

The Yuen's Dimension-Based Cultural Diversities in the ELT Textbook For Senior High School Students: A Critical Discourse Analysis

Sari Putri Setyawaningsih, Budi Setyono, Annur Rofiq

English Education Department Faculty of Teacher Training and Education

Universitas Jember

e-mail: sariputri100623@gmail.com

Abstract: *The present study uses critical discourse analysis (CDA) to examine the representation of cultural diversities in the first year of senior high school English textbook published by a non-government publisher. Data of the present study are texts and pictures that represent cultural diversities in an Indonesian ELT textbook. The findings revealed that there are four cultural categories based on Yuen's cultural dimensions (i.e. product, practice, person, and perspective) coming from inner, outer, and expanding circle countries. The implication is that the visual materials must be balanced with the verbal materials.*

Keywords: *Critical discourse analysis, cultural diversities, ELT textbook, senior high school, Indonesia.*

INTRODUCTION

Regarding the importance of English as the global language, the goal of ELT must be directed towards the attainment of intercultural communicative competence (ICC). According to Bennett (2004), ICC means the ability to communicate in cross-cultural situations effectively and connect appropriately in a variety of cultural contexts. Cross-cultural means the differences are understood and acknowledged, and can bring about individual change, but not collective transformations, one culture is often considered "the norm" and all other cultures are compared or contrasted to the dominant culture. Intercultural focuses on the mutual exchange of ideas and cultural norms. No one is left unchanged because everyone learns from one another and grows together. Thus, to be able to communicate inter-culturally, EFL learners must be trained to communicate in English both via English learning activities designed in the classroom or the real situations when they have opportunities to do so. For preparing students to attain ICC, the availability of teacher and learning resources will play a major role. The expected English teachers are those who are capable of facilitating students to practice communicating in English through topics and learning activities they design, while the expected English textbooks are the ones that provide adequate

topics and learning activities readily used by the teachers for the learning resources in the classroom.

The issue of cultural diversities in ELT textbooks has been investigated previously by textbook researchers (Rodrigue, 2015; Ali, Kazemian & Mahar 2015; Almujaivel 2018; Erlina, 2018; Lekawael, Emzir & Rafli, 2018; Rashidi & Meihami, 2016; Isnaini, Setyono & Ariyanto, 2019; Rocha-Lopez, 2016; Shin, Eslami & Chen, 2011; Setyono & Widodo, 2018) in several different countries. These studies are mostly situated in Asia (e.g. Taiwan, Pakistan, and Iran, Saudi Arabia, Indonesia) and some are located in Australia and Colombia. The findings of those studies mostly show that EFL textbooks from government publishers represent the domination of cultures from inner-circle countries. To fill this void, the present study examines critically the cultural diversities in an English textbook for senior high school published by a private publishing company in Indonesia. The textbook is entitled “Pathway to English for the first year of senior high school student” published by Erlangga. Two research questions guiding this study were: (1) Which cultures are represented in the verbal and visual texts of an English textbook for senior high school in Indonesia? (2) What are the hidden messages conveyed in the verbal and visual texts representing cultural diversities in the textbook?

LITERATURE REVIEW

Culture and Language Learning

To communicate in English effectively, EFL learners must be capable of conveying information and/or messages to the interlocutors using English that is meaningfully understood, grammatically correct, accurately organized, and appropriately accepted. EFL learners who are capable of communicating effectively with other people from different cultural backgrounds are categorized as competent users of English. We may say that they have acquired communicative competence (CC) which consists of linguistic competence, strategic competence, and sociocultural competence, actional competence, and discourse competence (Celce-Murcia and Olshtain, 2000).

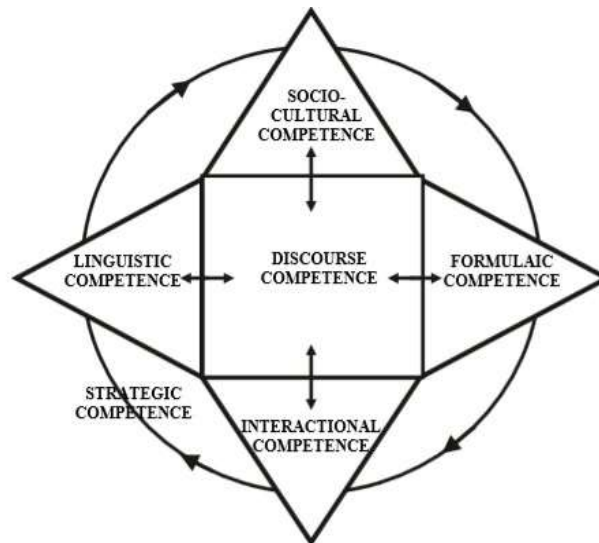


Figure 3.3 Revised schematic representation of 'communicative competence'

One of the important components in CC is the „sociocultural competence“. It is the cultural background knowledge needed to interpret and use a language effectively (Murcia, 1995). Sociocultural competence refers to the speaker’s pragmatic knowledge, i.e. how to express messages appropriately within the overall social and cultural context of communication.

Origins of Cultures EFL Learners Need to Learn

Because English has been used by people all over the world, in EFL teaching and learning, attention must be given to the teaching of different cultures. Schaefer (2006) states that cultural diversities means a belief and behavior system that recognizes all different groups in an organization or society, and values their sociocultural differences, and contributes to empowering differences in each society. However, knowing the concept of cultural diversities is very important for the learners. As a means of communication, English is not only used to communicate with native speakers but also with non-native speakers of English. For example, when we meet people from Japan, China, Korea (who learn English as a foreign language), or when we meet people from Singapore, Malaysia, and the Philippines (who use English as a Second language) we will use English to communicate with them because English is stipulated to be an international language. In these situations, we need to understand the cultures of the people we communicate with (interlocutors) to communicate effectively and avoid cultural misunderstandings. Concerning the teaching and learning of English as a foreign language, EFL learners need to know the native speakers’ cultures that include ways of behaving, eating, talking, dwelling, their customs, their beliefs, and values. Besides, as English has been used widely as a means of communication among non-native speakers of English, EFL learners also need to be familiar with the international cultures too. Seidlhofer (2003) adds that the English language is used as a lingua franca or as communication among others. Because of this, Kachru (1985) categorizes the use of English, including Inner, Outer, and

Expanding Circles.

EFL Textbooks as the Source of Learning Culture

In language learning, English textbooks not only guide classroom activities but also serve as the primary resource of cultural knowledge for students to learn. Xiong (2012) states that a textbook is not only a curriculum document but also a social and cultural artifact that may bring some particular beliefs and values for students. Besides, Cunningsworth (1995) claims that cultural values embedded in textbooks may shape students' cultural awareness, perceptions, and knowledge. Therefore, the textbook itself serves as a cultural values agent.

Thus, students need to learn about various cultures. Cultures are defined operationally as rules, norms, morality, and behaviors that are shared and negotiated between people in society (Bryam, 1988). Moran (2001) states that culture embraces five dimensions: *products* (artifacts, places, institutions, art forms), *practices* (operations, acts, scenarios, lives), *perspectives* (beliefs, values, and attitudes), *communities* (social contexts, circumstances, groups), and *persons*". Another, Yuen (2011, p. 459) describes "the aspects of culture in ELT textbooks in terms of *products* (system of code), *practices* (communication), *perspectives* (thoughts), and *persons*." As Yuen (2011) describes that cultural dimension of the product include movies, food, travel, etc.; cultural dimension of practices represent custom, society, and daily life; cultural dimension of perspectives portray inspiration and value, and the cultural dimension of a person refers to inspiring and famous people or individuals. Therefore, this study uses Yuen's (2011) cultural dimension to categorize cultural values that may be loaded in each cultural dimension: product, practices, perspectives, and persons.

Previous Studies on Cultures in EFL Textbooks

Rodríguez (2015) in his descriptive study, analyzed the elements of surface culture or deep culture in the EFL textbook in Colombia. The research found that the textbooks consist only of the static and congratulatory topics of surface culture and ignoring the complex and transformative forms of culture. In Iran Rashidi and Meihami (2016) examined the cultural contents of three ELT textbooks from the inner, outside, and expanding circles using CDA. The results indicate that the ELT textbooks from the inner circle country contain more L1 and L2 cultural contents, ELT textbooks from the outer circle contain more L1 and international cultural content. Moreover, ELT textbooks from the outer circle show a tendency to contain L1, L2, and international cultural content. The same critical discourse study from Isnaini, Setyono, and Ariyanto (2019) has examined the four categories of multicultural values presented in a vocational high school English textbook published by the Ministry of Education and Culture of the Republic of Indonesia. The findings show that there are four points of multicultural values that are shown in the EFL textbook: respecting other people's traditions, appreciating other people's

perspectives, appreciating other people's cultural products, and appreciating women's

equal rights. In the United Kingdom, Rocha-Lopez (2016) investigated the need for ICC awareness to help EFL learners develop an appreciation for the culture and language studied. The findings show that the language teaching process should develop the cultural awareness leading to ICC for global citizenship and culture teaching should be upgraded from the descriptive to interactionist, fostering interactions and discussion leading to self-awareness, openness, and transformations. Content analysis study from Shin, Eslami, and Chen (2011) in Taiwan presents that the design and content of ELT textbooks should reflect the multiple perspectives inherent in EIL. From the analysis, it was found that the cultural contents of seven series of internationally distributed ELT textbooks are proportionally diverse in each textbook series, even though inner circle cultural contents still dominate most of the textbooks. Moreover, cultural presentation still largely remains at the traditional knowledge-oriented level and does not engage learners in deep levels of reflection. By applying CDA Setyono and Widodo (2018) analyzed the multicultural values in a nationally adopted EFL textbook in Indonesia. The findings revealed that there are four multicultural values represented in the textbook: (1) respect the culture of various ethnic and religious groups, (2) respect the culture of indigenous peoples; (3) avoidance of conflict and peace with all forms of life and nature; and (4) appreciation of creative cultural products. The findings show that the textbook emphasizes multicultural ideology to ethnic traditions in Indonesia.

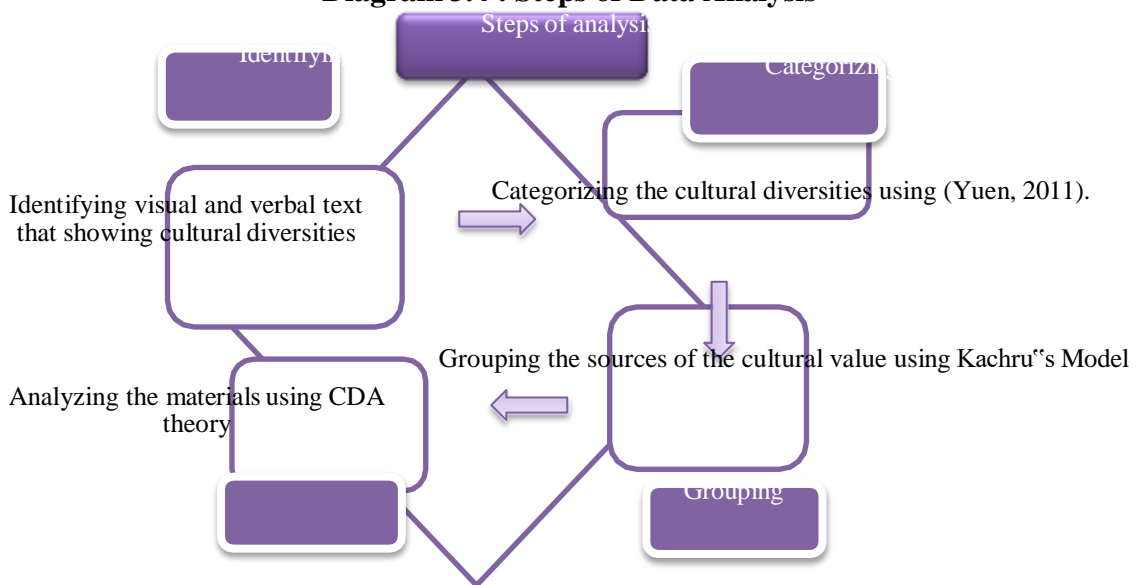
THE STUDY

To analyze the cultural diversities represented in the visual and textual data in an Indonesian EFL textbook, critical discourse analysis (CDA) is chosen. CDA is chosen because CDA is a useful tool to analyze values, laden implicitly, and explicitly represented and constructed in the text (Widodo, 2018). Ideologically, school textbooks in Indonesia are required to avoid pornographic content, extreme ideology, radicalism, violence, ethnic-religious-racial sentiments, and gender bias (Direktorat Jenderal Peraturan Perundangan-undangan, 2016). To uncover values carried in the textbook materials, Fairclough's (1995) framework is chosen as the method to analyze verbal elements in communication and visual images which play an important role in a modern society's communicative life. Both of them frequently operate together in one package that is difficult to separate, to strengthen the conveying of discursal meanings (Fairclough, 2001).

Data of the present study are texts and pictures that represent cultural diversities in an Indonesian EFL textbook. The data are taken from an EFL Textbook for Senior High School students published by Erlangga. So, this textbook serves as the data resource. This textbook was written following the Curriculum 2013 published by Erlangga entitled *Pathway to English* from Theresia M. Sudarwati and Eudia Grace. It is used by the Elective Program (*Program Peminatan*) which has purposed to provide the framework for teaching and learning English based on *KI/KD Kurikulum 2013 yang Disempurnakan* and

contains ten chapters in 212 pages using Scientific Approaches which present five activities (Observing, questioning, exploring, associating, and communicating) by covering four-skills of English (speaking, listening, reading, and writing practices) and also the language components (vocabulary mastery, pronunciation practice, and grammar review) and also conceiving four English skills and language components but also the self-reflection and summary for the learner to know how well they understand the material and eventually help the learners to develop their discourse competence and can survive in an English-speaking environment and access information. Because the data of the present study are taken from the curriculum document (i.e. the texts and pictures about cultural diversities in an EFL textbook), documentation analysis is used as the data collection method. After that the researcher follows the following steps in categorizing and analyzing the hidden meanings of cultural diversities in the ELT textbook.

Diagram 3.4 : Steps of Data Analysis



RESEARCH FINDINGS AND DISCUSSION

In this textbook analysis, it has been identified as four of Yuen's cultural dimensions, i.e., product, practice, perspective, and person. There are three texts of the cultural dimension of Products that are present in the textbook (Advertisement text of Orchard Road in Chapter 7 p. 133, advertisement text about Rio de Janeiro, Brazil in Chapter 7 p. 137 and the description of ocean liners in Chapter 7 p. 155). Another cultural dimension is one picture of the cultural dimension of practice (A family having a tea time that found in Chapter 6 p. 106), two texts of the cultural dimensions of perspectives (In Chapter 9 p. 183 is the text portraying English Proverbs and in Chapter 9 p. 186 is the text of Indonesia Proverb and Portraying Chinese, Arabic, Japanese, Vietnam and Greece Proverbs) and the last is five pictures of the cultural dimension of the person (The photograph of Korean boy band Super Junior in Chapter

3 p.41, The photograph of Taylor Swift in Chapter 5 p. 81, The photograph of Thomas Edison in Chapter 5 p. 82, The photograph of Adam Malik in Chapter 5 p. 83 and The photograph of Ismail Marzuki in Chapter 5 p. 83).

Table 4.1: Yuen’s cultural dimensions found in the English textbook

Location	Textual	Visual	Description	Cultural dimension
Chapter 7 p 133	X		Advertisement text of Orchard Road	Products
Chapter 7 p 137	X		Advertisement text about Rio de Janeiro, Brazil.	
Chapter 7 p 155	X		The description of ocean liners	
Chapter 6 p 106		X	A family having tea time	Practice
Chapter 9 p 183	X		Portraying English Proverbs and Indonesia Proverbs	Perspectives
Chapter 9 p 186	X		Portraying Chinese, Arabic, Japanese, Vietnam and Greece Proverbs	
Chapter 3 p.41		X	The photograph of Korean boy band Super Junior	Persons
Chapter 5 p. 81		X	The photograph of Taylor Swift.	
Chapter 5 p. 82		X	The photograph of Thomas Edison	
Chapter 5 p. 83		X	The photograph of Adam Malik.	
Chapter 5 p. 83		X	The photograph of Ismail Marzuki	

ANALYSIS AND DISCUSSION

Cultural Diversities That Present Cultural Dimension of Products

Text 1: The Text Portraying the Product of Singapore

Text 2



Cars and other vehicles are not allowed on this street during these fabulous moments. The event is a real traffic-stopper.

Are you shopaholics? You can get your wallets, clothes and accessories. They are shown on the runway and available to buy from the stores around you, at special prices.

Come to this show and look out for the numerous fashion-inspired events and activities: style workshops hosted by top stylists, fashion-themed photography exhibitions and, if you're lucky, a chance to hobnob with fashion types at parties and cocktail "dos".

While shopping, you'll have a great chance to get cool gifts at malls and boutiques.

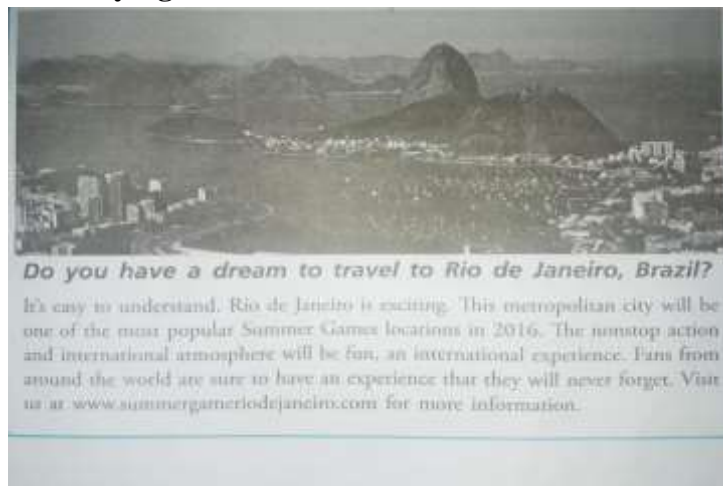
Orchard Fashion Runway is the biggest fashion show in Singapore. It is held annually on Orchard Road. This show began in 2011.

During the show, people can see about 150 models sashaying on a 660m runway. It is the longest catwalk show in the world.

This text means a lot to student readers particularly to make them know and realize the importance of promoting the cultural product in the sector of tourism. In this case, students may realize that tourism cannot be separated from culture. By reading this text, students may realize the importance of promoting culture as a potential income of a

country. Besides, learning other people's cultures through reading text can build students' cultural awareness which is important for building intercultural communication in this global world. In Indonesia, which is rich with cultural diversities, a similar cultural product such as Orchard Road can be found in many different areas. In Yogyakarta, for example, Malioboro has been a favorite place for both local and international tourists to visit. In Malioboro, tourists can shop for the traditional Batik, eat the traditional food in the street vendors, listen to traditional music, even ride on Becak and Andong as the traditional vehicles. So reading text on Orchard Road can increase students' awareness of appreciating our own culture as well.

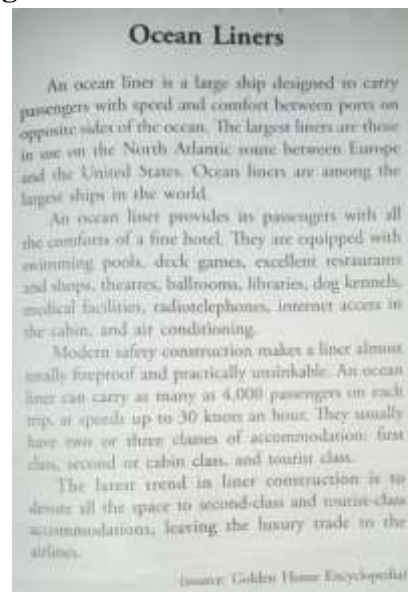
Text 2: The Text Portraying the Product of Brazil



The next text is a text about the cultural artifact of Brazil which is Rio de Janeiro, the metropolitan city that becomes one of the most popular Summer Games locations since 2016 and is the perfect place for visitors who want to spend a great holiday in summer. The writer of the text reports that the place is exciting, there will be some fun nonstop actions and an international atmosphere that is suitable for visitors around the world. According to the text, the visitors who visit Rio de Janeiro will have a wonderful experience that they'll never forget (*"Fans from around the world are sure to have an experience that they will never forget"*). Widodo (2018) pointed out that such photographs of several regions in a country usually carry different perspective values such as local culture, identity, and human rights. This cultural artifact provides the students with cultural knowledge and artifact that they may be unaware of or they may not know before. Exposing different cultural knowledge from a different country can enhance student's intercultural knowledge and awareness. Just like the country of Brazil which has several iconic destinations to spend summer vacations, Indonesia also has a similar cultural product which has a lot of destinations to spend a great holiday such as Rio de Janeiro. Bali, which is well known in the various country in the world, also has destinations as good as Rio de Janeiro. A lot of visitors around the world spend their summer vacation in Bali. Bali itself has many beautiful beaches that can heal our stress, Pandawa beach, for instance, Pandawa Beach Bali is one of the famous white sand beaches in southern Bali.

Pandawa Beach is located in Kutuh Village, Badung Regency, and was popular with foreign tourists. This beach has enough attraction to invite foreign tourists who want to take a vacation. Not only the beautiful beach, but there are also several Pandawa statues lines on the road to the beach. However, reading this text the students are expected to know, appreciate, and improve their cultural awareness and intercultural competency through the discussion of those cultural products.

Text 3: The Text Portraying the Product of United States



Another text that presents the cultural product is the text entitled “Ocean Liners”. The ocean liner is a large ship that provides many facilities for the passengers and it is used as a form of transportation across seas or oceans. Because of that, the facilities are very complete for the needs of passengers. The ship is the largest ship in the world which is used in the north Atlantic route between Europe and the United States. It is described in the text in paragraph 1 line 1 (“An ocean liner is a large ship designed to carry passengers with speed and comfort between ports on opposite sides of the ocean”). The text also tells about luxury facilities provided in Ocean Liners that can be seen in paragraph 2 line 2 “They are equipped with swimming pools, deck games, excellent restaurants and shops, theaters, ballroom, libraries, dog kennels, medical facilities, radiotelephones, internet access in the cabin and air conditioning”. Not only that Ocean liners can carry as many as 4,000 passengers on each trip at speed up to 30 knots an hour that can be seen in paragraph 3 line 3. Ocean liners as a product of the United States which is known as a luxury ship with good facilities will inspire the reader to know and make an improvement to make a ship that has good facilities in Indonesia. Widodo (2018) concludes that introducing the cultural product for the learners may help them to understand the wealth of the culture and other people. Therefore, knowing other country's wealth and innovation will make the learners increase their motivation and creativity for future Indonesia. They




can learn how to make a large ship that can be used in Indonesia with luxury facilities because the ship factory in Indonesia is still left behind than other countries. Thus the learners are expected to motivate more to make Indonesia more modern as a developed country.


Picture 1: Picture of the family having tea time



The visual material presents a family having tea time in the garden. It can be seen from the way they smile with each other in the picture that makes us know that parents are having a good tea time with their children. For a long time, tea was known as part of the culture of a society. The way tea is served and enjoyed, what people do while enjoying tea (Gardjito, 2011). According to Yuen (2011) cultural dimensions of practice present custom, daily life, and society. Through the image, the student can learn a tea time is such of activity that can make us spend our time with our family. The tea plant is believed to have originated in China, but there is no written evidence of the origin of the processing of tea leaves into a drink. The story that has been developed and believed until now is about the Chinese emperor named Shen Nung who lived around 2737 BC. This emperor was known as the Father of Traditional Medicinal Plants in China at that time. When he was boiling water in the cauldron under the tree, the wind was blowing so hard that some of the leaves fell off and into the cauldron, which then drank too. When drinking it, Emperor Shen Nung felt the water tasted better and his body became fresher (Gardjito, 2011: 19-20). For people in Japan, it is known as the cha no yu ceremony, a ritual that combines tea drinking and Zen philosophy. While in England, it is usually done in the afternoon tea every 4 p.m., which is a heritage of Victorian (Somantri, 2011: 34). More countries have tea traditions such as Tibet, Iran, Maroko, New Zealand, Pakistan, Russia, Thailand, Argentina, Hongkong, and many more. There are several functions of tea tradition in those countries, such as for treats in important events, to gather with family, or to warm the body from extreme temperatures. Knowing other cultural practices that present daily life in such a country will make the students learn the function of tea time in many different countries and also appreciate it one culture in one country.

Cultural Diversities That Present Cultural Dimension of Persons

 <p>Picture 2: Super Junior</p>	<p>Super Junior is South Korea's best-selling artist for four years in a row. The group has received thirteen music awards from the Mnet Asian Music Awards, nineteen from the Golden Disc Awards, and is the second singer group to win the Favorite Korean Artist at the 2008 MTV Asia Awards in 2003. (Adapted from www.funpop.com)</p>
 <p>Picture 3: Taylor Swift</p>	<p>The portrait of Taylor Swift, who was born on 13 December 1989, in Wyoming, Pennsylvania was known as a singer-songwriter, record producer, and actress. She is also best known for her songwriting which is often centered around her personal life, which has received widespread critical acclaim and media coverage. She became one of the biggest female pop stars in the world, and managed to maintain her fans on a large scale, and expand her appeal (Wilkinson 2019). (Adapted from https://www.ducksters.com/biography/taylor_swift.php)</p>
 <p>Picture 4: Thomas Edison</p>	<p>Thomas Alva Edison is an inventor that was born on 11 February 1847 in Milan, Ohio, US. He works as an inventor of major technology who setting up a lab in Menlo Park and developed the telegraph, phonograph, electric light bulb, alkaline storage batteries, and kinetograph (a camera for motion pictures). Thomas Alva Edison died on 18 October 1931, in West Orange, New Jersey, United States. Before he died, he had played a critical role in introducing the modern age of electricity. (Adapted from https://www.nps.gov/edis/learn/historyculture/edison-biography.htm)</p>

 <p>Picture 5: Adam Malik</p>	<p>Adam Malik was born on July 22, 1917, in Pematang Siantar, North Sumatra, Dutch East Indies, to Abdul Malik Batubara, and Salamah Lubis. He was from the Batak Mandailing family, of the Batubara clan. Adam malik quickly developed an interest in politics and when he was 17, he became the chairman of the Pematang Siantar branch of Partido (Indonesia Party). He continues to develop his leadership and make him become Indonesia's third vice president and one of the pioneers of Indonesian journalism.</p> <p>(Adapted from https://www.britannica.com/biography/Adam-Malik)</p>
 <p>Picture 6: The Portrait of Ismail Marzuki</p>	<p>Ismail Marzuki, also known as Bang Ma'ing, was born on May 11, 1914. He was an Indonesian composer, songwriter, and musician who wrote between 202 and 240 songs between 1931 and 1958, including numerous popular patriotic songs. In 2004, he was declared one of the National Heroes of Indonesia. He passed away on May 25, 1958.</p> <p>(Adapted from https://m.merdeka.com/ismail-marzuki/profil/)</p>

All these five figures which come from the inner circle (Taylor Swift, Thomas Addison) and expanding circle (Super Junior, Adam Malik, Ismail Marzuki) have many values that can make the learners know, motivated, inspired and learn responsibility, leadership, hard work, patriotism, creativity, honesty, failure, tenancy, nationalism. Widodo (2018) states that biography texts are a big source of values because this discursively portrays values that can influence the people. It means that knowing some biography information can make EFL learners learn about people's lives and motivate them to take a good thing to apply in their life.

Findings and Discussion of the Textual Materials ***Cultural Diversities That Present Cultural Dimension of Perspectives***

Yuen (2011) states that perspective presents perceptions, beliefs, values, and attitudes that underlie the products and guide people's behavior in the practice of culture. Thus, the

textbook presents any kind of value in the form of a proverb to make the learners know many proverbs in many different parts of the world and also learn values from it.

Text 4: The Text Portraying English Proverbs and Indonesia Proverbs

English proverbs	Value	Indonesian proverbs
When in Rome, do as the Romans do.		<i>Dimana bumi dipijak, di situ langit dijunjung</i>
A bird in the hand is worth two in the bush.		<i>Lebih baik satu burung di tangan daripada sepuluh burung di pohon.</i>
Look before you leap.		<i>sesal kemudian tiada guna</i>
Out of sight, out of mind.		<i>Tak kenal maka tak sayang</i>
A friend in need is a friend indeed.		<i>Teman yang baik adalah teman yang ada saat kita membutuhkannya</i>
A penny saved is a penny earned.	economy	<i>Hemat pangkal kaya</i>

There are six English proverbs and also six Indonesia Proverb that present in the textbook. The writer provides the proverb to make the learners analyze what can of value that they can learn from it. The first proverb is about “When in Rome, do as Romans do” which have the same meaning as the Indonesia proverb “Di Mana Bumi Dipijak, Di Situ Langit Dijunjung”. Both proverbs have the same meaning which means the importance of adapting yourself to the customs of the people who are in a certain place or situation and behave as they do. With knowing this proverb the learners can learn how important it is to respect each other especially when we are in a foreign environment that demands to be able to blend and respect each other and adapt to adjust to the culture and habits of these citizens. The second proverb is “a bird in the hand is worth two in the bush” in Indonesia Proverb means “Lebih baik satu burung di tangan dari pada sepuluh burung di pohon. The purpose of this proverb itself is better to hold onto something one has than to risk losing it by trying to get something better. This proverb teaches us to always be grateful for what we have because God really gives the best for us and we should appreciate it, to always be grateful and accept it whatever it is and also not feel jealous of what other people have which is not necessarily the best for us. The third proverb “Look before you leap” have the same purpose as the Indonesia proverb “sesal kemudian tiada guna” means think of the consequences before you act, as in you would better check out all the costs before you buy a cellular phone, “Look before you leap” this expression alludes to Aesop's fable about the fox who is unable to climb out of a well and persuades a goat to jump in. Every action or deed should be thought through beforehand so that no regrets arise in the future. Next is the fourth English proverb “out of sight out of mind” in Indonesia proverb means “tak kenal maka tak sayang”, these proverb means it is easy to forget about someone or something when you have not seen them for a long time and it is also can be interpret that if we don't understand something then we will not know its true meaning and cannot appreciate it. Therefore we must not judge anything

from the outside we must know and know more deeply so as not to assume ourselves or draw conclusions that are not necessarily true. Then the fifth proverb is about “A friend in need is a friend indeed” in Indonesia proverb is “Teman yang baik adalah teman yang ada saat kita membutuhkannya”, the proverb means A friend who helps out when we are in trouble is a true friend, unlike others who disappear when trouble arises, as good friends we should help each other. The last proverb is “A penny saved is a penny earned” which has the same meaning as the Indonesia proverb “Hemat pangkal kaya”. This proverb means that it is as useful to save money that you already have as it is to earn more and teaches us not to spend extravagantly because saving will help our lives in the future to be able to learn independently without the help of others.

Text 5: The Text Portraying Chinese, Arabic, Japanese, Vietnam and Greece Proverbs

Chinese Proverbs	Arabic Proverbs	Japanese Proverbs	Vietnam Proverbs	Greece Proverbs
<i>After three days without reading, talk becomes flavorless</i>	<i>Everything you write or speak should pass through three gates: is this kind? is this necessary? is this true?</i>	<i>To teach is also to learn</i>	<i>To gather much knowledge, act ignorant</i>	<i>Act quickly, think slowly</i>

The next text provides by the writer is the proverb in five different countries which are China, Arabic, Japanese, Vietnam, and Greece. The proverb which comes from China is (“*After three days without reading, talk becomes flavorless*”), this proverb means that reading helps people to stay in touch with interesting ideas. The second proverbs are from Arabic (“*Everything you write or speak should pass through three gates: is this kind? is this necessary? is this true?*”), which means that everything that we write should be accounted for. The next is (“*To teach is also to learn*”), which is a proverb from Japan that means teaching is the process of learning. The fourth proverb is (“*To gather much knowledge, act ignorant*”) which comes from Vietnam that has the meaning of being silent sometimes can get a lot of advantage. The last proverb is from Greece (“*Act quickly, think slowly*”) which means if we have an opinion or something that we have to do, we should move right away before we lost the chance to do it. The values that the learners can from these proverbs are, the first proverb which comes from China is (“*After three days without reading, talk becomes flavorless*”), trough this proverb the learners can know that reading is very important, there are so many benefits that we can get because by reading what we don't know, everything will be answered there is even a proverb from Indonesia “*Buku adalah jendela dunia*” which means by reading a book we will gain a lot of knowledge, we can know many things about anything without having to see it directly. The next is proverbs is from Arabic (“*Everything you write or speak should pass through three gates: is this kind? is this necessary? is this true?*”) which have a similar meaning with English proverb “*Look before you leap*” and

Indonesia proverb (*"sesal kemudian tiada guna"*). From those proverbs, we can learn that whatever our actions must be carefully thought out so as not to cause things that are not good for us or those around us. Because sometimes we never realize that our behavior and words can hurt the feelings of others and this can harm our social life. The third proverb is from Japanese (*"To teach is to learn"*), from this proverb the learners can learn that teaching does not only involve the qualifications or education that a teacher has acquired, but it is a continuous learning process, exploring and evaluating the standards of teaching and the quality of education offered to the learners. Then the fourth proverb is from Vietnam (*"To gather much knowledge act ignorant"*), this proverb has a relationship with the Indonesian proverb (*"Tong kosong nyaring bunyinya"*) which means that people who argue and speak do not necessarily have extensive knowledge, sometimes choosing to be silent and not knowing it is important to look at the situation and learn to respond to a problem with the right way. The last proverb comes to form Greece that says (*"Act quickly, think slowly"*), the value that can be taken from this proverb is that we do have to act quickly in finding a way out of a problem, but all these actions must be carefully thought out so as not to cause new more complicated problems so that even quick action must also be based on careful thinking.

CONCLUSION

This present study has explored the cultural diversities represented in an English textbook for the 10th grade in senior high school students in Indonesia published by Erlangga. The findings in the study present 4 categories of cultural dimension based on Yuan's (2011) in 26 cultural materials in both visual and verbal in the textbook (the cultural dimension of practices, the cultural dimension of the person, and the cultural dimension of perspectives), 3 texts present the cultural dimension of products, 17 texts present the cultural dimension of perspectives, 1 picture shows the cultural dimension of practice and 5 pictures show the cultural dimension of products. These 26 cultural materials which contain the cultural diversities provided by the writer in the textbook come from 3 categories of using English from the theory of Kachru's (1985) (Inner circle, Outer circle, and Expanding circle), 1 text comes from outer circle country which is Singapore, 1 text comes from expanding circle country, in this case, is Brazil and the last text comes from inner circle country which is the United States. Other texts are 6 texts in the proverb form come from inner circle country (English proverbs) and 11 texts of proverb come from expanding circle country (Indonesia, China, Japan, Arab, Vietnam, Greece). Next the writer also provide some pictures, 1 picture that covers the culture from inner-circle countries (England, New Zealand), outer circle country (Hongkong), and expanding circle countries (Tibet, Iran, Maroko, Pakistan, Russia, Thailand, Spanyol). For the last pictures there are 5 pictures, 2 pictures containing the culture from inner circle country (United States) and the last 3 pictures present the culture from expanding circle countries (South Korean and Indonesia). The values present in the textbook that can be taken by the students are appreciating other culture, inspired the students to build Indonesia to become more modern, knowing the definition of one culture in different countries, responsibility, leadership, hard work, patriotism, creativity, honesty, failure, tenancy, nationalism, learn some moral messages and think conceptually.

The researcher also provides some suggestions to textbook writers and English teachers. There are some lacks covers the textbook, one of the lacks is the color in the textbook is only black, blue, and white which will make the student bored although the content in the textbook is very good and then visual material is less than the verbal material, it is better if it contains more visual materials so that it is balanced with verbal materials, besides that the material contained in the textbook must be more colorful to anticipate that students feel bored and make them interested in reading the textbook. Bruck and Kainzbauer (2009) believe that using pictures will enable foreign learners to visualize and catch a new culture to have a greater understanding of different cultures in various parts of the world. English teachers also should be more active and sensitive to explore more appropriate textbooks to guide the student's learning activity, as Song (2013) state that ELT textbook has a significant role in enhancing student's understanding in many different cultures in the world and their own culture concerning other cultures. Furthermore, the teacher also should consider the representation of cultural diversities in English Language Teaching(ELT) by preparing various activities to make students understand the application of cultural diversities in their daily lives, such as role-playing, short drama, short game, group discussion, and problem-solving. Teaching culture in the classroom using fun activities will help students develop cultural awareness leading to the ICC for global citizenship. Therefore, the next researchers can investigate how the teachers apply the cultural diversities in the classroom to build student's cultural awareness and make students understand that there are different cultures in different countries, which are similar or different from their own culture but still they should respect them

REFERENCES

- Ali, S., Kazemian, B., & Mahar, H. (2015). The importance of culture in second and foreign language learning. *Dinamika Ilmu*, 15(1).
- Almujaiwel, S. (2018). Analyzing culture and interculture in Saudi EFL textbooks: A corpus linguistic approach. *Canadian Center of Science and Education*, 11(2).
- Bennett, J., & Bennett, M. (2004). Developing intercultural sensitivity: An integrative approach to global and domestic diversity. In D. Landis, J. Bennette & M. Bennett (Eds.), *Handbook of Cultural Training*. Thousand Oak, CA: SAGE.
- Bruck, F & Kainzbauer, A. (2009). The contribution of auto photography for cross-cultural knowledge transfer. *European J. Cross-cultural Competence and Management* 1 (1), 77-96
- Byram, M. (1988). Foreign language education and cultural studies. *Language, Culture, and Curriculum*, 1(1), 15–31. doi:10.1080/07908318809525025.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*.

- Clevedon: Multilingual Matters.
- Celce-Murcia, M. (1995a). Discourse analysis and the teaching of listening. In G. Cook, and B. Seidlhofer (Eds), *Principles and practice in applied linguistics: Studies in honour of H. G. Widdowson*, pp. 363–77. Oxford: Oxford University Press.
- Celce-Murcia, M. (1995b). On the need for discourse analysis in curriculum development. In P. Hashemipour, R. Maldonado, and M. van Naerssen (eds), *Studies in Language Learning and Spanish Linguistics: In Honor of Tracy D Terrell*, pp. 200–13. San Francisco: McGraw Hill.
- Cortazzi, M., & Jin, L. (1999). Cultural mirrors: Materials and methods in the EFL classroom. In E. Hinkel (Ed.), *Culture in second language teaching* (pp. 196–219). Cambridge: Cambridge University Press.
- Cunningsworth, A. (1995). *Choosing your coursebook*. Oxford: Heinemann.
- Delis, D. C., Kaplan, E., & Kramer, J. H. (2001a). *Delis-Kaplan executive function system: Examiner's manual*. San Antonio, TX: The Psychological Corporation.
- De Los Heros, S. (2009). Linguistic pluralism or prescriptivism? A CDA of language ideologies in Talento, Peru's official textbook for the first year of high school. *Linguistics and Education* 20, 172–199.
- Direktorat Jenderal Peraturan Perundangan-undangan, (2016). *Kementrian hukum dan hak Asasi Manusia Republik Indonesia*.
- Erlina, D. (2018). Research on Educational Media: Balancing between Local and Target Language Cultures in English Electronic Textbooks. *The Turkish Online Journal of Educational Technology*.
- Fairclough, N. 2001. Critical discourse analysis as a method in social scientific research. In R. Wodak and M. Meyer (eds), *Methods of Critical Discourse Analysis*, pp. 121–138. London: Sage.
- Gardjito, Murdijati. 2011. *Teh*. Yogyakarta: Penerbit Kanisius
- Isnaini, F., Setyono, B., Ariyanto S. (2019). A visual semiotic analysis of multicultural values in an Indonesian English textbook. *Indonesian Journal of Applied Linguistics* 8(3) (pp. 536-544). doi: 17509/ijal.v8i3.15253.
- Jeeyoung Shin, Zohreh R. Eslami & Wen-Chun Chen (2011): Presentation of local and international culture in current international English-language teaching textbooks. *Language, Culture, and Curriculum*, 24(3), 253-268.
- Kachru, B. (1985). Standards, codification, and sociolinguistic realism: The English language in the outer circle. In R. Quirk & H. Widdowson (Eds.), *English in the world*. London; Longman.
- Kramsch, C. (1987) Foreign Language Textbooks' Construction of Foreign Reality. *Canadian Modern Language Review* 44(1), 95-119.
- Language in Society , Volume 26 , Issue 3 , September 1997 , pp. 421 - 423 DOI: <https://doi.org/10.1017/S0047404500019539>.
- Lekawael, R., Emzir & Rafli, Z. (2018). The cultural values in texts of English coursebooks for junior high school in Ambon, Moluccas-Indonesia. *Australian International Academic Centre PTY.LTD*.
- López-Rocha, S. (2016). Intercultural communicative competence: creating awareness

and promoting skills in the language classroom. In C. Gorla, O. Speicher, & S. Stollhans (Eds), *Innovative language teaching and learning at university: enhancing participation and collaboration*.

- Majdzadeh, M. (2002). Disconnection between language and culture: A case study of Iranian English textbooks. *ERIC Document Reproduction Service* No. ED 474 691.
- Moran, Patrick. (2001). *Teaching culture: Perspectives in practice*. Boston: Heinle Cengage Learning.
- Olshtain, E., & Celce-Murcia, M. (2001). Discourse Analysis and Language Teaching. *The Handbook of Discourse Analysis*, 707–724. doi:10.1002/9780470753460.ch37.
- Opoku-Amankwa, K., Brew-Hammond, A., & Kofifah, F. E. (2011). What is in a textbook? Investigating the language and literacy learning principles of the „Gateway to English“ textbook series. *Pedagogy, Culture & Society*, 19(2), 291–310. R. Schaefer *Sociology: A brief introduction* (New York, NY: McGraw-Hill, 2006).
- Rodríguez, G. (2015). Cultural content in EFL textbooks and what teachers need to do about it. *Creative Commons license Attribution-Non-Commercial-No Derivatives*, 17(2). doi: <http://dx.doi.org/10.15446/profile.v17n2.44272>.
- Rashidi, N., & Meihami, H. (2016). Hidden curriculum: An analysis of cultural content of the ELT textbooks in inner, outer, and expanding circle countries. *Cogent Education*. doi:http://dx.doi.org/10.1080/2331186X.2016.121 2455.
- Seidlhofer, B. (2003) *Controversies in applied linguistics*, Oxford: Oxford University Press.
- Setyono, B., & Handoyo P. (2019). The representation of multicultural values in the Indonesian Ministry of Education and Culture-Endorsed EFL textbook: a critical discourse analysis. *Intercultural Education*. doi: 10.1080/14675986.2019.1548102.
- Language in Society , Volume 26 , Issue 3 , September 1997 , pp. 421 - 423 DOI: <https://doi.org/10.1017/S0047404500019539>
- Somantri, Ratna. 2011. *Kisah dan Khasiat Teh*. Jakarta: Gramedia Pustaka Utama
- Song, H. (2013). Deconstruction of cultural dominance in the Korean EFL textbook. *Intercultural Education* 24 (4), 382-390. DOI: 10.1080/14675986.2013.809248
- Taylor, B., P. (1974). Toward a theory of language acquisition. *Language Learning*, 24 (1), 23–35. doi:10.1111/j.1467-1770.1974.tb00233.x.
- Uekermann, J., Thoma, P., & Daum, I. (2008). Proverb interpretation changes in aging. *Brain and Cognition*, 67, 51–57. doi:10.1016/j.bandc.2007.11.003
- Victor, M. (1999). Learning English in Gabon: The question of cultural content. *Language, Culture, and Curriculum*, 12(1), 23–30. doi: 10.1080/07908319908666566.
- Widodo, H. P. 2018. “A critical micro-semiotic analysis of values depicted in the Indonesian Ministry of national education-endorsed secondary school English

textbook.” In H. P. Widodo, L. V. Canh, M. R. G. Perfecto, and A. Buripakdi (Eds), *Situating moral and cultural values in ELT materials: The southeast Asian context*, pp. 131–152. Cham, Switzerland: Springer.

Xiong, T. (2012). Essence or practice? Conflicting cultural values in Chinese EFL textbooks: A discourse approach. *Discourse: Studies in the Cultural Politics of Education*, 33(4), 499–516. doi:10.1080/01596306.2012.692958.

Yuen, K.-M. (2011). The representation of foreign cultures in English textbooks. *ELT Journal*, 65, 458–466.