

The Representation of Local Culture in the ELT Textbook for Junior High School Students

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Abstract: This study aimed to analyze the representation of local culture in the government published ELT textbook for Junior High School student. Cultural diversity has become the issue related to the use of English that plays a great role to categorize English speakers and English varieties (Shin, Eslami and Chen, 2011). The integration of cultural values in ELT materials have been studied for years. Culture has become an important role in language teaching and learning, because it is believed that language cannot be taught to learners without its cultural elements. Textbook as one of the material that is highly used among English learners might represent the racial diversity and cultural background, therefore it is important to analyze how and what kind of cultural elements are being represented to the learners on the textbook.

Keywords: Local culture, the ELT textbook

I. Introduction

Cultural diversity has become the issue related to the use of English that plays a great role to categorize English speakers and English varieties (Shin, Eslami and Chen, 2011). The integration of cultural values in ELT materials have been studied for years. Culture has become an important role in language teaching and learning, because it is believed that language cannot be taught to learners without its cultural elements. Textbook as one of the material that is highly used among English learners might represent the racial diversity and cultural background, therefore it is important to analyze how and what kind of cultural elements are being represented to the learners on the textbook.

The cultural content can be varied between native speakers and non-native speakers since both speakers can create the language's varieties. Therefore, Yamada (2010) suggested that it is quite important to acknowledge English varieties as learners and teachers may recognize the cultural background of the materials and bring their own identities and cultures into their interaction. As textbook play important role to improve learners' understanding about different cultural values and their own culture relating to the others (Song, 2013), a careful selection of culture related material in textbook is needed. Given the large amount of ELT textbooks available on the market, research are needed to analyze the appropriateness of the book in representing the cultural-related content. The

textbook itself contains various cultural orientations in several countries; whether it is based on target culture, cultural source, or international culture (Gunantar, 2017). The international culture was most likely pushed by various cultures from English or non-English speaking countries which view it as an international language.

Tajeddin and Teimournezhad (2014) stated that the decision on which cultural elements are going to be represented and how it will be represented, is usually made by policy makers and materials developers, who may have their own consideration plan to incorporate or discard certain cultural contents on the textbook context, also according to the needs of the learners whom the textbook is intended. However, due to the fact that both native and non-native speakers create the varieties of the language, the textbook developers need to take into consideration that the native speaker model is not always need to be the main reference for the cultural content in the textbook; policy makers and local experts need to consider this in developing and evaluating the cultural content in the textbooks.

Nowadays, quite many language teaching is structured by published textbook, even if there are supplementations from other materials such as from Internet or any other sources. Looking at the importance of textbook in providing the language learners with the cultural values, there are only few considerations on which cultural content that should be presented in the textbook (Risager and Chapelle, 2013). In Indonesia, the government has published a Junior High School English book both for students and teachers. Even though the textbooks are published by the government, the teacher should be able to evaluate, adapt, and supplement the books as source materials which are adapted to the characteristics of their class.

Based on the review of previous studies, it can be concluded that most researchers analyze the quality of the textbook based on skill improvement and the design of the textbook. This means there is still lack of exploration about the representation of culture in the government published textbook in Junior High School. Sadeghi and Sepahi (2017) stated that evaluating the cultural elements of an ELT textbook should be remarked as an essential part of the overall process of evaluating textbook. Therefore, to fill this void, the researcher will conduct a textbook analysis with the research design Critical Discourse Analysis (CDA) to analyze the cultural elements that is focusing in local culture in ELT textbook for Junior High School student.

2. Literature Review

2.1. *Culture in Language Learning*

Culture, as defined by Shin, Eslami, and Chen (2011), is the assumptions, beliefs and ideas' framework that portrays people's words, actions, and ways of

thinking; therefore, it is believed that language cannot be taught to learners without its cultural elements, and becomes the reason why it plays an important role in language teaching and learning. Language according to Yuen (2011) can be considered as an 'artefact' or a system of code (products) that is used to express thoughts (perspectives) for communication (practices) purpose by different people (persons). People with the same cultural background usually communicate with the same language to interact among themselves. Language can be both verbal and non-verbal such as images and signs. Whereas the word 'culture' is used by people to transfer all the thoughts and assumption about any sort of character and societies that people would study when they become to be members of any social groups (Erlina et al., 2018).

As language and culture are pretty much undividable, it is very important to take in cultural elements in language education processes, therefore, the point of learning English is to improve their English competence by learning the language and culture. By having the knowledge of both language and the cultural background, it might be easy for teacher to bring out student's cultural awareness. Due the fact that English is used in every part of the world as the lingua franca definitely challenge the 'native-speaker'-dominated approach; exposing the language learners only to one culture, which is the native-speaker culture, is no longer appropriate, therefore, it becomes a need for cultural values to be taught to learners (Tajeddin, 2014). Shin, Eslami and Chen (2011) also stated that in sociocultural theory, if learners are faced to a new culture, they will become the active participants of it. They argued that there is no need for the student to always depend on native speakers, because even British and American English cultural context can be varied from the non-native speaker, and that makes it more difficult to master English.

Learners can learn language through interaction between their friends or teachers in different context, and those who are non-native speakers mostly prefer to communicate with other non-native speakers rather than the native speakers of English. The native speakers' specific cultural characteristics will not influence, or even improve, the meaningful communication between non-native speakers. Language learners need to learn to be aware of their own culture, and not only able to interpret and understand other cultures varieties, but also to express their own cultural identity. As discussed by Mahmud (2019) that the incorporation of local culture plays a vital role in improving, encouraging, and maintaining enthusiasm in promoting nationalism.

It is very important to recognize that various cultures within certain society, together with their own ideologies and values, is quite different from the dominant group. It should help students to reflect on particular issues that are related to ethnicity, social class, gender, power, and identity to understand hybrid and heterogeneous (Rodríguez, 2015). It is hoped that the differences and

similarities between cultures can make learners become tolerance and appreciative towards cultural diversities, because as a society's way of life, culture is considered as an important part in English teaching and learning (Sadeghi and Sepahi, 2017).

There are different ideas dealing with the concept of culture, most of them point out to the visible and invisible elements of culture. Visible elements are divided into geography, architecture, clothing and gestures while the invisible elements are divided into themes such as society's norms, preferences or tastes, beliefs and opinions (Sadeghi and Sepahi, 2017). According to Monfared, Mozaheb and Shahiditabar (2016) cultural value in esthetic sense refers to many forms such as music, cinema, media, and literature. Whereas in the sociological sense, culture refers to the nature of family and organization, material conditions, interpersonal relations, customs and institutions, and work and leisure. In semantic sense, culture refers to social skills, background knowledge, paralinguistic skills, and the language code.

2.2 Textbooks as cultural practice

English as the international language is used for various purposes by non-native English speakers. Therefore the use of textbook is needed as the media of English learning, since the role of textbook is very important in curriculum (Setyono and Widodo, 2019). Cho and Park (2014) stated that textbooks are influential media to help students recognize and form their views of the society. Textbooks up to this day always remain close to the school curriculum, to present teachers and students with the authorized knowledge about the school subjects including chosen attitudes, skills, values and behaviors based on experts in those fields (Erlina et al., 2018). Yuen (2011) assumed that the information that are provided in language textbook is not very specific and quite incomplete, and only indicated the behavior to norms.

There are no actual experiences relating to the culture or being presented to personal differences; therefore, textbook users probably assume that any information, for example, the way certain person behave, is applied to the culture as a whole, which then rising to a stereotype. Gunantar (2017) argued that in every part of the world, textbooks present the variety of cultural orientations; whether the cultural orientations are based on the cultural source, target culture, or the international target. The cultural source means that the textbook is based on the culture of the learners while the target culture reflects the target language that is used as first language.

Rodríguez (2015) stated that English textbooks often contain topic such as holidays, famous people's achievements, tourist sites, and foods. However, he argued that such topics are only the surface forms of culture and not sufficient for students to understand cultural values, because they can only understand the

general information and no opportunities to address any sociocultural interactions that happen from different backgrounds. It is also important to understand the invisible meanings related to the region, group of people, and subcultures that represent their own certain cultural norms, belief, values, and lifestyles. Song (2013) point out that most likely English textbook highlighted the culture preference for native English speakers, the white racial groups and American culture. Therefore, it is needed to represent minority cultures or learners own culture to show the equal power relations in English learning.

There have been many researches discussing the important role of textbook evaluation in any educational system, particularly in English, the textbook modification might be based on the viewpoints of teachers and learners who are the main consumers. The main concern of researchers in the area of textbook evaluation and material development is to what extent the materials as the main source of input will satisfy the needs of English language learners. Monfared, Mozaheb and Shahiditabar (2016) stated that the important criterion of English textbook development is how the learners exposed to the diversity of cultures and different English varieties. Ahmed and Nancy-Combes (2011) point out that a textbook will be useful if the teachers, learners and the textbook authors share the same cultural background. However, if they do not share one cultural background, then at least they need to be familiar with the cultural norms that is used for one another.

Due to that case, it is important for the teacher to not only pay attention to its linguistic components such as grammar, vocabulary, and other language skills, but also pay attention to the type and amount of cultural engagement that is included in the textbook. The cultural engagements may be embedded in many things such as in informative and descriptive texts, writing tasks, dialogues, realia, visuals and audio recordings.

2.3 Previous Studies on Cultural Contents in ELT Textbooks

Given that textbooks are the main source of the integration between language and culture, there are quite many previous studies that have shown how cultural elements are presented in ELT textbooks at least in the range of 10 years. To begin with, Shin, Eslami, and Chen (2011) examined the presentation of local and international culture from seven series of international ELT textbook. They found that inner circle cultural content dominate most of the textbook even though the cultural aspects were diverse proportionally, and the cultural representation showed a traditional knowledge-oriented level and no engaging activity for the learners.

Discussing similar problem, a study by Yamada (2010) investigating an EFL textbook in a Japanese Junior High School by using content analysis, turns out that the percentage of inner circle countries were higher in 2000, even though

the expanding circle increasing over time. Rashidi and Meihami (2016) analyzed the ELT textbooks of the cultural elements on those three circles, and the result indicated that there were differences between concentric circle of the ELT textbooks. The inner circle contains more the native language and second language cultural content, while the expanding circle contains more native language and international cultural content.

Another content analysis of EFL textbook was done by Song (2013) that analyzed the cultural difference presented in Korean EFL textbook. The result revealed that the textbook seems to show favoritism over American English and culture although the textbook showed various cultural interactions. Cho and Park (2014) discussed how multicultural content were represented in Korean elementary and secondary school. The research revealed that the cultural values were not represented well in elementary and secondary school textbook. Gunantar (2017) which also analyzing how the textbook writers present cultural perspective, found that the textbook mostly covered Indonesian culture. The finding also point out the need to reevaluate English materials to make contribution the improvement of ELT textbook in Indonesia.

Setyono and Widodo (2019) investigated the presentation of multicultural values in EFL textbook for Senior High School students. Their research revealed that the use of four themes of multicultural values appear in the textbook. Narcy-Combes (2011) emphasized the cultural sensitivity on authors' part by highlighting some cultural views that exist in one culture that unfortunately at the same time were not acceptable to the other culture members. The result indicated that there were no direct contact with the target language community, and the information that they rely on were only available through textbook. The connection on the three side including teacher, learner, and author were important for textbook effectiveness from both language point of view. There was also suggestion that textbook based on both C1 and C2 culture representation should include the authors from both cultures.

An investigation was done by Tajeddin (2014) in Iran where localization was favored by their language education policy makers. It was revealed that apparently most of the cultural elements in the textbook were culturally neutral in which the elements did not clearly refer to any certain culture and only a few that were based on the target language and other cultures. Even the target language cultural elements were more evident compared to the international textbook while there were very few representations that were culturally neutral. Another study discussed about teachers attitudes toward cultural content of EFL textbook. Monfared, Mozaheb, and Shahiditabar (2016) reported that most teachers were able to implement the culture. Teachers also suggest that there should be blending cultures of both local and international, so the learners can

understand about their local experience and the cultural ones that were provided in the textbook.

3. Research method

3.1 Research Design

The present study aims to analyze the local cultures that are represented in the government published textbook. The representation of local culture will be analyzed through visual and verbal text; therefore, a critical discourse analysis (CDA) is decided to be the appropriate research design in this present study. This results from the fact that CDA according to Roohani and Heidari (2012) is an effective tool to analyze texts to uncover cultural, social and ideological structures. In this research, cultural elements are analyzed by semiotic analysis through a series of visual and textual materials. The key strength is highlighting on basic principles of meaning-making (semiosis) in order to draw attention to the potential of visual and textual elements in textbooks as semiotic resources.

3.2 Research Context

This study focuses on the analysis of local culture in the ELT textbook that is used for IX grade of Junior High School. The textbook is published by Indonesian Ministry of National Education entitled *Bahasa Inggris: Think Globally Act Locally*, contained 11 chapters in 218 pages. The textbook was published by *Pusat Kurikulum dan Perbukuan, Balitbang, Kemdikbud*, the Indonesian Ministry of National Education and was nationally-mandated English textbook that is used in many junior high schools in Indonesia. The government provided the textbook freely including the e-book version that is distributed online for free. Therefore, the textbook is easily accessible for both teachers and learners. Not only that, the textbook also contains visual and verbal material for the students. The visual materials such as table, picture, and character illustration are presented quite many and will be analyzed to provide more information for the readers.

3.3 Research data and analysis



The research will apply documentation method to collect the data in the textbook entitled *Bahasa Inggris: Think Globally Act Locally* for IX grade students. The data collected are images and text which provide cultural information of the local culture in the textbook. By using documentation method, the images and text that provide information about local culture in the textbook will be identified based on semiotic analysis which highlighted the basic principles of meaning-making (semiosis) to the potential visual and textual elements. It is quite likely that the images as well as the text trigger certain interpretations in students as they make sense of them using their own and their peers' experience and points of reference.




To analyze the materials that contain cultural elements of local culture in English textbook for Indonesian Junior High School that is nationally published by the ministry of education, a number of steps were taken to analyze the textbook. The visual and textual materials will be analyzed by adapting Fairclough (1995) framework. The steps based on Fairclough's (1995) framework are description, interpretation, and explanation. First, describing the materials in the textbook that contain the representation of local culture. Second, interpreting the local culture that is represented based on the description. Third, explaining the cultural elements relating to the sociocultural practice.

The analysis of this research is divided into two parts. The first part is analyzing the visual materials of the local culture in the textbook, and the second part is analyzing the textual materials of the local culture in the textbook. The textbook used in this research entitled "Bahasa Inggris: *Think Globally Act Locally*", a revised edition for ninth grade students that is developed based on curriculum 2013. The textbook is written by Siti Wachidah, Asep Gunawan, and Diyantari. The textbook published in 2018 by Ministry of Education and Culture, it consists of 218 pages which are divided into 11 chapters with different theme in every chapter. There are total of ten materials that will be analyzed, five of them are in the form of visual materials and the other five are in the form of textual materials.

The analysis of visual materials of local culture in the textbook is presented in the form of table by using Fairclough framework. First, describing the materials in the textbook that contain the representation of local culture. Second, interpreting the local culture that is represented based on the description. Third, explaining the cultural elements relating to the sociocultural practice. There are total of five visual materials that are being analyzed in the textbook.

Table 4.1. The visual representation of local culture in the textbook *Bahasa Inggris: Think Globally Act Locally Grade IX*

Chapter/ Page	Theme	Visual Materials	Description	Interpretation	Explanation
Chapter 1/ p.4	Congratulations!	 #1	One student has long sleeve and hijab, two students have short sleeve.	Showing the diversity of religious group	All Indonesian citizens have equal right with education regarding their religion.
Chapter 8/ p.149	I'm Made In Indonesia	 #2	One foreigner with blonde hair showing musical instrument to the other	Showing diversity of cultural product	Appreciation of Indonesian traditional musical instrument for worldwide recognition.

Chapter 8/ p.150	I'm Made In Indonesia	 #3	One foreigner with blonde hair wearing traditional cloth	Showing the diversity of cultural product	Appreciation of Indonesian traditional cloth for worldwide recognition.
Chapter 8/ p.150	I'm Made In Indonesia	 #4	One foreigner with blonde hair showing traditional bag to the other	Showing the diversity of cultural product	Appreciation of Indonesian traditional bag for worldwide recognition.
Chapter 8/ p.151	I'm Made In Indonesia	 #5	One foreigner with blonde hair showing traditional artwork to the other	Showing the diversity of cultural product	Appreciation of Indonesian traditional artwork for worldwide recognition.

To begin with, there are five examples of visual materials that represent local culture. Picture #1 Chapter 1, there are three students talking to each other and all of them wear the same standard junior high school uniform, however, one of them has a slightly different style. One female student wear long sleeves and hijab covering her hair, meanwhile the other two have short sleeve and nothing to cover their hair. As one of the example of invisible elements of culture, this shows the real life situation in Indonesia where all the citizens have the equal right and opportunities in education regarding their religious background. Beyers (2017) stated that culture and religion always exist in a close relation, therefore, together with aesthetics and ethics, religion forms a culture. Hijab is one of a garment that becomes an important dress code and identity for Muslim woman. In Indonesian Islamic School, the use of hijab is a must for every female student as one of the school uniforms; however, in Indonesian public school the use of hijab is personal choice of the student and is allowed by the school.

In picture #2 Chapter 8, there are two foreigners talking to each other, one of the foreigners showing an Indonesian traditional music. The musical instrument is called 'angklung' originated from Sundanese culture of West Java. This traditional musical instrument is well-known and being appreciated not only throughout the country but also the foreign countries as well. As one of the cultural product in esthetic sense, bringing up this topic in the textbook will encourage the teachers and students to be more appreciative and proud towards Indonesian traditional musical instrument. Promoting the uniqueness of playing angklung, the beautiful melody that can be created by angklung with the combination of Indonesian traditional sound, and the modern music that can be created with it is more than enough to attract the students to learn how to play this instrument. The government also tried to preserve our traditional musical

instrument by increasing the interest of playing angklung in its own homeland. They made some effort by including this traditional musical instrument as the educational curriculum. Even more, Indonesian embassies often sent angklung to be performed in many countries for international events.

In picture #3 Chapter 8, two foreigners talking to each other and one of them wears an Indonesian traditional clothes and showing it to the other. The traditional cloth is called 'ulos' from the Batak culture, North Sumatra. As a visible element of culture in the form of cultural product, exposing students to the diversity of traditional clothes is expected to broaden the student's knowledge and their acceptance to Indonesian's cultural diversity. By showing that the uniqueness of ulos has attracted many tourists from both local and international, it is expected that the students will be more appreciative and interested in it. Teachers can add more learning materials to give more information about Indonesian's traditional clothes and encourage the students to proudly wear it. Nowadays, the training to make this traditional cloth with cotton thread and woven by hand is introduced to both young teenagers and adult as well. The government also tries to find a way to preserve the varieties of traditional clothes by establishing it as one of a dress code for school, although this idea raises many pros and cons.

In picture #4 Chapter 8, there are two foreigners talking to each other, one of the foreigners holding an Indonesian traditional bag and showing it to the other seemingly to introduce the traditional bag. The bag is called 'noken' originated from Papua. Local communities use it more than a bag, they hung it on the head to carry their baby, bring agricultural product such as vegetables, tubers, and other necessities. Moreover, noken is used in cultural events such as traditional ceremonies, weddings, coronation of tribal heads, welcoming guests, and storing heirloom. Traditionally, this bag is a symbol of good life, peace and fertility for all the people in Papua. Not only as cultural product, there are certain traditions in the process of making this bag. All women in Papua should be able to make this bag because it symbolizes the maturity of woman and is considered as a condition for marriage.

In picture #5 Chapter 8, shows a picture of one foreigner holding a traditional artwork and showing it to the other seemingly to introduce the traditional artwork. The artwork is called 'payung geulis' or beautiful umbrella originated from Tasikmalaya, West Java. The umbrella is made of plain waterproof paper or cloth, and then pictures of colorful flowers are painted or embroidered on the outer part of the paper umbrellas. As one of a cultural product, it is important to bring this topic to be taught to the student. As a way to preserve it, the art teachers usually held an umbrella painting events as part of their lesson activity, and the local government requires the use of the umbrella as a door decoration in every hotel, office and restaurant.

In addition to the visual materials that represent local culture in the textbook, the researcher also provides textual materials. There are total of five textual materials that are being analyzed in the textbook.

Text 1 : Dialogue Situation Kartini's Day

Situation 5:

Siti has just finished practicing singing. She will sing in the celebration of Kartini Day. Dayu praises her that she sings like a real singer, and she will get a big around of applause for that.

Siti: " _____."

Dayu: "Thank you. That's very nice of you."

Analyzing the topic of Kartini Day as one of Indonesian's national day, it brings out a reminder of many ceremonial events to commemorate Kartini Day. As one of the cultural practice in Indonesia, the celebration that is held every 21st April has an iconic tradition where all women wear traditional clothing kebaya and style their hair into bun. Although the commemoration is mostly related to feminism, the celebrations are not limited for woman because men may also choose to dress in batik or any other traditional costumes.

As a country that is famous for its very diverse culture, school mostly obliged the student to wear traditional custom of clothing from various provinces in Indonesia as well as holding a competition of local dance and singing a song related the love of the country. This topic may become one of the ways for teachers to provide cultural lessons for the students. Furthermore, it may help to emphasize to the students of the importance of preserving Indonesian heritage and culture as well as encourages the celebration of traditional customs while promoting the national identity.

Text 2: Description Text about Satay


Satay or 'sate' **is made** of chicken, beef, or lamb. 'Sate ayam' **is made** of chicken, 'sate kambing' is made of lamb, and 'sate sapi' **is made** of beef. Small pieces of meat **are marinated** in spicy soy sauce. Some pieces of well **marinated** meat **are skewered**. Then, on skewers, satay **is grilled** over very hot charcoal. It **is served** with peanut sauce or soy sauce.



Picture 4.2 page 146 of chapter 8

The description about satay in the textbook represents a local culture in the form of cultural product that is a traditional food. Satay or *sate* in Indonesian is a popular traditional food which has a rich variety among Indonesian's diverse ethnic groups' culinary art, moreover, it is a widely renowned dish across the country in all regions. Although the traditional food is originated in Java, it is also popular in many Southeast Asian countries.


Text 3 : Description Text about Kerupuk



'Kerupuk' are very crunchy crackers. Different kinds of crackers **are** easily **found** everywhere in Indonesia. It **is made** of tapioca starch. It **is flavoured** with fish, shrimp, or garlic. 'Kerupuk' **is shaped** in thin pieces. The pieces of 'kerupuk' **are dried** under the sun until it is completely dry and hard. Very dry 'kerupuk' **is deep-fried** in hot cooking oil. Some kinds of 'kerupuk' **are fried** in very hot sand.

The description about traditional food 'kerupuk' is another example of local culture that is represented in the textbook in the form of cultural product. According to historian of culinary, kerupuk has been around Indonesia especially in Java since the 9th or 10th century. From Java, this traditional food spread across various coastal areas of Sumatra, Kalimantan, and to the Malay Peninsula.

Text 4 : Description Text about Pempek



'Pempek' is a very popular food from South Sumatra. It **is made** of fish and tapioca starch. Fish, tapioca starch, and water **are mixed** to make thick dough. In different shapes and sizes, the dough **is boiled** until it floats. The **cooked** 'pempek' **is** then **deep-fried**. 'Pempek' **is served** with very thin sauce called 'cuko'. 'Cuko' **is made** of water, palm sugar, chilly, garlic, tamarind, and salt.

The representation of local culture in the form of cultural product can be seen in the picture description about Indonesian traditional food, 'pempek'. Pempek is an iconic traditional food from Palembang and has become a pride of its city. Due to its massive popularity, the food continues to be innovated and developed in

various ways while keeping the original taste, moreover it is also expected to compete and with traditional foods in other cities.

Furthermore, by teaching various kinds of traditional food produced by various cultural groups in Indonesia, students will realize that the traditional foods from all different regions are rich in natural product produced in Indonesia. Aside from discussing the topic of traditional food in a textbook, there are several ways to encourage the student to preserve traditional foods, and one of them is by holding a competition between students in every class to cook traditional foods.

3.4. *Research results and discussion*

Based on the analysis from both the visual and textual materials, it is found that there are total of 10 local cultures that are represented in the textbook, 5 of them are in the form of visual materials and the other 5 of them are in the form on textual materials. Prioritizing a local culture in a textbook may bring a good result since it may prevent the learners forgetting their own culture and adopt foreign culture. The example local cultures are shown as one of the topic material that is discussed in the textbook, a cultural practice in the form national celebration and a cultural perspective in the form of the importance of someone's religion are represented in both textual and visual materials in the textbook.

Local cultures in the form of cultural products are promoted quite many in the textbook, for example are the diversity of traditional clothes, traditional musical instruments, and traditional foods. Traditional cloth is one of the visible elements in the concept elements of culture, meanwhile the traditional musical instrument belong to the cultural product in esthetic sense. This is a great way to teach the students that even though they are learning foreign language, they are still able to appreciate their own culture and help to preserve it. Moreover, according to (Gunantar, 2017) it is not absolutely necessary to enforce students to closely imitate native performance, because the students' main goal is to be able to communicate with each other in English. Therefore, it is better to have preference in representing the local culture than the culture of the English speaking countries, because the student themselves rarely communicate with native speakers using English language.

Due to the fact that the varieties of the language can be created by both native and non-native speakers, the textbook writers need to consider that the main representation for cultural content in the ELT textbook is not always need to be the native speaker model. Learners can learn language through interaction between their friends or teachers in different context, and those who are non-native speakers mostly prefer to communicate with other non-native speakers rather than the native speakers of English. The native speaker's specific cultural characteristics will not influence, or even improve, the meaningful

communication between non-native speakers. Language learners need to learn to be aware of their own culture, and not only able to interpret and understand other cultures varieties, but also to express their own cultural identity. The consideration from both local experts and policy makers are also needed to evaluate and develop the cultural materials in the ELT textbook for junior high school students.

4. Conclusion

Textbook as one of the materials that is highly used among English teachers and learners might represent the racial diversity and cultural background, therefore it is important to analyze how and what kind of cultural elements that are being represented to the learners in the textbook. This study analyzed government published ELT Textbook to uncover how local cultures are being reflected through the textbook characters, which portrayed more to the cultural perspective, cultural practice and cultural product. The analysis shows that the textbook writer shows dominant preference to represent Indonesian culture, therefore it can be used to encourage the students to be more appreciative of various traditional products, diversity of religions and traditions in Indonesia, and is considered as a more effective way to teach English to the learners.

Although the government published textbook seem to be aware of the diversity in cultural elements in Indonesia, the textbook users and English teachers might still be unaware of this. Therefore, further research covering how the cultural contents represent in the ELT need to be closely analyzed in future studies.

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