thereby attracting visitors and stimulating local economies (Hosny, 2024).

Furthermore, the documentation and celebration of local customs can enhance community pride and encourage intergenerational transmission of knowledge, ensuring that these cultural expressions endure amidst changing societal dynamics (AHAMDOUCH, 2023). Thus, the active engagement of communities in preserving their cultural heritage not only enriches their identity but also contributes to broader goals of sustainability and cultural diversity. In the context of English language education, local culture encompasses cultural elements from students' own sociocultural environments and can be incorporated into learning materials to make language instruction more meaningful, relevant, and empowering.

Incorporating local culture into language teaching is crucial for fostering learners' identity, motivation, and intercultural competence. Scholars argue that language learning is a process of constructing and negotiating one's cultural identity, not simply the acquisition of a communicative tool. When students encounter familiar cultural references, such as local traditions, festivals, or historical figures, within English learning materials, they are more likely to feel that the language belongs to them and can be used to express their cultural identities. This sense of ownership reduces the perception of English as a foreign or "external" language, instead framing it as a medium through which students can represent and share their identity with the wider world (Canagarajah, 2004).

Using local cultural content in English language education enhances learner motivation and engagement. According to culturally responsive pedagogy (Gay, 2011) students learn best when instruction is grounded in their cultural experiences, prior knowledge, and community values. By incorporating familiar cultural elements into the curriculum, educators can create a learning environment in which students see themselves reflected in the materials.

This approach improves comprehension because students can use their existing cultural knowledge to interpret new language forms and meanings. This increases their sense

of relevance and personal connection to the subject. This approach improves comprehension because students can use their existing cultural knowledge to interpret new language forms and meanings. Furthermore, this integration of cultural context not only aids in comprehension but also fosters a deeper engagement with the language, as students are encouraged to draw parallels between their own experiences and the new linguistic concepts they encounter. For instance, when learners are exposed to idiomatic expressions rooted in their own culture, they are more likely to grasp the subtleties of similar expressions in the target language, thereby enhancing their overall fluency and communicative competence.

Research indicates that cultural exposure through various mediums such as literature, films, and conversations with native speakers significantly boosts motivation and contextual understanding, making the learning experience more dynamic and relevant to students' lives (Chung & Long, 2024). This highlights the necessity for educators to thoughtfully incorporate cultural elements into their curricula, ensuring that language learning is not merely about vocabulary and grammar, but also about the rich tapestry of cultural narratives that shape language itself.

Furthermore, integrating local culture provides students with the necessary skills for intercultural

communication. Being able to describe one's own culture in English is as important as understanding foreign cultures, particularly in a globalized world where intercultural exchange is commonplace (Cortazzi & Jin, 1999). When learners can articulate aspects of their cultural identity, such as traditional ceremonies, local cuisines, or social values, they become active contributors to intercultural dialogue rather than passive recipients of global culture. This transformation empowers them, turning them from consumers of Western centric knowledge into ambassadors of their own culture.

Including local culture promotes cultural preservation in a globalized world. If English is taught without sensitivity to local contexts, it has the potential to overshadow local languages and traditions. However, English learning materials that actively incorporate and celebrate local culture can become tools for cultural sustainability rather than erosion (Kramsch, 2013). This approach aligns with the goals of many national education policies, including Indonesia's Merdeka Curriculum, which emphasizes contextual, culturally grounded learning.

In Indonesia, local culture encompasses the diverse heritage of more than 1,300 ethnic groups across the archipelago. Examples include traditional arts (e.g., *batik*, *wayang*, and *tari saman*), culinary traditions (e.g., *rendang*,

sate, and papeda), social practices (e.g., *gotong royong* and *adat ceremonies*), and philosophical perspectives (e.g., harmony with nature and respect for elders). Integrating these elements into English textbooks makes learning more relevant and promotes national unity and pride by exposing students to their cultural heritage. As Setiawati (2023) argues, exposure to local cultural knowledge in language classrooms strengthens students' sense of belonging and develops their intercultural competence by enabling them to compare and contrast their culture with others.

However, despite these acknowledged benefits, empirical studies confirm that many EFL materials still fall short in meaningfully representing local culture. Research has demonstrated that English textbooks used in Asian countries, including Indonesia, often prioritize Western cultural references while offering only superficial or tokenistic inclusion of local elements (Anjarningsih, 2025; Yuen, 2011). These representations may appear as isolated vocabulary items or decorative images without meaningful contextualization, which deprives students of the opportunity to engage deeply with their own culture in the target language. Therefore, integrating local culture into English language education is an educational imperative, not merely a pedagogical option. It ensures that language learning becomes a process of identity formation, intercultural

dialogue, and cultural empowerment. When learners can express who they are and where they come from in English, they become competent language users and confident cultural ambassadors, capable of participating meaningfully in global communication.

8. Cultural Representation in Textbooks

Textbooks play a central role in language education. They are a primary source of linguistic input and a powerful medium for transmitting cultural knowledge and values. They shape learners' perceptions of the target language, its speakers, and the world beyond their immediate environment (Cunningsworth, 1995). Due to their influential role, the manner in which culture is depicted in textbooks significantly impacts students' cultural understanding, intercultural competence, and identity development.

Cultural representation refers to the portrayal of cultural elements, such as customs, beliefs, social practices, values, lifestyles, and worldviews, in educational materials (Gray, 2010). In language textbooks, these representations can be conveyed explicitly through texts, dialogues, and images or implicitly through underlying assumptions, examples, and perspectives embedded within the content (Parlindungan et al., 2018). Cultural representation is not a neutral process. Rather, it reflects ideological choices about which cultures are important and how they are portrayed. It

also reflects choices about whose voices are amplified or marginalized.

Scholars have proposed several frameworks for analyzing cultural content in language textbooks. One of the most widely used models is Yuen's (2011) categorization, which identifies four main types of cultural content:

- a. Products; tangible and intangible cultural creations, such as literature, music, art, food, clothing, technology, and architecture.
- b. Practices; cultural activities, rituals, and customs, such as festivals, greetings, traditions, and social norms.
- c. Perspectives; the underlying beliefs, values, attitudes, and worldviews that shape a culture's practices and products.
- d. Persons; prominent figures or ordinary individuals representing a particular culture, including historical leaders, artists, or everyday people.

This framework offers a thorough method for identifying and categorizing cultural elements in educational materials. It allows researchers to analyze the extent, balance, and depth of cultural representation.

A recurring finding in the analysis of textbooks is the dominance of "*Inner Circle*" cultures those of native English-speaking countries, such as the United States, the United Kingdom, Canada, and Australia. These cultures are

often presented as the standard or normative reference points for language use. Meanwhile, “*Outer Circle*” cultures (e.g., *India and Singapore*) and “*Expanding Circle*” cultures (e.g., *Indonesia and China*) receive far less attention. This imbalance marginalizes local and regional cultures and reinforces a monolithic view of English and its speakers.

Several studies have shown that this Western centric bias persists in textbooks designed for nonnative English contexts. For example, Yuen (2011) found that Western cultural references accounted for over 70% of the cultural content in Hong Kong’s secondary school English textbooks, while local and Asian cultures were minimally represented. Similarly, Anjarningsih, (2025) revealed that many Indonesian English textbooks include only superficial references to Indonesian culture, such as images of traditional clothing or names of local foods, without deeper contextualization or explanation. These “*tokenistic*” representations fail to promote meaningful cultural understanding or learners’ ability to articulate their own culture in English.

The depth of cultural representation is as important as its quantity. Cortazzi and Jin (1999) categorize cultural representation in textbooks into three main types:

- a. Source culture materials; focus on learners’ own culture, enabling them to express familiar concepts in English.

- b. Target culture materials; focus on cultures of native English-speaking countries, often used as models of language use and communication.
- c. International culture materials; present a variety of cultures from around the world, promoting global awareness and intercultural competence.

An ideal textbook strikes a balance between these three types, presenting culture not merely as information to be learned, but as an interactive, dynamic process of comparison, negotiation, and reflection. In EFL contexts, the inclusion of source culture is especially critical, as it empowers learners to express their identities and actively participate in intercultural exchanges.

However, cultural representation is not only about inclusion, but also about accuracy, authenticity, and diversity. Overgeneralized or stereotypical depictions can reinforce misconceptions rather than promote understanding (Wheatley, 2024). For instance, depicting a single festival, dish, or costume as representative of an entire nation simplifies cultural complexity and diversity. Authentic representation, on the other hand, acknowledges internal cultural diversity, contemporary practices, and evolving identities.

Furthermore, textbooks' visual content significantly shapes cultural perceptions. Images, illustrations, and

photographs can challenge or perpetuate cultural stereotypes. As Luhtakallio (2024) notes, visual content often conveys implicit cultural messages about gender roles, social class, ethnicity, and power relations. This makes visual analysis a critical part of evaluating cultural content.

In conclusion, cultural representation in textbooks is a multifaceted issue involving the inclusion, depth, authenticity, balance, and ideological orientation of cultural elements. Well-designed textbooks provide learners with opportunities to encounter diverse cultural perspectives, reflect on their own cultural identities, and develop intercultural communication skills. For English as a Foreign Language (EFL) learners, especially in multicultural contexts like Indonesia, meaningful representation of local culture in English textbooks is essential to ensure that language learning becomes a transformative process that develops both linguistic proficiency and cultural empowerment.

Based on the theoretical framework that has been described, this study will analyse the cultural representation in textbooks *English for Nusantara* using the cultural categories of Cortazzi & Jin (1999) and the detailed aspects of Yuen (2011) to assess the balance, depth, and authenticity of the representation of local Indonesian culture

9. Intercultural Communicative Competence (ICC) and Cultural Balance

Beyond the mere classification of cultural content, understanding how cultural representation contributes to learners' intercultural development is essential. Michael Byram's (1997, 2021) model of Intercultural Communicative Competence (ICC) provides a crucial framework for evaluating the pedagogical implications of proportional cultural balance in EFL textbooks.

Byram (1997) argues that the goal of language education should not be to produce learners who mimic native speakers (native-speakerism), but rather to develop "intercultural speakers" individuals who can mediate between their own culture and other cultures. An intercultural speaker possesses five key components of competence (Byram, 2021):

- a. Knowledge (Savoirs): Understanding of social groups, their products, practices, and perspectives in both one's own culture and other cultures.
- b. Skills of Interpreting and Relating (Savoir Comprendre): Ability to interpret a document or event from another culture, explain it, and relate it to one's own cultural perspective.
- c. Skills of Discovery and Interaction (Savoir Apprendre/ Faire): Ability to acquire new knowledge

of a culture and to apply knowledge, attitudes, and skills in real-time communication.

- d. Attitudes (Savoir Être): Curiosity, openness, and readiness to suspend disbelief about other cultures and beliefs about one's own.
- e. Critical Cultural Awareness (Savoir S'Engager): Ability to evaluate critically, based on explicit criteria, perspectives, practices, and products in one's own and other cultures.
- f. Implications for Textbook Analysis: Byram's model implies that an effective EFL textbook should provide learners with opportunities to:
 - g. Develop Knowledge: Encounter both Source Culture (to understand their own cultural context) and Target/International Cultures (to understand others).
 - h. Practice Skills: Engage in tasks that require comparing, contrasting, and mediating between cultures.
 - i. Foster Attitudes: Encounter diverse perspectives with openness and curiosity.
 - j. Build Critical Awareness: Reflect on cultural assumptions and power dynamics.

Therefore, the proportional balance between cultural types in a textbook is not merely a matter of frequency but has direct pedagogical implications for the development of learners' ICC. An overemphasis on one cultural type may limit learners' opportunities to develop the full range of intercultural competencies.

B. Some Related Previous Studies

Research into cultural representation within Indonesian English as a Foreign Language (EFL) textbook reveals a complex and sometimes contradictory landscape, highlighting an ongoing critical discourse in materials evaluation.

Alfaya et al. (2023) conducted a study titled "*Cultural Representation in the ELT Textbook 'Work in Progress'*" employing qualitative content analysis to examine the cultural representation within this Indonesian English textbook for tenth grade students, based on Cortazzi and Jin's (1999) framework. The findings revealed that the textbook predominantly emphasized target culture at 53.4%, while local culture was significantly underrepresented at 13.8%, with international culture at 14.6% and culture free content at 18.2%. This study identifies a critical gap in cultural representation, suggesting that the lack of local cultural integration may hinder students' cultural awareness and identity development. The novelty of this research lies in its

detailed analysis of cultural representation in English textbooks, highlighting the need for a more balanced approach that includes local cultural elements to enhance students' intercultural competence effectively.

Anggraini et al. (2022) conducted a study titled *"Local Cultures Folklore Grounded from English Textbooks for Secondary High School Indonesia,"* which identified a total of 37 folklore stories within ten English textbooks. The study found that legends were the most dominant type of folklore, comprising 36.3% of the content, followed by folktales at 33.3%. While the study highlights the presence of folklore, it does not address the qualitative impact of these stories on students' cultural identity and understanding. This research contributes to the field by revealing the diversity of folklore integrated into Indonesian EFL textbooks, emphasizing the importance of local cultural content in fostering students' cultural awareness and supporting educational policies aimed at preserving local wisdom.

Jayanti & Mustofa (2023) conducted a study titled *"Cultural Content Evaluation in Indonesian Interactive English Textbook for Merdeka Curriculum,"* employing a quantitative method of conceptual content analysis to evaluate the cultural content in an interactive English textbook designed for the Indonesian Merdeka Curriculum. The findings revealed that the textbook predominantly

featured target culture at 55%, with a significant portion of the content consisting of products (76%), while practices, perspectives, and persons were minimally represented at only 17%, 5%, and 2%, respectively. This highlights a gap in the representation of local cultural elements, suggesting that while some source culture is included, the prioritization of target culture may not adequately support students' understanding of their own cultural context. The novelty of this research lies in its detailed quantitative analysis of cultural content in a textbook specifically tailored for the Merdeka Curriculum, addressing the critical need for improved cultural integration in English language education in Indonesia.

Febraningrum & Suroso (2023) conducted a study titled *"A Content Analysis of English Textbook 'English for Nusantara' for 7th Grade Junior High School in Kurikulum Merdeka."* The study found that the textbook scored an average of 94%, categorizing it as *"Good."* It excelled in areas such as aims and approach, skills, topics, methodology, and practical considerations, with language content receiving a rating of 66.67%. However, despite the overall positive assessment, the research identified a notable gap in the language content, particularly the absence of pronunciation material and some missing audio resources, which may limit the effectiveness of teaching listening skills. The novelty of

this research lies in its application of Cunningsworth's theory to evaluate a contemporary textbook within the context of the Kurikulum Merdeka, highlighting both strengths and weaknesses, and offering valuable insights for future improvements in educational materials.

From the series of these studies, it is clear that even though the newest curricula like Merdeka and Nusantara have been launched with the spirit of autonomy and strengthening national identity, in practice, the hegemony of target culture (especially Western culture) is still very dominant in Indonesian EFL textbooks based on the Cortazzi and Jin (1999) framework. This gap is not only a matter of quantity but is more basic: the existing local culture representation is often only superficial (products) and has not touched the aspects of practices and perspectives which are the core of cultural understanding. Therefore, this cultural content analysis research becomes very relevant to not only map the cultural proportions in a specific textbook but also to qualitatively analyze the depth of local culture representation whether it has included social practices and perspective values or is still limited to cultural objects. The final goal is to give recommendations to create teaching materials that change the paradigm from just teaching English to forming intercultural learners who are confident in their own cultural identity. This study is grounded in two seminal frameworks

for cultural content analysis, which have been widely adopted in the field.

Cortazzi and Jin's (1999) Cultural Categories This framework classifies cultural content into three primary types:

1. Source Culture (SC): Culture of the learner's home country (*e.g., Indonesian culture*).
2. Target Culture (TC): Culture of countries where the target language is spoken as a native language (*e.g., UK, USA, Australia*).
3. International Target Culture (ITC): Cultures of countries where English is used as an international or secondary language, but which are not considered traditional target cultures (*e.g., Japan, Egypt, Brazil*).

Yuen's (2011) Cultural Elements. This framework deconstructs culture into four core elements to analyze the depth of representation:

1. Products: Tangible or intangible creations of a culture (*e.g., food, literature, artefacts, laws*).
2. Practices: Behavioral patterns and social interactions (*e.g., customs, rituals, ways of life*).
3. Perspectives: The underlying values, beliefs, and worldview that inform products and practices.
4. Persons: Representative individuals, both real and fictional, associated with a culture.

C. Framework Of Thinking

This study is motivated by the identified gap between the ideals of the Merdeka Curriculum, which emphasizes contextual learning and local culture, and the alleged reality in the field, where EFL textbooks are still suspected of being dominated by representations of foreign (Western) cultures. This discrepancy poses a fundamental problem: the potential for cultural alienation and a missed opportunity for students to become confident ambassadors of Indonesian culture. To analyze this gap scientifically, this research is designed with a systematic framework of thinking.

The conceptual framework of this research is constructed based on the integration of two main theories. First, the theory of Cortazzi & Jin (1999) on Cultural Categories (*Source, Target, and International Culture*) is adopted as a lens to map the origin and quantity of cultural representations. Second, the theory of Yuen (2011) on Cultural Elements (*Products, Practices, Perspectives, and Persons*) is used as an analytical tool to evaluate the depth and quality of these representations. The integration of these two theories enables this study to answer not only “*how much*” (quantity) but also “*how*” (quality) local culture is represented.

Operationally, this framework is implemented through a sequential explanatory mixed methods design

(Creswell, 2023) applied to the *English for Nusantara* textbook for Junior High School Grades VII, VIII, and IX. The process consists of two sequential phases:

1. Quantitative Analysis (PRIMARY) is conducted first by counting the frequency of occurrence of each culture based on Cortazzi and Jin's (1999) categories, to answer Research Question 2 regarding the proportion of representation. This phase establishes the empirical foundation and provides the primary data for the study.
2. Qualitative Thematic Analysis (SECONDARY /EXPLANATORY) is conducted subsequently by interpreting the meaning, context, and depth of each local cultural representation using Yuen's (2011) elements, following Braun Clarke's (2022) six-phase reflexive thematic analysis framework. This phase explains, elaborates, and contextualizes the quantitative findings, and provides supplementary answers to Research Question 1 regarding the manner of representation.

The findings from these two analyses are then synthesized to produce a comprehensive conclusion assessing the extent to which the claim of local cultural integration in the *English for Nusantara* textbook has been realized, both in terms of quantity and quality. Ultimately,

this synthesis is expected to yield two forms of contribution: (1) Theoretical Contribution, in the form of empirical evidence that enriches the discourse on textbook analysis and culturally responsive pedagogy; and (2) Practical Contribution, in the form of specific, actionable recommendations for teachers, curriculum developers, and textbook publishers in Indonesia.

