



Multicultural Representation in Global Language Textbook Used by Indonesian EFL Learners

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Abstract: Most previous studies find that global textbooks for EFL learners are still unbalanced and contain multicultural values. At the same time, students have to be able to communicate with people from different cultures. For this reason, this discourse study compares multicultural depicted in a global language textbook endorsed by Cambridge University Press entitled English in Mind Second Edition and used by Indonesian EFL learners at the junior high school level. This study implemented qualitative analysis and was informed by a critical discourse approach. It unearths what multicultural values are represented in the textbook regarding Byram's intercultural communicative competence (2013), Yuen's cultural parameters (2011), and Kachru's three concentric circles (1985). The finding shows that in three concepts adopted in the research, the global textbook multicultural values are unbalanced, presented through the book activity, text, and images. The textbook dominates inner circle aspects even though it is used in Indonesia as expanding circle country. Based on the finding, it highly recommends that the textbook writers give the balancing multicultural value in global textbooks primarily used in expanding circle country. This study aims to help teachers increase multicultural creativity aspects for students and develop cultural and language critical awareness for textbook writers. It aims to engage EFL learners more responsive to multicultural values in pedagogical or in education practices.

Keywords: critical discourse study, language textbooks, multicultural value

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INTRODUCTION

Language textbook evaluation studies have increasingly received more attention among scholars in applied linguistics and language education because language textbooks influence how and what to teach and learn in language classrooms. Most of these studies have focused on cultural or multicultural representation in language textbooks. The reason to focus on multicultural values is that students can obtain deep language and cultural knowledge, or multilingual, multicultural repertoires, and intercultural competence (Díaz & Callahan, 2020). Furthermore, language textbook studies reveal that textbooks have the primary role for teachers when they teach multicultural values, and they can utilize opportunity (Risager, 2021). Language textbook evaluation permits researchers to critically analyze textbooks through content and discourse form (Canale, 2021). In English language teaching, a myriad of previous studies (Hua et al., 2021; Sihombing & Nguyen, 2022; Xiong, & Peng, 2020; Zhang et al., 2022) has examined cultural content or representation in language textbooks. The awareness of cultural knowledge in the foreign language has led to language textbook analysis.

Nevertheless, numerous recent studies on the portrayal of culture in EFL textbooks (Huang, 2019; Lee & Li, 2020) have confirmed that the culture in the outer circle conforms to the minority depicted in the textbook. Several recent studies on the portrayal of culture in EFL textbooks (e.g., Lee & Li, 2020; Huang, 2019; Setyono & Widodo, 2019; Lee & Li, 2020) have clarified that culture in the outer circle is presented in the textbook as the minority. In Vietnam, mentioned by Dinh (2014), an unequal distribution between culture to target and international culture in a similar case asserted by Uzum et al. (2021), proposes that the ideology of countries and tourism discourse does not sufficiently reflect complex culture and identity for EFL learners. Previous research on the issue in Asia discovered an unequal distribution between developing local and target cultures. These books primarily feature source culture rather than culture from another country (Dinh, 2014; Lee & Li, 2020). The previous studies reveal how international culture and local culture are depicted in EFL textbooks. The contributions of previous studies are to perfect other research in the same field based on the diversity of findings of multicultural value in foreign language learning textbooks.

From a theoretical perspective, previous critical discourse studies in language textbooks have used such theoretical orientations that aim to increase the field of study to be more integrated (Weninger, 2020). In response to this issue raised in previous research, this recent study attempts to reveal in a multicultural EFL setting from a critical discourse perspective in the global textbook used in seven grade of junior high school in Indonesia necessary to be undertaken. This study was conducted in Indonesia, where English is a foreign language. Indonesia is also known as expanding circle. In context, the study contributes to textbook writers

developing English material and improving multicultural understandings of distinction (Cecilia, 2012). This study makes theoretical, practical, and empirical contributions. This study focuses on textbook writers to improve the textbook's cultural knowledge. Furthermore, the teachers' contribution increases critical awareness of pedagogy, culture, and language. It also gains to raise the whole concept of how EFL textbook writers and English teachers put multicultural texts into textbooks to provide students with intercultural competence (Widodo et al., 2017). As a result, EFL students and teachers have opportunities to develop knowledge and multicultural values (Setyono & Widodo, 2019). This study aims to enrich cultural awareness and contribute to the knowledge of multicultural values depicted in a nationally endorsed EFL textbook, especially for a country with various languages and cultures (Setyono & Widodo, 2019).

Culture is crucially essential in the process of learning a foreign language. A learning culture is an essential skill for EFL learners besides mastering four language skills (reading, writing, listening, and speaking) in the growing demand for global citizenship. Therefore, it is known as a fifth language skill because culture plays the primary role in foreign language learning (Damen, 1987). Because culture is essential in learning a foreign language, it is also used in language teaching materials (Tajeddin & Teimournezhad, 2015). Teachers use the textbook as their guideline to manage teaching material in the activity process in or out of class (Setiyono & Widodo, 2019). Textbooks for language or other teaching materials provide the life cycle of diverse cultural groups in practical socializing. These presentations of culture can be managed in topics, themes, activities, scenarios, storylines, and the visual presentation conveyed in multimodal like photos, drawings, images, or sketches (Risager, 2021). Therefore, this time textbooks and teaching material provide a multimodal form to give access for students into intercultural learning (Weninger, 2021). This study explores the multicultural meaning and cultural content portrayal in English teaching material.

The textbook is known as teaching material and a product of English language teaching (ELT) (López-Rocha, 2016). As a result, it produces influential textbooks for introducing language learners to target language and cultural groups (Uzum et al., 2021). López-Barrios and de Debat (2014) assert there are three typologies of foreign language teaching course books, the differentiation classified by the target users, specific teaching, and learning context. The target users differentiated by homogeneity are L1, are in the same background, and are in the same age group. The specific teaching focuses on location, meaning the actual country in the book is used. Then, the institutional context refers to specific school notions the book aims to. Language textbook study in critical landscape bound with icon illustration, events, routines, and discourses. Weninger (2021) emphasizes that there are some questions following a language textbook study through the representational meaning perspective, such as the characters portrayed in the textbook, how the character represented in the textbook, the kinds of conceptual culture depicted in that book, and the notion of language the book used.

This present research adopted the conceptual framework of Kachru's three concentric (1985), Byram's intercultural communicative competence (2013), and the national standards in Foreign Language education project by Yuen (2011). English culture from Kachru's three concentric is categorized into the inner circle, outer circle, and expanding circle (Lee & Li, 2020; Xiaoqiong & Xianxing, 2011). The inner circle (the United States, the United Kingdom, Canada, Australia, Ireland, and New Zealand) includes countries where English is the primary language or mother tongue. The outer circle (Singapore, Philippines, Hong Kong, Bangladesh, Ghana, India, Kenya, Malaysia, Nigeria, Pakistan, South Africa, Sri Lanka, Tanzania, Zambia, and Zimbabwe) have a history of imperial expansion from the inner circle and uses English as an additional language rather than as their mother tongue. The final circle is an expanding circle (Korea, Nepal, China, Russia, Brazil, Saudi Arabia, and another country in South America). English is a foreign language (Xiaoqiong & Xianxing, 2011). Then look into cultural content from Byram's intercultural communicative competence (2013); the cultural content focuses on written examples. The classification of dimensions captured in the textbooks is distinguished into social identity, social interaction, belief and behavior, social and political institutions, socialization, national history, national geography, stereotype, and national identity.

Moreover, cultural representation in EFL textbooks includes products, persons, practices, and Perspectives (Yuen, 2011). They classify the cultural aspect captured in the textbook to assess its multicultural value. 'Big C' is referenced in four cultural elements, including product. The 'Big C' denotes formal institutions (social, economic, and political establishments), historical figures, and literary products. The second cultural aspect is about "little c" or practices. It refers to a group member's way of life (house, clothing, food) and the things they require that are appropriate for their lifestyle. The third cultural aspect refers to Perspective or the 'cultural subject.' It discusses a group's beliefs, values, and points of view. A final type is a person, defined as a symbol or icon representing a group member. For that explanation, this present study adopts three frameworks to examine multicultural values depicted in globally adopted English textbooks used by junior high schools in Indonesia. This critical evaluation aims to evaluate multicultural content in the global textbook in the context of Indonesia as a multicultural country. For first grade in junior high school, it becomes the basis for them to learn the speakers of foreign languages and their culture or intercultural learning (Weninger, 2021).

METHODS

The starting point for analysis, this study adopted critical discourse analysis (CDA) (Kress & van Leeuwen, 2006; Widodo, 2018) and analyzed through linguistics and visuals, which was chosen in texts as discourse presenting in several lining meanings. The critical discourse study checked out how texts and social practices in a community that marginalizes or promote specific values (re)shaped this ideological system (de Los Heros, 2009). Furthermore, Halliday (1985) defined discourse in textual form as a process and a product formed, embedded, and defined in a specific social context (Kress & Leeuwen, 2020). From the text, reality in society can be represented and constructed contextuality associated with ideology or value that convey through veiled and unveiled messages through CDA explanation (Widodo, 2018). In line with elucidation, the study used CDA to discover the hidden meaning in the cultural context in the global textbook. The first step to investigating this multicultural value was the recognition of the images and text that portray cultural aspects such as social identity, social interaction, belief and behaviour, social and political institutions, socialization, national history, national geography, stereotype, and national identity, product, person, practices, perspective, inner circle, outer circle, and expanding circle thorough based on the international EFL textbook. The total of items selected and identified based on categories evolved for this study. The elements presented in the critical discourse analysis are based on Byram's intercultural communicative competence (2013), Kachru's three concentric framework (1985), and the national standards in the Foreign Language education project by Yuen (2011). Data for this study was investigated through three steps: (1) identifying and sorting the text-image, which has multicultural meaning following the framework mentioned before; (2) after the items were identified, a critical discourse study was undertaken to uncover how multicultural value was depicted; (3) the last step was to compare the research finding between the culture in Indonesia and the culture outside of Indonesia presented in the finding and discussion sections. All the multicultural values were analyzed carefully to gain the holistic cultural meaning concept.

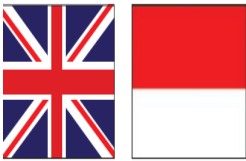
English in Mind Second Edition was used in seven-grade junior high school as an international textbook published by Cambridge University Press in 2021. This study chose the textbook commonly used in public and elementary schools. Whereas the global textbook was challenging to obtain from the publisher's website, this book followed the English as a Second Language (ESL) curriculum framework. The researchers ensured that this book was highly qualified, and a peer review panel of Indonesian EFL professionals had been formed. The readers were EFL lecturers who believed the books were high-quality for EFL students. In short, the books served as data for analysis for several reasons: 1) Textbook is widely used in this country. Because the users are from various parts of Indonesia, it may increase legality for the readers; 2) The legality of the content is improved because this book uses current curricula appropriate for Indonesian EFL learners. The global textbook is based on the ESL curriculum framework compatible with remote learning; 3) They include several Indonesian standard criteria (content appropriateness and organizational appropriateness) that the book must meet. On these bases, this critical discourse study verified the hidden cultural meaning captured in an Indonesian International textbook for junior high school students.

RESULT AND DISCUSSION

Distribution of Indonesian Value in International Textbook

This elucidation of the study focuses on the multicultural meaning portrayed in the international how this book can interpret multicultural value and gives the experience for the student to increase intercultural awareness. The textbook writers attempt to present multicultural meaning through the text, pictures, and other artifacts depicted in this textbook. Therefore, students and teachers need to know the hidden value of multiculturalism. Nevertheless, they do not realize the meaning. In other words, they take visuals for granted. Alternatively, this paper attempts to uncover the hidden value of multiculturalism in the international textbook.

Table 1. The Portrayal of Indonesian Multicultural Meaning of International Textbook.

Theme	Description	Multicultural Value	Location	Evidence of Artefact
He is Footballer	American and Indonesian flags and the instruction for students' tasks.	Respect for the diversity of symbols in each country	Unit 1 (page 13)	 B: It's here, in Milan. 5. A: _____ old are you? B: I'm 13. 6. A: _____'s this? B: She's my friend. #1

Do not Do
That!

People in Papua
wear their ethnic
cloth

Respect the
diversity of ethnic
groups

Unit 8
(page 56)



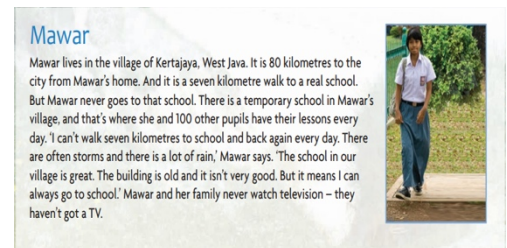
#2

Do not Do
That!

A student
wearing a senior
high school
uniform in
Indonesia

Respect for
diversity of rules
institution

Unit 8
(page 52)



#3

-

A text explains
the philosophy of
the Indonesian
education slogan

Respect for
diversity of
beliefs

At the
beginning
of the book
page



"Ing ngarsa sung tulada, ing madya manguk karsa,
tut wuri handayani.

Di depan, seorang pendidik harus
memberi teladan atau contoh tindakan yang baik.

Di tengah atau di antara murid, guru harus
menciptakan prakarsa dan ide.

Dari belakang seorang guru harus memberikan
dorongan dan arahan"

- Ki Hajar Dewantara -

#4

Do not Do
That!

A group of
women wear
hijab and tunic

Respect for
diversity of
religious groups

Unit 8
(page 64)



#5

Visual and written expression representation of Indonesian Multicultural Value

The list of multicultural values is represented in the table below, captured from the international textbook (See Table 1). Because of limited space constraints, only salient visual and written expression displays related to lesson themes were chosen for inclusion in a collection of documents of multicultural values discourses and in-depth overviews. To start this analysis, the artifact #1 (p.13), #2 (p.56), #3 (p.52), #4 (p. At the beginning of the book page), #5 (p.64), #6 (p.3) above are the examples of the multicultural value depicted in the international textbook. Picture #1 on page 13 illustrates American and Indonesian flags, with instruction tasks to fill up by students. Picture #2 in unit 8, page 56, is a picture of two people ethnic in Papua wearing their cloth. Picture #3 in unit 8, page 52, presents the picture beside describes a woman student wearing an old high school uniform in Indonesia, and based on the text, it claims that the girl's name is Mawar and the original name from Indonesia means Rose. Picture #4 at the beginning of the textbook explains the philosophy of Indonesian education slogan that says, "*Ing ngarsa sung tulada, ing Madya manguk karsa, tut wuri handayani.*" (At the front, give a good example, in the middle, encourage, and at the back, push and provide support). It is the philosophy of education in Indonesia based on Ki Hajar Dewantara, the father of education in this country. Indonesian citizen trusts the philosophy as a slogan. This slogan supports students and educators to gain more knowledge, share the inside, and support each other. Picture #5 is still the same Unit 8 depicts a woman in each picture wearing a hijab. Hijab in Indonesia is usually used publicly or at home because most Indonesians are Muslim.

This textbook analyzed through this study also looks at symbols or icons. The symbol of both countries portrays in the book as a task for students. The assignment asks students to write the nationalities under the flag. It includes the parameter of names of countries (e.g., Japan, Japanese). In this chapter, students learn to use grammatical rules to fill in the blank. The grammatical rules use nationality adjectives (e.g., Itali-an, Chinese). Based on the several flag countries Indonesia includes in the textbook assignment. Other flag countries listed in the textbook, such as Turkey and China, as expanding circles. Then, Belgium, Italy, and Russia were an outer circle. Also, the British flag is an inner circle. Thus, the hidden message tells the reader that the international textbook introduces other countries' signs and to know well that each country has different primarily based on its citizen characteristics and anchored with experience to categorize the things it is also affected by culture. As (Dinh & Sharifian, 2017) mentioned, humans run into the cognitive process when categorizing things, experiences, and events because of the impact of culture.

The following analysis focuses on picture #2 (p.56), capturing two men wearing traditional Papua dress. It is namely *Koteka*. *Koteka* is made from dried pumpkin skin. When the ethnic group is in a ceremonial routine, the men also use *Koteka*, but this cloth is longer than the dress they use in usual. Indonesia has many ethnic. In the national principle of Indonesia, number 3 calls "*The unity of Indonesia*". It means that although Indonesia has various cultures and ethnic backgrounds, Indonesian can accept these differences. Appreciating cultural distinction and ethnic tolerance among other ethnic groups is critical. (Setiyono & Widodo, 2019) It is asserted that pluralistic ideology is strongly fundamental to a vision of Indonesia, a multiethnic and multicultural country. The textbook writers attempt to give the value of tolerance. The third analysis goes to picture #3 (p. 52). The textbook depicts a text with a picture of a female student wearing a school uniform. In the text, she called Mawar, which means a rose flower. Mawar has dark skin and straight hair. Based on her name and appearance, it must be interpreted contextually in school-life conditions in Indonesia. In Indonesia, student recruitment is open to all gender, ethnic backgrounds, and religious devotion. The hidden message delivered from this textbook through the picture and text is that Indonesian citizens have the same chance and right without seeing the diversity of personal backgrounds.

The subsequent analysis comes to a text portrayed in picture #4 (at the beginning of the book page) about the Indonesian philosophy of education based on the Ki Hajar Dewantara (Indonesian national hero) lens. The text tells us how to be a good teacher in the Java life cycle. The text gives information about the social phenomenon of the cycle life of Java ethnic. The slogan is provided below:

Those in front should set an example, those in the middle should raise the spirit, and those in the back should give encouragement.

Reading the text about the slogan of Ki Hajar Dewantara, which is still used today as the motto of the Indonesia Ministry of Education, reminds the reader that a teacher should pass the three components for the development of their students. The reader can feel or experience the atmosphere cycle of life in Javanese society through the text. Furthermore, this critical basis is still appropriate to start from colonialism until now because this motto comes from Indonesian citizen identity. Students and teachers can be proud of and appreciate indigenous people's cultures, including their perspectives (beliefs) and behaviours (customs, habits). (National Standards in the Foreign Language Education Project, as cited in Yuen, 2011). Then, the last analysis of this chapter focuses on picture number #5 (p. 64). This picture portrays a female Muslim group wearing a hijab and a long dress. In public areas, adult female Muslims mostly choose a long dress with the hijab as their hijab as dress code. In their religion, wearing a long dress and hijab is a requirement. Right now, people are using hijab with the newest mode and are more fashionable. Because of this phenomenon, people called them Hijabers (Setiyono & Widodo, 2019). This picture analysis includes all three concentric circles because female Muslims worldwide wear that dress code as their religious identity. In this case, it also sets as locus Muslim's religious in a female identity (Benham & Mohazeb, 2013). To resume the multicultural meaning of Indonesian culture based on the character and the text depicted in this international textbook. Symbols of flags from countries identified that the writers exert to give more insight into that we should learn symbols from the outer and expanding circle to avoid unbalancing cultural knowledge. To introduce one of Indonesia's ethnic, the textbook writers try to give an example of ethnic dress used in Papua. It has the impact of appreciating the diverse culture and still being one of unity. Furthermore, the discourse of a female student conveys that Indonesian citizens have the same opportunity and right regardless of their backgrounds. Then, reconstruct the Indonesian philosophy of education because of Indonesia's sociocultural environment. In addition, the hidden message of the female hijab in that book indicates that Indonesia accepts religious tolerance.

The Distribution of International Value in An International Textbook

In addition, after analyzing the Indonesian multicultural value depicted in the international textbook, this recent study also attempts to uncover the distribution of international value through the visual or contextual artifact reflected in the international textbook as listed below (see Table 2).

Table 2. The Portrayal of International Value in The International Textbook.

Theme	Description	Multicultural Value	Location	Evidence of Artefact
He is a Footballer	A person wearing a scarf and a black jacket and a woman wearing a hijab with dark skin	Respect for diversity of ethnic groups	Unit 1 (Page 3)	 #6
Welcome Section B	A Western food, namely Hamburger and right now globalized over the world	Respect for diversity in the way of life	Unit 2 (Page 4)	 #7
They have got Brown Eyes	A woman from East Asia with straight black hair, white skin, slit-eye, and wears Kimono	Respect for diversity of the ethnic group	Unit 5 (Page 41)	 #8
A Bad Storm is Coming	A family celebrates a birthday party.	Respect for diversity of ceremonial rites.	Unit 10 (Page 77)	 #9
Special Days	A daily routine on a particular day in Scotland depicts traditional food and routine.	Respect for diversity of ethnic groups	Unit 11 (Page 80)	 #10

Visual and written expression representation of International Multicultural Value

The second analysis goes to Table 2, listed the international culture represented in the global textbook. The first picture, #6, presents a person wearing a scarf and a black jacket and a woman wearing a hijab with dark skin. The following code #7 is an email with a photo of a vocal group in England. Then, artifact #8 gives an example of a character representing a Japanese woman wearing a *kimono*. Picture number #9 shows a birthday party celebration in a family. The last is picture #10, which represents Scotland's traditional food and agenda. Picture #6 focuses on a man wearing a scarf and a thick jacket. It describes that it is the winter season. In socio-semiotic resources, the characters illustrate how they dress up semi-formally. He uses attributes such as a black hat and formal shoes. The inner and outer circle who have winter season usually wear thick cloth to protect their body temperature. In addition, textbook writers give a clock in the corner to convey the time at 8 o'clock evening day. It implies to the reader how people in the winter season survive and gives the interpretation that 8 o'clock is called evening. Although in Indonesia, starting from 6 P.M, Indonesian citizen calls the time night. Different background of culture gives new insight to the reader. Learning new culture to acquire a foreign language promotes intercultural learning for students. However, in studying intercultural competence, one must pursue reconciliation and tolerance between other cultures concerning EFL learners' ability to master foreign languages and cultural awareness among students (Glas, 2013).

The following picture #7 conveys that English as a foreign language can be accepted globally with the way of life. The picture presents food from a foreign culture, namely hamburgers. The ingredients are ham, mayonnaise, ketchup, cheese (optional), vegetables, and bread on the top and bottom. Hamburger is also categorized as fast food. It was famous and introduced in the West country until people became familiar with Hamburgers. Because of this, information about Western food can be broadened until it becomes knowledge across cultures. EFL learners can differentiate their own food culture and food from another country, then understand their life cycle. Giving the picture in the textbook of Western food to introduce to students can help the teacher describe how foreign people live and what kinds of food they eat. Therefore, students have experience when they learn a foreign language, and it helps them learn quickly. The information about Western food culture

The textbook writer develops the textbook culture material using a painting illustration number #8 that describes a woman from East Asia. As well as the attribute of having straight black hair, white skin, slit-eye, and wearing *Kimono* interpret visually in that book. The hidden meaning of that illustration is stereotypes. A person with black hair, bright skin, and slit-eye is considered an East Asia citizen. They are wearing traditional clothes, increasing Indonesian students' awareness of their own culture. Thus, the writer attempts to convey to accept the plurality and acceptance of ethnic and cultural distinction (Setiyono & Widodo, 2019). Then, the following analysis focuses on picture number #9. A birthday party is ceremonial in a group of family. Giving birthday cakes, blowing candles, and singing a birthday party song is adopted from inner-circle countries. Based on cultural tradition, we learn traditional rites from another country. The last analysis in picture #10 is a daily routine on a particular day in Scotland, depicting traditional food and routine. The visual portrayal of the special day in Scotland also describes in the text. The text explains three annual traditions: Burns Night which dedicates to a famous poem. His name was Robert Burns. Every 25th January dinner, Scotland members read Burn's poetry and eat haggis (sheep meat); The second Scotland tradition is Hogmanay, or new year celebration, to visit their friends and then enjoy the new year moment together; the third one is Highland Games on a summer day. There is outdoor activity such as dancing, sport, and singing. The hidden meaning of this description is to appreciate our tradition. To summarize these research findings and the discussion, these elucidations can trigger action for junior high school students to spread world peace and love and preserve culture. For English mentors to enhance multicultural awareness, they can develop some tasks and promote discussion about culture with community or academia who have cultural background diversity. To embed the knowledge of international Perspective, English textbooks at the first level must combine diverse actors of local culture and students' reality (Sandoval, 2020).

CONCLUSION

This study verifies the hidden cultural meaning captured in an Indonesian International textbook for junior high school students. The extent of cultural value depicted in the textbook may help the students understand the intercultural meaning (Setiyono & Widodo, 2019). In this case, presenting these materials in all textbooks in inner, outer, and expanding circles would assist students in acquiring easy cultural access (Lestariyana & Nurkamto, 2022). In response to this phenomenon, this recent study revealed four values in the international textbook: culture in inner circle country still dominated, strengthening tolerance by accepting differences, appreciating the local culture, and finding harmony with nature and all forms of life. The textbook presented a circle around the world. Nevertheless, the country in the African continent and expanding circle are still underrepresented. Based on the classification of Byram's procedure (2013) and Yuen's concept of cultural

content (2011), only several cultural values are depicted in the international textbook. This study was conducted because textbook writers and users must be aware of multiculturalism diversity. Approaching culture to encourage intercultural reflection and linguistic contrast is not popular in teachers' previews (Sandoval, 2020). Consequently, English teachers need to enhance the English material when teaching and enrich cultural references in textbooks. The necessary note based on this research is that studying foreign languages focuses on developing language skills and is also connected to increasing intercultural knowledge, skills, and manner. Then, to develop this research theme, a critical discourse study about gender bias, moral values, and religion must be conducted in the next agenda.

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