

ENGLISH TEXTBOOK: A CULTURE-BASED ANALYSIS

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Abstract

This article presents the results of the analysis of the cultural content of a textbook curriculum 2013 entitled *When English Rings the Bells* used by students in grade VII of junior high school. The data of the research were collected from reading all sections in the book. The cultural content of the book is grouped according to Byram's theory which classifies the cultural content of the textbook into eleven parts and to analyse the contents of culture in the textbook. The theory of Krippendorff (1985) is used as guidance. The analysis showed that ten cultural categories were found in the textbook. The most reviewed cultural content is a social identity and social group, behaviour and belief and geography. Cultural content that is displayed is mainly Indonesian culture. Target culture is presented in a small portion. Unfortunately, the authors did not present national history and international culture is in this textbook.

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INTRODUCTION

The English textbook for grade seven students in Junior High School entitled "When English Rings a Bell" is used as the primary source in the learning process. The book has been revised three times since the first publication in 2013. The reason why the book is revised is to make the contents of the book suited with the basic competencies for the learners in grade seven. It means that the content of the textbook, which is used as the learning sources in the classroom is expected to present Indonesian culture, target culture, and International culture. Thus, students can gain a lot of cultural knowledge from the textbook in the learning process as it is said that language is a reflection of the culture and vice versa.

Ndura (2004) argues that the implementation and development of English books and other teaching materials must represent a different point of view from a pluralistic society. Subsequently, students are involved in the process of uncovering and dealing with cultural biases and encourage inter-cultural educational implementation. Chao (2011) conducted a study and found that

a textbook in terms of reading texts and listening script related to linguistic practices may not represent the target culture (English-speaking country). In line with this, a study conducted by Mahmood (2012) revealed the same thing, stating that the cultural content in the textbook makes students alienated from their own culture. The culture that is written in the textbook does not represent the culture in the community.

In Indonesia, the writing of textbooks must be adjusted to the demands of the curriculum. The newest Curriculum in Indonesia (Curriculum 2013), issued by the Indonesian Ministry of Education and Culture includes eighteen (18) values of National characters and Cultural education as character building in all elements of education. The (eighteen) 18 characters' values need to be taught during the learning process in schools and all subjects, including English as a second language. Regarding the fact that the existence of the language cannot be separated from the culture, thus the textbooks used in the learning process have certain cultural content. The aim of Curriculum 2013 is for the learners to gain

certain values, besides knowledge Fitri et al. (2018). In line with this, Wasundari et al. (2018) state that teachers need to support the idea of 'character education' by integrating local cultures in learning English as a foreign language.

Many researchers highlight the importance of textbooks in teaching and learning in the foreign language classroom. (Syarilili et al., 2018) stressed the importance of language learning through culture teaching. Cultural contents usually presented in the textbook. The standard assessment is needed to assess the content of textbooks is to find out what kind of cultural content presented in textbooks. In line with this, Abbasian and Branch (2017) state that textbooks must be assessed to find out what cultural elements are presented and the feasibility of the cultural content to learned by students.

The term textbook refers to the books written and published; it can be used as a learning source. Passasung 2013, cited in Nur and Faris (2014) stated that in Indonesia, most English teachers use the textbook as a learning source. Moreover, Rautiainen (2015) states that the importance of textbooks can be a tool for the students to gain some knowledge in the learning process, such as beliefs, skills, and attitudes.

Hinkel (1999) cited in Rajabi and Ketabi (2012) stated that textbooks are widely recognised as the primary source used in language classes. Textbooks also play a central role, particularly at the beginning level, in the formal teaching of foreign and second languages. Cortazzi and Jin (1999) cited by Rajabi and Ketabi (2012) state that a textbook can be a teacher, an authority, and an ideology a map, a resource, a trainer".

Given that the role of textbooks is crucial in Indonesia's English teaching, the content of the textbook should be appropriate for learners and in line with national educational goals. As stated in Indonesia's minister of education and culture regulation, No. 20, the year 2018, one of the national education goal is to emphasise character education by, one of many things, considering local wisdom. In this case, textbooks, as a learning source, can support the

idea for the process of learning in the classroom. Syarilili et al. (2018) emphasised the importance of language learning through teaching culture. English teachers would find it difficult to teach their students cultural content without textbooks, as textbooks provide the necessary information without transporting the students into the country of the native-speakers. It is also critical that cultural material is present in textbooks to improve student intercultural communication skills.

Moreover, McKay (2002) cited in Chao (2011b) point out that the importance of developing cross-cultural sensitivity as an international language (ILL) learning during English and then suggests that to reflect the real needs of the various English learners in the global village, the three culture cultures – the source culture, the target culture, and the international culture – should be included in English textbooks

Many studies have been conducted by some researches to analyse the cultural content in English textbooks used at various levels in Indonesia. Adnyani (2011) mentioned that when learning a foreign language, it is important to understand and percieve other cultures as well as the cultures of the learners. The study related to cultural contents was to explore the textbooks from many different points of view. Nur and Faris (2014) found that in comparison with a source culture and international culture, target culture is prevailing in the textbooks and culture is represented in the textbook mostly by an aesthetic sense. In line with this, Santosa and Mulia (2015) revealed that aspect of the sociological meaning occupies all forms of the texts, followed by aesthetic sense. Syahbana and Pratama (2017) analysed what values were existed in reading books and how reading texts had reflected the values. Lestari (2017) emphasised the relationship between language and culture and how English teachers should introduce the culture of English in reading text for the students in the learning process. Moreover, Chapelle (2013) described that the content of the textbook typically includes some terms, such as the Earth, body, economy, grammar, music, and history of geography.

To this day, written textbooks form a lot of language teaching, even if it is complemented by other resources from the Internet or elsewhere Chapelle (2013). Although there were many studies have researched the cultural content in a textbook, the literature on the assessment of cultural content in the textbook is not very comprehensive, and writers vary in their interests and focus on the role of culture in the ELT textbook Suk Bae (2005). There are, however, some writers who suggest a more thorough list of criteria for textbook evaluation of cultural content which served for research purposes.

Byram et al. (1994) propose criteria for textbook evaluation. The categories are as follows:

1. Social identity and social groups (social class, regional identity, ethnic minority, professional identity).
2. Social interaction (outsider and insider differing level of formality).
3. Belief and behavior (daily routines, religious, beliefs, and moral).
4. Socio-political institutions (state institutions, health care, law and order, social security, local government).
5. Socialisation and the life-cycle (rites of passage families, school, employment).
6. National history (historical events and contemporary history which the traces of activities still available and can be experienced by the community and seen as a marker of national identity).
7. National geography (geographical factors or geographical conditions deemed significant by members).
8. Stereotypes and national identity (what are 'typical' symbols of national stereotypes and artefacts recognised by the members)

The categorisation will assist in describing the cultural orientation of the textbook in this study.

The use of textbooks in EFL is an interesting object to examine. Although many studies have been conducted to examine textbooks concerning cultural contents, the relationship between language and culture still provides many opportunities for the research. One of

the suggested criteria is the assessment of textbook content using a list of criteria to evaluate the cultural content in a textbook. Based on the reflection above, this study aims to find out the following research question:

1. What elements of culture do the EFL textbooks "When English Rings a Bell" for seventh-grade students contain?

This study is aimed at finding out elements of culture presented in the English textbook entitled *When English Rings a Bell* for seventh-grade students in Junior High School. The classification of cultural contents proposed by Byram et al. (1994:51:52) is used as a guideline to answer the single research question.

METHOD

a. Unit of data analysis

The data of the research was the reading passages taken from the English textbook "When English rings a bell" for the students of grade seven in Junior High School. This book was written by Siti Wachidah, Asep Gunawan and Diyantry, and published by the Indonesian Ministry of Education and Culture as the compulsory textbook of the 2103 curriculum. The data were collected by reading the textbook.

b. Data Collection

There are several steps to collect the data from the textbook:

1. Reading the textbook.
2. Finding words, sentences, and images which categorised as the cultural elements according to Byram.
3. Underlining words, sentences, and images that classifying as cultural elements. The author only focuses on underline elements of culture according to Byram's theory.
4. The last step is analysing words, sentences, and images that have been underlined as cultural elements.

c. Data Analysis

There are three steps to analyse the data obtained from the textbook:

1. Classifying the collected data based on indicators of cultural elements by Byram. They consist of social identity and social group, social interaction,

belief and behaviour, socio-political institutions, socialisation, and the life cycle, national history, national geography, cultural heritage, stereotype and national identity, international and intercultural issue, point of view and the style of the textbook author(s) according to Byram et al. (1994:51-52). Then, the content analysis is conducted to discover the meaning behind the cultural contents in the textbook. Content analysis is a research technique for making replicable and valid inferences from the

text (or other meaningful matter) used (Krippendorff, 1985).

2. Classifying the collected data based on Byram's.
3. Analysing the data based on Byram's classification of elements of culture present in the textbook.

FINDINGS AND DISCUSSION

After analysing the reading passages in the textbook, the passages can be categorised into Byram's categorisation of textbook evaluation. The categorisation is reflected from both surface/structure and content analysis.

a. Surface/Structure Analysis

Table 1 Cultural Element Presented in the Textbook

No	Category	Indicators	Examples of Evidence
1	Social Identity and Social Group	Regional Identity.	I am Hasnida from West Sumatra My name Max Bae, I am from East Nusa Tenggara, My name is Tito Pesolima. I am from Seram Island. My name is Haira. I am from Central Kalimantan. I am Dedeh Fatima. I am from West Java. My name is Azwar. I'm from South Sulawesi. My name is Nela Sembiring, I come from Medan. Hi. I'm Annisa. I'm a student of SMP Teladan Bangsa, Bulungan. I live in Bulungan, North Kalimantan. Hello, my name is Yohannes. I am a student of SMP Negeri 2 Biak. I live in Biak, Papua.
		The professional identity.	My father is Mr. Rajali. He's a teacher. My mother is Mrs. Kurnia. She's a nurse. My father is Mr. Henry. He's a farmer. My mother is Mrs. Yulia. She's a housewife.
		Ethnic Group.	... from Tana Toraja hanging on the front door. It is a triangle with a beautiful carving.
2	Social Interaction.	Differing levels of formality.	The conversation in this textbook takes place both in a non-formal and formal situation. They are at home (family members), at school (with teachers and friends), interaction

		with the neighbour, In the meeting room, in the canteen in the classroom.
3	Belief and behavior.	Moral, religious beliefs, daily routines.
		The Indonesian eating habit (p.39). Daily life in Indonesia. Things to do in leisure time (go to park, go to traditional market. School activities. Behavior (how to respect other) (p.105). Help each other (p.120).Kinds of food in Indonesia (p.170).
4	Social and political institutions.	Law and order, social security, local government, state institutions, health care.
		Institution of the State Bank, post office, tax office, hospital, police station, school (P.64).
5	Socialisation and life-cycle.	Families, schools, employment, rites of passage.
		Schools and Education (Chapter III). Talk about subject matter students learn in the classroom. Things at the school. A board, chair, desk, a clock, table, globe, book, cupboard (60). Items in the living room (p.70). Things in the kitchen (p.73).Things in the dining room (p.75). Things in the bedroom (p.77). Things in the bathroom (p.81).Things in the garage (p. 83).Things in the yard (p. 87).
6	National history.	Historical and contemporary events seen as markers of national identity.
		National Days in Indonesia (P.53).
7	National Geography.	Geographical factors are seen as being significant by members.
		Animals in Indonesia (p.114, 142). Map of Indonesia (P.166). Cities in Indonesia (169). Nature of Indonesia, kinds of plants (170).
8	Stereotypes and national identity.	'Typical' symbols of national stereotypes and national identity recognised by the members.
		Batik as Indonesian identity (p.158).

b. Content Analysis

Words, images, ideas, themes, and messages can be categorised as content. It can be in the form of words, pictures, themes, and ideas that are planned and communicated in the text can be in the form of writing, visual, or oral which functions as tools of communication such as books, pictures, and documents Chao (2011b). There are eight themes related to the culture found in this textbook as listed below:

1. Social Identity and Social Group

The indicators of social identity and social group are social class, regional identity, ethnic minority, professional identity, personal identity.

Indonesia is known as a country with a pluralistic society. It is reflected in the motto "Unity in diversity" which means oneness in the varieties. Unity in diversity focuses on the existence of unity even there are lots of differences in cultural, social, physical, linguistics, religious.

Chapter II of the textbook describes clearly the regional identity of the students, by mentioning several places in Indonesia, for instance, West Sumatera, East Nusa Tenggara, Seram Island, Central Kalimantan, West Java, South Sulawesi, Medan, North Kalimantan, Papua. Social identity is also expressed through the names of the characters used in this textbook.

Characters' name in this textbook represents the characteristic name of each region in Indonesia, i.e. Hasnida, Max Bae, Tito Pesolima, Haira, Dedeh Fatima, Azwar, Nela Sembiring, Anisa, and Yohanes. The name of the characters in this textbook represents the three different religions in Indonesia; Muslim, Christian, and Hindu.

Max and Yohanes refer to the Christian name. Meanwhile, Hasnida, Dedeh Fatima, Anisa refer to the Muslim name. Dayu and Nyoman are the representation of Hindu's name.

Sembiring is a clan name for the Batak people in North Sumatera. Sembiring is one of the Karo sub-tribes. The Karo tribe is an indigenous tribe inhabiting East Sumatra, the Bukit Barisan, and Aceh, which still exists today, it is now known as one of the tribes live in North Sumatra Province (shorturl.at/wSUY9).

Pesolima is the family name for Ambon people. In Eastern Indonesia, especially in Ambon (Maluku society), the word clan is generally known as the "fam". The Dutch language influences it. The word fam derived from the word "familienam" which means "family name". For Ambonese / Moluccans, the word fam is also known as "mataruma"

Sahril (2014) cited in Parlindungan et al. (2018) points out that those characters are assumed to reflect Indonesian diversity from different gender, religion, geography, and culture.

Besides regional identity, there are also many professions of Indonesian people presented in this book. It can be seen in conversations between students and the teacher asking for the profession of their parents. Types of the profession in Indonesia mentioned in the textbook such as; cleaning service, farmers, housewives, driver, teacher, doctor, and student.

Toraja tribe is the ethnic group mentioned in this textbook. The Toraja tribe settled down in the northern part of South Sulawesi, Indonesia. The population is estimated at around 1 million, with approximately 500,000 of them still living in Tana Toraja Regency, North Toraja Regency, and Mamasa Regency (shorturl.at/axA47).

Toraja tribe is the ethnic groups discussed in the textbook. The tribe is living in South Sulawesi. Tana Toraja is famous for the traditional house called "Tongkonan". The Toraja tribe presented in this textbook is assumed as a representative of various ethnic groups in Indonesia. It is the reflection of various cultures and tribes in Indonesia with their tradition, mother-tongue, carvings, traditional music, traditional dance, et cetera.

1. Social Interaction

Social interactions among the characters in the textbook occur both in formal and non-formal situations—a conversation among the characters in the school considered as official communication. Example of formal conversation is the dialogue between student and teachers, students and their friends in the classroom, and formal interaction in the meeting room.

Meanwhile, the conversations that occur at home are assumed as a non-formal conversation. Dialogue between a mother and her daughter in the kitchen early in the morning, a son with his father in the living room, and interaction with the neighbour are examples of non-formal communication.

Attitude towards elders is highlighted in this textbook is how to be polite; for example, the young respect the elderly. Luh et al. (2012) pointed out Balinese culture, how to respect parents, teachers and those who have higher caste in the community. In this textbook, the authors also stressed how to asking for apologising when someone is doing something wrong, for being late, for respects others in communication. The language used in conversation is normal English, and there is no slang found in the textbook.

2. Behaviour and Belief

This category includes moral beliefs, religion, sports, eating habits, greeting, and dressing.

Daily activities carried out by a student are explained clearly. Daily activities carried out by Edo get up early and take a shower, spending spare time with family and friends, having dinner with family, prepare school equipment, and pray before going to bed at night.

Religious aspects are also presented in this book. On page 39, family members pray together before having dinner together. Furthermore, on page 43, there is a sentence that reflects the religious aspect, which is described in sentence form, where the Edo character does not forget to pray before going to bed at night.

The student characters described in this textbook are wearing Junior High School uniforms and casual clothes.

Greeting expressions contains in the textbook is using daily life conversation such as introductions, greetings, and expressing gratitude. The author clearly outlines ethics in interacting. Besides, several pictures that explain the traditions of Indonesians, such as shaking hands with parents and teachers before leaving the class or home. Social interaction between teachers and students, parents, and students is done by shaking hands while lowering the head commonly found in

Indonesia regardless of social status, geography, or religion Parlindungan et al. (2018).

The introduction that contains in the textbook is the daily expressions, such as greetings, expressing gratitude, introductions, et cetera using in everyday life.

Furthermore, the authors explained the activities carried out by Indonesian people in their leisure time, such as travelling, going to the park with family, relaxing, cycling with friends, watching television together, and go shopping in a traditional market.

Besides, school routines are clearly described. How long the duration of learning activities in the school, types of subjects taught in the school, and productive days for students to join the learning process.

To help each other is the Indonesian tradition. This element of culture is also introduced in this textbook; it can be seen from the conversations between Edo and his teacher, whereas Edo offering helps to bring the teacher's book.

Indonesian people usually have a specific time for having breakfast, lunch, and dinner. The family in this textbook having dinner together. Kinds of vegetables consumed by Indonesian people presented in the textbook such as; spinach, carrots, long beans, eggplants, cabbages, cucumbers, tomatoes, onions, garlic, chillies, kangkong, and many others.

Moreover, local fruits such as; guavas, bananas, rambutans, durians, mangosteens, soursops, papayas, pineapples, and salak are consumed by Indonesian people.

Besides vegetables and fruits, the author also introduced some spicy such as Indonesia is too rich with spices, like pepper, coriander, ginger, clove, cinnamon, turmeric, galanga, lemongrass, bay leaves, and so on.

3. Social and political institutions

The indicators of social and political institutions are healthcare, tourism objects, transport security, state institutions, and other NGOs. This textbook presented some state institutions such as a bank, post office, tax office, hospital, police station, a school in chapter II. Still, there is no further explanation related to those pictures.

4. *Socialisation and Life Cycle*

The family life described in this book is a nuclear family consists of a father, mother, and a child. Activities of the family in this textbook start from early in the morning until midnight when family members say good night to each other and go sleep. Indonesian family usually spent leisure time together with their family members. Travelling, going for recreation on Sunday, and playing with friends in the park, and go to school with friends.

Typically, a cultural series begins at the elementary stage with discussions of the social circle's everyday life in the other language community – their families, their standards of living, their school systems, their relationships with their friends, their leisure activities, the festivals they celebrate, the ceremonies they attend, dating Cakir (2006).

The education system in Indonesia is also explained briefly on page 57. Kinds of subject matter taught at Junior High School for grade seven students such as English, Bahasa Indonesia, Social Study, Math, Science, Sports, Arts, Citizenship, and Religion. The learning process in the classroom usually takes place from Monday to Saturday. On Sunday, there is no school activity.

Things which are found in the classroom such as board, chair, desk, a clock, table, globe, book, cupboard, and air conditioner. The things described in this book explain the class atmosphere in the city. Because most parts of the Indonesia region, especially in remote areas, do not yet have complete learning facilities like this. Moreover, the authors described the situation in the living room.

Indonesian family has many things in their living room such as television, telephone, red carpet, sofa, bookcase, pairs of curtains, and some pictures on the wall.

There is a refrigerator, oven, sink, frying pan in the kitchen. Besides, spoons, forks, bottles, lunch boxes, rice bowls, dining tables, table cloths are kitchen utensils used by an Indonesian family.

5. *National History*

There are several historic days presented in the textbook, those days mentioned in the textbook usually celebrated by Indonesian

people. Kartini Day, April 22nd Earth Day, May 1st Labor Day, May 2nd National Education Day, May 20th National Awakening Day, May 22nd Reformation Commemoration Day June 1st Pancasila Day, July 22nd National Children Day, August 17th Independence Day, October 2nd Batik Day, October 5th Indonesian National Armed Forces Day, October 28th Youth Pledge Day November 10th Heroes' Day, December 22nd Mother's Day. Among the national days mentioned above which are usually celebrated royally is the Independence Day of the Republic of Indonesia which is celebrated every August 17th.

6. *National Geography*

An important concept to share in the language classroom is national geography because learners exchange their knowledge and experiences easily Tüm & Uğuz (2014). When this textbook analyses in terms of national geography, the result shows that information related to this theme is presented clearly.

Kinds of animals live in Indonesia such as Giraffe, Tiger, Zebra, Birds, Snakes, Dogs, Cockroaches, Turtles, Cats, Horses, Tigers, Buffaloes, and Kangaroos.

The Indonesian map represents the territory of Indonesia. Based on information from the Geospatial Information Agency, the total area of Indonesia for the mainland is 1,922,570 km², and water is 3,257,483 km², with the total area of Indonesia is 5,180,053 km². In the map, we can see the vast territory of Indonesia that stretches from Sabang to Merauke, from Mianggas to Rote Island.

Indonesia has several largest islands in the world; they are Papua, Kalimantan, Sumatera, Java, and Sulawesi. Among the five biggest islands, the island of Sumatra in the west of the country of Indonesia is the sixth-largest island in the world. Sumatra Island has an area of 443,065 km².

Indonesia has a very strategic geographical location, located between the two continents of Australia and Asia, and the two oceans, namely the Indian and Pacific oceans, have two seasons, namely rain and dry. The Sunda Strait lies between Java and Sumatra, the Lombok Strait between Bali and Lombok. The author

also mentioned the Java Sea, the Bali Sea, the Arafura Sea, the Banda Sea, the Timor Sea, and many others. There are some volcanoes in Indonesia such as Sinabung and Merapi in Sumatra, Merapi in Java, dan Lokon in South Sulawesi presented by the author.

7. *Stereotypes and National Identity*

The term stereotype refers to typical symbols of national stereotypes and national identity recognised by the members. (Parlindungan et al., 2018) states that Indonesia has more than 300 ethnic groups, and each has its unique cultural artefacts. However, there is no element of culture related to the stereotypes presented in the textbook. However, only one cultural heritage is presented in this textbook. Batik is famous as one of Indonesian cultural heritage. Forshee (2006) as cited in Parlindungan et al. (2018) states that Batik's patterns are finely stamped or drawn using wax. Some regions in Indonesia have their own different and unique patterns, which have a close relationship with local wisdom. Batik is now at the peak of its popularity. United Nations Educational, Science, and Cultural Organization (UNESCO) has been set Batik as Indonesian Cultural Heritage on October, 2nd 2019 (Eny Kustiyah, 2017).

CONCLUSION

Having finished the analysis of the cultural contents in the textbook entitled *When English Rings the Bells*, some important points need to be presented. Among the eleven cultural contents, according to Byram, there are only ten types of cultural contents that are presented in this textbook. The types of cultural contents are social identity and social groups social interaction, belief and behaviour, Socio-political institutions, Socialization and life-cycle, national history, national geography, stereotypes and national identity, national days of Indonesia presented in this textbook is the representation of national history. The most reviewed cultural content is a social identity and social group, behaviour and belief, and geography, meanwhile, the national heritage has a little portion to be discussed in the textbook. Meanwhile, the target culture, the authors just presented four English songs in this

textbook without further information about it. It can be concluded that cultural content that was presented is mostly Indonesian culture.

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