

Cultural Content Analysis of English Textbooks Used by Tenth Graders in Bengkulu Utara

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Abstract: This study aims at investigating cultural content in the textbooks in terms of four frameworks namely cultural types, cultural themes, cultural dimensions, and cultural senses. A content analysis under the paradigm of qualitative study was employed. Three English textbooks published by the government and Erlangga were chosen as the objects in this study. Additionally, teachers' voice was needed in order to support and enrich the analysis. Results of the study showed that the textbook published by the government was heavily loaded with cultural aspects dealing with Indonesian culture, followed by target culture and international target culture whereas two textbooks published by Erlangga presented target culture as the highest percentage, which then followed by source culture and international target culture. In terms of cultural themes, those three textbooks contained bigger portion of big 'C' than little 'c'. For cultural dimensions, the appearance of persons dominates all forms of the textbooks while semantic sense has the highest rank for cultural senses. In relation to teachers' opinion of the textbooks, they felt unsatisfied on the distribution of the cultural content and hoped that the textbooks could provide more materials regarding Indonesian culture instead of target culture. These results lead to the conclusion that textbook writers should revise and reconsider the cultural content that should be introduced in the textbooks.

Keywords: *Cultural content, content analysis, English textbooks*

Abstrak: Penelitian ini bertujuan untuk menginvestigasi muatan budaya yang ada dalam buku teks dari empat sisi yaitu dari jenis budaya, tema budaya, dimensi budaya, dan indra budaya. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan metode analisis isi. Terdapat tiga buku teks bahasa Inggris yang diterbitkan oleh pemerintah dan Erlangga yang dipilih menjadi objek dalam kajian ini. Selain itu, pendapat dari para guru juga diperlukan dalam rangka mendukung dan memperkaya analisis. Hasil penelitian menunjukkan bahwa hanya buku teks yang diterbitkan oleh pemerintah sangat sarat dengan aspek budaya yang berhubungan dengan budaya Indonesia, diikuti dengan budaya target dan budaya target internasional sedangkan dua buku yang diterbitkan oleh Erlangga menargetkan budaya target sebagai persentase tertinggi, yang kemudian diikuti oleh budaya sumber dan budaya target internasional. Dalam hal tema budaya, tiga buku teks tersebut berisi porsi budaya yang terlihat ('C') lebih banyak daripada budaya yang tidak terlihat ('c'). Untuk dimensi budaya, aspek 'orang' mendominasi semua bentuk buku pelajaran. Dari sisi indra budaya, aspek semantik memiliki peringkat tertinggi. Hasil dari wawancara dengan para guru menunjukkan ada rasa ketidakpuasan terhadap distribusi konten budaya yang ada, Pemerintah dan penerbit buku diharapkan dapat menyediakan buku pelajaran bahasa Inggris yang lebih banyak berisi materi tentang budaya Indonesia, bukan budaya target. Hasil ini mengarah pada kesimpulan bahwa penulis buku teks harus merevisi dan mempertimbangkan kembali konten budaya yang harus diperkenalkan dalam buku pelajaran bahasa Inggris.

Kata-kata kunci: *Analisis isi, konten budaya, buku teks bahasa Inggris*

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Culture always puts its place in every language learning situation. It is considered as an indispensable part in learning a language. Learning a language means to learn its culture too because both of them are linked each other (Dobrovolskij & Piirainen, 2006, p. 33; Colson, 2008, p. 191; McDonough, Shaw & Masuhara, 2013, p. 5). As stated by Wardhaugh (2002, p. 221), language and culture have a close relationship as they influence each other. Culture can be described as the two sides of coin i.e. from the sides of humanities and social science. As Kramsch (1996, p. 3) states that the first side refers to the condition of how social group represents themselves and others in the course of its material productions, art works, literature, social institutions, or artefacts of everyday life, and the mechanisms for their reproduction and preservation through history. Another side refers to the ground of meaning i.e. manners, attitudes and beliefs, ways of thinking, behaving and remembering which is shared by members of that group of people. In this point, historians or social scientist seems to be the agent who responsible to teach culture. Though, for certain areas, culture becomes the responsibility of language teachers, as culture manifests itself through language.

In EFL context, cultural content is usually inserted in instructional media such as textbook. Textbook is one of the media that is used by teachers in teaching and learning process in the classroom. It is generally taken into account as the major source of the teaching and learning process (Kitao & Kitao, 1997, para. 4; Kobia, 2009, p. 57; Juan, 2010, p. 138). Tiwari (2008, p. 221) mentions that textbooks are used as an instrument to reach the instructional goals, to guide the students' learning both at school and at home, and to assist teachers' preparation before the teaching and learning process begins such as in preparing the materials, in selecting the tasks, and in planning the classroom management, and it also plays an important role in disseminating cultures.

Most of EFL textbooks in Indonesia contain other cultures beyond Indonesian, such as Japanese, Arabic, Malaysia, British, American, Korean, and so on. Cortazzi and Jinn (1999, p. 205) declare that cultures are categorized into three types. They are source culture which belongs to source language, e.g., Indonesia; target culture which belongs to target language, e.g., British and American; and international target culture which is included neither in source culture nor target

culture, e.g., Malaysian, Japanese, Arabic, and Korean. Having knowledge about various cultures may increase students' competence in communicating to other people beyond their nations and help language learners view the world from a different perspective (Johnson, 2006, para. 4).

Yet, there is a debatable issue about the portion of cultures that should be put in the textbook. Based on some previous findings (Campbell & Campbell, 2008, p. 9; Hermawan & Noerkhasanah, 2012, p. 60; Munandar & Ulwiyah, 2012, p. 67; Santosa, 2015, p. 30), most teachers argued that it is necessary to place bigger portion to source culture than target culture. It is also supported by Whorf (1956, p. 21) from a theory of the linguistic relativity explaining that every single person perceives the world by their own native language which means that it would be very easy for the learners to learn target language by using their own sources. Nonetheless, some others in Turkan and Celik (2007, p. 20) and Xiao (2010, p. 22) explain that target culture should be explored and integrated more to EFL learners since it will increase students' communicative competence in English. In contrast to this opinion, Cortazzi and Jinn (1999, p. 206) and Jiang (2010, p. 33) contend that by giving more salient part to Western culture may harm native culture to a countless or a major or a minor degree as there will be a tendency for learners to follow target language culture and forget their own.

On the other hand, a current issue arises from Indonesian education area dealing with the use of textbooks and workbooks related to cultural materials at schools. A textbook which is used as a tool to help teachers and students were found having inappropriate content because some of them contain improper pictures, inappropriate words, stereotypes, and bad habits such as in textbooks used in schools like *Buku Penjaskes* (2014) for Senior High School students giving dating tips and allowing teenagers to have free sex;

Buku Agama (2016) changing the sequence of the prophets in Islam; *Buku Pelajaran Agama* (2014) for Senior High School students asking the students to kill people; and *buku Biologi* (2016) for elementary schools students promoting the students to LGBT (Lesbian, Gay, Bisexual, or Transgender). Those books were then withdrawn from the schools and the bookstores.

In relation to those issues above, the researcher would like to know the distribution

of cultural portion in the textbook, whether they had balance proportion or not following the framework from Cortazzi & Jinn (1999) dealing with (1) *Cultural types*. In addition, Some other cultural contents that should be analyzed are the distribution of (2) *Cultural themes* by Lee (2009) and Xiao (2010), they mention about big

‘C’ and little ‘c’ where culture can be perceived as civilization, the great achievements of a people as reflected in their history, social institutions, works of art, architecture, music, and literature, commonly named as big ‘C’ culture. On the other hand, little ‘c’ can be seen as customs, values, traditions, or practices that people do as part of their everyday lives; (3) *Cultural dimensions* by Moran (2001), he divides culture into five aspects, that are products, practices, perspectives, persons, and communities; (4) *Cultural senses* was introduced by Adaskou, Britten, and Fahsi (1990) who divide culture into four senses, namely aesthetics sense, sociological sense, semantic sense, and pragmatic senses. All of these experts explain about the differences among three cultural categories (i.e., SC, TC, and ITC) in representing culture in English textbooks, such as addressing people’s name, displaying food and drinks, lifestyles, religious ceremonies, people’s belief, attitude, perspective and so on.

Moreover, teachers are also required to have cultural awareness when they teach English to their students. Reiman (2009, p. 85) states that cultural awareness raising is described as any activity which enthusiastically pursue to involve the students and develop their understanding, stimulate sensitivity and encourage flexibility and tolerance of cultural diversity which they may find in the process of teaching and learning in the classroom. The teachers have to know appropriate content for the students by considering and selecting a good substantial whether to maintain the development of students’ understanding and mastery of local culture, local values, and national identity or to make students develop understanding the culture of native speakers of English in order to make them comprehend English language learning.

Consequently, based on the explanation above, textbook is considered as a really matter thing in supporting a better teaching and learning process as well as the cultural content. Therefore, a research in analyzing EFL textbooks needed to be investigated in order to know the cultural content containing in EFL textbooks such as cultural categories,

themes, dimensions, and senses on English textbooks, particularly for grade 10. However, teachers’ opinion were also be noted to support the analysis. By conducting this study, it is hoped that educational practitioners may consider the cultural content analysis in the process of selecting textbooks.

METHOD

This study used qualitative design research, particularly content analysis of textbooks. In conducting content analysis of a text, there are some steps to follow. Cohen, Manion, and Marrison (2007, p. 476) mention that content analysis consists of four “C”s process, i.e. coding, categorizing, comparing and concluding. Cohen et al. explain that *coding* is used to reduce or simplify the data while emphasizing their specific features in order to link them to broader concepts, e.g. categories, whereas “code” is simply a label attached to a chunk of text intended to make the particular piece of information manageable and malleable”. In addition, *categorizing* refers to developing meaningful categories into which words, phrases, sentences, etc. as the units of analysis can be grouped, while *comparing* means making connections between categories. The last, *concluding* stands for drawing theoretical considerations on the basis of the text and the results of the analysis.

Data Collection

The objects of this study were English textbooks, the curriculum of 2013 based used by tenth graders in some Senior High Schools in Bengkulu Utara. The schools that have applied the curriculum are SMAN 1 Argamakmur, SMAN 2 Argamakmur, SMAN 1 Ketahun, and SMAN 1 Padang Jaya. There were three

English textbooks used by the teachers. One was published by the government and two were published by Erlangga for general and cross lesson class. Additionally, teachers and students were also be included as the subject in this study as their opinions related to culture were needed. Students’ opinion was only as to support and to enrich the data. Thus, there were four English teachers chosen by the headmaster or headmistress of each school. For the students, one of the tenth grade class for each school was selected to answer the questionnaire written by the researcher. Hence, there were 106 students’ answers from four classes of all schools.

In collecting the data, those three text-

books have been gathered as the sources to analyze the cultural content by using checklist (adapted from Iriskulova, 2012). Then, the researcher went to the four schools to interview the teachers and distribute the questionnaires for the students.

Data Analysis

In analyzing the checklist, there were some steps to follow, that were data reduction (simplifying complex data, for example, extracting recurring themes via coding); data display (e.g., matrices, charts, graphs, even stories); and, finally, drawing conclusions and verifying them as a means of testing the validity of findings in percentage analyses. In addition, the result of the questionnaire and interview which contains the opinion of teachers and students related to cultural content in EFL textbooks was analyzed by

collecting the result of their answers to be transcribed and put into groups. Then, the relevant statements were clustered into themes. After that, the themes were integrated into a narrative description.

FINDINGS AND DISCUSSION
Cultural Content Portrayed in the Textbooks

Cultural Types

The findings showed that, the English textbooks used by majorly English teachers in four senior high schools contain cultural content with different percentage in terms of cultural types, cultural themes, cultural dimensions, and cultural senses presented in English textbooks for grade ten. In this section, Table 1 presents the results related to the percentage of cultural types.

Table 1. The Frequency of Occurrence for Cultural Types

Name of Textbook	Source culture							Target culture	International Target Culture
	S	J	K	SI	P	O	ROI		
Textbook 1	0.03	0.08	0.01	0.62	0.01	0.02	0.83	0.25	0.13
Textbook 2	0.07	0.17	0.00	0.30	0.00	0.03	0.71	0.56	0.14
Textbook 3	0.05	0.13	0.01	0.29	0.00	0.04	0.75	0.59	0.12
Means score	0.05	0.13	0.01	0.40	0.00	0.03	0.76	0.47	0.13

As seen in table 1, the percentage of cultural content particularly cultural types contained in the textbook is explained below:

Textbook 1 has two separated books for semester 1 (1st tb) and semester 2 (2nd tb). Table 1 demonstrated that in textbook 1 source culture gained significantly higher percentage frequency which occupied (62%) than target culture (25%), and international target culture (13%). The representation of Indonesia (ROI) as a whole has the biggest portion with (83%), followed by (J) Java (0.8%), (S) Sumatera (0.3%), (0.2%) represents both (SI) Sulawesi and (O) other regions or islands in Indonesia and there is only (0.1%) mentions about (K) Kalimantan.

In contrast to the previous textbook, target culture has more salient part in textbook 2 with (56%), followed by Indonesian culture (30%), and international target culture (14%). The representation of Indonesia as a whole still gets the highest rank with (71%)

of occurrence. Javanese culture as the second position with (17%), then it is continued by Sumatera (0.7%), other regions (0.3%), Sulawesi (0.1%). Meanwhile Kalimantan and Papua was totally absent in this textbook.

The same as textbook 2, the frequency of occurrence for target culture still covers most of the cultural content in textbook 3 with a slightly higher percentage (47%). The second highest with (40%) is Indonesian culture and the rest (13%) is international target culture. The representation of Indonesia still takes over in the top position with (76%), followed by Java (13%), Sumatera (0.5%), other regions (0.4%), Kalimantan (0.1%), and Sulawesi (0.0%).

From the two charts, it can be concluded that most of the textbooks introduce target culture more rather than source culture or international target culture which means this result answer one of the research questions of the study. Regarding source culture, the

textbooks heavily contain the representation of Indonesia as a whole with a limited portion of culture which represent each island of Sumatera, Java, Kalimantan, Sulawesi, Papua, and others.

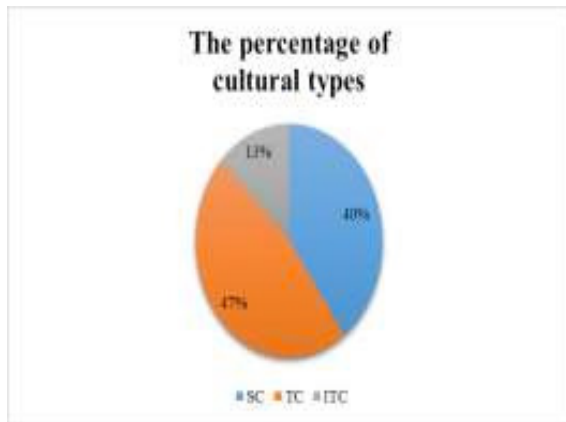


Chart 1. The Distribution of Cultural Types in All Textbooks

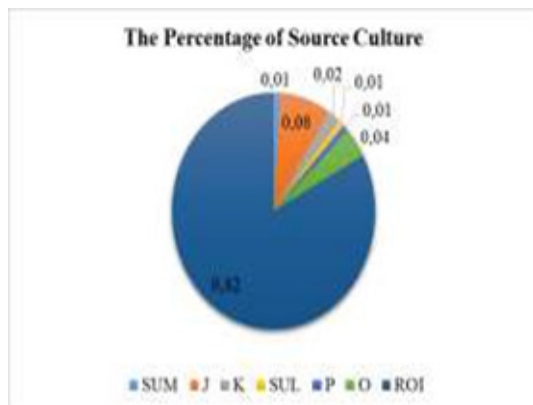


Chart 2. The Distribution of Source Culture in All Textbooks

Cultural themes

The table below shows the result of cultural themes portrayed in the textbooks.

Table 2. The Frequency of Occurrence for Cultural Themes

Name of Text-books	Big 'C'	Little 'c'
Textbook 1	0.66	0.34
Textbook 2	0.73	0.27
Textbook 3	0.86	0.14
Means score	0.75	0.25

As shown in table 2 and chart 3, the Big 'C' nearly covers the learning material in textbook 1 (66%), textbook 2 (73%), and textbook 3 (86%) with the means score (75%). Meanwhile, little 'c' gets a small

portion from those three textbooks, textbook 1 (34%), textbook 2 (27%), and textbook 3 (16%) with (25%) as a means score. From the table, it can be concluded that all of the textbooks majorly use big 'C' with a little concern with little 'c'.

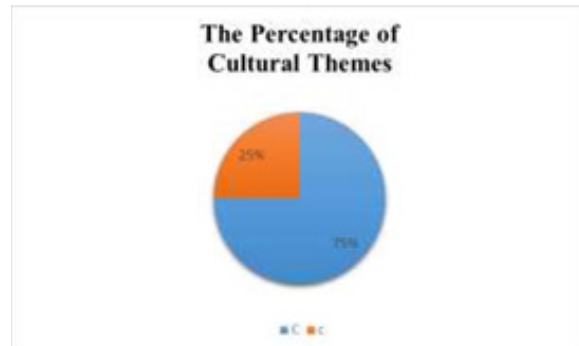


Chart 3. The Distribution of Cultural Themes in All Textbooks

Cultural Dimensions

Cultural dimensions is divided into five aspects, that are products, practices, perspectives, persons, and communities. As the table displayed below, persons majorly takes over half of the percentage with (54%) followed by products (43%), and (0.1%) for practices, perspectives, and communities.

Table 3. The Frequency of Occurrence for Cultural Dimensions

Name of Text-book	Products	Practices	Perspectives	Persons	Communities
Text-book 1	0.45	0.02	0.00	0.51	0.02
Text-book 2	0.39	0.02	0.01	0.58	0.01
Text-book 3	0.45	0.00	0.01	0.54	0.00
Means score	0.43	0.01	0.01	0.54	0.01

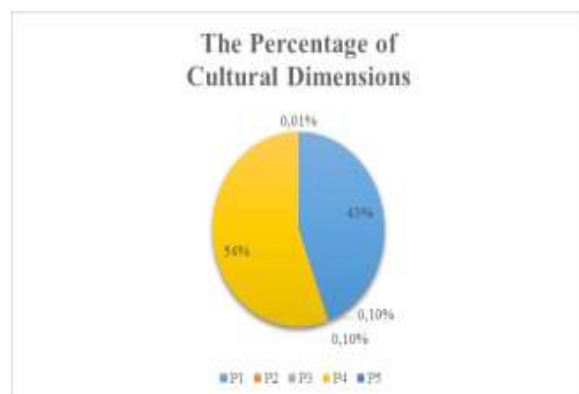


Chart 4. The Distribution of Cultural Dimensions in All Textbooks

Cultural Senses

After analyzing the textbooks, it can be found that sociological sense appears more frequently with (44%), followed by aesthetic senses (28%), and the same percentage of (14%) for both sociological sense and pragmatic sense. It can be seen in table 4 below.

Table 4. The Frequency of Occurrence for Cultural Senses

Name of Textbooks	(AeS)	(SoS)	(SeS)	(PaS)
Textbook 1	0.28	0.18	0.36	0.18
Textbook 2	0.36	0.19	0.32	0.13
Textbook 3	0.31	0.02	0.53	0.15
Means score	0.32	0.13	0.40	0.15

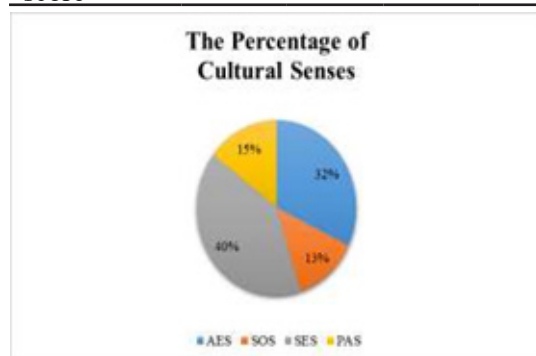


Chart 5. The Distribution of Cultural Senses in All Textbooks

Discussion

The aims of this study were to investigate the cultural content portrayed in English textbooks used by senior high schools in Bengkulu Utara in terms of categories, themes, dimensions, and senses, the dominant culture in the textbook, and teachers' perception on cultural content disseminated in the textbook.

Cultural Content Portrayed in the Textbooks

The Implication of Cultural Types

Based on the findings, it has shown that the result percentage of the target culture has the highest proportion in the textbooks designed by Erlangga (textbook 2 and textbook 3) especially in naming people in the text, dialogue, and exercises like *George, Michelle, John, Bill Jones, Gillian Jones, Johnson, Mackenzi, Nick, Caroline, Dominic, Mike, Geraldine, Ryan*, and so forth, and some products of culture such as tourism places, food, songs, and stories. Meanwhile, source culture only shows in a limited portion with a half of target culture percentage, followed by international target culture. On

the other hand, the textbook written by the government (textbook 1) primarily explored on Indonesian culture like Indonesian artists, Indonesian foods, and Indonesian folktales which are discussed in English. It means that these three textbooks have imbalance proportion regarding cultural types.

In the current curriculum '2013 Curriculum' used by Indonesian education, it is stated that the materials in the textbook should be designed based on the students' background knowledge, the place where they live, the food they eat, the buildings and tourisms around them, customs and moral values in daily life in order to build their national character. Therefore, home culture should also be considered by the writer of the textbook if they want to write it. It is also supported by Campbell and Campbell (2008, p. 9) who explains that educators need to tap into students' background knowledge because what students can learn depends, to a larger extent than previously assumed, on what they already know.

There is also a critic from the students in the questionnaire dealing with learning materials in the textbooks. They said that most of the words are unfamiliar which then make them hard to understand the texts. According to Alqahtani (2015, p. 22), vocabulary plays a fundamental role in any student's knowledge base. In line with Campbell, he also states that teaching vocabulary to the students is synonymous with building their background knowledge. As a result, it is easy to see how students can fall behind if they do not learn vocabulary, for example: one of the cultural products mentioned in the textbook is about Italian food, pizza. For some Indonesian people who do not live in a big city, they will not know what kind of food it is, how it tastes, what it looks like. Then, when they find that word in the textbook, they will have no idea to give their opinion by using English. Consequently, they will keep silent in the class and it will not make them think critically in language classroom.

Moreover, there is a need for teachers to realize the example above. If they face this kind of problem, it would be better for them to compare the food like pizza to other foods they have in Indonesia like *bakwan*, or *pempek*. So, they may change it in order to make their students being familiar with the material that they are going to talk. This way can increase the teachers' competence in introducing various cultures around the world to their students by comparing with their own.

So that, their students will be easy to catch the materials.

However, the importance of target culture cannot also be denied. Most of the teachers thought it is better to introduce target culture like the comparison between Western people and Indonesian people such as life-styles, habits, customs, etiquettes, what should do and what should not do, and body gestures. Those things are also required to foster students' intercultural communicative competence. In textbook 2, it has provided some information about cultural awareness which explores about the differences between Indonesian culture and target culture at the end of every chapter such as the how to address people, how to give compliment, how to accept compliment, and how to congratulate. This is very important for the students to know since they learn English. They need to recognize these kinds of distinction in order to hinder them from pragmatic failure when they communicate with people who are different from their own culture.

There are some purposes of familiarizing the learners with the target language culture such as enhancing students' knowledge of the world and of foreign communities, familiarizing them with the most salient behavioral patterns of the target societies, promoting attitudes of respect and tolerance, fostering reflection upon one's own culture, and emphasizing the relative role of one's cultural assumptions or developing real intercultural communication in an intercultural world. Since the students learn English, it is a must for them to learn the culture of that target language. Unfortunately, textbook 1 and textbook 3 were lack of target cultural information. There is less explanation about English cultures and its difference with Indonesian culture. Therefore, there is a need for the publisher for textbook 1 and textbook 3 add some cultural information dealing with target language.

In all of the textbooks, international target culture has a small portion but it is also necessary for the students know about its culture because the aim for learning English is not only to communicate with native speakers of English but also with non-native speakers of English. By having all those various kinds of cultures, it is hoped the students will be aware of the cultural knowledge of the language they use. This is in accordance with Chlopek (2008, p. 12) who mentions that a person can become a successful intercultural communicator if they can build their abili-

ty to compare their home culture with other cultures around the world, evaluate critically and interpret the result of such comparisons in a verbal or non-verbal communication. Thus, the role of teachers in providing such a good learning materials dealing with diverse cultures is also demanded to support the students' success.

The Implication of Cultural Themes

In relation to cultural themes, the textbook writers of *Erlangga* and *Kemendikbud* are likely to show

big 'C' to present the materials in the texts, exercises, and dialogues from the area of geography of a region or a nation, education, history, business, and economy instead of little 'c'. The exploration of big 'C' may help the students to understand different aspects of situation from one culture to others. Yet, the low percentage of little 'c' may cause an obstacle for the students in understanding the language since it is viewed as the customs, traditions, or practices that people carry out as part of their everyday lives. It should also be considered as vital part for the students to increase their intercultural communication.

Wintergerst and McVeigh (2010, p. 125) argue that language learners need to be aware of little 'c'.

Knowing this little 'c' will be very beneficial for them as they will be able to act culturally appropriate ways to address people, express gratitude, give compliment, make requests, and agree or disagree with someone who has different state and culture from them. Moreover, they can identify the way people behave and the way they speak regarding their intonation patterns in their society which may be perceived differently by other group of people outside them. In addition, the students who are being exposed to cultural content with more little 'c' aspect, they can foster better Intercultural Communicative Competence (ICC) especially when they communicate with the people who are different from their area.

The Implications of Cultural Dimensions

In cultural dimension, persons appears most dominantly and followed by products, practices, perspectives, and communities. Name of people such as singers, writers, heroes, presidents, sport player, or even common names are used in this textbook to support the texts, dialogues and exercises. There is a slightly different between textbook 1 which is distributed by the government and

textbook 2 and 3 which are published by Erlangga. Textbook 1 prefers to use Indonesian's names. Meanwhile, textbook 2 and 3 tend to use target culture's names and also illustrate pictures of their face in the textbooks. Since there is a different way in pronouncing people's name among SC, TC, and ITC, the teachers should teach the students how to pronounce the name of people who are different from them, for example George, this should be /dʒɔrdʒ/. So that, they may not get confused and wrong when they spell or call the name.

There are various products of culture that can be found in those three textbooks such as songs, stories, novels, traditional clothes, artifacts, endemic flower, and so forth. Moreover, practices, perspectives and communities essentially relate to little 'c' which concern with building students' ICC. In these textbooks, there are some statements and explanations about several practices such as going to haji, celebrating *Eid' Fitri*, *birthday of prophet Muhammad SAW*, *Nyepi*, and *Galungan*, and doing cremation ceremony like *ngaben*. Since Indonesia consists of various religions, there are some examples of holy celebrations which commonly happen in this country which may let the students respect and appreciate people who have different religion from them. In addition, there is also a material regarding to one of Westerns' habit which is very easy to say 'thank you' and to give compliment to other people, but it is rarely happened in Indonesia. This is a very good example for Indonesian people to imitate this behavior. In the classroom, the teachers can practice their students to be accustomed to saying 'thank you' when somebody helps them. Unfortunately, there is a topic which is related to the perspectives of culture in textbook 3 about zodiac. The focus of the material is essentially about teaching future tense. It seems quite inappropriate to discuss about zodiac or horoscope to the students because there will be a tendency for them to believe in it.

According to Clobert, Cappellen, Bourdon, and Cohen (2016, p. 5), "Horoscopes are particularly susceptible to consciously or unconsciously shape individuals' expectations". This may affect human behavior and cognition. They also state that there are some effects which can be happened if people believe in horoscope such as (1) Individuals with high level of neuroticism may respond horoscope as a thing that can higher their performances which is likely a caffeine for them

and try to consult their horoscope more often and believe more strongly in astrology, (2) Individuals who experienced a lack of control are therefore more likely to rely on horoscopes and it may influence on their behavior who feel like they control their own destinies, (3) Individuals tend to develop strong expectations about their day, their performance, or the taste of a product when the information comes from a trustworthy, credible, and reliable source. Following this line of thoughts, it is reasonable to speculate that individuals who strongly believe in astrology should take the information provided in their horoscope more seriously and judge it as more credible. Subsequently, the topic about zodiac should be reconsidered or changed since it may be harmful for the students.

The Implications of Cultural Senses

Semantic sense gets the uppermost place for cultural senses from all of the textbooks, followed by aesthetic sense, sociological sense, and pragmatic sense. There are variously different words found in the textbooks especially for British English [BE] and American English [AE] in terms of vocabulary such as Flashlight [AE] and torch [BE], fall [AE] and autumn [BE], high school [AE] and secondary school [BE]. The beneficial of the students being aware about these distinctions is to make them understand that there are various kinds of English. It can also expand their vocabularies, so when they meet the words, they will not be confused as it has the same meaning.

Additionally, there are some proverbs which essentially have the same meaning between SC and TC. Yet, the difference is in the concept from the condition of the country itself such as '*Make a hay while the sun shines*' in Western proverb, meanwhile in Indonesia '*Sedia payung sebelum hujan*'. This can train the students to think critically why it says like that, why it should be the hay and the sun, meanwhile in Indonesian umbrella and rain. It is because in Western, they have four seasons and have a very short condition of getting the sun. Therefore, before the sun is left, it would be better for them to make a hay in their house in order to prepare for the next seasons. Temporarily, Indonesia only has two seasons: wet and dry. Raining is often to come. Therefore, before it rains, it would be better to prepare the umbrella first in order to save our body from becoming wet.

The second place is aesthetic sense which is also frequently said as 'big C'. This is the

same as one of the examples in cultural theme which is related to literature, poetry, the media, the cinema, and music. In the textbook, there are many texts that deals with this sense such as mentioning *Shakespearan* comedy, *Cinderella* story, *Que Sera Sera* song by Sue Thompson, some old magazines published in Indonesia like *Timboel magazine*, *Poedjangga baroe*, and introducing national songs of Indonesia like *O Sarinah*, *Rayuan Pulau Kelapa*, *Gugur Bunga di Taman Bakti*, and *Selendang Sutura*. These things can be inserted as the main reasons for language teaching and learning in the classrooms which can be used by the teachers to enhance students' cultural knowledge as well.

Sociological sense contains culture with 'small c' concerning with the organization of a family, a home life, interpersonal relations, material conditions, work and leisure, customs and institutions. In the textbook, there are some situations that a society commonly do in their circumstances either in SC, TC, or ITC. For example, most of Western people are romantic, they enjoy to show or express their emotions. It is mentioned in the textbook about a husband who loves his wife by giving romantic words and show his expressions through letters emotionally. For Asian people particularly in Indonesia, the phrase 'I love you' is not as popular as it is in the West. They believe that love should be expressed through actions and felt by another person. While Western people marry for romance and love, Asian people will consider many other things like social status, educational level and other authentic things before choosing a life partner. It can be said that the Westerners are more assertive with their emotions and expressions whereas the Easterners tend to hold back their expressions and emotions.

The last deals with pragmatics sense which relates to the background knowledge, social and language code which are significantly important to make a successful communication. The writers of textbook published by Erlangga have provided some cultural awareness in order to make the students be avoided from pragmatic failure. There are some explanations about how to address people's name in SC and TC which are completely different. In Indonesia, people usually say Pak or Ibu followed by their first name, for instance: Pak Budi, Bu Tuti. In Western people, it is improper to say so. People should address them by using Mr, Mrs, or Miss followed by their last name or by their full name, for example: Mr. William or Mr. George William,

Mrs. Stacy or Mrs. Hermione Stacy. Unfortunately, cultural awareness explanation was not found in textbook 1.

There are so many valuable things that the teacher and the students can get if they learn the cultural senses. Adaskou et al. (1990, p. 6-7) mention that learning pragmatic and semantic sense is important to the learners' achievement as a measure of communicative competence. In addition, aesthetic and sociological sense can foster their international understanding and respond to negative stereotypes and other prejudices, encourage them to compare their own and the foreign culture and come up with a better understanding and appreciation of their own, facilitate the their possible future visits to the foreign countries concerned or contacts with people from them, and integrate the language course in an interdisciplinary, thematic curriculum as offered in curriculum 2013. Realizing that those senses specifically to practices, sociological, and pragmatic is important to enhance students' ICC, the writer of those textbooks should also pay attention on this aspect because there is only less explanation about those senses especially in textbook 1 and 3.

Teachers' Perspectives on the Cultural Content in the Textbooks

Teachers has realized that culture is one of the key elements to support the students' success in learning a language, especially English. Yet, they still feel unsatisfied to the cultural load contained in the three textbooks. The textbook writers gave more space to target cultural language which means the distribution of Western culture is bigger than source culture. This is also supported by the students who give their voice through the questionnaire. In their opinion, they prefer learning Indonesian culture to target culture represented in the textbooks because they think Indonesia has so many different ethnics and culture. It would be better to explore them first as they still do not know about their own culture yet.

In fact, the exploration of English as the target language and culture in the textbook is much needed instead of source culture. If the students learn English by using their own culture, they will communicate through English but they use Indonesian culture. As Kramsch, Dobrovolskij and Piirainen, Colson, and Wardhaugh said that when a person wants to learn a language, then he needs to learn its culture. The target culture will influ-

ence the way how students communicate in English. If the teachers and students thought that it would be better to use source culture in teaching English, it is quite inappropriate. They can learn source culture outside the classroom but they cannot do similar thing to target culture. Thus, the textbook which becomes one of the most used instructional media for the teachers and the students should contain higher portion on target culture. It will be very useful especially if the students have not gone abroad yet.

Definitely, the teachers should not only rely on those three textbooks to get cultural knowledge. They need to find many textbooks or learning materials that contained those things and analyze beforehand the textbooks are used in the class since the textbooks they used contain a few inappropriate cultural content based on the result analysis. However, based on the interview, there is another matter that become obstacle for the teachers in relation to the textbooks. It is quite complicated for them to use various kinds of textbooks for the students because the new rule of the government do not allow them to sell textbooks in the school. Likewise, the students have not realize the importance of textbook for themselves yet. Probably, there are only one or two students who buy other textbooks with their own willingness whereas the rest is only waiting from their teachers. So, in this case, the teachers are supposed to be a very creative person to introduce cultural information to their students.

For the upcoming textbooks, the teachers hope the textbooks that are distributed by the government or the publishers should also consider cultural content when they write English textbooks. The portion of source culture related to big 'C' for textbook 2 and textbook 3 should place more salient while the portion of target culture in textbook 1 and textbook 3 should be introduced more in term of little 'c'. Both of these things are believed can trigger the students to think more critically in comparing their own customs, habits, beliefs, and behavior and build their enthusiasm in learning English through the source culture materials. Also, the publisher should not only think of the money they get, but also think of the great materials that can support the teaching and learning in the classroom since both of the teachers and the students use it as a learning media. Also, there should be an intervention of teachers in writing the textbooks because they are the persons who spend their time with the students and

absolutely know the condition of them. It would be better if the individuals who design the textbook should be a person who are in charge in the school area like teachers.

CONCLUSION AND SUGGESTION

This study examined the cultural content (Cultural types, cultural themes, cultural dimensions, and cultural senses) portrayed in English textbooks used by ten graders published by Kemendikbud and Erlangga (For general and cross lesson programme) in Kabupaten Bengkulu utara. It can be concluded that the load of culture in most of the textbooks were different in terms of those four things. Also, teachers' expectation to the textbooks they were using now was unsatisfactory. It was the same as what students expected. The textbooks did not expose much on the cultural content especially to big C of source culture in textbook 2 and 3 and little 'c' component of target culture in textbook 1 and textbook 3. Also, they hoped the textbooks could contain their own culture, Indonesia. Target culture was only used as the comparison to learn English. It is because Indonesia consists of various cultures and they still did not recognize their own culture yet. Therefore, there is a need to revise the textbook in relation to cultural content since those three textbooks contain few inappropriate materials related to cultural knowledge and imbalance or quite less explanation about cultural content, specifically to those aspects which can increase students' intercultural communicative competence.

In addition, there are some other suggestions that can be undertaken in this study. Firstly, the teachers who use the textbooks should analyze and check whether they are appropriate or not and whether they have contained cultural content or not as it is one of the fruitful things to consider for language textbooks. This should be done before they distribute the textbooks to their students. They should also find as many as possible materials related to various cultures to be given to their students in order to increase their intercultural communicative competence. Secondly, the students as the language learners should read more about various cultures around the world, especially home culture and target culture by watching many films or drama in English, reading some literary works from famous people, listening to radio or songs in English. By practicing these kind of activities, students can foster their cultural knowledge and cultural awareness, and can get eas-

ily to communicate with native or non-native people by using English. Thirdly, the writers or the designers of textbooks should realize that culture and language is an indispensable part and cannot be separated. Therefore, when they write the textbooks, they should consider cultural content in terms of cultural types, cultural themes, cultural dimensions, and cultural senses as important components. Since there are few inappropriate things of cultural content in the textbooks, there is a need for the publisher revise and change it into suitable ones.

Moreover, it is suggested that the textbook writers should know the condition of the students. This can be done by making a seminar in relation to the textbooks and the importance of culture in EFL textbooks. Teachers should be invited in this event in order to listen to their opinion. By doing this, it is hoped that the product of EFL textbooks can make teachers and students feel satisfied.

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