

## GLOCAL BALANCING: INSERTING INDONESIAN CULTURAL CONTENT INTO ENGLISH TEXTBOOK FOR GRADE X

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### ABSTRACT

While learning English as a Foreign language implies learning the culture of its native speaker, the Indonesian Ministry of Education and Culture mandated that the Indonesian culture be preserved and cultivated. Preserving and cultivating values is best done through literacy conveyed via text in the classroom. Concerning preserving and cultivating Indonesian values, the present study analyzed an English Textbook for Indonesian students in Grade X. The study was conducted as a descriptive qualitative research. Data collected from the source was analyzed using the concept of culture by Byram & Morgan. The findings show that the textbook contains a representation of local Indonesian culture in the form of social identities and social groups, beliefs and behavior, socio-political institutions, socialization and the life-cycle, national cultural heritage, and national geography that represent Indonesia as a prosperous nation with fertile lands and rich natural resources. The book also represents social interactions, national history, stereotypes, and national identity as a developing nation since Indonesia's independence from colonialization. With the abundant representations of local Indonesian culture, the English textbook supports the preservation of the local culture amidst the introduction of the foreign culture brought by the introduction of English as the target language and target culture, promoting a balance of global-local combination that can reap benefits from the best of both cultures.

**Keywords:** Cultural content, local cultures, target cultures, Indonesia English textbook, Global-local balancing.

### INTRODUCTION

Indonesia, a plural country in Southeast Asia with various kinds of cultures as the identity of ethnicities, becomes a perfect place to seek magnificent cultures for those interested in its beauty. Indonesia has many ethnicities influencing various and different cultural types in terms of behavior, attitude, custom, norm, and art. Thus, the values of local culture among the people become the highlight to preserve the national wealth to sustain the legacy from time to time (Hermanto & Adawiyah, 2020). Later on, the government issued regulations to preserve local culture, such as Law Number 5 of 2017, "concerning the advancement of culture as the embodiment of the commitment," becoming the primary steps for the sustainability process of the Indonesian culture. The following year, in 2018, the Ministry of Education and Culture held an event to

celebrate the 100 anniversary of The Congress of Indonesian Culture and proposed seven national cultural strategies. They are (1) providing space for cultural expression, (2) preserving and developing the local culture, (3) developing and strengthening the culture, (4) utilizing objects of cultural advancement, (5) promoting the culture to sustain the ecosystem and biodiversity, (6) reforming cultural institution and budgeting, and (7) increasing the government's role for the cultural sustainability. Thus, the movement is to change the negative stereotype or egocentric paradigm among the society into cultures with respect and tolerance to appreciate the diverse cultures in Indonesia.

In pedagogy, this movement is translated into strengthening the instruction of character education, where the recommended values are believed to be the abstraction of Indonesian cultural identity (Suwastini, Saraswati, et al., 2023). According to the Indonesian Ministry of Education, character education should be conducted in formal, nonformal, and informal education, where school, society, and the family hold the main role in shaping children's character (Dewi et al., 2022; Hutapea & Suwastini, 2019; Saraswati et al., 2021; Suwastini et al., 2018, 2020, 2022; Utami et al., 2020). The character values are inserted in each subject taught at school, including English as a foreign language. To inculcate such values in students, teaching media, such as textbooks, should insert the values as an integral part of the instruction (Khanadi et al., 2022).

The textbook is one of the primary sources of learning for students. Textbook normally consists of a cover, prefaces, acknowledgment, learning objectives, warm-up activities, vocabulary builder, pronunciation practices, reading activities, writing activities, speaking activities, listening activities, and exercises (Cunningsworth, 1995). It presents good quality content, proper language and presentation, character education, and cultural values to encourage the students' understanding of Indonesian culture and gain a comprehensive understanding of communicating in the Indonesian cultural context (Blangsinga et al., 2021; Mihira et al., 2021; Suwastini, Wiraningsih, et al., 2023; Yulianeta et al., 2022). Culture represents social life, the whole system of ideas, words, and actions which are possessed by the society through the learning process and passed as the interaction among the society to form positive self-image, especially higher self-esteem, self-acceptance, and self-confidence (Sairattanain & Thawarom, 2022; Wahyuni et al., 2021; Wells et al., 2017). From the perspective of Byram and Morgan (1994), culture is part of the language learning process, which include nine points; social identities and social groups, belief and behavior, socio-political institutions, socialization, and the life cycle, national cultural heritage, national geography, social interactions, national history, and stereotypes and national identity. This perspective aims to sustain the image of the culture into the reality of contemporary life with realistic visualization in the form of pictures and stories about the places and people (Byram & Morgan, 1994).

Previous studies have been conducted to analyze the content of the English textbook. Tyas & Safitri (2019) analyzed textbooks focusing on content, grammar, material, and methodology. Rosi & Ningrum (2019) conducted a textual analysis of the literature texts contained in English textbooks for Indonesian students. Blangsinga et al. (2021), Mihira et al. (2021), and Suwastini, Wiraningsih, et al. (2023) have scrutinized English textbooks for Indonesian EFL students from feminist perspectives. Khanadi et al. (2022) and Suwastini, Saraswati, et al. (2023) investigated the values of

character education in English textbooks. Suryandani (2022) analyzed the English Textbook for Ninth Grade Indonesian EFL students and revealed that the main cultural content in the textbook was from Indonesian cultures, while the English cultural content as the target culture was contained most sparsely.

Interestingly, international cultural content was presented more frequently than English cultural content. Suryandani's (2022) results imply that the textbook tends to view English as an international language spoken widely across the globe. Following Suryandani's (2022) model, the present study analyzed another EFL textbook used in Indonesia, entitled *Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas X*. The textbook is a mandatory English textbook published by the Ministry of Education and Culture in 2017 as the primary source of English teaching and learning. It provides many activities and materials, such as; games, examples of text, knowledge of vocabulary, speaking and writing practice, and reflection. The textbook aims to raise the students' awareness of language skills, cognitive development, moral values, and cultural awareness as the essential purpose of learning. This study is important to evaluate the cultural contents in the textbooks, with the perspective that the local culture should not be the cost of learning a foreign language and its culture. Hence, the results of this study are expected to provide insights into its cultural contents, which could contribute to improving the quality of future textbooks composed for Indonesian EFL students.

## **METHODS**

### **Research Design**

The study was conducted through thematic content analysis (Iancu, 2021). The data source was the English textbook *Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas X* (2017 Revised Edition). The criterion selection is based on two considerations. The first consideration is that the English textbook is a mandatory source of teaching materials for teachers. The selection of the mandated book will guarantee the general values taught in the classrooms. The second one is that selecting class X will provide more opportunities to discuss the analysis result with the teacher, as class X is normally less crowded with the school's extracurricular activities.

### **Procedure of Data Collection and Analysis**

The study began with collecting the data, including close reading, note-taking, and classifying the obtained data simultaneously. Following the interactive model of Miles, Huberman & Saldana (2014), the processes continued with the analysis of the data through data categorization/condensation, data display, and conclusion drawing simultaneously to ensure the data were perfectly collected and analyzed to draw trustworthy conclusions.

The main instruments of the present study were the researchers supported by additional instruments to collect and analyze the data, such as observation checklists and field notes. Close reading or observing the textbook was conducted to collect the data, followed by marking several parts of the textbook and writing important parts in note and observation checklists to assist the researchers during the data collection process. The observation checklist and notes were analyzed related categories of cultural contents as supported by the data condensation. Then, the data display presented the nine categories of data represented in the textbook, describing the cultural

contents. The description was used to draw the conclusion of nine cultural contents in the textbook.

## RESULT AND DISCUSSION

The following table displays the findings of the present study.

Table 1. *Indonesian Cultural Contents in English Textbook for Grade 10 Students of Senior High School*

No	Culture Contents	Frequency
1	Social Identities and Social Groups	17
2	Social Interactions	3
3	Belief and Behavior	6
4	Socio-Political Institutions	4
5	Socialization and the Life-Cycle	12
6	National History	9
7	National Geography	19
8	National Cultural Heritage	4
9	Stereotypes and National Identity	2

The findings show that the English textbook presents all nine cultural contents proposed by Byram and Morgan (1994). Three contents record the highest occurrence frequency: social identities and social groups, socialization and the life cycle, and national geography. Further details of the nine cultural elements are presented individually in the following subsections.

### Social Identities and Social Groups

Social identities and social groups cover social stratification, occupational, regional identity, sub-culture identity, ethnicity, and cultural minorities. Based on the analysis, occupational, regional identity, sub-culture identity, ethnicity, and cultural minorities are represented in the textbook.

Table 2. *Social Identities and Social Groups in English Textbook for Grade 10 Students of Senior High School*

No	Social Identity and Social Group	Frequency
1	Groups by Social Stratification	0
2	Occupational Groupings	1
3	Regional Identity	5
4	Sub-Culture Identities	5
5	Ethnic and Cultural Minorities	6

As analyzed from the textbook, four out of five components in social identity and social group are identified: occupational grouping, regional identity, sub-culture identity, and ethnic and cultural minority. Each component presents various kinds of Indonesia's local culture. As depicted in Table 2, occupational grouping was found about one time, regional identity about five times, sub-culture identity around four times, and ethnic and cultural minority about six times. The four aspects are discussed separately in the following.

## Occupational Groupings

Occupational grouping represents a group of occupations sharing the same daily routine, perspective, and behavior to reveal each individual's unique experiences. As presented in the textbook, the occupational grouping presented from the story of *Malin Kundang* represents Indonesia as a maritime country with abundant wealthy sources and its unique culture.

*“He usually went to sea to catch fish. After getting fish he would bring it to his mother, or sell the caught fish in the town. One day, when Malin Kundang was sailing, he saw a merchant’s ship being raided by a band of pirates.”*

*(Ministry of Education and Culture, 2017, p. 172)*

As a maritime country with 62% of the ocean, Indonesia fascinated Europeans for centuries for its bio-and cultural diversity, natural wealth, spices, and ethnicities, making this country magnificent (Adi, 2018). The strategic location of Indonesia also fascinates the world as a trading center from all corners of the world. Thus, the influence of cultural and linguistic diversity is the main and important factor in acknowledging national identity (Lauder & Lauder, 2016). Knowledge of occupational groups as part of national identity aligns with the vision of *Nawa Cita*, the response to three challenges; authority threat, economic weakness, and crisis in national identity (Lauder & Lauder, 2016).

## Regional Identity

Name, personal identity, or addressing specific individuals represents the regional identity, meaning, and ancient social stratification. Regional identity deals with the stereotype or the characteristic connecting with the region or the nation in terms of customs, culture, and others. Region or area of the people also determined the name of people, found in six names from three areas in Indonesia. It also reveals the meaning and ancient social stratification from where the name comes.

<i>Javanese</i>	:	<i>Slamet, and Bejo</i>
<i>Balinese</i>	:	<i>Wayan</i>
<i>Acehnese</i>	:	<i>Teuku and Cut</i>

*(Ministry of Education and Culture, 2017)*

Java, Bali, and Aceh are three regions in Indonesia with their uniqueness, beauty, and ethnicity. Each region represents a unique name based on religion, society, and environment. The textbook represents five names from Java (*i.e.*, *Slamet* and *Bejo*), Bali (*i.e.*, *Wayan*), and Aceh (*Teuku* and *Cut*). *Slamet* and *Bejo* are two names from Java, including meaning, norms, spirit, social product, and myth (Atmawati, 2020). These names become the identity of the Javanese people representing survival, much luck, and kindhearted as sincerity and hope for their children (Atmawati, 2020). In Bali, the name consists of three elements, namely the birth-order name, the status title, and the personal name. Commoners (*Sudra*) use birth-order names, and the gentry (*Tri Wangsa*) use status titles to represent their nobility. *Wayan*, associating with a commoner (*Sudra*), means the oldest or first child in the family and is given based on birth order. The last name comes from Aceh, *Teuku* (man) and *Cut* (woman) are the names of the

gentry in Aceh, and a personal name will follow it. Five names represent another wealth of Indonesia, as the identity of each region should be preserved for a long time.

### ***Sub-culture identities***

Sub-culture identity is identified in the textbook in terms of clothes, hairdos, houses, and buildings. Some famous Indonesian full outfits used in many occasional events in Indonesia are *sanggul*, *kebaya*, and *batik*.



Figure 1. Kebaya and sanggul as subculture identity  
(Ministry of Education and Culture, 2017, p. 173 & 190).

Indonesia, a wealth of culture and arts, has various kinds of traditional hairdos and clothes from every ethnicity. Well known hairdo called *sanggul*, or traditional Indonesian bun, forms into a round and folds at the back (Lestari & Saripah, 2020). As one set complete look, *Canggu*, *kebaya*, and *batik* complete the traditional and elegant look for the women. White *kebaya* represents purity, cleanliness, and calm, inspiring every woman to behave as white as the *kebaya* (Khoirnafiya, 2020). Meanwhile, *batik*, a national wealthy registered by UNESCO as an intangible cultural heritage of humanity, comes from two Javanese words, *amba* (to write) and *nitric* (dot), as a process of writing every pattern and dots to beautify every piece of batik (Astuty et al., 2020). The elegance, modesty, and beauty represent Indonesian hairdos and clothes as part of the identity of Indonesian culture.

### **Ethnic and Cultural Minorities**

The textbook presents the traditional cloth and traditional house from West Sumatra named “*Bundo Kanduang*” for women and “*Penghulu* or *Pemangku adat*” for men, and Minangkabau traditional house “*Bumbung Bergonjong*” as shown in Figure 2.



Figure 2. Traditional clothing and traditional houses as subculture identity (Ministry of Education and Culture, 2017, p. 170).

*Bundo Kanduang* (woman’s cloth) and *Penghulu* or *Pemangku adat* (man’s cloth) are parts of the wealthy Minangkabau ethnicity in West Sumatra. *Suntiung*, *Baju Kurung*, *Songket*, dan *Selendang* are the complete look for women to symbolize strength, brave, and prosperity of the woman (Franzia, 2017; Maresa, 2009; Rahmatullah et al., 2020). Meanwhile, *Deta*, *Baju Roki*, *pants*, and *samping* are a complete set of man's cloth to represent the power of the house leader (Franzia, 2017; Maresa, 2009; Rahmatullah et al., 2020). Not only the clothes but the traditional house also represents the identity of Minangkabau, named "*Rumah Gadang*," or a big house which is inspired by buffalo horns and animistic belief in Islamic geometrical patterns (Faturahman et al., 2021; Franzia et al., 2015). The house symbolizes the relationship between God and nature, and the side wall symbolizes the Minangkabau community's strength and utility (Franzia et al., 2015). Hence, the community is represented by their traditional cloth and house as the regional identity.

### Social Interactions

Social interaction includes greetings (verbal and non-verbal), the formality level of the language, how to explain and behave toward something, and the relationship between gender and taboos (Byram & Morgan, 1994). Social interaction is represented through social interactions in terms of level of formality and taboos.

Table 3. *Social Interaction in English Textbook for Grade 10 Students of Senior High School*

No	Social Interaction	Frequency
1	Greetings	0
2	Levels of Formality in Language	2
3	Behavior at Meals and Explanation of Food	0
4	Gender Relationships	0
5	Taboos	1

As presented in Table 3, social interaction is presented in two ways, namely: levels of formality in language and taboos. They are discussed in the following.

#### Levels of Formality in Language

Based on the analysis, the social interactions occur in terms of politeness language in the conversation. Figure 3 below shows the interaction between two men about getting to know each other.



Source: Dikoreksi Kemdikbud  
Picture 1.5

Figure 3. Getting to know each other  
(Ministry of Education and Culture, 2017, p. 17).

Interaction can be challenging for those who meet for the first time. The formal conversation will be the best choice, and continue with a more informal conversation to represent the close relationship. Foreigners have stereotyped Indonesia as a polite, warm, and friendly country (Az Zahra et al., 2022). As represented in the conversation, two men are talking to know each other without distracting by social status, ethnicity, or others. The conversation reflects appreciating other's jobs from Edo to Slamet and Slamet to Edo. It is really common in Indonesia where people are being polite to others as an understanding of the social, cultural value and psychological aspects (Khasanah, 2019). It is a kind of positive politeness emphasizing solidarity, friendship, minimizing differences, and helping others to appreciate what the hearer wants (Brown & Levinson, 1987) as cited in (Khasanah, 2019). Thus, politeness, conversation, and behavior are part of Indonesian customs and have become the identity.

### Taboos

Taboos deal with something forbidden or something that should not do in terms of speech, action, behavior, and other things. Indonesia has many taboos from the current area, but only one is identified in the textbook. It is about disobedient parents.

*“At last Malin Kundang said to her “Enough, old woman! I have never had a mother like you, a dirty and ugly woman!” After that he ordered his crews to set sail to leave the old woman who was then full of sadness and anger. Finally, feeling enraged, she cursed Malin Kundang that he would turn into a stone.”*

(Ministry of Education and Culture, 2017, p. 172)

Taboos occur in society to rule the interaction among the society and represent the custom of the society (Lovihandrie et al., 2018). One taboo in Indonesia was being disobedient to parents and cursed. Taboos are represented by children's stories or legends occurring in society. One of the famous stories is *Malin Kundang* because the culture of telling a story is very common in Indonesia. The culture of verbal speech widely occurs to spread knowledge, information, and culture. Regarding taboos, it helps the child learn about moral values, forbidden things, and new cultures (Putri et al., 2019; Widhi et al., 2019).

### Belief and Behavior

The people's beliefs and behavior are represented in English textbooks to enrich the student's knowledge in terms nature of actions and the meaning and knowledge of routine, as depicted in Table 4.

Table 4. *Belief and Behavior in English Textbook for Grade 10 Students of Senior High School*

No	Belief and Behavior	Frequency
1	Teaching Procedures About Nature or Actions and Each Meaning	7
2	Teaching Procedures About Knowledge of Routine and Recipe	0



One of the very common actions is related to religions or beliefs in Indonesia. Praying for the ancestor is one of the Indonesian traditions to remember and honor his effort and struggle life for a better Indonesia:

*“On every November 10, my school holds a ceremony of our national heroes. We pray together and I usually go to the library to read again the biography of General Sudirman and then pray for him.”*

*(Ministry of Education and Culture, 2017, p. 127)*

On November 10, 1945, Indonesian heroes fought and sacrificed their lives for Indonesian freedom, known as Indonesian hero day. General Sudirman was one of the Indonesian heroes during colonialism and after the colonialism era. Hence, every November 10, the people go to the cemetery, pray, and remember past events. It increases patriotism, nationalism, and religious values for young learners. Nationalism, patriotism, and religion refer to appreciating the culture, sacrificing and protecting nature or the environment, and respecting other religions, cultures, and ethnicity (Ministry of Education and Cultures, 2017).

### **Socio-Political Institutions**

Socio-political refers to the political institutions and each value that embodies the society's daily routine (Byram & Morgan, 1994). The socio-political aspects are represented through the organization and law and security:

Table 5. *Socio-Political Institutions in English Textbook for Grade 10 Students of Senior High School*

No	Socio-Political Institutions	Frequency
1	Government	0
2	Organization	1
3	Health-Care	0
4	Law and Order and State Security	3
5	Trade-Unions	0
6	The Arts	0

From six aspects two of them are identified in the textbook, namely: organization and law and order and state security. The elaboration of two aspects is presented in the following.

### **Organization**

The organization deals with working in a group for a certain purpose. It can be in the form of economic, political, social, health, and many others. As identified in the textbook, one excerpt shows the economic organization.

*“Many big ferries of domestic as well as overseas companies anchor at Tanjung Perak every day.”*

*(Ministry of Education and Culture, 2017, p. 162)*

As the excerpt presents, big ferries become the suitable transportation to distribute

the company product. When the distribution comes efficiently, it affects the gross domestic product and the level of prosperity. In terms of culture, trading already did by the people in Indonesia for a very long time ago. Indian merchants came to ancient Java to settle and establish ties with the native people as a means of cultural infiltration (Jones, 2022). Through trading, the people could spread information, religions, beliefs, and many more (Ekomadyo, 2019).

### Law and Order and State Security

Another political term revealed on Election Day is when the people select the society representative to be part of government and express the society's desire as a stake point of regulation.

*"The election committee works in accordance with the rules and regulations established by the government."*

*(Ministry of Education and Culture, 2017, p. 88)*

The election is part of democracy in which the people select the representative to take the role partly as a government. The committee is selected based on the government's regulation and the existing role of the election committee to engage in transparency in the election. The rules and regulations are born to organize and create order in society.

### Socialization and The Life-cycle

Socialization and life cycle deal with socialization within family, school, work, and others to represent the diverse practice, expectations, interpretations, and stereotypes (Byram & Morgan, 1994). Based on the analysis, the textbook represents the education area, family area, work area, advertising media, and cross-generation relationship as the additional source to gain knowledge about socialization connections:

Table 6. *Socialization and the Life Cycle in English Textbook for Grade 10 Students of Senior High School*

No	Socialization and the Life Cycle	Frequency
1	Schools And Education As A Means of Socialization	6
2	Apprenticeships and Vocational Training	0
3	The Family and Education/Socialization Within the Family	3
4	Leisure and Work/School	1
5	Media/Advertising As Socialization	1
6	The Life-Cycle, Especially Age and Relationships Between Generations	4
7	Ceremonies, Especially Those Marking Significant Moments in the Life-Cycle	0

The next elements are socialization and life cycle, which are interrelated to cover how the people in Indonesia socialize within the society. Five aspects out of seven aspects are identified in the textbook. They are schools and education about six times, family about three times, and the rest has once for each aspect.

### **Schools and Education as A Means of Socialization**

School and education are part of an environment where students, teachers, headmasters, and school staff interact to enrich the relationship as identified in the textbook.

*Ditto* : *Cita, congratulations for being the first winner of the school storytelling competition! Excellent. You really did it well.*

*Cita* : *Thanks, Ditto.*

*(Ministry of Education and Culture, 2017, p. 24)*

In Indonesia, congratulating others for their achievement is politeness with other friends (Rokhman, 2018). This illustration can be one of the positive faces, which shows how people want to be appreciated and respected as human beings (Prayitno et al., 2019).

### **The Family and Education/Socialization within The Family**

The textbook represents one of the family's activities in their free time. They were about eating dinner together and cooking together.

*"I ate dinner with my family last night."*

*"I have helped my mom in the kitchen since I was 12 years old."*

*(Ministry of Education and Culture, 2017, p. 105)*

The event of the whole family eating together in the evening is the moment when parents normally have opportunities to tell their past time experiences from which their children can learn. It is also a moment where parents can listen to their children's stories of school learning experiences. Not least common is when the eating together is concluded with the moral message parents convey to their children concerning working hard, being diligent, respecting teachers, and other moral values of community respect.

### **Leisure and Work/School**

The workplace is another part of the environment where interaction is held among people for a certain purpose. As represented in the textbook, Alif got a job promotion as a result of his hardworking. Hence, his coworkers congratulated him on his success.

*"Many of his friends who work at the same company congratulate him. Other friends shake his hands and congratulate him too. They all celebrate Alif's success by having lunch together in a simple food stall next to their office."*

*(Ministry of Education and Culture, 2017, p. 23-24)*

Congratulating a friend's success is not just a phatic communion. More importantly, it is done to strengthen ties among friends as a form of support for the one who successfully achieves a certain targeted goal. Very often, the congratulation is followed up with having a meal together with friends to share success and the spirit of achievement with the other team members.

### **Media/Advertising as Socialization**

Media or advertising is one of the platforms to offer the product and socialization

between the producer and consumer for goods or services. Hence, indirect communication becomes the characteristic of this kind of socialization. The textbook represents the aims of the information center to attract more tourists to Indonesia.

*“The local government needs to establish an information center to attract more tourists to visit Indonesia.”*

*(Ministry of Education and Culture, 2017, p. 56)*

Government has the role of providing infrastructure to the third party to boost business in the tourism sector. One of the facilitation initiated by the local government is establishing a tourist information center to provide information services to those needing them. In this context, the government exists to support the tourism sector by providing supporting-tourist-related information.

### The Life-Cycle, Especially Age and Relationships between Generations

Interaction can also be among different generations, between old and young generations, as shown in Figure 4. Many topics are used, for example, advice, jokes, previous events, and congratulations. As presented in the textbook, an illustration showed a conversation between a man and a boy to show his admiration for the man.



Figure 4. Interaction between a young boy and an old man  
*(Ministry of Education and Culture, 2017, p. 34).*

Respecting and appreciating older people is one of the values the student needs to cultivate. The conversation in the picture is one example of appreciation given by a boy to an old man for his success in fishing.

### National History

National history refers to the previous periods and events that significantly connect with the nation or sub-regions and perceive by society (Byram & Morgan, 1994). As presented in Table 7, the national history is represented through the history of the Indonesian national hero.

Table 7. *National History in English Textbook for Grade 10 Students of Senior High School*

No	National History	Frequency
1	National History	9

History is about past events that influence today's era, but they might occur as national events. The Indonesia national events have occurred about nine times from various events. Their Indonesian history occurred nine times in the textbook. Hence, the discussion is important in elaborating on the most dominant part.

The national history is represented by the life of B.J Habibie, who contributed to the development of the airplane, as shown in Figure 5.



Figure 5. The history of BJ Habibie  
(*Ministry of Education and Culture*, 2017, p. 134 & 97).

Habibie was devoted as an aeronautics researcher and production supervisor (Britannica, 2022). According to Pramono et al. (2019) and Pratiwi (2021), B.J. Habibie was also a national figure whose biography (Pramono et al., 2019) (Pratiwi, 2021) can be used as an exemplary source of character education and historical figure in school lessons.

### National Geography

The national geography is about national boundaries as the essential information for its members and outsiders as the cross-culture communication (Byram & Morgan, 1994). Furthermore, it covers the population distribution, neighboring country, topography, climate, and environment within the nation or country (Byram & Morgan, 1994). The textbook for first-grade students of the senior high school reveals the national geography, which is about the neighboring country, topography, climate, vegetation, and natural environment:

Table 8. *National Geography in English Textbook for Grade 10 Students of Senior High School*

No	National Geography	Frequency
1	Distribution of Population and Areas of Industrialization	0
2	Neighboring Countries and the Lack of National Boundaries	2
3	Topography	10
4	Climate and Vegetation and The Natural Environment	7

From the analysis, three out of four aspects are identified in the textbook; neighboring country, topography, and climate and vegetation aspects. Each aspect occurred several times; neighboring country about two times; topography occurred ten times; and climate and vegetation aspects about seven times.

### Neighboring Countries and the Lack of National Boundaries

Indonesia has many neighboring countries which currently have similarities with Indonesia in several aspects. Malaysia is Indonesia's neighboring country, located on Kalimantan Island and the ocean. It makes Malaysia and Indonesia have similarities in language and culture. Hence, there are no boundaries between them. From the textbook, the girl from Malaysia would like to visit Indonesia one day.

*“I’m a sixteen-year-old school student from Johor Bahru in Malaysia. I’d really love to come to Indonesia someday, especially to the magnificent Raja Ampat in Papua. What about you, do you want to visit my country?”*

*(Ministry of Education and Culture, 2017, p. 5)*

The excerpt above shows a Malaysian's intention to visit the eastern part of Indonesia. It might result from Malaysia's proximity to Indonesia, making it on top of the lists of the nations whose citizens go to particular locations most frequently, as Borzyszkowski (2019) mentioned.

### Topography

Topography is related to the environmental condition and detailed condition of the surface. As analyzed in the textbook, the topography is represented in the panorama of the ocean, Bunaken National Marine Park.

*“I like scuba diving. So, if some day you visit Indonesia, I will take you to go scuba diving in Bunaken National Marine Park.”*

*(Ministry of Education and Culture, 2017, p. 9)*

The beauty of Indonesia's geography should be appreciated to strengthen our confidence as a nation. Beauty is part of the Indonesian identity. This identity is part of the pride of being Indonesian people.

### Climate and Vegetation and The Natural Environment

Climate and vegetation deal with the condition of the natural environment, plants, animals, the behavior of society, and many more. In this case, Indonesia has a tropical climate, shown by many rain forests in Indonesia, one of which is Tanjung Puting National Park, as shown in Figure 6.

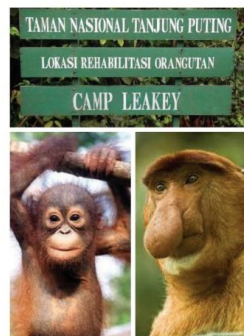


Figure 6. Tanjung Puting as an environmental representation  
*(Ministry of Education and Culture, 2017, p. 53).*

The rich flora and fauna in Indonesia have been known overseas. Orangutan, which can only be found in Kalimantan, contributes to the uniqueness of Indonesia's fauna. Tanjung Putting is the only school for Orang Utan in the world that serves the purpose of preserving Orang Utan and its environment.

### National Cultural Heritage

National cultural heritage is about the cultural identity of a certain country which is developed naturally because of the automatic sense and belonging to share history. According to Byram & Morgan (1994), it is about the previous and present cultural artifacts that become the nation's highlight cultural artifacts. The findings are shown in Table 9.

Table 9. *National Cultural Heritage in English Textbook for Grade 10 Students of Senior High School*

No	National Cultural Heritage	Frequency
1	Contemporary Artists Widely Known	3
2	Classical Authors and The 'Stories' of Their Most Widely Known Works	0
3	Classical Musicians and Painters	0

Based on the textbook, the cultural heritage is represented through contemporary artists shown in Figure 7.



Figure 7. Afgan, as a contemporary artist  
(*Ministry of Education and Culture, 2017, p. 109*).

Afgan is one of the Indonesian singers with many fans in Indonesia and outside of Indonesia. Hence, the textbook represented Afgan as one of the famous singers in Indonesia, as shown in Figure 7. The representation of Indonesian musicians above carries the cultural representation of Indonesia, which according to Liang (2018) and Sekewael (2016), pop music is a way to express identity, which also brings social stratification.

### Stereotypes and National Identity

National stereotypes and national identity refer to the characteristics of a group or nationality or belief of the people toward the nation in particular things, which involves the belief, status, cultural norms, and national identity (Byram & Morgan, 1994). Based on the analysis, the textbook shows the national symbol as the national stereotype and identity of Indonesia:

Table 10. *Stereotype and National Identity in English Textbook for Grade 10 Students of Senior High School*

No	Stereotype and National Identity	Frequency
1	Explanation of Stereotypes and the Stereotyping Process	0
2	Information about Stereotypes	0
3	Raising Awareness of Stereotypes	0
4	Symbols of National Stereotypes and Their Meanings	2
5	Indication of Phenomena in A Common Heritage	0

The last element is a stereotype and national identity, which only occurred twice regarding national stereotypes and their meanings.

*“He usually went to sea to catch fish. After getting fish he would bring it to his mother, or sell the caught fish in the town. One day, when Malin Kundang was sailing, he saw a merchant’s ship being raided by a band of pirates. “*

*(Ministry of Education and Culture, 2017, p. 172)*

The typical identity built by a fisherman is catching fish and handing in the fish to a woman, be she a mother or a wife. The rest is the woman's business to manage the fish, such as selling the fish to the market. Another typical characteristic of a maritime nation is the presence of criminals in the sea to raid the sailing ships, named pirates.

## CONCLUSION

The findings of this study show that the nine typologies of cultural contents proposed by Byram and Morgan present in the textbook were analyzed. Those nine cultural contents represent Indonesia's rich cultural values, from traditional to contemporary, local to national. Traditional cultural values are represented as a narrative, such as the narrative of Malin Kundang. Some pop icons, such as the famous Indonesian pop singer Afgan represent contemporary culture. Locality contents are also present in the textbook, such as outfits or traditional costumes from various regions in Indonesia, signifying the rich and unique existing traditions in those respected areas. In another case, the presence of the story of B.J. Habibie marks national pride for his achievement in building the airplane. Those cultural contents are sources for character education instruction, especially in English as a foreign language.

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