


**Please cite the Published Version**

Sihombing, Tahan HJ and Nguyen, Mai Xuan Nhat Chi  (2022) Cultural content of an English textbook in Indonesia: text analysis and teachers' attitudes. Asian Englishes. pp. 1-23. ISSN 1348-8678

**DOI:** <https://doi.org/10.1080/13488678.2022.2132131>

**Publisher:** Taylor and Francis

**Version:** Accepted Version

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## **Cultural content of an English Textbook in Indonesia: Text analysis and teachers' attitudes**

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## **Cultural content of an English textbook in Indonesia: Text analysis and teachers' attitudes**

The cultural content of many English textbooks is traditionally dominated by inner circle countries' culture (target culture). The paradigm of teaching English as an international language (EIL), however, emphasizes that English textbooks should include learners' culture (source culture) and international culture (cultures of other countries in the world) in addition to the target culture. This study investigates the types of culture (e.g. source culture, target culture, and international culture) that are presented in a high school level English textbook in Indonesia and teachers' attitudes toward this cultural presentation. Data were obtained from an English textbook nationally prescribed for Grade Ten senior high school students in Indonesia and semi-structured interviews with five English teachers who had used the textbook in their English classroom. The textbook analysis showed that the textbook was dominated by source culture (Indonesian culture), followed by target culture (USA and UK), international culture (e.g. India, Singapore, Argentina, and Italy), and culture-neutral content. The interview analysis showed the teachers' contrasting views toward the domination of source culture in the textbook. These findings suggest important implications for ELT curriculum makers, textbooks writers and English teachers regarding culture teaching.

**Keywords:** English as an international language, culture teaching, English textbook, Indonesia

## **Introduction**

In the current post-modern age, English has gained its status as an international language (EIL), which denotes that its ownership can no longer be associated with only particular people or countries, and that learning English does not necessarily mean learning to communicate with native speakers (Nguyen, 2017; Kirkpatrick & Lixun, 2020; McKay & Brown, 2016; Rose, McKinley, & Galloway, 2021; Widdowson, 1994). Accordingly, when learning EIL, learners have no obligation to internalize the cultural norms of English native speakers; one of the primary goals of learning the language is instead to convey their own ideas and culture to others (McKay, 2018; Kramsch & Hua, 2016). These characteristics of today's English usage have several implications for English language teaching (ELT) practices, including how cultural content should be presented in ELT materials. The growing body of research that explored the presentation of culture in internationally and locally produced English textbooks across the world (Liu, Zhang, & May, 2022; Nguyen, Marlina, & Cao, 2021; Rashidi & Meihami, & Gritter, 2016; Shin, Eslami & Chen, 2011; Tajeddin & Teimournezhad, 2014) has shed useful light on differing patterns in which cultural elements and different types of culture are presented in English learning materials. They also raised interesting discussions surrounding the advantages and disadvantages of these representations. What remains underexplored, however, is the kinds of learning tasks learners are asked to do following culture-related texts, and teachers' views toward the cultural representation of the textbook they often use. Learning tasks, if adequately designed and implemented, are arguably useful tools to deepen learners' understanding and application of cultural knowledge, and therefore should be given more attention in analyses of textbooks. Similarly, teachers' views of the appropriateness of cultural presentation in textbooks are important as they may influence what and how cultural content is conveyed to students. In response to this void in the literature, the current study sought to analyze the cultural content of an English textbook in Indonesia, taking into consideration various factors such as elements of culture, types of culture, and follow-up learning tasks. Additionally, the research also involved teachers who had used the textbook to probe their attitudes toward culture teaching and their views about the textbook's cultural presentation.

## **Literature Review**

### ***Conceptualization of culture***

In the present study, we adopted Yuen's (2011) conceptualization of culture as it appeared to be comprehensive and practical in analysing cultural content of a textbook. Yuen categorizes culture content into four elements, including products, practices, perspectives, and persons. Products refer to tangible and intangible creations of a particular culture. Paintings and a piece of literature are some examples of cultural products. Practices refer to patterns of social interactions and behaviors. Some examples of practices include different ways of greetings, dress codes, artifacts, gestures and other non-verbal communication, and traditions related to holiday celebrations. Perspectives, also known as "subjective culture", can be defined as the philosophical meaning, beliefs, and values underlying cultural practices and products of a society. The concept of gender equality, for example, might be viewed differently among

different societies. Finally, persons, also known as “celebrity culture” refers to well-known figures of a particular community.

### ***Principles of culture teaching in the EIL paradigm***

Regarding types of cultural information, Cortazzi & Jin (1999) suggest that, in teaching EIL, ELT materials should incorporate not only target culture (i.e., culture of countries where English is spoken as a native language – mostly the US and Britain) but also source culture (learners’ local culture) and international culture (various cultures around the world apart from source and target culture). The goal is to prepare learners for English use in both local and global contexts (Kramsch, 2019; Nguyen et al., 2021; Xiong, Feng, & Hu, 2022). The current study will examine the elements of culture presented in the analyzed textbook according to these three types of culture.

Furthermore, Baker (2008) and Shin, Eslami, & Chen (2011), in reflecting the status of EIL, point out that the presentation of culture-related tasks in English materials should not be merely the transfer of information between cultures or just a simple presentation of cultural facts (knowledge-oriented). Rather, culture-related tasks are suggested to engage students to consider their own culture in relation to other cultures (reflection-oriented). For example, when a descriptive text about staple foods of a native-English speaking country is presented in the ELT materials, a task of only comprehending the text (e.g. answering questions based on the text) is not sufficient. Tasks such as finding out staple foods from the learners’ country, comparing them to the ones in the native-English speaking country, and reflecting why they are different would be more useful. Through such reflection-oriented tasks, learners can gain a deeper understanding of their own and other cultures (Liddicoat, 2008), which is an important aspect in EIL interaction. In the present study, the chosen English textbook will be examined in light of these principles of teaching culture in the EIL paradigm.

### ***The context of English teaching and learning in Indonesia***

Despite not having the status of an official language or a second language in Indonesia, English is considered a prominent language in the country. English is the primary foreign language to be studied in the national curriculum (Dardjowidjojo, 2003; Manara, 2013). Specifically, it is a compulsory subject from secondary education (grade 7 to 12) until tertiary education (Widodo, 2016). The teaching of the language, however, is largely influenced by the native speaker fallacy, which associates the ownership of English to only native-English speaking countries such as the USA and UK, and emphasizes that learning English is merely to communicate with native speakers of the language (Kirkpatrick & Lixun, 2020). As a result, in most parts of Indonesia, English teaching practices featuring native varieties of English and target cultural elements are prevalent (Jayanti & Norahmi, 2014; Zein, 2020). This continued dependence on the norms and culture of native English speakers can be seen as an influence of the ELT aid programs provided by the USA to Indonesia which still exist to the present day (Manara, 2013). These programs started in the early years of the official teaching of English in Indonesia when the Indonesian government asked for teacher resources from the USA to teach the language. Programs such as teacher training, material

development, TOEFL (Test of English as a Foreign Language) and IELTS (International English Language Testing System) teaching services are still ongoing in Indonesia (Manara, 2013). Due to these aid programs, there is a tendency to place the West (the aid provider) as the one who determines and possesses the “standard” of English (Manara, 2003). As a result, the cultural content of ELT materials in Indonesia has traditionally focused on American norms and culture (Jayanti & Norahmi, 2014; Zein, 2020).

The recent revised curriculum of secondary school education in the country, which focuses on building students’ character such as nationalism, patriotism, and religiosity (Qoyyimah, 2016), however, has provided room for ELT practices to include not only native speakers’ culture (target culture) but also Indonesian culture (source culture). Consequently, recent education policies require English teachers to integrate local texts and cultural values into their ELT practices in order to ensure that Indonesian students have a strong sense of nationalism while, at the same time, having the ability to communicate in English (Lestari, 2017). This policy seems to support the paradigm of teaching EIL, which encourages the inclusion of students’ own culture in ELT practices (McKay, 2012). To support English teachers in their teaching, the government has published English textbooks designed based on the current policies, to be used by teachers and students of secondary schools across Indonesia. Whether these textbooks reflect the current policy, however, needs to be examined.

### ***Cultural content in English textbooks***

Studies examining the cultural content of English textbooks, including both locally and internationally published ones, have tended to generate mixed results regarding the types of culture being covered. Some studies reported that locally published textbooks tended to include more source culture or learners’ culture than other types of culture, namely target and international culture (Dinh, 2014; Rahim & Daghigh, 2020; Rashidi, Meihami, & Gritter, 2016; ; Tajeddin & Teimornezhad, 2014). Meanwhile, internationally published textbooks were found to be dominated by target culture or international culture material (Shin & Chen, 2011; Tajeddin & Teimornezhad, 2014). Conversely, there were contexts where locally produced textbooks focused on presenting cultural content and skills relevant to communication with mainly Anglophone users (Nguyen, Marlina, & Cao, 2021). In other contexts, locally produced textbooks were found to expose learners to a wider range of cultural knowledge that would be useful for their international communication needs than global textbooks (Rahim & Daghigh, 2020). Taken together, these studies collectively demonstrate varied patterns of cultural representation in existing ELT materials, and emphasise the need to proportionally include source culture, target culture, and international culture if the goal of English teaching is to prepare English learners to communicate in the EIL context.

In terms of the elements of culture, existing research shows that English textbooks mainly portrayed the aesthetic (products) and sociological (practices) sense of culture, commonly dealing with what to see and what to do in a particular culture (Rashidi, Meihami, & Gritter, 2016; Tajeddin & Teimornezhad, 2014). They therefore suggest that ELT materials extend to

give attention to other cultural elements such as values and perspectives of a culture to improve learners' intercultural awareness. While shedding useful light on the presentation of cultural content in English textbooks, few of these studies paid attention to the way culture-related tasks are presented in the analyzed textbooks (i.e., in a knowledge- or reflection-oriented manner), thus overlooking an important evaluative factor that may give insight into the usefulness of the materials.

### ***Teachers' attitudes towards the cultural content of ELT textbooks***

Exploring teachers' attitudes towards cultural content is also one essential consideration in textbook evaluation (Tomlinson, 2003). There are a number of reasons why teachers' attitudes should be taken into consideration when evaluating textbooks. Firstly, as one of the main users of textbooks, teachers have the right to be involved in the evaluation process (Tok, 2010). Secondly, teachers will arguably be able to teach successfully if they are in favor of the materials they are utilizing, implicating that there is a need to take their views and experiences into consideration when evaluating materials (Tomlinson, 2003). Thirdly, teachers' opinions on the usefulness and effectiveness of a textbook are crucial in identifying its strengths and weaknesses in relation to particular teaching contexts (Tok, 2010). Only a handful of studies have investigated teachers' attitudes toward the cultural content of English textbooks. Forman (2014) examined Thai university teachers' views towards the presentation of culture in *Passages*, an internationally published textbook. Findings from interviews with teachers indicated that the cultural information in the textbook was not appropriate to the students' culture and did not support students' communication needs and context. Likewise, Zacharia (2005) investigated Indonesian English tertiary teachers' perceptions towards internationally published materials. Many teachers interviewed in this study reported that they and their students had difficulties in understanding the cultural content of the textbook since they were too remote from Indonesian culture. Both of these studies have revealed that, from teachers' perspective, the cultural content of the examined textbooks tended to be inappropriate for the students' learning context. It has to be noted, however, that these previous studies have only focused on internationally published textbooks. Teachers' attitudes toward locally published textbooks have remained under-investigated.

Against this background, the present study examines the presentation of culture in a locally published textbook in Indonesia, and explores teachers' perspectives towards this representation. Specifically, we aimed to address the following research questions:

- (1) Which types of culture (e.g., source, target, international culture) and what elements of culture (products, practices, perspectives, and persons) are represented in the English textbook officially prescribed for Grade Ten senior high school students in Indonesia?
- (2) Which kinds of tasks (e.g., knowledge- or reflection-oriented) are designed following cultural content in the textbook?
- (3) What are the attitudes of English teachers towards the presentation of culture in the textbook?

## **Methodology**

### ***The textbook***

The textbook chosen for analysis was *Bahasa Inggris SMA/MA/SMK/MAK Kelas X*. It was written by local textbook writers and published by the Ministry of Education and Culture of Indonesia in 2017. It is 193 pages long and consists of fifteen chapters organized by themes. Each chapter commonly has learning objectives, reading texts, dialogues, visual materials, grammar items, and exercise on language skills. The textbook also comes with a teacher's book as guidance to use the textbook. This textbook was selected due to two considerations. Firstly, it was the most current textbook officially published by the Indonesian government to be used by Grade Ten senior high school students across provinces in Indonesia. Secondly, to the best of our knowledge, this textbook has not been evaluated in terms of its cultural content.

### ***Participants***

This study involved five Indonesian high school teachers of English who had used the chosen textbook in their English classroom in Indonesia. These teachers were selected based on the convenient sampling method (Gall, Borg, & Gall, 1996). They were recruited through Facebook groups of Indonesian English teachers. At the time of the research, they had used the textbook for almost one year. The age range of the participants was 28 to 40 years old. They came from five different regions in Indonesia. Four of them taught in public schools and one taught in a private school. Three teachers had a Bachelor's Degree in English education and the other two had a master's degree in the same field. All these teachers received their degrees from Indonesian universities and they had not been overseas. The length of their teaching experience ranged from 5 to 15 years. To maintain anonymity, in this report pseudonyms were used to refer to the participants (e.g., Teachers A-E).

### ***Data collection instruments***

#### ***Textbook analysis checklists***

To examine the cultural presentation of the chosen textbook, two textbook analysis checklists were designed. The first checklist dealt with the types and elements of culture while the second one dealt with the presentation of culture-related tasks. These two checklists were developed based on three cultural frameworks existing in the literature. The first framework was Cortazzi & Zin's (1999) types of culture (source culture, target culture, international culture). Another type of culture, that is culture neutral, was added to this framework to accommodate "elements which may be cultural in nature but cannot be attributed to any particular culture" (Tajeddin & Teimournezhad, 2014, p. 84). For example, a picture illustrating the symbol of love can be presented in the textbook without referring to any of the three aforementioned types of culture. The second framework was Yuen's (2011) elements of culture (products, practices, perspectives, and persons). The third framework dealt with the

level of the presentation of cultural tasks (knowledge- oriented and reflection-oriented) as proposed by Kramsch (1993) and Baker (2008).

### *Semi-structured interviews*

To investigate teachers' perceptions of the presentation of culture in the analyzed textbook, semi-structured interviews were employed. The interviews were conducted individually with each participant through *WhatsApp* video call application and were audio-recorded; each lasted approximately 20 to 30 minutes. Some of the interview questions were adapted from Bayyurt's (2006) study investigating English language teachers' perspectives on culture, while other questions were developed in accordance with the research questions of the study. The interview consisted of three parts. The first part had three questions dealing with the demographic information of the teachers such as age, educational background and teaching experience. The second part consisted of three questions dealing with the concept of culture and its relationship with English teaching. The last part, which was the main part of the interview, included four questions aiming to elicit teachers' attitudes towards the cultural content of the textbook in focus. The participants were given freedom to choose whether they wanted to be interviewed in English or in their first language or the combination of the two. The interviews were predominantly conducted in English but the participants occasionally used their first language (Indonesian language) whenever they had difficulties in expressing themselves.

### **Data Analysis**

#### *Textbook analysis*

For the analysis of the textbook, content analysis was employed. Content analysis can be defined as a research technique that "uses a set of procedures to make valid inferences from text" such as textbooks, newspapers, and emails (Weber, 1990, p. 117). The procedures of content analysis of the textbook in this research were adapted from Cohen, Manion, & Morrison (2007). These procedures included establishing units of analysis, developing the codes and categories, coding and categorizing each piece of data based on the developed codes and categories, and counting the number of occurrences of each code (see Appendixes A and B for codes and categories, and coding examples).

#### *Interview Data*

The interview data was analyzed based on qualitative content analysis (Dörnyei, 2007). The first step involved transcribing the data. At this step, translation from the Indonesian language into English was done where necessary since the participants occasionally used Indonesian language during the interview. The next step was reading the transcribed data. During this step, the researcher highlighted the segments containing the participants' attitudes and reasons underlying their attitudes towards the textbook. Next, codes were given to these segments. Following this, the codes of each interview were compared with each other and

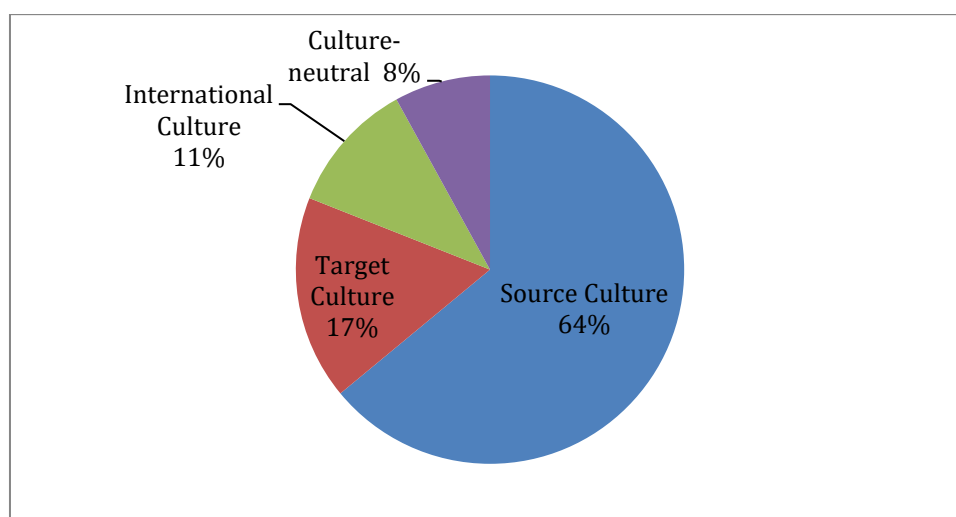


classified them according to recurring patterns. Finally, these recurring patterns became the categories or themes used as the basis for answering the research questions.

## Findings

### *Types of culture*

A content analysis of the cultural representation in the textbook showed that all four types of culture including source culture (Indonesian culture), target culture, international culture, and culture-neutral content were represented in the textbook.

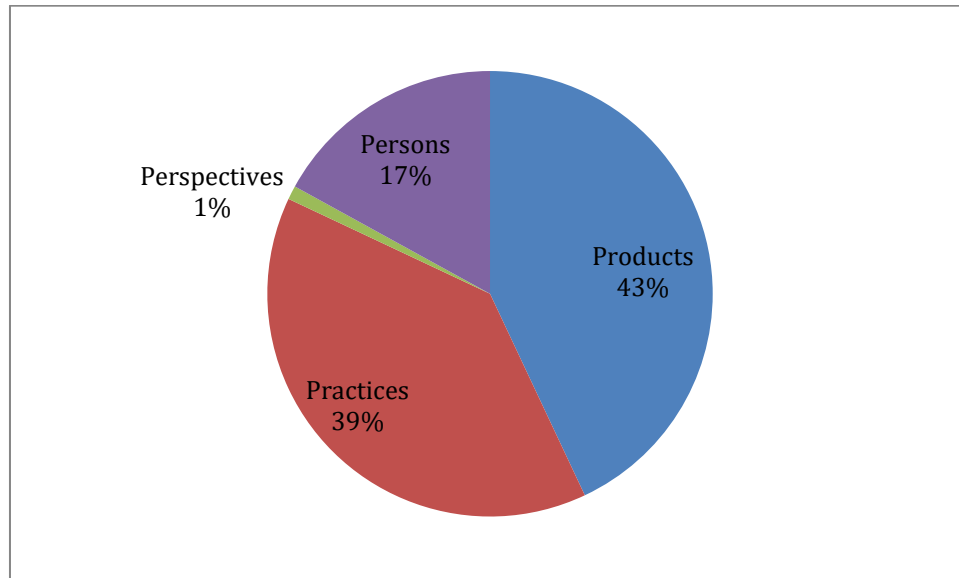


*Figure 1. Types of culture presented in the textbook*

Figure 1 shows that source culture or Indonesian culture were the most dominant type (64%), followed by target culture (17%). International culture and culture-neutral content accounted for the smallest proportions, being 11% and 8% respectively. The presented source culture (Indonesian culture) was related to cultural information of various provinces in Indonesia such as DKI Jakarta, Aceh, East Java, Central Java, East Java, and Bali West Sumatera. Target culture referring to native English-speaking countries' culture was dominated by US culture (14%), followed by British culture (3%). It is worth noting that cultural content from other native English-speaking countries such as Canada, Australia, and New Zealand was not represented in the textbook. With regard to international culture, the textbook mainly presented culture of Japan (4%) and India (3%). Other cultural content was of Malaysia (1%), Italy (1%), Singapore (1%), and Argentina (1%).

### *Elements of culture*

Four cultural elements including products, practices, perspectives, and persons were represented in the textbook. Figure 2 shows that the textbook was dominantly represented by products (43%) and practices (39%). Persons and perspectives received less attention in the textbook, with 17% and 1% respectively.



*Figure 2. Elements of culture presented in the textbook*

Concerning types of culture, *products* of source culture or Indonesian culture accounted for 20.90%, which constituted the majority of cultural products in the textbooks (see Figure 3). Some examples of source cultural content included dialogues about wood carving art in Central Java, a picture of Batik which is the traditional costume of Indonesia, and a picture of Borobudur which is a famous Buddhist temple in Indonesia. Accounting for 10.50% of the total cultural elements, products of target culture were represented through information about a university in the USA, pictures of Niagara Falls, a picture of IMAX theatre in the USA, and a picture of the Wright Brothers' airplane. Concerning the products of international culture, the textbook presented information about icons and folklores of Asian countries such as the Taj Mahal of India and Issumboshi (a Japanese folklore). Cultural-neutral products, accounting for 4.7%, were represented through examples such as a visual illustration of the wind and a coconut tree which does not refer to any specific types of culture.

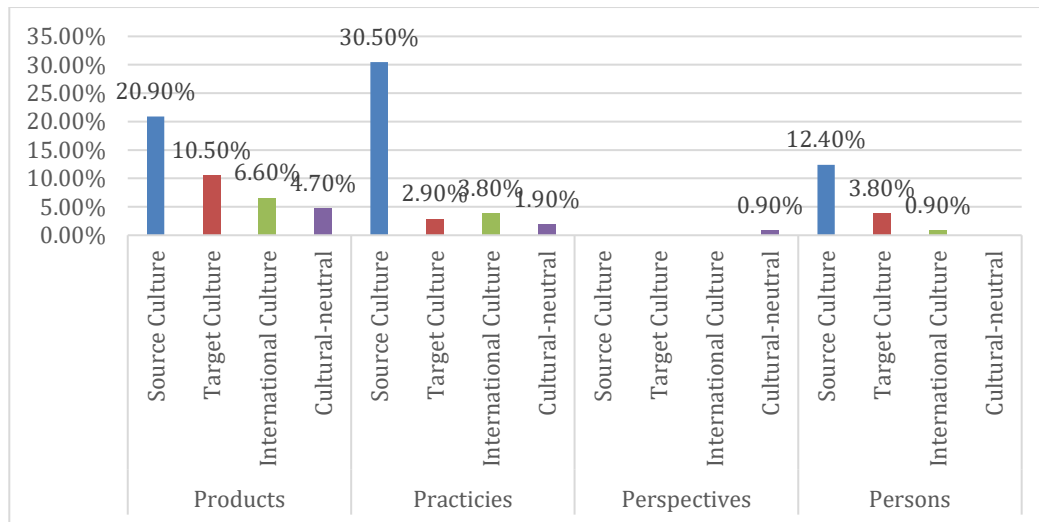
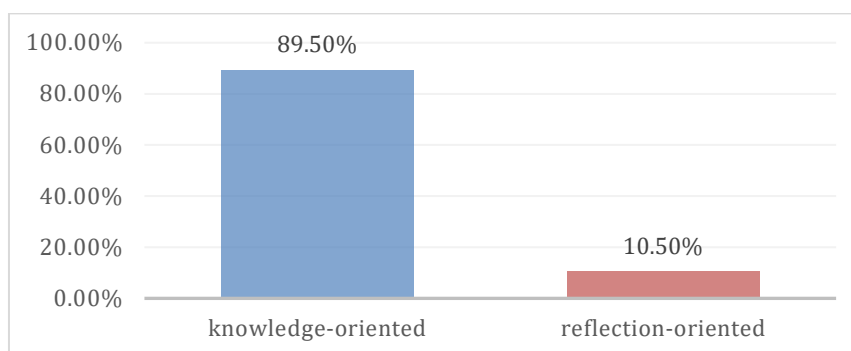


Figure 1. Elements of culture in relation to types of culture in the textbook

Regarding *practices*, 30.50% were about source (Indonesian) culture. These Indonesian practices were mainly represented through aspects of daily life in the Indonesian context, particularly life aspects of high school students in Indonesian schools. Meanwhile, 2.90% of the cultural elements presented practices of the target culture. This percentage was significantly smaller compared to practices of the source culture. A letter describing a student life in the USA and a visual illustration of the UK's flag were two examples of target culture practices. International culture practices accounted for 3.80% of the total cultural elements in the textbook, which is slightly greater than target culture practices. Examples included a letter about a student's life in Malaysia and a picture describing a party in Blend Tower, Milan. Finally, there were only two instances of cultural neutral practices represented in the textbook, accounting for 1.90% of the total cultural elements. These two practices were represented through a picture of a graduation cap which is a universal university graduation dress code across the world, and information about complimenting which can be considered a universal value.

*Perspectives* of each type of culture were scarcely found in the textbook. There was only one instance of perspectives presented through a visual illustration of love and doves, which could be categorised as culture-neutral (0.90%). Conversely, *persons* (celebrities/well-known icons) from all the types of culture, except for culture-neutral content, were represented in the textbook. Representations of persons of source (Indonesian) culture (12.40%), however, were much more dominant than target culture (3.80%) and international culture (0.90%). Persons of Indonesian culture were mainly represented through pictures and descriptive texts about Indonesian celebrities such as Afgan Syahreza (a pop singer), Anggun Sasmita (an international singer), and national heroes such as Cut Nyak Dien (an Independence woman hero from Aceh province), and BJ Habibi (the third president of Indonesia). With respect to persons of target culture, a visual illustration of Abraham Lincoln (the 16th president of the United States) and conversations about The Wright Brothers (the inventors of world's first successful airplane) were represented in the textbook. Concerning persons of international culture, a picture of Lionel Messi (a famous Argentinian football star) was included.

### *Characteristics of culture-related tasks*



*Figure 2. Types of culture-related tasks*

The analysis of the textbook showed that both knowledge-oriented tasks and reflection-oriented tasks were present in the textbook. The textbook was dominated by knowledge-oriented tasks with 94 instances (89.50%) of the total 105 analyzed instances of culture-related learning activities in the textbook (see Figure 4). The occurrence of the reflection-oriented tasks was limited, with only 11 instances (10.50%). Examples of knowledge-oriented tasks were comprehension questions, and vocabulary and grammar exercises (see Picture 1).

#### **Text 2: An Announcement about McMaster Mini-Med School**



## ANNOUNCEMENT

### McMaster Mini-Med School

We hope that you enjoyed becoming a McMaster Mini-med student in 2014 and we welcome you to become a student in 2015. The new seven week term will begin on Tuesday, March 3, 2015 with classes held on March 24, March 24, March 31, April 7, and April 14, 2015.

Registration will occur on a first-come basis. As the response for the previous years was tremendous, it is advised to reoster as soon as possible. After all the student spots are full, all others will be placed on a waiting list and will be contacted when spots become available.

With registration fees participants receive:

- A reserved spot in the McMaster Mini-Med School Class 2015
- An 'official' Mini-Med School tote bag
- An 'official' Mini-Med School Clipboard and Pen
- An 'official' Mini-Med School Stadium blanket
- An 'official' Mini-Med School travel book light
- A McMaster Mini-Med School Certificate of Attendance that will be presented on the last day of classes

For a list of speakers and further information including registration and fees, please go to the following website:

<http://www.medportal.ca/minimed/index.html>

**Or register online by visiting**

[www.fhs.mcmaster.ca/conted](http://www.fhs.mcmaster.ca/conted)

## COMPREHENSION QUESTIONS II

Answer the following questions briefly.

1. Who wrote the announcement?
2. Who is the announcement for?
3. What is the announcement about?
4. How long does the term last?
5. How does the registration occur? What does that mean?
6. What will the school do to the other applicants when all the student spots are full?
7. What do the participants receive?

Picture 1. Example of a knowledge-oriented task (Widiati, Rohmah, Furaidah 2017, p. 84; 87)

Where reflection-oriented tasks were concerned, they required learners to compare the differences and similarities among the products, practices, and persons of source culture, target culture, and international culture. For example, Picture 2 shows a task asking learners to compare three different tourist places in Indonesia (source culture), the United States (target culture), and India (international culture). Another example was a task in which learners discuss two different pictures: one is about a famous Indonesian singer (source culture) and the other is about a world's famous footballer Lionel Messi (international culture). In this task, learners were asked to discuss the similarities between these two persons and what made them successful. In other words, the task not only required students to describe two celebrities but also gave them an opportunity to reflect on the characteristics of the persons representing two different cultures.



## READING

### VISITING NIAGARA FALLS



Source: Dokumen Kemdikbud  
Picture 5.3

Niagara Falls is the collective name for three waterfalls that cross the international border between the Canadian province of Ontario and the USA's state of New York. They form the southern end of the Niagara Gorge. From largest to smallest, the three waterfalls are the Horseshoe Falls, the American Falls and the Bridal Veil Falls. The Horseshoe Falls lie on the Canadian side and the American Falls on the American side. They are separated by Goat Island. The smaller Bridal Veil Falls are also located on the American side, separated from the other waterfalls by Luna Island. There are various attractions that people can enjoy in Niagara Falls, six of them are described here.

The first to enjoy in Niagara Falls is **Cave of the Winds**. This

#### Task 3:

Read again text 1 (Tanjung Puting National Park) and text 2 (Taj Mahal) in chapter 4. Compare those texts with the text about Niagara Falls. Find the similarities among those three texts.

Picture 2. Example of a reflection-oriented task (Widiati, Rohmah, Furaidah 2017, p. 73; 75)

### *Teachers' attitudes towards the cultural presentation in the textbook*

Regarding the *types* of culture represented in the textbook, teachers' observations were consistent with our textbook analysis findings. All five teachers stated that even though target and international culture were present, Indonesian culture (source culture) dominated the textbook. They said:

Excerpt 1:

"There are 15 chapters in the textbook and I think 8 chapters are related to our culture/Indonesian culture". (Teacher D)

"Overall, there is more Indonesian culture content than other culture. I think about seventy or eighty percent focuses on Indonesian culture". (Teacher B)

Teachers' views toward this pattern of cultural presentation, however, seemed to be divided. Three teachers had positive views, while two others disagreed with this domination of Indonesian culture. Interestingly, these dissenting perspectives not only came from their general views about the types of culture that should be included in English materials, but also resulted from their own experiences of using the textbook.

The teachers advocating the domination of source culture in the textbook cited two main reasons for their arguments. The first dealt with students' level of English proficiency. They thought that including source culture information could help their learners who had just started learning English find the textbook friendly in terms of content and thus comprehend the target language more easily. The second argument was related to students' motivation in the classroom. These teachers reported that their students were more motivated to engage in learning activities when they were familiar with the topics being discussed. Excerpts 1 and 2 illustrate this view.

Excerpt 2:

"They are now still in grade ten, so they are more familiar with local cultures. From my teaching experience, my students were motivated with the kind of topics that are familiar with them". (Teacher A)

"I agree with that idea because it will help students' understanding. The students will only think about the linguistic things not the content or context of the text for example". (Teacher D)

The other two teachers, who tended to disagree with the domination of Indonesian cultural content in the textbook, argued that English belongs to native English-speaking countries such as Britain, the USA, and Australia. In this way, they reasoned that learning English meant learning the culture of these countries, and to communicate with native speakers. Teacher C, for example, said:

Excerpt 3:

“If we teach English, we imagine that we are learning about foreign people... In my teaching I always associate English with English people. In my opinion, if we learn English we should try to be like native English speakers”. (Teacher C)

Another argument was that students felt bored when they were exposed to Indonesian culture in English textbooks because they had been exposed to it very often and they also learned about it in other subjects. Interestingly, these teachers did not want that Indonesian culture be totally excluded from the textbook. They acknowledged that students should keep learning about their source culture in the English classroom to retain their identity. Teacher B noted:

Excerpt 4:

“We don’t want to lose our identity or culture so when teaching or learning English as a foreign language, it is good to have local content in our textbooks, but I don’t think that they should dominate the textbook. You know there are more hours for studying Indonesian in other subjects”. (Teacher B)

Concerning international culture, one participant stated that international culture should not be included in the textbook. This teacher argued that there was no need to learn about international culture because learning English meant learning to communicate with native speakers of English. This teacher added that standardized English tests never included such culture so there was no point in learning about international culture. Excerpt 5 illustrates this attitude.

Excerpt 5:

“When we study English, then go to English cultures or native English cultures. Talking about international culture, like Japanese folklore in the textbook, is not relevant for learning English. You know, when it comes to IELTS [an international standardized English proficiency test], we never find international culture such as folklore from Japan”. (Teacher B)

With regard to their attitudes towards the *elements* of culture presented in the textbook, all the teachers tended to respond positively, commenting that various aspects of culture were presented in the textbook. Their main suggestion was for the textbook to include more product-related cultural elements such as cuisine, clothes, and houses as they thought that these elements of culture were less frequently featured. This indicated that they agreed to the fact that the textbook was mainly dominated by products and practices, as shown in the result of the textbook analysis. Teacher A, for example, noted:



Excerpt 6:

“The textbook includes lots of aspects of culture such as folklore and popular places. In my opinion this is very good. What could be added would be traditional houses from various cultures, clothes, and food also”. (Teacher A)

Finally, regarding the presentation of the culture-related tasks in the textbook, four teachers seemed to be positive about the way these tasks were designed. They argued that the tasks were appropriate to make learners comprehend the embedded cultural information. Considering the fact that the analyzed textbook in this study was significantly dominated by knowledge-oriented tasks, this finding seems to indicate that the teachers held a belief that teaching culture mainly involved presenting facts or information. Teacher E commented:

Excerpt 7:

“The task is enough as there are reading tasks and comprehension questions following cultural information. I think this is good to understand the culture being learned or presented”. (Teacher E)

One teacher, on the other hand, seemed to be unsatisfied with the way the cultural content was presented. This teacher argued that there were not many activities or tasks that could stimulate learners to reflect on the culture being learned in relation to other cultures. This showed that this teacher was aware of the importance of reflection-oriented tasks.

Excerpt 8:

“In relation to culture teaching, I think the textbook has not reflected a comprehensive view toward culture because most of the tasks deal with comprehension questions. I mean there are not many activities that discuss cross-cultural differences or similarities”. (Teacher B)

When asked for their suggestions to improve the cultural content of the textbook, four of the teachers pointed out that even though the textbook contained much information about Indonesian culture, none of the cultural content came from their students’ immediate context or local culture, that is culture of the provinces or regions where the students lived. They stated that most of the Indonesian cultural content presented in the textbook was specific to other provinces or regions in Indonesia, and suggested that the textbook include students’ local culture. They argued that this inclusion would increase students’ motivation in learning English. Teacher A said:

Excerpt 9:

“The textbook should incorporate the local cultures of the students. I mean the culture should not only come from other places in Indonesia. You know, students will be proud of their own local culture when it is present in the textbook and this will make them more motivated to learn English”. (Teacher A)

## Discussion

The first research question in this study examined the types and the elements of culture represented in a secondary school level textbook in Indonesia. With regard to the types of culture, the study found that all types of culture as suggested by Cortazzi & Zin (1999) including source (Indonesian) culture, target culture, and international culture were present in this locally published textbook. A similar finding was indicated in Xu (2013), which concluded that textbooks used in Chinese secondary schools nationwide incorporated multicultural perspectives. It is worthwhile, however, to note that source culture (Indonesian culture) was the dominant one. Other types of culture such as target culture, international culture, and culture-neutral content were represented in limited proportions. The domination of source culture in the textbook was similar to the cultural presentation of the textbooks analyzed by Dinh (2014) in Vietnam; Rahim & Daghigh (2020) in Malaysia; Stranger-Johannessen (2015) in Uganda. The current study as well as the previous studies investigating the locally produced textbooks indicate that locally produced textbooks have shown a tendency to challenge the traditional practice of English language materials which favours native speakers' culture and to comply with the nature of English as an international language (McKay & Brown, 2016) (see, however, Nguyen et al. (2021), who found that a set of locally produced textbooks in Vietnam were focused on promoting Anglophone culture). This phenomenon can possibly be seen as an effort to alleviate the impact of foreign cultures and to promote local culture or values (Widodo et al., 2017). In addition, the tendency to disfavour the native speaker's culture can probably be connected to the redefined roles of English in the South East Asia region, where English is considered as a regional lingua franca which is separated from any anglo-cultural component, and local varieties of English are increasingly embraced (Kirkpatrick & Liddicoat, 2020).

Concerning the elements of culture, this study found that the analyzed textbook contained various elements of culture including products, practices, perspectives, and persons. Products and practices accounted for the biggest proportions in the textbook, which corresponds to Paige, Jorstad, Siaya, Klein & Colby's (2003) finding that language textbooks frequently present culture by taking a tourist's perspective, focusing on topics such as what to do and see in a country. The tendency of a language textbook to focus on such elements of culture might be due to their potential to motivate the learners to learn the target language, compared to abstract cultural information (Yuen, 2011). In relation to persons, the textbook considerably presented famous figures such as Lionel Messi, Abraham Lincoln, and BJ Habibi. These elements of culture have been considered to be inherently motivating (Gray, 2012), and can become aspirational contents for language learners (Friedman, 1999). However, it could be argued that focusing on only visible elements of culture such as products, practices, and persons may not give a full understanding of a particular culture and may not make learners aware of why people from a certain culture behave or act in a certain way (Rodriguez, 2015). Therefore, more abstract elements of culture such as perspectives, values, and beliefs also need to be included in ELT textbooks.

The second research question in this study examined the level of the cultural presentation in the analyzed textbook. By examining the tasks associated with the presented cultural information, this study found that the textbook was dominated by knowledge-oriented tasks. In other words, few tasks were directed to stimulate learners to reflect on the culture being learned. Hence even though the textbook has incorporated various types and elements of culture, the way this cultural content was presented did not fully reflect the principle of culture learning and teaching in EIL. Rather than just transferring information between cultures, cultural learning should aim to help learners achieve intercultural awareness, which goes beyond facts and foster learners' ability to develop critical comparative views of different cultures (Kramsch, 1993; Baker, 2008, 2022).

The last research question dealt with teachers' attitudes towards the cultural content of the textbook. Four of the teachers reacted positively to the cultural elements presented in the textbook which was, in fact, dominated by products and practices as seen in the results of the textbook analysis. This finding was in line with Karabinar & Guler (2013), which showed that university ELT instructors in Turkey mainly perceived culture as tangible products and cultural practices. As a result, teachers quite often only include the visible elements of culture such as products and practices when teaching culture in their English classroom (Rodriguez 2015). However, incorporating only these cultural elements in EFL culture teaching may fail to improve learners' critical thinking and reflective knowledge about culture (Baker, 2022; Olaya & Rodriguez, 2013).

With regards to teachers' responses to the types of culture represented in the textbook, all teachers seemed to be aware of the domination of source (Indonesian) culture in the textbook. Their views toward this domination, however, were divided. Teachers who agreed argued that source culture could help students learn the target language more easily as they would not have to think much about the context of the lesson being learned. This view is supported by schematic theory proposing that students' familiarity with the content of ELT materials will assist them in understanding the target language (Alptekin, 1993; Ambele & Boonsuk, 2021; Frederick, 2007). Other reasons put forward by the teachers to support the domination of source culture in the textbook were concerned with learners' motivation and language proficiency level. Concerning learners' motivation, the teachers reported that their students seemed to be more motivated when discussing materials relevant to their culture. This finding is similar to Ambele & Boonsuk's study (2021) in Thailand showing that most of the learners interviewed would have a strong motivation in learning English when they were given materials related to local culture. In relation to students' proficiency level, the teachers reported that the domination of Indonesian culture in the textbook was appropriate as the textbook was designed for students who were still in their early years of studying English. This view resonates with that of one of the Korean English teachers in McKay (2008), who also emphasized the use of source culture when teaching English for beginners. This teacher argued that it was difficult for young learners or beginners to learn a foreign language when they had to learn about different people, places, or things they had not seen before.

The teachers who disagreed with the domination of source culture in the textbook still acknowledged that Indonesian culture should be included in the textbook. They, however, argued that local/source culture should not dominate the textbook. They put forward that the goal of learning English was to communicate with native speakers and that target culture should be maximized in the textbook. One of the teachers even argued that inclusion of international culture (e.g., Japanese culture) in the textbook was not appropriate when learning English. These teachers' attitudes are very much dominated by the "native-speakerist" view toward English learning and communication, which postulates that learning English means learning to communicate with native speakers (Holliday, 2006, p. 385). At this point, these teachers may not be aware of the current changing status of English, in which it can no longer be associated with any particular countries or communities (McKay & Brown, 2016). One reason to explain the teachers' unawareness might be the lack of knowledge of teaching EIL and limited experiences in communicating with speakers of English from various backgrounds.

Another reason given by the teachers to disapprove of the domination of source culture in the textbook was that, based on their experience of using the textbook, students' motivation was lower when they were exposed to the local culture presented in the textbook. These teachers' arguments were contradictory with the previous teachers' arguments suggesting that local culture increased students' motivation to learn. These contradictory arguments show that each type of culture (source, target, or international) has its merits and demerits in culture teaching. In this case, it depends on the individual teacher to determine where and when to utilize each one to their best advantage (McKay, 2008).

Another note-worthy finding from this study is that most of the teachers wanted the textbook to include not only Indonesian culture in general but also students' immediate culture, or the culture of students' local areas or ethnicities. They were concerned that ELT textbooks in Indonesia, including the analyzed textbook, rarely incorporate sub-cultures that are representative of the provinces where they taught. The teachers' argument for including students' immediate culture in the textbook is in accordance with Burn's (2005, p.4) idea of "approximation". According to Burn, approximation first involves the incorporation of activities close to teachers' and students' context and then extends them to L2 learning. Burn, however, also suggests that teachers and students be more creative and active in choosing learning contents that are motivating and pertinent to them. In this case, teachers need to exercise their approximation skills when it comes to selecting cultural content to teach and learn (Zacharias, 2014).

## **Conclusion**

This study explored the cultural presentation of an English textbook used by Grade Ten senior high school students in Indonesia and examined teachers' attitudes towards this cultural presentation. The findings have important implications for ELT curriculum makers, textbooks writers and English teachers regarding the teaching of English in the EIL context, particularly culture teaching. It is suggested that curriculum makers and textbooks writers design the curriculum and the textbooks based on the principle of teaching culture in the EIL

paradigm to meet learners' needs in EIL interaction. Specifically, this involves (i) proportionately including cultural content from source, target, and international culture, (ii) highlighting cultural perspectives and values apart from products, practices, and persons, (iii) utilizing reflection-oriented tasks to deepen learners' thinking about cultural content, and (iv) taking into consideration teachers' views toward the appropriateness of this cultural presentation. Additionally, it is recommended that English teachers teach culture in English classrooms in accordance with the shifting nature of today's English. However, there were some limitations that need to be considered when interpreting the findings of this research. Addressing these limitations will also point to interesting directions for future research. Firstly, the researchers were able to collect the data from only five English teachers. Given a much larger number of English teachers who have used the textbook in Indonesia, the findings of this study cannot be generalized to all these teachers. Future studies, therefore, could recruit a larger number of participants to represent teachers' view towards the textbook more comprehensively. Finally, what the participants stated during the interview in this study may not reflect the actual situation in their English classroom. Therefore, further studies employing classroom observation may be needed to gain more comprehensive data of how culture teaching is conducted using the chosen textbook.

#### **Disclosure statement**

No potential conflict of interest was reported by the authors.

#### **Funding**

This work was supported by Lembaga Pengelola Dana Pendidikan (LPDP), The Ministry of Education, Indonesia.

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## Appendix A

### Developing the codes and categories

Types of culture	Cultural elements	Level of tasks
<ul style="list-style-type: none"> <li>Source culture: <b>SC</b></li> <li>Target Culture: <b>TC</b></li> <li>International culture: <b>IC</b></li> <li>Culture Neutral: <b>CN</b></li> </ul>	<ul style="list-style-type: none"> <li>Products: <b>P1</b>, e.g. clothes, food, folklore, places, etc</li> <li>Practices: <b>P2</b>, e.g. non-verbal communication, traditions related to holiday celebrations, shopping behaviours, dress code, etc.</li> <li>Perspective: <b>P3</b>, e.g. gender equality, concept of personal space</li> <li>Persons: <b>P4</b>, e.g. biography of Abraham Lincoln; life story of Lionel Messi</li> </ul>	<ul style="list-style-type: none"> <li>Knowledge-oriented task: <b>L1</b></li> <li>Reflection-oriented task: <b>L2</b></li> </ul>

## Appendix B

### Coding examples

#### Task 1:

Read the following text carefully. While reading, think about the similarity or difference between the following text with the previous one about Tanjung Puting National Park.

#### Text 2

IC  
P1  
L2



Taken from: <http://www.santabanta.com/photos/tajmahal/9012035.htm>  
Picture 4.3

#### Taj Mahal

Taj Mahal, an epitome of love, is actually a mausoleum. Standing majestically on the banks of River Yamuna, the Taj Mahal is synonymous to love and romance. Taj Mahal was constructed by Mughal Emperor Shah Jahan in the memory of his beloved wife and queen. The name “Taj Mahal” was derived from the name of Shah Jahan’s wife, Mumtaz Mahal, which means crown of palaces.

Taj Mahal represents the finest architectural and artistic

## Interview With The Wright Brothers

In 1905, there was a TV talkshow that interview great inventors at the time. Below is a script of interview with The Wright brothers.

Host : Hello and welcome to our talkshow tonight, Great Inventors! Today we have very special guests, Orville and Wilbur Wright. We are going to ask them about their revolutionary inventions. What do you call your invention?

Orville : We invented airplane.

Host : Airplane? What is the tool for?

Wilbur : It's a tool that will help human being to fly!

Host : Oohhh, is it like a flying car? How did you get the inspiration?

Orville : Our dad gave us a toy helicopter that flew with the help of rubber bands. We've been interested in the idea since then.

Wilbur : Orville has always liked to build kites, so, we have experimented with making our own helicopters for a while now.

Host : But that was only a toy, what about the actual plane?

Wilbur : Orville made the first flight with our first plane at Kitty Hawk on December 14, 1903.

Host : Why did you choose Kitty Hawk?


Orville : Kitty Hawk had a hill, good breezes, and was sandy. The condition would help soften the landings in case of a crash. The first flight lasted 12 seconds and they flew for 120 feet.


Wilbur : We have worked and experimented with gliders to perfect the wing design and controls since then.


Host : I see. So you've had the newest version of your airplane?


TC  
P1  
L1

**Task 2:**  
Supply the dialog with the correct expressions based on the conversation above.

1.  How did you get the inspiration?

Host 

Wilbur Wright
2.  Did you have any other interest that inspired you?

Host 

Orville Wright