

**LOCAL CULTURE REPRESENTATION OF ENGLISH TEXTBOOKS  
FOR JUNIOR HIGH SCHOOL IN INDONESIA:  
AN ANALYSIS OF CULTURAL ASPECTS FRAMEWORK**

**THESIS**



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PROGRAM OF ENGLISH EDUCATION  
JUNE 2023**

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Submitted to State Islamic University of Kiai Haji Achmad Siddiq Jember  
In Partial Fulfillment of the Requirements for Bachelor Degree of Education (S.Pd)  
Faculty of Education and Teacher Training  
Department of Islamic Studies and Language Education  
Program of English Education

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UNIVERSITAS ISLAM NEGERI  
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J E M B E R

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Faculty of Education and Teacher Training  
Department of Islamic Studies and Language Education  
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Day : Monday

Date : 19th of June 2023

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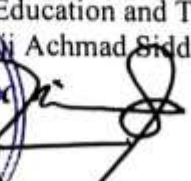
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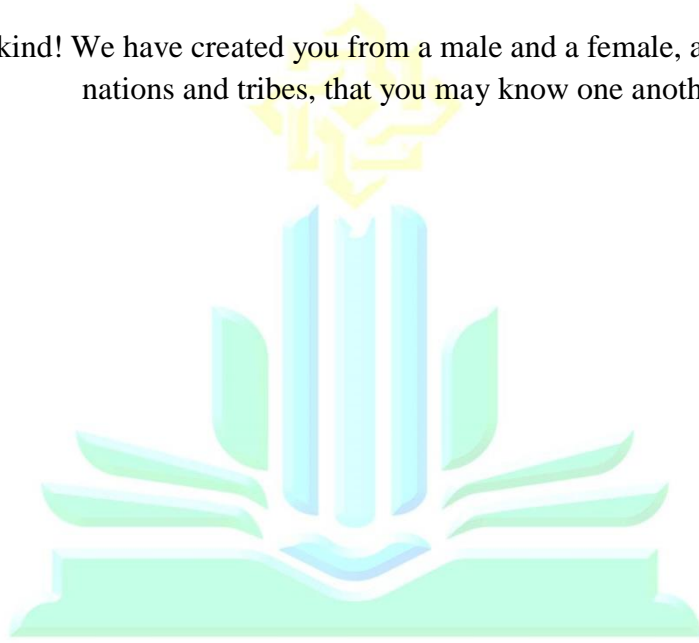
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## MOTTO

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا لِّتَعَارَفُوْا ۗ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. <sup>1</sup>



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<sup>1</sup> The Noble Quran, Translation by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan, Online version, Access from <https://noblequran.com/>, Surah Al-Hujurat, Verse 13 (Accessed on 20th June 2023)

## DEDICATION

I respectfully dedicate this thesis for:

1. My beloved parents, my father Ali Mahfud and my mother Nur Azizah Ali, who have consistently provided me with unwavering support throughout my thesis journey. To my mother, I express my deepest gratitude for her constant prayers, reminders to take care of myself, and providing comforting words of encouragement when I felt down while working on this thesis. To my father, whose motivational words have been a constant source of inspiration in completing this thesis, I also express my deepest gratitude for his constant prayers and supports. I have deep love and gratitude for both of you. Thank you for always being by my side.
2. My lovely sisters, An-Nisa Fahma Ilmi and An-Najwa Fiqha Aini. To my older sister, I extend my heartfelt thanks for her continuous support and being willing to listen to my complaints when I felt down during the process of writing this thesis. To my younger sister, although you may not fully comprehend the concept of a thesis, thank you for always being there as a source of comfort and motivation.

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## ACKNOWLEDGEMENT

First of all, I would like to express my gratitude to Allah SWT., who has blessed me with good health and ability to accomplish this thesis as the final project. In addition I also would like to express my gratitude to the following individuals for their invaluable support and guidance throughout the completion of this thesis:

1. Prof. Dr. H. Babun Soeharto, S.E., M.M, the rector of Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember who has given me the chance to study at this university.
2. Prof. Dr. Hj. Mukni'ah, M.Pd.I, the dean of the faculty of Tarbiyah and Teacher Training of Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember who has facilitated my study in this faculty.
3. Dr. Rif'an Humaidi, M.Pd.I the head of Islamic and Language Education Department who had supported and facilitated me in every matters.
4. As'ari, M.Pd, the chief of English Education Program who approved the title of this thesis.
5. Sandi Ferdiansyah, M.Pd, my advisor who has guided, advised, and supports me in conduction the research and writing this thesis.
6. All of lecturers of Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember who has contributed a wealth of knowledge.

I am truly indebted to all those who have contributed to the successful completion of this thesis. Thank you for your support, guidance, and belief in me. May Allah reward all those who have supported in this journey with kindness.

Jember, 29th of May 2023

Researcher

## ABSTRACT

**An-Nida Farrahillah, 2023:** Local Culture Representation of English Textbooks for Junior High School in Indonesia: An Analysis of Cultural Aspects Framework

**Keywords:** *Local Culture Representation, English Textbooks, Cultural Aspects Framework*

Textbooks have been widely used to mediate English language learning. Apart from encompassing language skills materials, it is important to incorporate cultural content into English textbooks, specifically the local culture of learners. This inclusion helps students connect with local culture and the subject matter. By integrating local culture into English textbooks, students are more likely to be motivated to learn and retain knowledge, as they can relate the topics to their own environment. Therefore, this study aimed to examine the representation of local culture in English textbooks for 9th grade of junior high school students using Yuen's framework of cultural aspects: products, practices, perspectives, and persons.

To analyze the representation of local culture, the researcher employed a qualitative approach utilizing interpretive content analysis as the research method. The researcher selected two textbooks, entitled "Bright An English" and "Think Globally Act Locally." Document analysis was employed for this research. The data analysis process consisted of three phases: preparation, organization, and reporting. The selected data for this study focused on textual and image data. This research used expert review to enhance the trustworthiness of the study.

The findings of the study indicated a total of 262 data representing local culture, comprising 179 textual data and 83 image data. Specifically, in the first textbook, 117 data were identified, including 98 textual data representing aspects of products, practices, perspectives, and persons, along with 19 image data solely representing the products aspect. In the second textbook, 145 data were found, with 81 textual data representing aspects of products, practices, and persons, and 64 image data representing aspects of products, practices, perspectives, and persons. Additionally, the researcher introduces an additional cultural aspect: religions because Yuen did not specifically address the aspect of religions in his research. However, during the analysis of the English textbooks, the researcher identified several instances that portrayed religious practice and religious diversity.

In conclusion, the two selected textbooks successfully represented all four cultural aspects according to Yuen's framework (products, practices, perspectives, and persons) and also the additional aspect (religions). However, there is significant variation in the quantity and types of data for each cultural aspect between the two textbooks. This highlights the significance of achieving a more balanced and comprehensive cultural representation in textbooks.

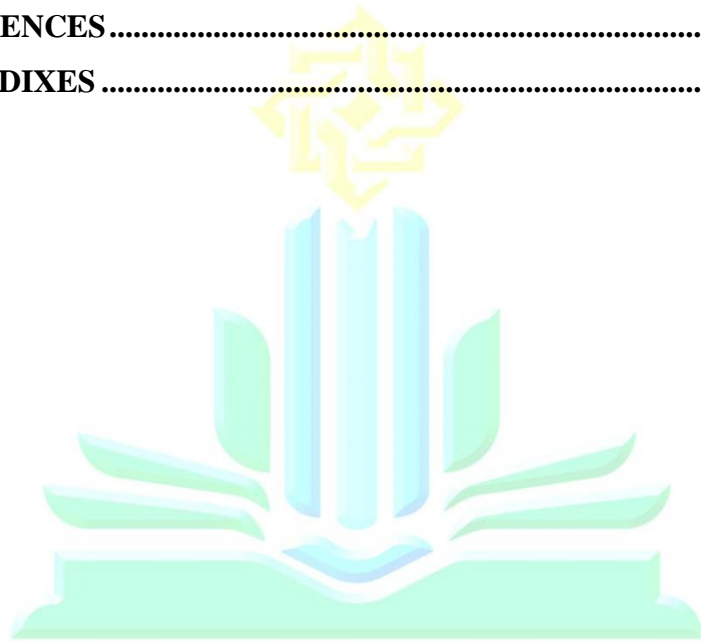


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## **CHAPTER I**

### **INTRODUCTION**

This chapter provides an introduction to the research study, including the research background, research question, research objective, research significance, and definition of key terms. The upcoming section will provide a more detailed explanation of all the points that have been previously mentioned.

#### **A. Research Background**

Learning English requires the use of various materials, one of which is an English textbook. Textbooks, along with workbooks, cassettes, and teacher's guides, are the most common teaching resources used in language teaching (Richards, 2001). According to Setyono & Widodo (2019), textbooks have been crucial in facilitating students' learning both in and outside of the classroom. English textbooks usually cover topics related to language skills, such as vocabulary, grammar, pronunciation, and other related materials (Cunningsworth, 1995). Textbooks offer learners exercises and activities to help them practice and implement what they have learned. English textbooks should be well-organized and tailored to meet the learners' needs. They play an important role in English Language Teaching (ELT) by serving as a structured and comprehensive resource for teaching and learning English. These textbooks assist teachers in preparing lessons and provide a variety of exercises and activities to motivate and assist learners in their language learning progress. As Cunningsworth (1995) stipulates, the aims of the textbook should match the aims of the teacher as closely as possible, and both should strive to

meet the needs of the learners as best as possible. It is important for the textbooks to be designed with the learners' needs in mind, and for the aims of the textbook to be closely aligned with those of the teacher. By doing so, the textbook can serve as an effective tool in meeting the learning objectives and requirements of both the teacher and learners.

English textbooks are published to mediate learning with some considerations. First, in order to produce a successful English textbook, the textbook authors create a text that is innovative, creative, and relevant to the learners' needs (Richards, 2001). Furthermore, as noted by Richards (2001), the content of each English textbook varies depending on the language program. Although each textbook has a different focus and purpose, they typically include material designed to improve students' English skills, such as grammar and vocabulary lessons, reading comprehension exercises, writing prompts, and other activities. The materials frequently offer details on the culture and traditions of English-speaking nations to enhance students' understanding and communication with native speakers. Many English textbooks are published globally by international publishers and have a broader cultural focus, including content from various international cultures. However, international English textbooks usually provide more cultural content from the countries where English is spoken. Many previous researchers (e.g. Baleghizadeh & Shayesteh, 2020., Rashidi & Meihami., 2016., Shin, Eslami, & Chen, 2011.) have examined some of English textbooks of internationally

distributed and found that the cultural content of the English-speaking countries is more than any other culture.

Previous studies have investigated how cultural representations were depicted in English textbooks across the globe. Baleghizadeh and Shayesteh (2020) analyzed how culture was presented in three globally available ESL grammar textbooks. This study found that the presence of foreign cultures in these textbooks was not balanced. These textbooks promote the cultural norms and values of English-speaking countries more than other cultures. Furthermore, Rashidi and Meihami (2016) conducted a study on the cultural content present in three English textbooks from the inner, outer, and expanding circle. The study findings revealed that the textbooks from inner circle countries contained more cultural content related to English-speaking countries than any other culture. The researchers argued that as the inner circle countries are where the English language originated, they are responsible for creating ELT textbooks for other countries. Consequently, ELT textbooks from inner circle countries are believed to be applicable in outer and expanding circle countries, but not the other way around. However, if inner-circle countries display favoritism towards certain cultures, it can result in various emotions, possibly leading to a decline in the popularity of the ELT textbooks. Shin, Eslami, and Chen (2011) conducted an analysis of how local and international cultures are presented in seven series of ELT textbooks that are distributed globally. The findings of the study revealed that despite a wide range of

cultural aspects presented in the analyzed textbooks, a significant portion of the cultural content primarily focused on the inner circle countries.

Incorporating cultural content into an English textbook enables students to better understand and appreciate the different perspectives and experiences of people from different cultures. It also provides students with a more authentic and engaging learning experience, by exposing them to various cultural references and examples. Culturally informed English textbook can help create more inclusive and enriching learning experiences for students by recognizing and valuing the diversity of cultures and experiences represented in the classroom. Cortazzi & Jin (1999) determined the types of culture into three types: a) Source/local culture, in this context denotes the culture of the learners themselves; b) Target culture is used to refer to the cultures of English-speaking countries; c) International cultures refer to cultures that are distinct from both source culture and target culture. Meanwhile to determine the aspects of culture, Yuen (2011) categorized it into four aspects: products, practices, perspectives, and persons. The categorization of types and aspects of culture is designed to make it easier for students to observe and compare different cultures. Furthermore, by classifying the types and aspects of culture, it also aims to enable students to observe how cultures influence the lives of people in those places.

In Indonesian contexts, Indonesia is a country where English is considered a foreign language. To teach English as a foreign language effectively, it is important to include local cultural references in English

textbooks. The lack of localized resources and teaching methods that accurately represent local culture is considered to be one of the reasons for the failure of English language learning (Shah & Elyas, 2019). Incorporating local culture in English textbook can improve the long-term retention of knowledge because students will be more motivated to learn about topics that are relevant to their own environment. A teacher (cited in Shah & Elyas, 2019) highlighted that English textbooks should include a representation of the local culture, as this can help students identify with the text they are studying, and consequently remove the psychological barriers that often hinder language learning. In addition, incorporating local culture into learning materials can also help students develop a strong sense of nationality by helping them understand and relate to their own culture. In general, representing local culture in English textbooks is important for many reasons, including making the material more relevant, authentic and meaningful, promoting cultural understanding and appreciation among students.

There are several previous studies conducted on how source/local culture is represented in English textbooks. One study, entitled "*TESOL at the crossroads: Representation of source cultures in TESOL textbooks*" published in 2019 by Muhammad Athar Shah & Tariq Elyas. The study examined the portrayal of the source culture in a TESOL textbook series utilized in a prominent university in the Arabian Gulf. The research had various objectives, including determining the representation of the local (Islamic and Saudi) culture in the TESOL textbooks by analyzing the depiction of cultural values



and traditions in the textbooks. The findings of the study revealed a lack of emphasis on the source culture in these textbooks as only a small number of source cultures were identified. Instead, these textbooks were predominantly reflective of the Western culture of inner circle nations. The finding of the study imply that providing a balanced and fair portrayal of local cultures in English language textbooks can have a positive impact on the motivation of English language learners.

Furthermore, there are other study entitled "*A content analysis of the cultural representation of three ESL grammar textbook*" published in 2020 by Sasan Baleghizadeh and Leyli Amiri Shayesteh, The cultural representation in three ESL grammar textbooks was scrutinized by utilizing Yuen's framework, which comprises the components of products, practices, perspectives, and persons. This research did not specify the focus on what cultural categories are represented. Thus, it can be inferred that this research analyzed the representation of each cultural category including source/local culture. However, it was said that these textbooks presented an unbalanced representation of foreign cultures, as the cultures of English-speaking countries occupy a larger space in the textbooks. The finding of the study revealed that the predominant aspect of culture presented in the textbooks was related to cultural practices.

Another study, by Mahdi Dahmardeh and Sung-Do Kim published in 2021, entitled "*An analysis of the representation of cultural content in English coursebooks*". This study focused on understanding the cultural representation

in English coursebooks. This research examined representation of not only source/local culture, but also target, international, and universal cultures. However, it is highlighted that the representation of source culture is more extensive than other cultural categories. In addition, the study examined the contents of the textbooks using four cultural aspects: perspectives, products, practices, and persons. The results showed that there are significant variations among the textbooks examined in term of the cultural aspects based on the chosen categories. The research findings revealed the representation of culture was mostly based on the source culture, and dominated by the cultural aspect of perspectives.

The previous studies showed that each researcher has analyzed different types of English textbooks. These studies showed that each researcher analyzed the type of culture (source/local, target, and international culture, etc.) first and then they have their own aspects that they focused on in analyzing cultural representations in English textbooks. While the studies were conducted to examine cultural representation in English textbooks, few studies examine how culture representation viewed from local culture aspects proposed by Yuen (2011). Therefore, in this study researcher focuses more on analyzing the representation of Indonesia local culture with the framework of cultural aspects from Yuen (2011). Two English textbooks for 9th grade junior high school published locally entitled "Bright An English" by Erlangga and "Think Globally Act Locally" by The Ministry of Education and Culture of the

Republic of Indonesia were selected to figure out local culture aspects representation.

## **B. Research Question**

Based on the research background, the researcher formulates the research question as follow: How is local culture represented in two English Textbooks entitled “Bright An English” by Erlangga and “Think Globally Act Locally” by The Ministry of Education and Culture of the Republic of Indonesia for 9th grade of junior high school viewed from Yuen’s framework of cultural aspects?

## **C. Research Objective**

After drawing research question and reviewing previous studies, this research has research objective as follow: To examine the local culture represented in two English Textbooks entitled “Bright An English” by Erlangga and “Think Globally Act Locally” by The Ministry of Education and Culture of the Republic of Indonesia for 9th grade of junior high school viewed from Yuen’s framework of cultural aspects.

## **D. Research Significances**

The result of this research is expected to give significant contributions for the following parties:

### **1. Scientific Significance**

This research focuses on the English Language Studies discipline, with a particular emphasis on the analysis of local cultural representation in English textbooks. The study offers a valuable contribution to the field by

introducing Yuen's cultural aspects framework as a tool for analyzing cultural representation. As a result, the research has the potential to enhance the understanding of how to examine and analyze local cultural representation in English textbooks, ultimately enriching the existing knowledge in this area.

## 2. Practical Significance

### a. For English Teacher

This study has the potential to enhance the English teachers' understanding of the significance of cultural material in English language learning. By providing valuable insights into the importance of cultural representation in English textbooks, the study can help English teachers in choosing textbooks that contain appropriate content that reflects the required cultural material. Additionally, the research has the potential to assist English teachers in selecting the most suitable textbooks based on their cultural content, thereby improving the effectiveness of English language teaching and learning.

### b. For Future Researcher

The results of the study are expected to serve as a valuable reference for future studies on the same topic, offering an understanding of how to efficiently examine cultural portrayals of the local community in English language textbooks. The research also offers an overview of how to use Yuen's cultural aspects framework to analyze cultural representation. As a result, future researchers can benefit from the study by learning how to

analyze local cultural representation in English textbooks, thereby improving their understanding and knowledge of this important area of study.

## **E. Definition of Key Term**

### **1. Local Culture Representation**

Local Culture Representation is the way that a specific culture is shown or represented within a particular location or group. This can include things like traditional customs, beliefs, and behaviors that are unique to a specific area. Local Culture Representation can be shown through art, media, and other forms of expression, and is often used to keep and promote the special cultural identity of a community. It also helps to make sure that the culture is represented accurately and respectfully to others.

### **2. English Textbook**

English textbooks are books that are used to help teach English to students. It has lessons on grammar, vocabulary, pronunciation, and other aspects of language skills. English textbooks are usually used in classrooms which have exercises for students to practice their skills. English textbooks are commonly used in schools and language learning programs to help students learn English.

## CHAPTER II

### LITERATURE REVIEW

This chapter provides two important points, namely previous studies and theoretical framework. The discussion on previous studies provides insight about several previous studies relate to the present study. Meanwhile, the theoretical framework incorporates multiple theories to support the present study. The following sections provide a more detailed explanation of the mentioned points.

#### A. Previous Studies

Before this research, there have been several studies conducted on the culture representation in English textbooks. Numerous previous studies have investigated the same topic. This study explored relevant previous studies to identify any gaps and addressed them in the research focus. These are the explanation of the related studies:

The first study was conducted by Jackie F.K. Lee and Xinghong Li, entitled “*Cultural representation in English language textbooks: a comparison of textbooks used in Mainland China and Hong Kong*” published in 2019. This study focused primarily on the examination of how culture is represented in English textbooks, encompassing both local and foreign cultural contexts. To investigate the representation of culture, the researchers utilized Kachru's three-circle model and Moran's 4P framework. The methodology utilized in this research involved the content analysis. The research findings indicated that both sets of textbooks encompassed representations of both local and foreign cultures. The books from mainland China predominantly focused on British

culture by highlighting cultural aspects related to products and persons, and paid less attention to foreign cultures and the cultural perspectives. On the other hand, the textbooks from Hong Kong incorporated a diverse range of foreign cultures and present them in a well-balanced and fair manner.

The second study was conducted by Muhammad Athar Shah & Tariq Elyas, entitled "*TESOL at the crossroads: Representation of source cultures in TESOL textbooks*" published in 2019. This research analyzed the portrayal of local culture including Islamic and Saudi culture, in an English language textbook series employed at a university in the Arabian Gulf region. The study aimed to investigate how the TESOL textbooks portrayed the local culture. The study focused on the cultural values and traditions presented in the textbooks, using the ideology critique methodology to examine how the source culture is depicted. The study found that there was a lack of representation of the source culture in the textbooks, as only a few source cultures were depicted. The results of the study indicated that the textbooks predominantly showcased the Western culture of inner circle countries, revealing a lack of balanced representation of local cultures. As a result, providing equal representation of local cultures in English language textbooks can also serve as a source of motivation for English language learners.

The third study was conducted by Hajar Abdul Rahim and Ali Jalalian Daghigh, entitled "*Locally developed versus global textbooks: an evaluation of cultural content in English language teaching in Malaysia*" published in 2019. The primary focus of this research was to evaluate the content of culture found



in English textbooks developed both locally and globally in Malaysia to find out whether the global textbook meet the learners' needs to be able to replace the local textbook used before. By employing Byram's Intercultural Communicative Competence (ICC) framework, the researchers evaluated the cultural content of both locally developed and global English textbooks in Malaysia. The ICC framework encompassed four components: Knowledge, Intercultural Attitudes, Skills, and Critical Cultural Awareness. The research employed corpus analysis as its methodology. The findings indicated that the local textbook had a wider and more consistent representation of intercultural content and cultural diversity, which better aligns with the goals of ICC compared to the global textbook. As a result, replacing the local textbook with the global one may not be the most suitable approach for achieving the country's English language objectives.

The fourth study was conducted by Sasan Baleghizadeh and Leyli Amiri Shayesteh, entitled "*A content analysis of the cultural representations of three ESL grammar textbooks*" published in 2020. This research analyzed the cultural representation in three ESL (English as a second language) grammar textbooks using Yuen's framework, which includes the categories of products, practices, perspectives, and persons. This research used content analysis as a method. This study did not specify which cultural categories were being focused on. Therefore, it can be assumed that the research examined the representation of all cultural categories, including source/local culture. However, it is noted that there exists an imbalance in the representation of

foreign cultures within these textbooks, with a greater emphasis placed on cultures from English-speaking countries. The findings indicated that the textbooks mostly dominated by the cultural practices.

The fifth study was conducted by Mahdi Dahmardeh and Sung-Do Kim, entitled "*An analysis of the representation of cultural content in English coursebooks*" published in 2020. The primary focus of this study was to analyze the cultural representation of English coursebooks, specifically focusing on four distinct categories: source culture, target culture, international culture, and universal culture. In addition, to analyze how culture was depicted, the study also employed four aspects of culture, including perspectives, products, practices, and persons. The texts, messages, themes, and ideas in the coursebooks were analyzed using content analysis. The research findings revealed that the representation of culture was mostly based on the source culture, and dominated by the cultural aspect of perspectives.

The last study was conducted by Zia Tajeddin and Maryam Pakzadian, entitled "*Representation of inner, outer and expanding circle varieties and cultures in global ELT textbooks*" published in 2020. This research was examined the representation of ELT textbooks from inner, outer and expanding circle countries. In order to evaluate the textbooks, two frameworks were utilized. The first framework utilized was Kachru's concentric circles model, which encompasses the inner, outer, and expanding circles. The second framework employed was Pfsier and Borzelli's categorization, which encompasses social, personal, religion/arts/humanities, politics and institutions,

and environmental concerns. Content analysis was utilized as a research method. The result of the study indicated that the predominant accent represented in all three textbook series was that of the inner-circle countries.

**Table 2.1**  
**The Similarities and Differences**  
**Previous Studies and Present Study**

No.	Research Title	Similarities	Differences
1.	An article journal written by Jackie F.K. Lee and Xinghong Li (2019) "Cultural representation in English language textbooks: a comparison of textbooks used in Mainland China and Hong Kong"	<ul style="list-style-type: none"> <li>• Both studies analyze the cultural representation of English textbooks</li> <li>• Both studies utilize content analysis as a method</li> </ul>	<ul style="list-style-type: none"> <li>• Research focus The previous study examined the representation of both local and foreign cultures in the textbooks, whereas the current study specifically concentrates on the representation of local culture in the textbooks.</li> <li>• The framework analysis The previous study used 4P framework analysis by Moran and the present study uses cultural aspect framework analysis by Yuen</li> </ul>

No.	Research Title	Similarities	Differences
2.	An article journal written by Muhammad Athar Shah & Tariq Elyas (2019) "TESOL at the crossroads: Representation of source cultures in TESOL textbooks"	<ul style="list-style-type: none"> <li>• Both studies analyze the cultural representation of English textbooks</li> <li>• Both studies focus on source/local culture</li> </ul>	<ul style="list-style-type: none"> <li>• Research method The previous study utilized ideology critique method and the present study utilizes content analysis as a method</li> <li>• Focus of cultural aspects The previous study focused on cultural values and traditions represented in English textbooks and the present study focuses on cultural aspects by Yuen, include products, practices, perspectives, and persons</li> </ul>
3.	An article journal written by Hajar Abdul Rahim and Ali Jalalian Daghigh (2019) "Locally developed versus global textbooks: an evaluation of cultural content in English language teaching in Malaysia"	<ul style="list-style-type: none"> <li>• Both studies analyze the cultural content in English textbooks</li> </ul>	<ul style="list-style-type: none"> <li>• Research focus The previous study focused on evaluating culture content English textbooks to found out the better one with ICC goals and the present study focuses on analyzing local cultural representation in English textbooks</li> <li>• The framework analysis The previous study used Byram's ICC framework to analyze the cultural content and the present study uses Yuen's cultural aspects framework to represent the cultural content</li> <li>• Research method The research method utilized in previous study was corpus analysis, while the present study used</li> </ul>

No.	Research Title	Similarities	Differences
			<p>content analysis as a method</p> <ul style="list-style-type: none"> <li>The sample The previous study analyzed local textbook and global textbook and the present study analyzes only local textbooks</li> </ul>
4.	<p>An article journal written by Sasan Baleghizadeh and Leyli Amiri Shayesteh (2020) “A content analysis of the cultural representations of three ESL grammar textbooks”</p>	<ul style="list-style-type: none"> <li>Both studies analyze the cultural representation of English textbooks</li> <li>Both studies use content analysis as a method</li> <li>Both studies use framework analysis by Yuen</li> </ul>	<ul style="list-style-type: none"> <li>Research focus The previous study did not specify the cultural categories were being focused on and the present study focuses on source/local culture</li> </ul>
5.	<p>An article journal written by Mahdi Dahmardeh and Sung-Do Kim (2020) “An analysis of the representation of cultural content in English coursebooks”</p>	<ul style="list-style-type: none"> <li>Both studies analyze the cultural representation of English textbooks</li> <li>Both studies use content analysis as a method</li> </ul>	<ul style="list-style-type: none"> <li>Research focus The previous study encompassed source, target, international, and universal cultures, while the current study specifically concentrates on source or local culture</li> </ul>
6.	<p>An article journal written by Zia Tajeddin and Maryam Pakzadian (2020) “Representation of inner, outer and expanding circle varieties and cultures in global ELT textbooks”</p>	<ul style="list-style-type: none"> <li>Both studies analyze the cultural content in English textbooks.</li> <li>Both studies use content analysis as a method</li> </ul>	<ul style="list-style-type: none"> <li>Research focus The previous study analyzed the representation of all the categories of culture, while the current study specifically analyzes the representation of local culture</li> </ul>

No.	Research Title	Similarities	Differences
			<ul style="list-style-type: none"> <li>• The sample The previous study examined three English textbooks of three circle countries, while the present study examines two local English textbooks</li> <li>• The framework analysis The previous study used Kachru's concentric circles model and Pfsier and Borzelli's categorization and the present study uses Yuen' cultural aspects framework</li> </ul>

Based on the previous studies, it can be seen that all of the previous studies showed that each researcher has analyzed content of culture of English textbooks. Most of them have analyzed the representation of culture in the English textbook. They have analyzed different types of English textbooks. These studies showed that most of the researchers analyzed the type of culture (source/local, target, international culture, etc.) first and then they have their own aspects that they focus on in analyzing cultural representations in English textbooks. While the studies were conducted to examine cultural representation in English textbooks, few studies examine how local culture representation viewed from cultural aspects proposed by Yuen (2011). Therefore, in this study researcher focuses more on analyzing the representation of Indonesia local culture with the framework of cultural aspects from Yuen (2011). Two English textbooks for 9th grade junior high school published locally entitled "Bright An English" by Erlangga and



"Think Globally Act Locally" by The Ministry of Education and Culture of the Republic of Indonesia were selected to figure out local culture aspects representation.

## **B. Theoretical Framework**

### **1. English Textbook**

#### **a) Definition of English Textbook**

A textbook is a learning resource commonly used in education. It is often accompanied by workbooks, cassettes, and teacher's guides, and serves as a prevalent form of instructional material in language teaching (Richards, 2001). Textbooks are specifically designed and published to support educational requirements and facilitate the learning process within the classroom. Therefore, English textbook is a textbook used for learning English which contains learning materials such as grammar, vocabulary, pronunciation, and other aspects of language to assist the language learning process.

English textbook includes not only materials on language aspects, but also a series of lesson plan with a structured curriculum that can be used in the classroom. Setyono & Widodo (2019) stated that textbooks are compilations of various texts that are intentionally chosen to fulfill the goals of policy makers, writers, and the curriculum. The selection of texts and creation of tasks by textbook authors are somewhat influenced by a curriculum ideology. Furthermore, Cunningsworth (1995) also mentioned that one of the roles of English textbook is as a syllabus. The



reason for this is that textbooks provide valuable guidance to teachers and students by clearly outlining the learning objectives and suggesting appropriate classroom activities to accomplish these objectives. Textbooks can help to divide teachers and students roles when learning is carried out. This allows for not only the teacher, but also the students to be active participants in the class.

#### b) The Roles of English Textbook in English Language Teaching

Textbooks hold a prominent position among the various teaching materials commonly employed in English Language Teaching (ELT). This is primarily because textbooks fulfill a crucial role in facilitating effective ELT practices as they provide structured and organized materials for language instruction. Moreover, textbooks have been crucial in facilitating students' learning both in and outside of the classroom (Setyono & Widodo, 2019). They typically include activities, exercises, and tasks that support students in enhancing their language skills, including reading, writing, listening, and speaking proficiencies. Textbooks also provide a framework for language instruction and serve as a guide for teachers in planning and delivering lessons.

According to Cunningsworth (1995), textbooks are the best source for meeting the goals that learners need. He explained the various roles of textbooks in English Language Teaching (ELT) and how they can be presented as:

- 1) A resource for presentation material (spoken or written): Textbooks can be used as a source of material for presenting information, both orally and in writing, to students.
- 2) A source of activities for learners practice and communicative interaction: Textbooks can provide a variety of activities for learners to practice and interact with one another communicatively.
- 3) A reference sources for learners: Textbooks can serve as a reference for students to learn about grammar, vocabulary, pronunciation, and other linguistic elements.
- 4) A syllabus: A textbook can be used as a syllabus, outlining the structure and content of a language course.
- 5) A resource for self-directed learning or self-access work: Textbooks can be used by students for self-directed learning or self-access work, allowing them to study at their own pace and on their own time.
- 6) A support for inexperienced teachers: Textbooks can provide support for less experienced teachers who may not yet have gained confidence in their teaching abilities.

## 2. Culture

### a) Definition of Culture

Culture has many definitions and these relate to all aspects of social life such as values, customs, language and behavior of a group of people. There are many opinions about the definition of culture (Kramsch, 1995; Hall, 1997; Soler & Jorda, 2007). Kramsch (1995) defines culture into

two ways. The first definition coming from the humanities and referring to the material productions of art, literature, and social institutions and artifacts that express and preserve an identity of social group. The second definition originating from the social sciences, relates to the collective attitudes, beliefs, cognitive patterns, behaviors, and memories shared among members of a community. Furthermore, Hall (1997) argues that culture encompasses everything that distinguishes the lifestyle of a social group, community, nation, or people. Soler & Jorda (2007) define culture as a social construct that emerges from the collective perceptions of both oneself and others.

In other words, from all those definitions, culture can be defined as the complex and multifaceted aspects of human societies encompassing material productions, social institutions, shared attitudes and beliefs, and ways of life that distinguish a social group. Additionally, culture plays a crucial role in shaping individuals' identities and impacting their thoughts, behaviors, and interactions within a community. Culture can vary greatly between different groups and societies, making it a defining characteristic that sets one society apart from others.

#### b) Cultural Categories

Regarding materials related to culture that are in English classroom, Cortazzi & Jin (1999) classify the cultural information contained in a textbook into three distinct categories. These categories encompass source culture, target culture, and international culture. This

categorization enables a comprehensive examination and exploration of cultural content within the English classroom environment.

#### 1) Source culture

Source culture refers to the culture of the learners themselves. In this case, the source culture referred to in this study is Indonesian culture. Source culture can also be called local culture. Local culture in Indonesia is divided into many ethnicities, such as Javanese, Balinese, Sumatran, Papuan and other ethnicities.

#### 2) Target Culture

The target culture refers to the culture of countries where English is native or of English native speakers. These countries are the United Kingdom, the United States, Canada, Australia, and New Zealand.

#### 3) International culture

International culture refers to cultures that are distinct from both the source culture and the target culture. International culture includes the culture of countries that use English as an international language. Of the many countries that are included in international culture, including China, Korea, Thailand, Vietnam, and other countries.

### 3. Culture Representation

#### a) Definition of Culture Representation

Culture and language are interconnected, and one cannot exist without the other. The culture of a group of people is reflected in the language they speak, as it shapes their thoughts and way of life based on their

beliefs. Moreover, language can be used as a means to express culture, making it possible to represent culture through language. In line with Kramsch's (2012) statement who stated without language and other symbolic systems; the habits, beliefs, institutions, and monuments that constitute culture would merely be observable realities, lacking the deeper meanings that make them cultural phenomena. These aspects must be infused with meaning to be considered part of a culture.

Representation plays a significant role in the relationship between language, culture, and meaning. According to Hall (1997), representation connects meaning and language to culture. It involves utilizing language to convey significant messages or depict the world in a meaningful way to others. Moreover, based on the Shorter Oxford English Dictionary (cited in Hall 1997), there are two relevant definitions associated with the concept of representation:

1. "To represent" something refers to describing or depicting something. It means that representation is to describe or depict something about what it is.
2. "To represent" also encompasses the meaning of symbolizing, standing for to be a specimen of, or acting as substitute for. In this context, representation serves as a symbol, substitute, or exemplification of the thing being represented.

Furthermore, Hall (1997) added that representation involves utilizing language to convey the meaning of things. It enables an understanding of

the world, including people, objects, and events. It also allows for the communication of complex ideas to others through language in a way that can be understood.

Therefore, with this definition of representation, cultural representation pertains to utilization of language to express the significance of culture. Moreover, Cultural representation is important because it can shape how people think about and understand different cultures, and it can also influence the way people from those cultures are perceived and treated.

#### b) Local Culture Representation of English Textbooks

Local culture, often referred to as the source culture, denotes the cultural background of the learners. In line with what Cortazzi & Jin (1999) stated that the culture of the learner themselves is known as the source culture. In this research, the local culture referred to is the culture of the researcher, which is Indonesian culture. The culture of Indonesia is known for its wealth and variety, shaped by a range of historical, religious, and geographical elements.

Based on the definition of representation in the section before, Hall (1997) stated that representation can be defined as the act of employing language to convey the meaning or interpretation of things. Therefore, the representation of local culture pertains to the utilization of language as a means to communicate the significance and interpretation of the local culture. It enables an understanding of a specific culture or

community. It includes the representation of cultural customs, traditions, faiths, values, and other aspects of a particular culture. The particular culture in this context refers to Indonesia culture. Therefore, local culture representation of Indonesia refers to the depiction or portrayal of Indonesian culture. This can includes cultural customs, traditions, beliefs, values, and other aspects of Indonesian society.

The local culture can be representing through various media, one of them is English Textbook. Richards (2001) stated textbooks are widely employed as a resource of instructional materials in language teaching. Apart from language materials, the content of culture is also included in English textbooks. Representing local culture through English textbooks can help to promote a deeper understanding and appreciation of local culture, and can also help to build bridges of intercultural understanding and respect.

In analyzing local culture in English textbooks, researcher can analyze cultural content from various aspects. It can be in terms of textual data, images presented in textbooks, audio prepared in textbooks can also be analyzed in researching the depictions of local culture. In this study, researcher examined the potrayal of cultural content in English textbooks through the analysis of textual and image data.

### c) Cultural Aspects

To portray culture in English textbooks, it is possible to classify it using Yuen's (2011) framework of four cultural aspects. This framework



encompasses products, practices, perspectives, and persons. The subsequent explanation provides a breakdown of each cultural aspect, providing a comprehensive understanding of their respective characteristics along with examples from Indonesian local culture. In this study, the four parameters used to frame the analysis are described as follow.

#### 1) Products

Products refer to the tangible and intangible goods and services that produced and consumed within a culture. It includes entertainment, movies, television programmes, food, merchandise, print, art, architecture, and travel. As an illustration, textbooks which represent Indonesian cultural products show texts and images of local food, such as Padang food, pempek, gudeg, and more. Other examples of Indonesian cultural products are batik clothes, jaipong dance, angklung, and more.

#### 2) Practices

Practices refer to behaviors and customs practiced within a culture. It includes daily life, society, and rituals. As an illustration, textbooks which represent Indonesian cultural practices show texts and images of *silaturahmi* (the practice of maintaining social relationship through regular visits and communication), *gotong-royong* (a traditional practice of collective work, often used for community events, such as cleaning up the neighborhood)

### 3) Perspectives

Perspectives refer to the values and worldviews that shape the way people within a culture understand and interpret the world around them. It includes inspirations, myths, and cultural norms. As an illustration, textbooks which represent Indonesian cultural perspectives show texts and images of respect for elders (a belief in the wisdom that comes with age, it can be addressing older people using formal titles), democracy, nationalism, and more.

### 4) Persons

Persons refer to individuals who make up a culture. It includes famous individuals, who can be fictional or types of unknown people from specific communication. However, Yuen states that fictional characters in literature and movies are considered as products and are not included in this category. It is because they are created and marketed like products. As an illustration, textbooks which represent Indonesian cultural persons show texts and images of famous individuals who have influenced Indonesian culture, whether they are historical figures, artist, athletes, or public figures such as Soekarno, RA Kartini, Bambang Pamungkas, Raisa, Isyana Sarasvati, and more.

## CHAPTER III

### RESEARCH METHODOLOGY

This chapter discusses the research methodology used in this study. This chapter provides an overview of research design, data sources, data collection, data analysis procedures, and trustworthiness. The detailed explanation of each point is presented below.

#### **A. Research Design**

The research approach utilized in this study was qualitative. According to Creswell (2009), qualitative research is an inquiry form where researchers interpret and make sense what they observe, hear, and understand. By analyzing the cultural content in English textbooks, this study aims to shed light on how local culture is presented in these materials. Content analysis was the chosen method for analyzing the data. Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the context of their use (Krippendorff, 2004, p. 18). The phrase "other meaningful matter" means that it is not limited to texts but may also include other forms of content, such as images, videos, and audios.

To analyze the representation of local culture in English textbooks, the researcher used Interpretive Content Analysis (ICA). The interpretive paradigm involves analyzing, interpreting, or deciphering aspects of the selected textbooks (Baig, Javed, Siddiquah, & Khanam, 2021). ICA surpasses a basic frequency-count method in analyzing data, providing data that enables abductive inferences based on latent (hidden or underlying) content (Drisko &

Maschi, 2016). ICA focuses on the subjective interpretation of data, allowing the analyst to understand how the representation of local culture in textbooks is received and comprehended by the audience. ICA is particularly useful in analyzing complex and subjective data, such as text, images, and other media. By using interpretive content analysis, the researcher can develop a better understanding of how culture is represented in the textbooks and uncover any underlying themes or meanings that may not be immediately apparent.

The present study used a systematic approach to analyze and categorize the cultural aspects in two English textbooks. The most appropriate method for this research is a qualitative approach, with interpretative content analysis method. The data were categorized based on the cultural aspects suggested by Yuen (2011), including products, practices, perspectives, and persons.

## **B. Data Sources**

In this research, the sources of data were taken from two English textbooks published locally for 9th grade students of Junior high school. The first English textbook was a book entitled "Bright An English" published in 2018 by Erlangga. The second English textbook was a book entitled "Think Globally Act Locally" published in 2018 by The Ministry of Education and Culture of the Republic of Indonesia. These books were based on the 2013 National Curriculum, which was revised in 2018, and are widely used in most junior high schools in Indonesia, making them easily accessible through online or offline bookstores.

The researcher chose these two English textbooks for several reasons. The first reason for selecting the textbooks for this study based on the fact that they were published by a local publisher in Indonesia, which aligns with this research theme that focuses on analyzing the way local (Indonesian) culture is represented in English textbooks. The next reason was these textbooks are widely used in most of the junior high schools in Indonesia and easy to find them in offline or online bookstores, making them a representative sample of English textbooks used in the country.

This research focused on analyzing the representation of local culture in the textual and image data of the selected English textbooks. The researcher analyzed the cultural aspects of local culture, including reading passages, dialogues, sentences, words, and images presented in the textbooks. The study examined the cultural representation in various chapters and topics included in the two textbooks.

**Table 3.1**  
**The Chapters and The Topics of English Textbooks**

<b>Textbook</b>	<b>Chapter</b>	<b>Topic</b>
<b>Bright An English</b>	1.	Good Luck
	2.	I Agree with You
	3.	Know What You Eat
	4.	How to Make Dessert
	5.	I Am Doing My Homework
	6.	Have you Done your Homework?
	7.	I Love Indonesian Folktales
	8.	The Garden is Taken Care of
	9.	What An Amazing World
	10.	Special Offer! Today Only!
	11.	Let's Sing
<b>Think Globally Act Locally</b>	1.	Congratulation!
	2.	Let's live a healthy life!

	3.	Be healthy, be happy
	4.	This is how you do it!
	5.	Everybody is always in the middle of something
	6.	We have been to an orphan home. We went there last Sunday
	7.	Sangkuriang
	8.	They are made in Indonesia
	9.	What is it?
	10.	Come and visit us!
	11.	You can always come back home

### C. Data Collection

Data collection involves gathering information or data from different sources to be analyzed. In this research, document analysis was employed as the method of data collection. Bowen (2009) defines document analysis as a structured procedure for examining printed or electronic documents. The data for this study was collected from two 9th-grade English textbooks, entitled "Bright An English" published by Erlangga and "Think Globally Act Locally" published by the Ministry of Education and Culture of the Republic of Indonesia.

The aim of this research was to analyze cultural aspects in selected English textbooks to represent the local culture. The cultural aspects are categorized based on Yuen's (2011) cultural aspects framework, which includes products, practices, perspectives, and persons. In this study, the focus was on the textual data, including reading passages, dialogues, sentences, words, and images presented in the textbooks.

There were several steps involved in collecting the data for this study. First, the researcher obtained the English textbooks. Then, the researcher

carefully read all of the written and visual content in the textbooks. Next, researcher tried to identify important details of local cultures from each chapter. After that, the researcher coded the representation of local culture using the cultural aspect framework developed by Yuen (2011), which includes four categories: products, practices, perspectives, and persons.

#### **D. Data Analysis Procedures**

To analyze the data, this research employed a document sheet to address the research problem and used open coding and category creation, as described by Elo & Kyngas (2007). The codes were used to identify cultural aspects, such as products, practices, perspectives, and persons, as defined by Yuen (2011). The textual data, including reading passages, dialogues, sentences, words, and image data in the English textbooks were analyzed in terms of these cultural aspects. The data analyzed in the study consisted of the aforementioned textual data and images.

The focus of this study was to examine the representation of local culture in two English textbooks, using the cultural aspects framework developed by Yuen (2011). Based on the approach outlined by Elo & Kyngas (2007), the analysis of the textbooks is divided into three phases: preparation, organizing, and reporting.



**Table 3.2**  
**The Preparation**

Stages	Goals	Activities
Selecting the unit of analysis	Deciding on what to analyze in what detail and sampling considerations	<ul style="list-style-type: none"> <li>• Decide on which learning material to analyze</li> <li>• Select English textbooks as the learning material to analyze</li> <li>• Choose two locally published English textbooks as the sample</li> </ul>
Making sense of the data and whole	The goal is to become immersed in the data	<ul style="list-style-type: none"> <li>• Focus on analyzing cultural content</li> <li>• Focus specifically on analyzing textual data, including reading passages, dialogues, sentences, words, and images presented in the English textbooks</li> </ul>

In the first phase, preparation, the researcher first determined what to analyze. At this stage the researcher chose English textbooks because English textbooks are one of the most widely used learning materials for learning languages. The researcher then selected two English textbooks, entitled “Bright An English” and “Think Globally Act Locally” as the sample to be analyzed because these two books were both local publications in accordance with the research focus. The researcher then determined that the analysis would specifically focus on cultural content contained in the textbooks. The analysis would examine both textual data such as reading passages, dialogues, sentences, and words, as well as images. This selection of materials and focus

allowed the researcher to explore local cultural representations in the context of language learning.

**Table 3.3**  
**The Organizing**

<b>Stages</b>	<b>Goals</b>	<b>Activities</b>
Open coding	Used as a remark of cultural aspect	The researcher creates codes to represent cultural aspects
Creating categories	To simplify the classification by merging categories that are alike	<ul style="list-style-type: none"> <li>• The researcher grouping the same codes</li> <li>• The researcher makes groups based on the categories of each cultural aspect</li> </ul>

During the second phase of the research, which was the organizing phase, the researcher employed an open coding technique to identify and mark cultural aspects that were present in the English textbooks under analysis. The materials that contain local cultural content in these textbooks coded using this open coding. After this initial coding, the researcher moved on to the next step, which was to create categories to group the cultural aspects together in a more organized manner. These categories helped the researcher to distinguish between the different cultural aspects and ensure that the data was properly organized and easily understandable.

**Table 3.4**  
**The Reporting**

<b>Stages</b>	<b>Goals</b>	<b>Activities</b>
Interpreting data	To provide further explanation about the cultural aspects	The researcher will interpret the data that finds the cultural aspects of culture
Representing data	To convey information clearly and effectively	The researcher will represent the finding and result through descriptive detail and document analysis.

The third phase of the data analysis process was reporting. Once the researcher has finished coding and categorizing the cultural aspects of the English textbooks according to Yuen's framework, the results were interpreted and presented in the findings and results chapter using qualitative descriptive detail and document analysis.

In summary, the stages of data analysis for this study include:

#### 1. Unitizing And Recording Data

During this step, the English textbook that include local cultural content was distinguished from non-local cultural data. All the data that were related to local cultural content was marked and recorded, making it clear which data would be analyzed. Subsequently, the data was filtered to retain only the required data.

#### 2. Systematic Coding

After found out and classified the local cultural content in English textbooks, the researcher made codes to every aspects based on Yuen's framework. The researcher assigned code to make it easier in categorizing

the cultural aspects. To create a systematic coding scheme for the cultural aspects of products, practices, perspectives, and persons in the content analysis, the researcher create a coding manual. The codes used for cultural aspects were:

**PD: Products.** The examples of cultural products include foods, travels, regions, art, architecture, folklore, and many Indonesian-made products more.

**PT: Practices.** The examples of cultural practices include daily life, society, and rituals.

**PP: Perspectives.** The examples of cultural perspectives include inspirations, myths, and cultural norms.

**PS: Persons.** The examples of cultural persons include famous individuals and unknown people from specific community.

The researcher not only created codes for cultural aspects, but also created additional codes for the books (B) and pages (P). To differentiate between the two textbooks were used in this study, the researcher assigned the code B1 to the textbook entitled "Bright An English" and B2 to the textbook entitled "Think Globally Act Locally".

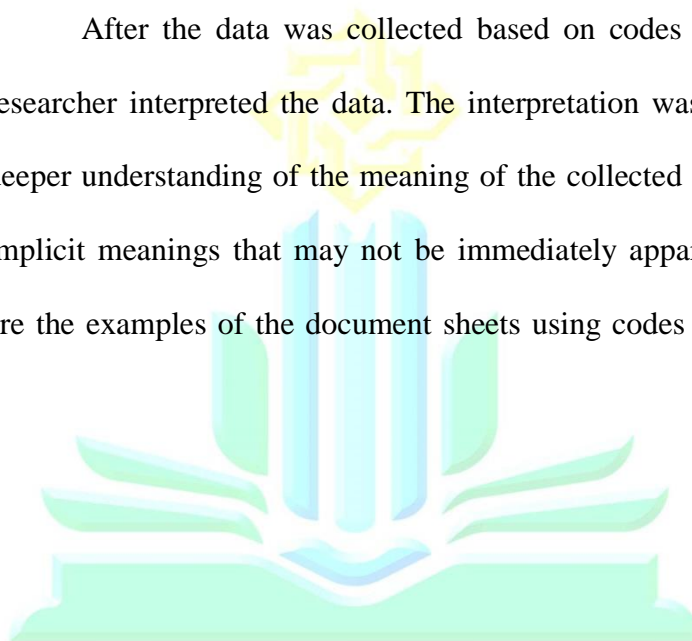
### 3. Creating Categories

After coding the aspects of local culture, the researcher groups similar codes and creates categories based on each aspect. By grouping similar codes, the researcher can gain a better understanding of the

patterns and themes that emerge from the data. This step is important for organizing the data and preparing it for further analysis.

#### 4. Interpreting

After the data was collected based on codes and categories, the researcher interpreted the data. The interpretation was used to provide a deeper understanding of the meaning of the collected data and reveal any implicit meanings that may not be immediately apparent. The following are the examples of the document sheets using codes and interpretations:






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**Table 3.5**  
**The example of code in document sheet (Textual Data)**

No.	Unit	Theme	Textual Data	Code	Interpretation
1.	7	I Love Indonesian Folktales	One morning, on <u>Timun Mas</u> ' seventeenth birthday, the giant came.	B1/P.98/PD	In the Indonesian folk tale 'Timun Mas', the character Timun Mas is described as a brave girl who tries to survive and escape from an evil giant who tries to catch her. This highlights, Timun Mas is a local cultural product of Indonesia's figure of folktale.
2.	8	The Garden is Taken Care of	Oky: Mala, what are you eating? Mala: This is called <u>Gudeg</u>	B1/P.106/PD	Gudeg is a local food that originated from Yogyakarta, a province in Indonesia, and is made from young unripe jackfruit. Gudeg has been a popular dish in Indonesia for centuries, and is often served during special occasions. This demonstrates that Gudeg is a cultural product of local cuisine.
3.	2	Let's Live a Healthy Life!	Today Dayu is having a diarrhea. She's too weak, so she's staying home. <u>After class, Udin, Lina, Beni, Edo, and Siti visit her at home.</u>	B2/P.18/PT	Visiting friends/relatives who are sick is a custom practiced by Indonesians. It is considered a sign of caring and showing empathy towards friends and family members who are not feeling well. Therefore, it can be a representation of local culture practices in Indonesia.

**Table 3.6**  
**The example of code in document sheet (Image Data)**

No.	Unit	Theme	Image Data	Code	Interpretation
1.	2	I Agree With You		B1/P.19/PD	The image shows Padang food originating from West Sumatra, a province in Indonesia. It is known for its rich and spicy flavors, with dishes such as Rendang, Sate Padang, and Gulai being some of its most famous. This indicates that Padang food is a product of local cuisine.
2.	1	Congratulations!		B2/P.4/PP	The image shows students, with one wearing a hijab, highlighting the religious diversity in Indonesia. It emphasizes the importance of respecting and valuing this diversity.
3.	7	I Love Indonesian Folktales		B1/P.89/PD	The image shows Candi Prambanan. Candi means temple. Candi Prambanan is the largest Hindu temple in Indonesia which is located in Yogyakarta. The temple represents Indonesia's rich cultural heritage and reflects the country's history and religious diversity. This indicates that Candi Prambanan is a cultural product of Indonesia's rich heritage.



## 5. Reporting

In this step, the researcher provided further explanation about the cultural aspects represented in the local culture. After collecting data based on the categories, the researcher presented the results using a qualitative descriptive with content analysis design. The researcher concluded the analysis and presented the final report of the research.

## E. Trustworthiness

In this study, the researcher used triangulation to validate the research data. Nightingale (2020) defines triangulation as an analysis technique used in multimethod research designs. In other words, triangulation is a process that involves using more than one source of data or method to verify or validate research results. The researcher used two types of triangulation to examine the cultural aspects in the portrayal of local culture in English language textbooks. The first type was data triangulation, which involved analyzing both textual and image data to understand how local culture is represented through the language, writing style, and illustrations in the textbooks.

To ensure the validity of the study findings, the researcher also employed researcher triangulation. In this study, the researcher consulted the analysis and interpretation with the supervisor. Additionally, the supervisor played a role as expert validator who helped ensure that the study findings were accurate and reliable.

## **CHAPTER IV**

### **FINDING AND DISCUSSION**

This chapter presents the findings and discussion of the study. This chapter aims to provide a detailed analysis and interpretation of the data collected through the research methodology described in chapter 3.

#### **A. Findings**

In this section, the researcher discusses about the findings of the analyzed data. In this analysis, the researcher focuses on how local culture is represented in two published locally English textbooks entitled “Bright An English” by Erlangga and “Think Globally Act Locally” by The Ministry of Education and Culture of the Republic of Indonesia for 9th grade of junior high school. Following Yuen's cultural aspects, there are four cultural aspects that were used to analyze the cultural representation, namely products, practices, perspectives, and persons. However, during the analysis, the researcher found several examples of local cultural representation that demonstrate the religious diversity present in Indonesia. This finding justifies the inclusion of an additional aspect: religions.

The addition of the religious aspect is motivated by the findings in the textbooks that depict religious diversity in Indonesia. By incorporating the aspect of religions, this research aims to delve deeper into the representation of local culture in English textbooks, including the aspect of religious diversity that is an integral part of Indonesian culture. Indonesia is a country with rich religious diversity. Indonesia itself recognizes not just one religion, but six

religions: Islam, Hinduism, Buddhism, Catholicism, Protestantism, and Confucianism (Hidayat, 2021). It highlights the importance of considering the religious dimension in understanding cultural representation in textbooks.

From the analysis, it was found that there are a total of 262 different data that show local culture representation. The total number of data was obtained from the selected English textbooks as the data sources, with 117 data from the first textbook entitled "Bright An English" and 145 data from the second textbook entitled "Think Globally Act Locally". These data were obtained from each cultural aspect by Yuen: products, practices, perspectives, and persons. Apart from those four cultural aspects by Yuen, the data also were obtained from the aspect of religions, in both textual and image data formats. The following are the findings of local culture representation data for each type of data:

### **1. Local Culture Representation Through Textual Data**

In this study, local culture representation can be from textual data including reading passages, dialogues, sentences, and words contains in the English textbooks. Out of a total 262 data, there are 179 textual data was found. The aforementioned textual data can represent local cultures from aspects of products, practices, perspectives, persons, and religions (additional aspect).

#### **a. Representation of Local Products**

The first cultural aspect is products. Out of a total of 179 textual data, the researcher found 125 textual data that originated from the aspect of

products, with 77 data from the first textbook entitled "Bright An English" and 48 data from the second textbook entitled "Think Globally Act Locally". The products aspect found in the English textbooks includes regional names, tourist destinations, food, folktales, Indonesian-made products, and others.

The products that appear in the textbooks can be in the form of words, sentences, dialogues, or reading passages. The following is the explanation of how the products aspect represents local culture in various forms of textual data.

**Table 4.1**  
**Products of culture in textual data**

No.	Unit	Theme	Textual Data	Codes	Interpretation
1.	6	Have You Done Your Homework	<b>Activity 4</b> 5. Last year, the bus fare was three thousand <u>rupiahs</u> . Now, it is five thousand. It has gone up.	B1/P.73/PD	Rupiah is the official currency of Indonesia and is used in daily transactions. Therefore, in the given sentence, rupiah represents local culture in the aspect of products.
2.	7	I Love Indonesian Folktales	<b>Activity 4</b> Poor Mr. Lebai (Pak Lebai Malang) – a Folktale from West Sumatra	B1/P.91/PD	Pak Lebai Malang is one of Indonesian folktales, originating from West Sumatra, tells the tale of a man named Pak Lebai who suffered from indecisiveness. Therefore, Pak Lebai Malang represents a local product of folktale figure.

No.	Unit	Theme	Textual Data	Codes	Interpretation
3.	4	This is how you do it!	Es Teler	B2/P.56/PD	Es teler is a sweet and refreshing Indonesian dessert. It is a popular treat sold by street vendors and restaurants in Indonesia. Therefore, it can be the representation of local products.
4.	8	They are made in Indonesia	<p><b>Bill:</b> “This awesome gift was given to me by friend”</p> <p><b>Harry:</b> “Wow, that’s looks nice! What is it called? Is that made in Indonesia?”</p> <p><b>Bill:</b> “Yes, it is. This is called an ‘angklung’.</p> <p>‘Angklung’ is a musical instrument from the Sundanese culture of West Java. It is made of bamboo. It is used to play not only traditional but also modern music.”</p>	B2/P.149/PD	Angklung is a traditional Indonesian musical instrument, originated from West Java. It is commonly used in cultural events and performances. Thus, it represents the local culture in the aspect of products.

In table 4.1, some results of representation of local products are presented in the form of textual data, such as sentences, reading passages, words, and dialogues. In the first number, the researcher found a textual data in the form of a sentence. The product presented is "rupiah" as the official currency in Indonesia, and is used in daily transactions, including

bus fares. In this case, rupiah reflects how Indonesia has its own currency and how rupiah is commonly used as a means of exchange in Indonesia. The usage of "rupiah" in daily transactions demonstrates how important local product is in shaping Indonesian culture and everyday life.

Next, in the form of a reading passage, there is a narrative text in the form of an Indonesian folktale entitled "Pak Lebai Malang" or "Poor Mr. Lebai". From the text, it can be seen that Pak Lebai Malang is one of Indonesian folktales, originating from West Sumatra, tells the tale of a man named Pak Lebai who suffered from indecisiveness. Due to his greed and constantly changing his mind, he ended up with nothing. The word "Malang" in Indonesian translates to "Poor". The story reflects Indonesian culture in terms of its traditional oral storytelling and values such as the consequences of greed and indecisiveness.

Furthermore, the textual data in the form of a word, the product presented is "Es Teler". Es teler is a sweet and refreshing Indonesian dessert. Es teler serves as an exemplary representation of local Indonesian products, highlighting the rich culinary heritage and the utilization of locally-sourced ingredients. This delightful dessert composed of mixed fruits, avocado, coconut, condensed milk, and shaved ice, showcases the diverse flavors and vibrant culinary traditions deeply rooted in Indonesian culture. Its popularity among street vendors and restaurants further attests to its significance in promoting and preserving the country's culinary traditions.

The last, a dialogue is presented, where two foreigners named Bill and Harry are discussing about “Angklung”. From their dialogue, it is said that “angklung” is a traditional Indonesian musical instrument from the Sundanese culture of West Java. It is made of bamboo tubes that are tuned to specific notes and played by shaking to produce sound. It is commonly used in cultural events and performances and is also popular among tourists visiting Indonesia. By incorporating the topic of “angklung” in the dialogue, it shed light on the profound influence of this traditional instrument as a product of Indonesian culture, promoting the appreciation and preservation of the country's artistic traditions.

From the explanation above, local cultural products appear in various forms of textual data, it can be from words, sentences, dialogues, or reading passages. In the textbooks, products are the aspect that appears the most among other cultural aspects. These data are represented in the form of regional names, tourist destinations, Indonesian cuisine, folklore, Indonesian-made products, and many others.

#### a. Representation of Local Practices

The next cultural aspect is practices. The researcher found 23 textual data related to the aspect of practices, with 9 data from the first textbook entitled "Bright An English" and 14 data from the second textbook entitled "Think Globally Act Locally". In the textbooks, the practices of local culture appear in the forms of that are commonly carried out by Indonesians.



The practices found in the English textbooks appear in the form of sentences, dialogues, or reading passages. The following is the explanation of how the practices aspect represents local culture in various forms of textual data.

**Table 4.2**  
**Practices of culture in textual data**

No.	Unit	Theme	Textual Data	Codes	Interpretation
1.	2	I Agree with You	<b>Activity 16</b> 5. Teenage under seventeen should not ride a motorcycle.	B1/P.19/PT	This sentence shows a rule about the prohibition of riding motorcycles under the age of seventeen, which is enforced in Indonesia to reduce traffic accidents caused by young and inexperienced riders. Therefore, this rule can be used as a representation of local practices.
2.	7	I Love Indonesian Folktales	Timun Mas grew up into a beautiful, energetic, and smart girl. Soon she was seventeen. The mother remembered her promise to the giant. She became worried. <u>She decided to seek help to wise man.</u>	B1/P.98/PT	Seeking help from individuals considered wise and knowledgeable is a common practice among Indonesians. Therefore, the underlined sentence falls under the category of local practices.
3.	5	Everybody is always in the middle of	1. Rika: "Can you come and help me to lift the table."	B2/P.103/PT	Fried bananas are a popular snack in Indonesia. Many vendors from street

No.	Unit	Theme	Textual Data	Codes	Interpretation
		something	Feni: "I'm sorry, I can't. I'm <u>frying bananas</u> ."		vendors to high-end restaurants sell them. Therefore, this activity of making fried bananas becomes one of the local practices.

In table 4.2, textual data representing local practices are presented. In order, numbers 1-3 are textual data in the form of a sentence, reading passage, and dialogue. In the first section, the sentence "Teenage under seventeen should not ride a motorcycle" shows the aspect of practices because it contains a rule about the prohibition of riding motorcycles under the age of seventeen, which is enforced in Indonesia to reduce traffic accidents caused by young and inexperienced riders (Undang-Undang 22 Tahun 2009, 2009). Through the enforcement of this rule, Indonesian society showcases its dedication to safeguarding the younger population and promoting road safety practices. This exemplifies the cultural value placed on prioritizing the well-being of individuals and the community.

Next, in the second section, there is a reading passage in the form of a narrative text. The text tells the story of Timun Mas, which is one of the famous folktales in Indonesia. In one of the paragraphs, it is mentioned that the old woman who became Timun Mas' mother sought the help of a wise individual. This cultural practice in Indonesia highlights the deep-rooted belief in seeking guidance and help from individuals who possess spiritual or traditional knowledge, such as an *Ustad* (Islamic religious

scholar) or a *Dukun* (traditional healer). Indonesian people often turn to wise man for advice, blessings, or healing remedies, relying on their wisdom and expertise in matters of religion, spirituality, and traditional medicine.

The last, the activity of frying bananas appeared in the dialogue between Rika and Feni. Fried bananas themselves are a popular snack in Indonesia. It involves slicing the banana and coating it with batter made from flour, sugar, and water, and then frying it until it turns golden brown. Many vendors from street vendors to high-end restaurants sell them. The act of frying bananas can be regarded as a representation of local practices, highlighting its significance as a common and longstanding tradition deeply ingrained in Indonesian culinary culture.

Frying bananas is a cherished cooking method passed down through generations, showcasing the country's culinary heritage and the art of preparing local food.

#### b. Representation of Local Perspectives

The next cultural aspect is perspectives. This aspect takes a little place in the textbooks. The researcher only found 8 textual data related to the aspect of perspectives, and all of these data were found only in the first textbook entitled "Bright An English". While in the second textbook entitled "Think Globally Act Locally", the researcher did not find any local perspectives. In the textbook, the perspectives of local culture in the

form of textual data mostly present the values of life and still rarely discuss about beliefs.

The perspectives of local culture appear in the form of sentences, dialogues, or reading passages. The following is the explanation of how the perspectives aspect represents local culture in various forms of textual data.

**Table 4.3**  
**Perspectives of culture in textual data**

No.	Unit	Theme	Textual Data	Codes	Interpretation
1.	2	I Agree with You	<b>Activity 19</b> 5. I heard you are going to go to Lampung next week. c. Yes. <u>We are going to visit our grandma in Lampung.</u> My father has bought the tickets.	B1/P.23/PP	It gives the perspective on kinship relations and strong family values. These values and perspectives represent the aspect of perspectives of local culture.
2.	7	I Love Indonesian Folktales	The mother remembered her promise to the giant. She became worried. She decided to seek help to wise man. The wise man listened to her story, and at the end he gave three little bags to the old woman. <u>He said, "Give them to your daughter when she runs away to save her</u>	B1/P.98/PP	The underlined sentence indicates the presence of magical power. Belief in magical power is still widely held by the people of Indonesia. Therefore, the belief in magical power is includes in the perspectives of local culture.

No.	Unit	Theme	Textual Data	Codes	Interpretation
			life. Tell her to open one bag and throw the contents down each time the giant gets close to her"		
3.	9	What an Amazing World	<b>Activity 24</b> The fires in Sumatra endanger the lives of many animals	B1/P.134/PP	The sentence can be a representation of Indonesian culture as it provides a perspective on the importance of preserving the environment and its wildlife. Therefore, it can be the representation of local perspectives.

In table 4.3, the interpreted representations of Indonesian culture in the aspect of perspectives are presented in the form of textual data. In the textbooks, the appearance of perspectives of local culture is the least compared to other aspects. In order of number in the table, the textual data in the perspectives of culture is presented in the form of a dialogue, reading passage, and sentence.

In the first part, a dialogue is represented by the sentence “We are going to visit our grandma in Lampung”. Indirectly, it gives the perspective on kinship relations and strong family values. The regard shown towards older family members and the act of visiting Lampung as a demonstration of respect for one's grandmother serve as illustrations of the perspective on family and kinship values. It upholds the cherished

values of Indonesian culture, emphasizing the importance of family unity and honoring one's heritage. These perspectives offer a glimpse into the deep-rooted traditions and values that shape the local culture's perspectives on familial connections.

In the second part, the textual data is presented in the form of a reading passage. It is from a folktale untitled "Timun Mas". In the passage, it is represented by the wise man words to Timun Mas' mother "Give them to your daughter when she runs away to save her life". It is explained that the mother was given something by the wise man to give to Timun Mas, which would magically transform into a weapon upon being thrown. This portrayal of a supernatural ability demonstrates the belief in the power of magic that continues to be held by numerous Indonesians. The presence of such beliefs reflects the enduring cultural reverence for mystical forces and supernatural phenomena within Indonesian society.

Lastly, there is the sentence "The fires in Sumatra endanger the lives of many animals", which can be a representation of Indonesian culture as it indirectly provides a perspective on the dangers of forest fires in Sumatra to the survival of the wildlife within it. Therefore, it is important for society to always preserve the environment. Considering the importance of preserving the environment and its wildlife reflects a viewpoint of caring for environmental conservation and wildlife preservation. Thus, this viewpoint can serve as the representation of local

culture's worldview through how the community appreciates the importance of maintaining a balanced connection with nature and recognizes the inherent value of the environment and its living beings.

d. Representation of Local Persons

The last cultural aspect is persons. The researcher found 22 textual data that related to the aspect of persons, with 3 data from the first textbook entitled "Bright An English" and 19 data from the second textbook entitled "Think Globally Act Locally". In the textbooks, the persons of local culture in the form of textual data mostly present the names of unknown people, such as Lina, Udin, Siti, and others.

The persons of local culture in the textbooks appear in the form of words, sentences, or dialogues. The following is the explanation of how

the aspect of persons represents local culture in various forms of textual data.

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**Table 4.4**  
**Persons of culture in textual data**

No.	Unit	Theme	Textual Data	Codes	Interpretation
1.	1	Good Luck	<b>Dialogue 2</b> Salma: You look happy. What's up? Adam: <u>I've been elected as this year's model student of Solo city</u>	B1/P.2/PS	Model student means that the student is an exemplary student and Adam (the model student) is selected as the exemplary student of the Solo city. Solo is a city in Indonesia. Thus, the model student of Solo city can be a representation of local persons.
2.	9	What an Amazing World	Indonesian young generation	B1/P.138/PS	"Indonesian young generation" is a specific group of people who are part of Indonesia's society and culture. Thus, it can be considered as a representation of local culture in the aspect of persons.
3.	5	Everybody is always in the middle of something	It's four o'clock now, and look, the <u>gorengan street vendors</u> is passing in front of my house.	B2/P.102/PS	Gorengan street vendors are usually small business owners or street vendors who sell various types of <i>gorengan</i> (fried snack). It is a snack that is widely consumed by Indonesians, and the sellers can be found everywhere. Therefore, it represents the aspect local persons.

Table 4.4 presents several representations of Indonesia culture in the aspect of persons in the form of textual data. Besides the names of

unknown people, there are also other things that can be used as representations of persons, as presented in the table. In order of the numbers in the table, textual data in the aspect of persons is presented in the form of dialogue, words, and sentence.

In the first section, the dialogue between Salma and Adam discusses about Adam being chosen as the model student of Solo city. Model student means that the student is an exemplary student. The selection is usually based on positive values shown by the student such as academic achievements, personal achievements, which can serve as an example for other students. In the dialogue, it is mentioned that Adam is selected as the exemplary student of the Solo city. Solo city, located in Indonesia, considers its model students as individuals who represent the values and aspirations of the local culture.

Next, a person of culture is also presented in the form of words, namely the "Indonesian young generation." It is considered as a part of persons of Indonesia's culture because it refers to a specific group of people who are part of Indonesia's society and culture. The term "Indonesian young generation" can be regarded as a representation of the local population. Recognizing the Indonesian young generation as a symbol of the local populace, it acknowledges their significant role in shaping the present and future of the country.

Lastly, there is a sentence that mentions "gorengan street vendors" in it. Gorengan street vendors represent the aspect of persons in Indonesian

culture because they are a common sight in Indonesia. These vendors are usually small business owners or street vendors who sell various types of *gorengan* (fried snacks), such as *pisang goreng* (fried banana) and *tahu isi* (stuffed tofu), on the streets. They often use traditional methods and ingredients to make their snacks, and their products are widely enjoyed by people from all walks of life, regardless of social status or age. *Gorengan* street vendors are a symbol of the entrepreneurial spirit and creativity of the Indonesian people, and they reflect the diversity and richness of the country's culinary traditions.

e. Representation of Local Religions (Additional Aspect)

The additional cultural aspect is religions. The researcher assigned code for religion aspect as RG. The researcher only found a textual data that related to the aspect of religions. It included in the first textbook entitled "Bright An English". In the textbook, the religions of local culture in the form of textual data present the religious practice.

The religions of local culture in the textbook appear in the form of reading passages. The following is the explanation of how the religions aspect represents local culture in the form of textual data.

**Table 4.5**  
**Religions of culture in textual data**

No.	Unit	Theme	Textual Data	Codes	Interpretation
1.	7	I Love Indonesian Folktales	Once upon a time, an old woman lived in a small village. <u>She was so lonely that she prayed to God to give her a companion.</u>	B1/P.99/RG	Praying to God is a common practice among Indonesian people as religious country. Therefore, praying to God is included in the aspect of religions.

Table 4.5 presents representation of religions aspect in the form of textual data. The text tells the story of Timun Mas, which is one of the famous folktales in Indonesia. In one of the paragraphs, it is mentioned that the old woman who became Timun Mas' mother prayed to God to be given a companion. It presents the religious practice, namely praying to God. Praying as a way of asking for God's help is an important practice and a daily habit for Indonesian people. As Indonesia is a country that obliges its citizens to have a religion, praying is always part of the Indonesian people's habit to seek God's help.

## 2. Local Culture Representation Through Image Data


In the selected English textbooks, there are several visualizations in the form of images that depict the representations of local cultures. The researcher found 83 image data, with 19 data from the first textbook entitled “Bright An English” and 64 data from the second textbook entitled “Think Globally Act Locally”. These image data were not all obtained from different pictures. There were some images that represented multiple aspects



simultaneously. These image data represent local culture from three aspects of culture by Yuen: products, practices, and persons. The researcher did not find any of perspectives aspect in the image form. Apart from those three cultural aspects by Yuen, religions aspect as the additional aspect also represented in the image form.

#### a. Representation of Local Products

The first cultural aspect is products. Out of a total of 82 image data, the researcher found 45 image data that originated from the aspect of products, with 19 data from the first textbook entitled "Bright An English" and 26 data from the second textbook entitled "Think Globally Act Locally". The products aspect found in the English textbooks includes local foods, Indonesia-made products, figures in folktales, and others. The following is the explanation of how the products aspect represents local culture in the form of image data.

**Table 4.6**  
**Products of culture in image data**

No.	Unit	Theme	Image Data	Codes	Interpretation
1.	7	Indonesian Folktales		B1/P.100/PD	Timun Mas is one of the characters in an Indonesian folklore untitled 'Timun Mas'. Therefore, Timun Mas can be considered as a representation of local persons.

No.	Unit	Theme	Image Data	Codes	Interpretation
2.	1	Congratulations!		B2/P.2/PD	White-blue uniforms, which specifically represent the uniform of junior high school students in Indonesia. Therefore, this uniform can be considered as a representation of local products.
3.	8	They are made in Indonesia		B2/P.147/PD	The image shows 'lemper'. 'Lemper' is one of Indonesian food enjoyed by many Indonesians. It is highlighted that 'lemper' is representation of local products.

In the table 4.6, it presents several representations of Indonesia culture in the aspect of products in the form of image data. In order of the numbers in the table, image data in products aspect is presented through figure in folktale, Indonesia-made products, and local food.

In the first section, it is presented the image of 'Timun Mas'. She is one of the characters in an Indonesian folktale untitled 'Timun Mas'. This story originates from the Central Java, Indonesia. In the story, it is described that Timun Mas is a brave girl who has to escape from the evil giant. However, although in the story Timun Mas is a human, she is a fictional character. According to Yuen (2011), fictional characters in

stories or movies are viewed as products of culture. Therefore, Timun Mas can be seen as a portrayal of a local product, symbolizing the artistic and imaginative aspects that are inherent to the local culture. Through Timun Mas, the story encompasses the cultural values, traditions of storytelling, and creative expression that contribute to the diverse range of local products in Indonesia.

In the next section, local products also presented by Indonesia-made products, namely school uniforms. In Indonesia, it is mandatory for students to wear school uniforms that vary based on their school level. Elementary school students wear white-red uniforms, while junior high school students wear white-blue uniforms. For senior high school students, the uniform is white-grey. In the given image, the students are depicted wearing white-blue uniforms, which specifically represent the uniform of junior high school students in Indonesia.

In the last section, the image of “lemper” is presented as a representation of local products. ‘Lemper’ is one of Indonesian food made of handful lump of steamed glutinous rice and filled with chicken or beef filling. It is wrapped in banana leaves and its ends are secured with toothpicks to ensure safety during steaming. The traditional preparation method, ingredients, and cultural significance are deeply rooted in Indonesian cuisine. The attention to detail in its preparation and the use of traditional techniques highlight the dedication to preserving and promoting local culinary traditions.





### b. Representation of Local Practices

The next cultural aspect is practices. Out of a total of 82 image data, the researcher found 14 image data that originated from the aspect of practices, and all of these data were found only in the second textbook entitled "Think Globally Act Locally ". While in the first textbook entitled "Bright An English", the researcher did not find any local practices in the form of image data. The practices aspect found in the English textbook includes activities and customs that are commonly carried out by Indonesians. The following is the explanation of how the practices aspect represents local culture in the form of image data.

**Table 4.7**

**Practices of culture in image data**

No.	Unit	Theme	Image Data	Codes	Interpretation
1.	2	Let's live a healthy life!		B2/P.18/PT	Visiting a sick friend is the custom of Indonesian people. It is meant as a sign of care and empathy towards the sick friend. Therefore, this custom can be a representation of local practices.
2.	5	Everybody is always in the middle of something		B2/P.81/PT	Greeting a friend is the custom of Indonesian people. This friendly gesture has become a custom among Indonesians. Therefore, it can be a representation of local practices.


No.	Unit	Theme	Image Data	Codes	Interpretation
3.	6	We have been to an orphan home. We went there last Sunday.		B2/P.107/PT	Celebrating birthday by holding a gratitude ceremony and inviting close relatives and friends is a common practice in Indonesia. In the image, there is also a depiction of 'nasi tumpeng', a traditional dish often used as a symbol of celebration. Thus, it represents the aspect of local practices.

Table 4.7 presents several representations of Indonesia culture in the aspect of practices in the form of image data. The image data in practices aspect is presented through local customs and activity. In the first section,

it shows the image of a girl visited her friend who is not feeling well.

Visiting a sick friend is one of the good customs of Indonesian people. It is meant as a sign of care and empathy towards the sick friend. Usually, when visiting a sick friend, the visitor brings some gifts such as fruits, milk, and other foods as a gesture of concern for one another.



In the second section, the image depicts two girls greeting another girl. The other girl is their friend. Greeting a friend, when accidentally encountering them is one of the common customs of Indonesian people. Usually, after the greeting, they engage in small talk, asking how each other are doing. This friendly gesture has become a customs among Indonesians.

In the last section, the image depicts celebration of birthday. Celebrating birthday by holding a gratitude ceremony and inviting close relatives and friends is a common practice in Indonesia. In the image, there is also a depiction of ‘nasi tumpeng’, an Indonesian traditional dish often used as a symbol of celebration. Nasi tumpeng typically consists of yellow rice accompanied by various side dishes such as fried chicken, eggs, tempe, sambal, and others. It is traditionally served and shared with close relatives and friends after a gratitude ceremony is completed. The act of celebrating an event with “nasi tumpeng” is a customary practice among Indonesians. Therefore, it can be a representation of local practices.

### c. Representation of Local Persons

The last cultural aspect is persons. Out of a total of 82 image data, the researcher found 12 image data related to the aspect of persons, and all of these data were found only in the second textbook entitled “Think Globally Act Locally”. While in the first textbook entitled “Bright An English”, the researcher did not find any local persons in the form of image data. The aspect of persons found in the English textbook includes unknown people who are represented by images of teachers and school students, portraying individuals in the context of Indonesian education. The following is the explanation of how the aspect of persons represents local culture in the form of image data.

**Table 4.8**  
**Persons of culture in image data**

No.	Unit	Theme	Image Data	Codes	Interpretation
1.	5	Everybody is always in the middle of something		B2/P.81/PS	Two students wearing white-blue uniforms, which are typical uniform for junior high school students in Indonesia. It also portrays the ethnic diversity in Indonesia. Thus, the two students can be the representation of local persons.
2.	5	Everybody is always in the middle of something		B2/P.97/PS	Two students wearing the scout uniforms, which is the typical scout uniform in Indonesia. It also highlights the ethnic diversity in Indonesia. Thus, these students can be the representation of local persons.


In the table 4.8, it presents the representation of persons through image data. It showcased through unknown people in Indonesian education, such as teacher and school student. In the first section, the image depicts two students of junior high school. Both of them are wearing white-blue uniforms, which is the typical uniform for junior high school in Indonesia. This signifies that they are Indonesian. Furthermore, the image also reflects the diversity of ethnic cultures through their distinct skin tones and hair types. This portrayal emphasizes the rich multicultural that exists within the local community.

In the next section, the image depicts two students wearing scout uniform. The uniform is typically scout uniform in Indonesia. This signifies that they are Indonesian. Additionally, the image also highlights the diversity of ethnic cultures represented by the variation in skin tones and hair types between the two students. This depiction highlights the diverse of cultures present within the local community, showcasing a rich multicultural.

d. Representation of Local Religions (Additional aspect)

The additional cultural aspect is religions. Out of a total of 82 image data, the researcher found 12 image data related to the aspect of religions, and all of these data were found only in the second textbook entitled “Think Globally Act Locally”. While in the first textbook entitled “Bright An English”, the researcher did not find any local religions represented in the image form. The religions aspect found in the English textbook includes the belief presented through the image of religious diversity. The following is the explanation of how the religions aspect represents local culture in the form of image data.

**Table 4.9**  
**Religions of culture in image data**

No.	Unit	Theme	Image Data	Codes	Interpretation
1.	5	Everybody is always in the middle of something		B2/P.84/RG	There are two girls with one them is wearing a hijab, suggests the religious diversity that exists in Indonesia. This highlighted the


No.	Unit	Theme	Image Data	Codes	Interpretation
					presence of religious diversity and the value placed on respecting it.
2.	5	Everybody is always in the middle of something		B2/P.96/RG	There are two students of junior high school with one them is wearing a hijab, suggests the religious diversity that exists in Indonesia. This highlighted the presence of religious diversity and the value placed on respecting it.

Table 4.9 presents the local cultural representation in aspect of religions in the form of image data. The image data in religions aspect in the textbook is showcased through religious diversity, reflecting different beliefs and viewpoints. In the first section, it shows the image of two girls doing conversation. The image depicts two girls; one of them is wearing a hijab. The hijab is a religious obligation for Muslim women. Despite their different beliefs, it can be seen that both of them have a positive relationship. They show respect and religious tolerance towards each other.

In the next section, the image depicts two students of junior high school doing conversation. Same with the first image, one of them is wearing a hijab. Since hijab is the religious obligation for Muslim women, it can be conclude that the girl is the Muslim girl. Even though the other girl is not Muslim, they show respect and tolerance towards

each other. This highlighted the presence of religious diversity in Indonesia and the value placed on respecting it.

## **B. Discussion**

The primary focus of this study is to examine the representation of local culture in two English textbooks entitled “Bright An English” and “Think Globally Act Locally” using Yuen's cultural aspects framework: products, practices, perspectives, and persons. The purpose of the discussion section in this research is to interpret and explain the findings of the study. Based on the findings presented in the preceding section, the researcher has identified distinct variations in the representation of local culture within the two selected English textbooks, as analyzed through Yuen's framework. Both of the textbooks show that local culture represented in the form of textual and image data. Nevertheless, textual data holds greater prominence compared to image data.

In the first English textbook, the textual representation of culture in the textbook encompasses the four cultural aspects proposed by Yuen, namely products, practices, perspectives, and persons. While, in the second textbook the researcher discovered representations of three cultural aspects out of four: products, practices, and persons. Unfortunately, the researcher was unable to find any instances of local cultural representation in the perspectives aspect within this textbook.

The textual representation of both English textbooks is predominantly focused on the products aspect. This includes names of regions in Indonesia



(Jakarta, Solo, Lampung, Bangka Belitung, Manado, Ambon, and more); tourist destinations (Raja Ampat, Maimun Palace, Borobudur, and more); local Indonesian cuisine (Padang food, Gudeg, Tempe, Lemper, and more); folktale literatures from Indonesia (Timun Mas, Kebo Iwa, Sangkuriang, and others); Indonesian vocabulary (*menyapih* (wean), *menggenggam* (grasp), *bayi* (baby), and more); native Indonesian animals (Orangutan, Komodo, and Sumatran Tiger), and Indonesian-made products (angklung musical instrument, the traditional North Sumatran cloth known as 'Ulos', the distinctive Papua bag called 'noken', and more). It is in line with Lee & Li (2019) study that reveals products aspect as the most frequently depicted aspects in their research. Furthermore, they mentioned some examples of the products include tourist attractions, architectural structures, cuisine, native animals, and literature. Baleghizadeh & Shayesteh (2019) added that products also can be shown through food, travel, dwelling, print, merchandise, clothing, and tools.

Additionally, the practices aspect in two textbooks encompass common activities and habits (visiting family, helping each others, prayer); common events (Independence Day competitions); adhering to regulations (age restrictions for motorcycle riding); economic practice (price fluctuations); political practice (presidential elections held every 5 years); negative practice (killing endangered animals). It is supported by the previous study by Baleghizadeh & Shayesteh (2020), that mentioned cultural practices encompasses the behavioral patterns observed within a particular society, providing information about daily life and dominant customs, and rituals. It is

also validated by Dahmardeh & Kim (2020) that issues such as behavior, customs, and cultural norms are classified as cultural practices.

Furthermore, in the perspectives aspect, local culture is represented through values such as the importance of family bonds and the perspective of prioritizing safety and security, particularly in relation to driving. Beliefs in the supernatural also shape the cultural perspectives. The findings of the perspectives aspect in this textbook are supported by a previous study by Dahmardeh & Kim (2020), which mentioned that cultural perspectives can be encompassed through values and beliefs.

Moreover, in the aspect of persons, popular figure like Kartini is presented. However, unknown individuals rather than well-known figures are highlighted more as representatives of the Indonesian people in the textbooks. This includes Indonesian society (model student of Solo city, Indonesian young generation); and names of Indonesian people (Lina, Edo, and Siti). As Yuen (2011) stated that one of the cultural persons can be shown through unknown people. It refers to regular individuals who are not widely recognized but have a crucial role in shaping and preserving the culture.

Aside from being presented in textual form, the representation of local culture in two English textbooks also showcased through image data. In the first English textbook, the cultural representation in the form of image data was only found in the products aspect. The researcher did not encounter any image data of local cultural representation pertaining to practices, perspectives, and persons. On the other hand, the representations in the second English textbooks

were found in three cultural aspects defined by Yuen: products, practices, and persons. The researcher did not find any perspectives aspect representing local culture through image data.

Within the image data, the products aspect also emerges as the most dominant aspect compared to others. It is presented through pictures of local Indonesian cuisine (Gudeg, Padang food, es teler, kerupuk, and more); illustrations depicting folktales (Timun Mas, Kebo Iwa, Cindelas, and more); historical buildings (Prambanan Temple); traditional musical instruments (angklung); native Indonesian animals (Orangutans and Sumatran Tigers), Indonesian-made products (Indonesia school uniforms, traditional attire called 'Ulos' from North Sumatra). Baleghizadeh and Shayesteh (2019) also supported the findings by highlighting products associated with food, print, merchandise, clothing, and travel.

Furthermore, the practices aspect portrays daily habits of Indonesians (wearing uniforms in school, visiting sick friend, and greeting friends). It is in line with Lee & Li's (2019) study that highlighted the use of specific uniform in school emphasized as a practical cultural aspect. Additionally, they suggest that cultural practices can also be exhibited through daily routines, customary practices, and traditional festivals.

Lastly, the aspect of persons is represented by images of teachers and students in school uniforms, symbolizing the educational people in Indonesia. Yuen (2011) provides support for the idea that unknown people, refers to exist

individuals who, despite not being widely recognized, play a significant role in shaping and preserving culture.

Additionally, the researcher introduces an additional aspect to complement the four cultural aspects proposed by Yuen, namely products, practices, perspectives, and persons. This additional aspect is religions. The previous studies by Yuen did not specifically address the aspect of religions. However, during the analysis of the English textbooks, the researcher identified several instances that portrayed religious practice and religious diversity.

Based on the findings and discussion, it is evident that the two selected English textbooks primarily emphasize the products aspect as the dominant aspect in representing local culture. On the other hand, the other three aspects receive relatively less depiction. It is demonstrate that although there are attempts to portray local culture in English textbooks, there are significant differences in the amount and types of data for each cultural aspect. This suggests the importance of enhancing the balance of cultural representation in textbooks.

Furthermore, the addition of the religions aspect to the analysis of cultural representation in the English textbooks for Junior high school in Indonesia reveals a deeper layer of cultural diversity. The presence of religions aspect reflects the rich religious landscape of Indonesia, promoting a broader understanding of cultural fabric. Exploring the religions aspect allows students to grasp the interplay between religions and other cultural aspects, fostering tolerance and respect. Overall, including the religions aspect enriches cultural representation and enhances intercultural understanding in educational materials.

## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter is divided into two points. It presents the conclusion of the conducted research and provides suggestions for the related parties. The detailed explanation of each point is presented below.

#### A. Conclusion

The results show that the English textbooks present four cultural aspects namely products, practices, perspectives, and persons. Based on the findings and discussion of the research, it was discovered that the selected English textbooks, entitled "Bright An English" and "Think Globally Act Locally" for 9th grade for junior high school provide relevant representation of local culture according to Yuen's (2011) cultural aspects framework. The total data of local cultural representations found in both textbooks is 262 data, with "Bright An English" containing 117 data and "Think Globally Act Locally" containing 145 data. Specifically, in the "Bright An English" textbook, there are 98 textual data and 19 image data. The textual data cover all four cultural aspects, with a dominant focus on products. However, the image data only depicts the aspect of products, excluding the other three aspects. In contrast, the "Think Globally Act Locally" textbook include 81 textual data and 64 image data. The textual data encompass three aspects—products, practices, and persons—with products being the predominant aspect. However, no aspect of perspectives was found. Regarding image data in "Think Globally Act Locally," three

cultural aspects are depicted, with a predominant on aspect of products. However, no aspect of perspectives was found.

Additionally, the researcher introduces an additional aspect: religions. The previous studies by Yuen did not specifically address the aspect of religions. However, during the analysis of the English textbooks, the researcher identified several instances that portrayed religious practice and religious diversity in Indonesia.

In order to effectively teach English as a foreign language, particularly in the context of Indonesia, it is crucial to incorporate local cultural elements into English textbooks. By including a representation of the local culture, students can develop a better sense of multicultural awareness and appreciate the uniqueness of their own culture as well as other's cultures. This research provides insights into the representation of local culture in English textbooks for junior high schools in Indonesia. The findings serve as a basis for further development in English language teaching that takes into account the cultural diversity in Indonesia. However, despite the efforts to reflect local culture according to Yuen's (2011) cultural aspects, significant variations exist in the quantity and types of data for each cultural aspect in the two selected textbooks. This highlights the importance of achieving a more balanced cultural representation in textbooks.

## **B. Suggestion**

At the end of the study, the researcher offers several suggestions to the related parties regarding the cultural content in English textbooks.

1. For Authors of Future English Textbooks:

When utilizing textbooks to learn English, it is crucial to incorporate cultural aspects. Therefore, it is essential to maintain a balanced inclusion of cultural components. Ideally, there should be no significant disparities between different cultural aspects. This will ensure that learners gain a well-rounded understanding of cultural aspects.

2. For Future Researchers:

The findings of this study can serve as a basic theory for future researchers exploring the same topic. Since this research has certain limitations, it is possible to conduct further studies involving different quantities, levels, and publishers of English textbooks.



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TITLE	VARIABLE	SUB VARIABLE	INDICATORS	DATA RESOURCES	RESEARCH METHOD	RESEARCH PROBLEM
	3. Culture Representation	1. Local Culture Representation  2. Cultural Aspects	Culture  1. Local Culture Representation of English Textbooks  1. Products 2. Practices 3. Perspectives 4. Persons	published by The Ministry of Education and Culture of the Republic of Indonesia		

Appendix II

**Data Coding of Textual Data**

(Data taken from English Textbooks entitled “Bright An English” and “Think Globally, Act Locally” for ninth grade of junior high school)

No.	Unit	Code
1.	1	B1/P.2/PD
2.	1	B1/P.2/PS
3.	1	B1/P.2/PD
4.	1	B1/P.2/PD
5.	1	B1/P.2/PT
6.	1	B1/P.5/PD
7.	1	B1/P.5/PT
8.	1	B1/P.5/PP
9.	2	B1/P.18/ PD
10.	2	B1/P.19/PD
11.	2	B1/P.19/PT
12.	2	B1/P.19/PP
13.	2	B1/P.21/PD
14.	2	B1/P.23/PD
15.	2	B1/P.23/PT
16.	2	B1/P.23/PP
17.	5	B1/P.59/PD
18.	5	B1/P.62/PD
19.	5	B1/P.64/PD
20.	5	B1/P.64/PD
21.	6	B1/P.72/PD

No.	Unit	Code
22.	6	B1/P.73/PD
23.	6	B1/P.73/PT
24.	6	B1/P.73/PD
25.	6	B1/P.74/PD
26.	6	B1/P.75/PD
27.	-	B1/P.86/PD
28.	-	B1/P.86/PD
29.	-	B1/P.86/PP
30.	7	B1/P.89/PD
31.	7	B1/P.90/PD
32.	7	B1/P.90/PD
33.	7	B1/P.90/PD
34.	7	B1/P.90/PD
35.	7	B1/P.90/PD
36.	7	B1/P.90/PD
37.	7	B1/P.91/PD
38.	7	B1/P.91/PD
39.	7	B1/P.91/PD
40.	7	B1/P.94/PD
41.	7	B1/P.98/PD
42.	7	B1/P.98/PD

No.	Unit	Code
43.	7	B1/P.98/PD
44.	7	B1/P.98/PD
45.	7	B1/P.98/PT
46.	7	B1/P.98/PP
47.	7	B1/P.98/PT
48.	7	B1/P.98/PP
49.	7	B1/P.99/PD
50.	7	B1/P.99/RG
51.	7	B1/P.99/PD
52.	8	B1/P.106/PD
53.	8	B1/P.113/PT
54.	8	B1/P.113/PD
55.	8	B1/P.114/PS
56.	8	B1/P.114/PD
57.	9	B1/P.122/PD
58.	9	B1/P.125/PD
59.	9	B1/P.125/PD
60.	9	B1/P.125/PD
61.	9	B1/P.125/PD
62.	9	B1/P.125/PD
63.	9	B1/P.125/PD

No.	Unit	Code
64.	9	B1/P.125/PD
65.	9	B1/P.125/PD
66.	9	B1/P.125/PD
67.	9	B1/P.125/PD
68.	9	B1/P.125/PD
69.	9	B1/P.125/PD
70.	9	B1/P.125/PD
71.	9	B1/P.125/PD
72.	9	B1/P.125/PD
73.	9	B1/P.126/PD
74.	9	B1/P.126/PD
75.	9	B1/P.126/PD
76.	9	B1/P.126/PD
77.	9	B1/P.132/PD
78.	9	B1/P.132/PD
79.	9	B1/P.132/PD
80.	9	B1/P.132/PD
81.	9	B1/P.133/PT
82.	9	B1/P.134/PP
83.	9	B1/P.136/PD
84.	9	B1/P.136/PD



No.	Unit	Code
85.	9	B1/P.136/PD
86.	9	B1/P.138/PS
87.	10	B1/P.144/PD
88.	10	B1/P.145/PD
89.	10	B1/P.146/PD
90.	10	B1/P.147/PD
91.	10	B1/P.152/PD
92.	10	B1/P.152/PD
93.	10	B1/P.152/PD
94.	10	B1/P.152/PD
95.	10	B1/P.152/PP
96.	-	B1/P.165/PD
97.	-	B1/P.168/PD
98.	-	B1/P.177/PD
99.	1	B2/P.1/PT
100.	1	B2/P.3/PS
101.	1	B2/P.3/PS
102.	1	B2/P.4/PS
103.	1	B2/P.4/PS
104.	1	B2/P.8/PT
105.	1	B2/P.9/PT
106.	1	B2/P.9/PS
107.	1	B2/P.12/PS
108.	1	B2/P.12/PS

No.	Unit	Code
109.	1	B2/P.14/PT
110.	1	B2/P.14/PD
111.	1	B2/P.14/PT
112.	1	B2/P.14/PD
113.	1	B2/P.15/PT
114.	1	B2/P.15/PS
115.	2	B2/P.18/PT
116.	2	B2/P.20/PD
117.	2	B2/P.30/PD
118.	2	B2/P.30/PS
119.	4	B2/P.56/PD
120.	4	B2/P.56/PD
121.	4	B2/P.56/PT
122.	4	B2/P.66/PD
123.	4	B2/P.67/PD
124.	4	B2/P.67/PD
125.	4	B2/P.67/PD
126.	4	B2/P.67/PT
127.	4	B2/P.67/PD
128.	5	B2/P.81/PS
129.	5	B2/P.82/PD
130.	5	B2/P.82/PS
131.	5	B2/P.82/PD
132.	5	B2/P.82/PT

No.	Unit	Code
133.	5	B2/P.83/PS
134.	5	B2/P.84/PD
135.	5	B2/P.95/PS
136.	5	B2/P.95/PT
137.	5	B2/P.95/PT
138.	5	B2/P.96/PS
139.	5	B2/P.96/PS
140.	5	B2/P.100/PD
141.	5	B2/P.102/PS
142.	5	B2/P.102/PD
143.	5	B2/P.103/PT
144.	5	B2/P.103/PD
145.	5	B2/P.104/PD
146.	6	B2/P.110/PD
147.	6	B2/P.110/PT
148.	6	B2/P.124/PD
149.	6	B2/P.124/PD
150.	7	B2/P.132/PD
151.	7	B2/P.132/PD
152.	7	B2/P.133/PD
153.	7	B2/P.133/PD
154.	7	B2/P.133/PD
155.	8	B2/P.145/PD
156.	8	B2/P.146/PD

No.	Unit	Code
157.	8	B2/P.147/PD
158.	8	B2/P.147/PD
159.	8	B2/P.147/PD
160.	8	B2/P.149/PD
161.	8	B2/P.150/PD
162.	8	B2/P.150/PD
163.	8	B2/P.151/PD
164.	10	B2/P.192/PD
165.	10	B2/P.192/PD
166.	10	B2/P.193/PD
167.	10	B2/P.193/PD
168.	10	B2/P.197/PS
169.	10	B2/P.198/PS
170.	10	B2/P.198/PD
171.	10	B2/P.198/PD
172.	10	B2/P.198/PD
173.	10	B2/P.200/PD
174.	10	B2/P.200/PS
175.	10	B2/P.200/PD
176.	10	B2/P.200/PD
177.	10	B2/P.200/PD
178.	10	B2/P.200/PD
179.	10	B2/P.200/PD



Appendix III

**Data Coding of Image Data**

(Data taken from English Textbooks entitled “Bright An English” and “Think Globally, Act Locally” for ninth grade of junior high school)

No.	Unit	Code
1.	2	B1/P.19/PD
2.	7	B1/P.89/PD
3.	7	B1/P.90/PD
4.	7	B1/P.90/PD
5.	7	B1/P.90/PD
6.	7	B1/P.90/PD
7.	7	B1/P.90/PD
8.	7	B1/P.90/PD
9.	7	B1/P.98/PD
10.	7	B1/P.100/PD
11.	7	B1/P.100/PD
12.	7	B1/P.100/PD
13.	8	B1/P.106/PD
14.	8	B1/P.117/PD
15.	9	B1/P.126/PD
16.	9	B1/P.126/PD
17.	9	B1/P.136/PD
18.	9	B1/P.136/PD
19.	9	B1/P.136/PD
20.	1	B2/P.1/PD
21.	1	B2/P.1/PT

No.	Unit	Code
22.	1	B2/P.1/PS
23.	1	B2/P.2/PD
24.	1	B2/P.2/PT
25.	1	B2/P.2/PS
26.	1	B2/P.3/PD
27.	1	B2/P.3/PS
28.	1	B2/P.4/PD
29.	1	B2/P.4/PP
30.	1	B2/P.4/PS
31.	1	B2/P.12/PP
32.	1	B2/P.12/PD
33.	1	B2/P.12/PP
34.	1	B2/P.12/PS
35.	1	B2/P.12/PT
36.	2	B2/P.18/PT
37.	2	B2/P.18/PP
38.	4	B2/P.56/PD
39.	5	B2/P.81/PT
40.	5	B2/P.81/PP
41.	5	B2/P.81/PD
42.	5	B2/P.81/PT

No.	Unit	Code
43.	5	B2/P.81/PS
44.	5	B2/P.83/PD
45.	5	B2/P.83/PT
46.	5	B2/P.83/PP
47.	5	B2/P.84/PP
48.	5	B2/P.84/PD
49.	5	B2/P.84/PT
50.	5	B2/P.84/PP
51.	5	B2/P.84/PS
52.	5	B2/P.95/PD
53.	5	B2/P.95/PT
54.	5	B2/P.95/PS
55.	5	B2/P.96/PD
56.	5	B2/P.96/PT
57.	5	B2/P.96/PP
58.	5	B2/P.96/PS
59.	5	B2/P.96/PD
60.	5	B2/P.96/PT
61.	5	B2/P.96/PS
62.	5	B2/P.97/PP
63.	5	B2/P.97/PD

No.	Unit	Code
64.	5	B2/P.97/PT
65.	5	B2/P.97/PS
66.	5	B2/P.98/PD
67.	5	B2/P.98/PP
68.	5	B2/P.98/PT
69.	5	B2/P.98/PS
70.	6	B2/P.107/PD
71.	6	B2/P.107/PT
72.	6	B2/P.107/RG
73.	8	B2/P.145/PD
74.	8	B2/P.146/PD
75.	8	B2/P.147/PD
76.	8	B2/P.147/PD
77.	8	B2/P.147/PD
78.	8	B2/P.149/PD
79.	8	B2/P.150/PD
80.	8	B2/P.150/PD
81.	8	B2/P.151/PD
82.	10	B2/P.192/PD
83.	10	B2/P.193/PD

Appendix IV

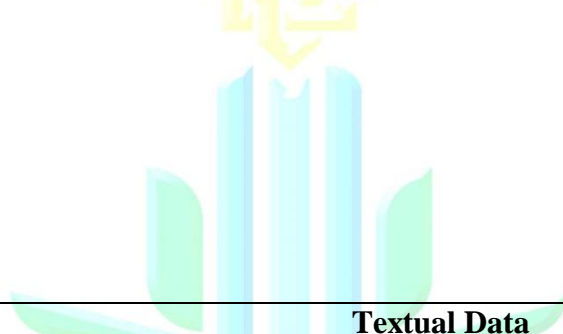
**TABLE SHEET OF ANALYSIS OF TEXTUAL DATA**

(Data taken from English Textbooks entitled “Bright An English” and “Think Globally Act Locally” for ninth grade of junior high school)

**A. Representation of Cultural Products**

No.	Unit	Theme	Textual Data	Code
1.	1	Good Luck	<b>Dialogue 1</b> Dona: I’m leaving for <u>Jakarta</u> next week. Reno: Do you have anything to do there? Dona: Yup! I’m going to join an audition	B1/P.2/PD
2.	1	Good Luck	<b>Dialogue 2</b> Salma: You look happy. What’s up? Adam: I’ve been elected as this year’s model student of <u>Solo city</u>	B1/P.2/PD
3.	1	Good Luck	<b>Dialogue 3</b> Ivan: How will you spend this school vacation? Dona: I’m going to spend it at <u>Raja Ampat</u>	B1/P.2/PD
4.	1	Good Luck	5. I’m going to visit my grandma tomorrow in <u>Rembang.</u>	B1/P.5/PD
5.	2	I Agree with You	<b>Activity 12</b> Nona: Did you know that <i>SpongeBob</i> is on <u>Citra 21</u> now? Agus: Yes, I did Nona: Let’s go and watch it.	B1/P.18/ PD
6.	2	I Agree with You	<b>Activity 16</b> 1. Padang food is very delicious.	B1/P.19/PD
7.	2	I Agree with You	2. A: Why are you saving money? B: (go to <u>Bangka Belitung</u> )	B1/P.21/PD
8.	2	I Agree with You	<b>Activity 19</b> 5. I heard you are going to go to <u>Lampung</u> next week.	B1/P.23/PD

No.	Unit	Theme	Textual Data	Code
			c. Yes. We are going to visit our grandma in <u>Lampung</u> . My father has bought the tickets.	
9.	5	I am Doing My Homework	<b>Activity 9</b> 8. Dinda: Jessica called me last night. She is in holiday in <u>Yogyakarta</u> . She _____ a great time. She doesn't want to come back. Alya: What fun!	B1/P.59/PD
10.	5	I am Doing My Homework	<b>Activity 14</b> <i>This time next week, I will be making</i> (make) <i>a sand castle</i> at the <u>Lombok</u> beach.	B1/P.62/PD
11.	5	I am Doing My Homework	<b>Activity 16</b> I 8) _____ (meet) Dina and Yahya at the train station a few weeks ago. They 9) _____ (go) to <u>Surabaya</u> and I 10) _____ (go) to <u>Bandung</u> .	B1/P.64/PD
12.	5	I am Doing My Homework	<b>Activity 16</b> I 8) _____ (meet) Dina and Yahya at the train station a few weeks ago. They 9) _____ (go) to <u>Surabaya</u> and I 10) _____ (go) to <u>Bandung</u> .	B1/P.64/PD
13.	6	Have You Done Your Homework	<b>C.</b> • Father: When is Dona going to go to <u>Jepara</u> ? Mother: She has already gone.	B1/P.72/PD
14.	6	Have You Done Your Homework	<b>Activity 4</b> 6. Last year, the bus fare was three thousand <u>rupiahs</u> . Now, it is five thousand. It has gone up.	B1/P.73/PD
15.	6	Have You Done Your Homework	<b>Activity 5</b> 1. I have visited the <u>Maimun Palace</u> .	B1/P.73/PD
16.	6	Have You Done Your Homework	<b>Activity 7</b> 2. (Ever/be/Raja <u>Ampat</u> ?)	B1/P.74/PD
17.	6	Have You Done Your Homework	<b>Activity 8</b> Is <u>Tanjung Pinang</u> an interesting place?	B1/P.75/PD



No.	Unit	Theme	Textual Data	Code
18.	-	The First Term	15. Esti: I want to meet Dian. Noval: I'm sorry she (leave) _____ for <u>Jakarta</u> .	B1/P.86/PD
19.	-	The First Term	17. Intan: What are you going to do this vacation, Sari? Sari: Well, I am going to <u>Bali</u> . Intan: Wow! Just imagine, you (enjoy) _____ the Bali panorama at this time next week.	B1/P.86/PD
20.	7	I Love Indonesian Folktales	<b>I Love Indonesian Folktales</b>	B1/P.89/PD
21.	7	I Love Indonesian Folktales	Kebo Iwa	B1/P.90/PD
22.	7	I Love Indonesian Folktales	Cindelaras	B1/P.90/PD
23.	7	I Love Indonesian Folktales	Kelingking	B1/P.90/PD
24.	7	I Love Indonesian Folktales	Pesut Mahakam	B1/P.90/PD
25.	7	I Love Indonesian Folktales	Prambanan	B1/P.90/PD
26.	7	I Love Indonesian Folktales	Pak Lebai Malang	B1/P.90/PD
27.	7	I Love Indonesian Folktales	<b>Activity 4</b> Poor Mr Lebai (Pak Lebai Malang) – a Folktale from West Sumatra	B1/P.91/PD
28.	7	I Love Indonesian Folktales	A long time ago, a man called <u>Mr Lebai</u> lived on a river bank in a village in West Sumatra.	B1/P.91/PD
29.	7	I Love Indonesian Folktales	A long time ago, a man called Mr Lebai lived on a river bank in <u>a village in West Sumatra</u> .	B1/P.91/PD

No.	Unit	Theme	Textual Data	Code
30.	7	I Love Indonesian Folktales	<b>Activity 8</b> The Legend of Kemaro Island (A legend from Palembang, South Sumatra)	B1/P.94/PD
31.	7	I Love Indonesian Folktales	<b>Activity 13</b> TIMUN MAS	B1/P.98/PD
32.	7	I Love Indonesian Folktales	The next day, when she was picking the cucumbers in her field, she found an enormous cucumber. She picked the cucumber and brought it home. At home, she opened up the cucumber and found out that there was a baby girl inside it. She was overjoyed and named the baby <u>Timun Mas</u> . Timun means cucumber in the Javanese language.	B1/P.98/PD
33.	7	I Love Indonesian Folktales	The next day, when she was picking the cucumbers in her field, she found an enormous cucumber. She picked the cucumber and brought it home. At home, she opened up the cucumber and found out that there was a baby girl inside it. She was overjoyed and named the baby Timun Mas. <u>Timun means cucumber in the Javanese language.</u>	B1/P.98/PD
34.	7	I Love Indonesian Folktales	The old lady treated her as her own daughter. Timun Mas grew up into a beautiful, energetic, and smart girl. Soon she was seventeen. The mother remembered her promise to the giant. She became worried. She decided to seek help to <u>wise man</u> . The wise man listened to her story, and at the end he gave three little bags to the old woman. He said, "Give them to your daughter when she runs away to save her life. Tell her to open one bag and throw the contents down each time the giant gets close to her"	B1/P.98/PD
35.	7	I Love Indonesian Folktales	Once upon a time, <u>an old woman lived in a small village</u> . She was so lonely that she prayed to God to give her a companion.	B1/P.99/PD
36.	7	I Love Indonesian Folktales	After eating the cucumbers, he chased Timun again. The girl threw her last weapon on the ground; it was a piece of shrimp paste or <u>terasi</u> in bahasa Indonesia.	B1/P.99/PD

No.	Unit	Theme	Textual Data	Code
37.	8	The Garden is Taken Care of	<p><b>Activity 5</b></p> <p>Oky : Mala, what are you eating?</p> <p>Mala : <b>This is called Gudeg.</b></p> <p>Oky : Gudeg? This is the first time I have heard that.</p> <p>Mala : It originates from Yogyakarta.</p> <p>Oky : What is it made from?</p> <p>Mala : <b>Gudeg is made from young unripe jackfruits.</b> It tastes sweet.</p> <p>Oky : Really? May I taste it?</p> <p>Mala : Sure. Here you are</p> <p>Oky : Wow! It's so delicious.</p> <p>Mala : Thanks. <b>This Gudeg was cooked by my Mom</b> yesterday.</p>	B1/P.106/PD
38.	8	The Garden is Taken Care of	<p><b>Activity 8</b></p> <p>6. Originally, the book _____ in Spanish, but a few years ago, <u>it was translated in Indonesian.</u></p>	B1/P.113/PD
39.	8	The Garden is Taken Care of	<p><b>Activity 10</b></p> <p>2. Ask about <u>Borobudur.</u> (When/excavate) _____</p>	B1/P.114/PD
40.	9	What an Amazing World	<p><b>Activity 5</b></p> <p>What do you call a ray <u>in bahasa Indonesia?</u></p>	B1/P.122/PD
41.	9	What an Amazing World	<p><b>Activity 9</b></p> <p><b>Verbs/Verb Phrases</b></p> <p>a. <i>menyapih</i></p>	B1/P.125/PD
42.	9	What an Amazing World	<p><b>Activity 9</b></p> <p><b>Verbs/Verb Phrases</b></p> <p>b. <i>menggenggam</i></p>	B1/P.125/PD
43.	9	What an Amazing World	<p><b>Activity 9</b></p> <p><b>Verbs/Verb Phrases</b></p> <p>c. <i>membahayakan</i></p>	B1/P.125/PD

No.	Unit	Theme	Textual Data	Code
44.	9	What an Amazing World	<b>Activity 9</b> <b>Verbs/Verb Phrases</b> d. <i>berkeliaran</i>	B1/P.125/PD
45.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> e. <i>kantung udara</i>	B1/P.125/PD
46.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> f. <i>panggilan yang menggema</i>	B1/P.125/PD
47.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> g. <i>ranting yang berdaun</i>	B1/P.125/PD
48.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> h. <i>rayap</i>	B1/P.125/PD
49.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> i. <i>masa kehamilan</i>	B1/P.125/PD
50.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> j. <i>bayi</i>	B1/P.125/PD
51.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> k. <i>sulur</i>	B1/P.125/PD
52.	9	What an Amazing World	<b>Activity 9</b> <b>Nouns/Noun Phrases</b> l. <i>pipi yang gembung</i>	B1/P.125/PD



No.	Unit	Theme	Textual Data	Code
53.	9	What an Amazing World	<b>Activity 9</b> <b>Adjectives and Adverbs</b> <i>m. kadang-kadang</i>	B1/P.125/PD
54.	9	What an Amazing World	<b>Activity 9</b> <b>Adjectives and Adverbs</b> <i>n. jarang</i>	B1/P.125/PD
55.	9	What an Amazing World	<b>Activity 9</b> <b>Adjectives and Adverbs</b> <i>o. sendiri</i>	B1/P.125/PD
56.	9	What an Amazing World	<b>Activity 10</b> Orangutan	B1/P.126/PD
57.	9	What an Amazing World	Southeast Asia, there are big apes called orangutan in the Malay language, or the “jungle man.” Native to Indonesia and Malaysia, they are only found on Kalimantan Island and the northern parts of Sumatra Island.	B1/P.126/PD
58.	9	What an Amazing World	Southeast Asia, there are big apes called orangutan in the Malay language, or the “jungle man.” Native to Indonesia and Malaysia, they are only found on <u>Kalimantan Island</u> and the northern parts of Sumatra Island.	B1/P.126/PD
59.	9	What an Amazing World	Southeast Asia, there are big apes called orangutan in the Malay language, or the “jungle man.” Native to Indonesia and Malaysia, they are only found on Kalimantan Island and <u>the northern parts of Sumatra Island.</u>	B1/P.126/PD
60.	9	What an Amazing World	<b>Activity 22</b> 1. <u>Orangutans</u> are characterised by coarse, long, reddish-brown fur.	B1/P.132/PD
61.	9	What an Amazing World	<b>Activity 22</b> 2. <u>Male orangutans</u> have puffy cheeks	B1/P.132/PD
62.	9	What an Amazing World	<b>Activity 22</b> 3. <u>The Bornean orangutans</u> belong to the genus of Pongo.	B1/P.132/PD

No.	Unit	Theme	Textual Data	Code
63.	9	What an Amazing World	<b>Activity 22</b> 5. A baby <u>orangutan</u> is weaned after it is three years old.	B1/P.132/PD
64.	9	What an Amazing World	1. Komodo Dragon	B1/P.136/PD
65.	9	What an Amazing World	2. Indonesian Jungle	B1/P.136/PD
66.	9	What an Amazing World	3. Sumatran Tiger	B1/P.136/PD
67.	10	Special Offer! Today Only!	<b>Activity 4</b> 1. What is the bookstore's address? a. Jalan Embong Malang Number 11, Surabaya City b. Jalan Embong Malang Number 10, Surabaya City c. Jalan Embong, Malang City d. Jalan Surabaya, Indonesia	B1/P.144/PD
68.	10	Special Offer! Today Only!	7. What kind of dishes will the students learn about in the Oak Tree cooking class? a. <u>Indonesian</u> and <u>Western dishes</u> . b. Oriental dishes. c. Italian dishes d. Fast food.	B1/P.145/PD
69.	10	Special Offer! Today Only!	<b>Activity 5</b> Join Yama Music School at Jalan Airlangga 212	B1/P.146/PD
70.	10	Special Offer! Today Only!	Ruko Silver 7, Blok F No.1, Jl. Ahmad Yani Jakarta Timur	B1/P.147/PD
71.	10	Special Offer! Today Only!	<b>Activity 11</b> Tasty Island is a new chain of fast-food restaurant with a difference. It serves	B1/P.152/PD

No.	Unit	Theme	Textual Data	Code
			food from all over Indonesia-but fast. On its menu, there is food from everywhere- <u>Padang's rendang</u> , Palembang's pempek, <u>Yogya's gudeg</u> , Solo's nasi liwet, and lots more.	
72.	10	Special Offer! Today Only!	<b>Activity 11</b> Tasty Island is a new chain of fast-food restaurant with a difference. It serves food from all over Indonesia-but fast. On its menu, there is food from everywhere- <u>Padang's rendang</u> , Palembang's pempek, <u>Yogya's gudeg</u> , Solo's nasi liwet, and lots more.	B1/P.152/PD
73.	10	Special Offer! Today Only!	<b>Activity 11</b> Tasty Island is a new chain of fast-food restaurant with a difference. It serves food from all over Indonesia-but fast. On its menu, there is food from everywhere- <u>Padang's rendang</u> , Palembang's pempek, <u>Yogya's gudeg</u> , Solo's nasi liwet, and lots more.	B1/P.152/PD
74.	10	Special Offer! Today Only!	<b>Activity 11</b> Tasty Island is a new chain of fast-food restaurant with a difference. It serves food from all over Indonesia-but fast. On its menu, there is food from everywhere- <u>Padang's rendang</u> , Palembang's pempek, <u>Yogya's gudeg</u> , Solo's nasi liwet, and lots more.	B1/P.152/PD
75.	-	The Second Term	The <u>Komodo</u> dragon is the biggest lizard in the world...	B1/P.165/PD
76.	-	The Second Term	VOA Studio, Jl. Margonda Raya No. 16, Beji, Depok	B1/P.168/PD
77.	-	The Second Term	7. <u>Borobudur</u> (visit) _____ by a lot of people around the world	B1/P.177/PD
78.	1	Congratulations!	Siti has just made a very beautiful handycraft from <u>pandan</u> leaves. Beni praises her craft and hope that she wins the national crafts competition.	B2/P.14/PD
79.	1	Congratulations!	<b>Situation 3:</b> Udin has just finished making <u>fried tofus</u> for his friends. Dayu says that they look yummy and she's sure that everybody will like them.	B2/P.14/PD
80.	2	Let's live a healthy life!	We should eat enough vegetable, fruit, rice, meat, egg, fish, tofu, and <u>tempe</u>	B2/P.20/PD

No.	Unit	Theme	Textual Data	Code
			to be healthy.	
81.	2	Let's live a healthy life!	Dayu: "I don't think that's a good idea. Let's finish our text first, and then we'll go out and have <i>bakso</i> in Pak Man."	B2/P.30/PD
82.	4	This is how you do it!	Es Teler	B2/P.56/PD
83.	4	This is how you do it!	2 <i>pandan</i> leaves, shredded lengthwise and tied in knot	B2/P.56/PD
84.	4	This is how you do it!	We will design a recipe of spicy coconut salad or ' <i>urap</i> '.	B2/P.66/PD
85.	4	This is how you do it!	Coconut dressing	B2/P.67/PD
86.	4	This is how you do it!	150g (2 cups) <i>kangkung</i> or spinach	B2/P.67/PD
87.	4	This is how you do it!	2 teaspoons <i>kencur</i>	B2/P.67/PD
88.	4	This is how you do it!	Wrap the mixture in <i>banana leaf</i> .	B2/P.67/PD
89.	5	Everybody is always in the middle of something	Let's go to your mum and ask her how to make <i>stuffed tofu</i> .	B2/P.82/PD
90.	5	Everybody is always in the middle of something	Today she is in <i>Posyandu</i> till late afternoon. She's doing vaccination for the babies and small kids in my neighbourhood.	B2/P.82/PD
91.	5	Everybody is always in the middle of something	KANTIN	B2/P.84/PD
92.	5	Everybody is always in the middle of something	Since I got to <i>Manado</i> three days ago, I have never seen the sun.	B2/P.100/PD
93.	5	Everybody is always in the middle of something	It's four o'clock now, and look, the <i>gorengan</i> street vendors is passing in front of my house.	B2/P.102/PD
94.	5	Everybody is always in the middle of something	3. I know that the sun usually shines brightly in <i>Ambon</i> .	B2/P.103/PD
95.	5	Everybody is always in the middle of something	6. Fajar: More than 10 people from our class are going to go jogging up the <i>Cimacan hill</i> next Sunday. Are you coming?	B2/P.104/PD
96.	6	We have been to an orphan home. We went there last Sunday.	... Last week her class went to the orphan home on <i>Jalan Pattimura</i> to bring them some new books for the library.	B2/P.110/PD

No.	Unit	Theme	Textual Data	Code
97.	6	We have been to an orphan home. We went there last Sunday.	<b>Conversation 1</b> Siti: “”Hi, Lina. I heard that you visited <u>Cinta Kasih orphan home</u> yesterday.”	B2/P.124/PD
98.	6	We have been to an orphan home. We went there last Sunday.	<b>Conversation 2</b> Udin: “Beni, let’s take our friends to the <u>orphan home at Ujung Genteng</u> this holiday.”	B2/P.124/PD
99.	7	Sangkuriang	We will listen to our teacher reading a <u>folktale from West Java</u> . The title is <u>Sangkuriang</u> .	B2/P.132/PD
100.	7	Sangkuriang	We will listen to our teacher reading a <u>folktale from West Java</u> . The title is <u>Sangkuriang</u> .	B2/P.132/PD
101.	7	Sangkuriang	Dayang Sumbi	B2/P.133/PD
102.	7	Sangkuriang	Tumang	B2/P.133/PD
103.	7	Sangkuriang	Sangkuriang	B2/P.133/PD
104.	8	They are made in Indonesia	I’m Made In Indonesia	B2/P.145/PD
105.	8	They are made in Indonesia	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.	B2/P.146/PD
106.	8	They are made in Indonesia	‘Lemper’ is made of a handful lump of steamed glutinous rice. It is filled with chicken or beef filling. Each piece is wrapped in a banana leaf, and the wrapping is secured on both ends with tooth picks or ‘lidi’. ‘Lemper’ in the banana leaf is steamed, or cooked over a very hot barbeque or grill. If the glutinous rice is well-cooked before ‘lemper’ is filled and wrapped, it can be served straight away with the banana leaf still green and fresh.	B2/P.147/PD

No.	Unit	Theme	Textual Data	Code
107.	8	They are made in Indonesia	‘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.	B2/P.147/PD
108.	8	They are made in Indonesia	‘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.	B2/P.147/PD
109.	8	They are made in Indonesia	Bill: “This awesome gift was given to me by friend” Harry: “Wow, that’s looks nice! What is it called? Is that made in Indonesia?” Bill: “Yes, it is. This is called an ‘angklung’. ‘Angklung’ is a musical instrument from the Sundanese culture of West Java. It is made of bamboo. It is used to play not only traditional but also modern music.”	B2/P.149/PD
110.	8	They are made in Indonesia	Bill: “That cloth looks beautiful! Is it made in Indonesia?” Harry: “Yes, it is a traditional cloth from the Batak culture, North Sumatra. It is called ‘ulos”” Bill: “How do they wear it? When?” Harry: “It is worn by men and women in ceremonial events like wedding s and funerals. It is usually draped over one shoulder. Sometimes it is worn to cover both shoulders” Bill: “What is it made of?” Harry: “Ulos is made of cotton thread. The thread is woven by hand”	B2/P.150/PD



No.	Unit	Theme	Textual Data	Code
111.	8	They are made in Indonesia	<p>Bill: "I got this awesome souvenir when I was working in Papua last year. I love it!"</p> <p>Harry: "What is that? Is that a bag or basket?"</p> <p>Bill: "It is a bag. It is called a 'noken'. It is made in Papua."</p> <p>Harry: "It looks strong. What is it made of?"</p> <p>Bill: "It is made of wood fibre or leave fibre."</p> <p>Harry: "The bag is very big and the straps are very long. How do you carry it?"</p> <p>Bill: "Traditionally it is hung on the head to carry many things. I see it as a symbol of hard work."</p>	B2/P.150/PD
112.	8	They are made in Indonesia	<p>Bill: "The umbrella looks very artistic! I like the decoration of colorful flowers on it. Is that Indonesian art?"</p> <p>Harry: "Yes. It is called 'payung geulis', or a beautiful umbrella. It is made in Tasikmalaya of the West Java province."</p> <p>Bill: "What is it made of?"</p> <p>Harry: "It is made of plain waterproof paper or cloth. Then, pictures or colourful flowers are painted or embroidered on the outer part of the paper umbrellas."</p> <p>Bill: "Awesome!"</p>	B2/P.151/PD
113.	10	Come and visit us!	Fried Kepok Banana Sensation	B2/P.192/PD
114.	10	Come and visit us!	IDR 3,000/pack of 3 pieces	B2/P.192/PD
115.	10	Come and visit us!	Sambal Uleg	B2/P.193/PD
116.	10	Come and visit us!	Grandma's Kitchen Jalan Congklak 25 Salatiga	B2/P.193/PD
117.	10	Come and visit us!	Gorontalo Sports Centre	B2/P.198/PD
118.	10	Come and visit us!	Poliglot Language	B2/P.198/PD



No.	Unit	Theme	Textual Data	Code
			Cendrawasih campus, Jakarta	
119.	10	Come and visit us!	Anoa campus, Bogor	B2/P.198/PD
120.	10	Come and visit us!	ABC Indonesian Course for foreigners	B2/P.200/PD
121.	10	Come and visit us!	Free Jaipong lesson	B2/P.200/PD
122.	10	Come and visit us!	Bangsai Budaya, Sumedang	B2/P.200/PD
123.	10	Come and visit us!	ABCD Translation Service. English-Indonesian, Indonesian-English.	B2/P.200/PD
124.	10	Come and visit us!	Rumah Kita	B2/P.200/PD
125.	10	Come and visit us!	Toko Buku Cerdas, Jl. Dwima 6-7/Blitar	B2/P.200/PD

### B. Representation of Cultural Practices

No.	Unit	Theme	Textual Data	Code
1.	1	Good Luck	<b>Dialogue 3</b> Ivan: How will you spend this school vacation? Dona: I'm going to spend it at Raja Am pat Ivan: Oh, and how long will you stay there? Dona: About a week. <u>My family and I are going to leave tomorrow.</u>	B1/P.2/PT
2.	1	Good Luck	<u>I'm going to visit my grandma tomorrow in Rembang.</u>	B1/P.5/PT
3.	2	I Agree with You	<b>Activity 16</b> 6. Teenage under seventeen should not ride a motorcycle.	B1/P.19/PT
4.	2	I Agree with You	<b>Activity 19</b> 6. I heard you are going to go to Lampung next week. d. Yes. <u>We are going to visit our grandma in Lampung.</u> My father has bought the tickets.	B1/P.23/PT
5.	6	Have You Done Your Homework	<b>Activity 4</b> 5. Last year, the bus fare was three thousand rupiahs. Now, it is five thousand. <u>It has gone up.</u>	B1/P.73/PT

No.	Unit	Theme	Textual Data	Code
6.	7	I Love Indonesian Folktales	The old lady treated her as her own daughter. Timun Mas grew up into a beautiful, energetic, and smart girl. Soon she was seventeen. The mother remembered her promise to the giant. She became worried. <u>She decided to seek help to wise man.</u> The wise man listened to her story, and at the end he gave three little bags to the old woman. He said, "Give them to your daughter when she runs away to save her life. Tell her to open one bag and throw the contents down each time the giant gets close to her"	B1/P.98/PT
7.	7	I Love Indonesian Folktales	The old lady treated her as her own daughter. Timun Mas grew up into a beautiful, energetic, and smart girl. Soon she was seventeen. The mother remembered her promise to the giant. She became worried. She decided to seek help to wise man. <u>The wise man listened to her story, and at the end he gave three little bags to the old woman.</u> He said, "Give them to your daughter when she runs away to save her life. Tell her to open one bag and throw the contents down each time the giant gets close to her"	B1/P.98/PT
8.	8	The Garden is Taken Care of	<b>Activity 7</b> 2. In Indonesia, presidential elections _____ every five years.	B1/P.113/PT
9.	9	What an Amazing World	<b>Active</b> Hunters are killing orangutans <b>Passive</b> Orangutans are being killed by hunters	B1/P.133/PT
10.	1	Congratulations!	<b>Story Telling Competition,</b> <b>August 17, 2014</b>	B2/P.1/PT
11.	1	Congratulations!	<b>Situation 2:</b> <u>Dayu is going to participate in a bike race to celebrate the independence Day.</u> Siti shows her hope that Dayu will get a prize.	B2/P.8/PT
12.	1	Congratulations!	<b>Situation 5:</b> <u>Beni has fulfilled all the requirements to run for the OSIS Chairman.</u> Udin is	B2/P.9/PT

No.	Unit	Theme	Textual Data	Code
			happy for him and hopes that he will be the next OSIS Chairman.	
13.	1	Congratulations!	<u>Siti has just made a very beautiful handycraft from <i>pandan</i> leaves.</u> Beni praises her craft and hope that she wins the national crafts competition.	B2/P.14/PT
14.	1	Congratulations!	<b>Situation 3:</b> <u>Udin has just finished making fried tofus for his friends.</u> Dayu says that they look yummy and she's sure that everybody will like them.	B2/P.14/PT
15.	1	Congratulations!	<b>Situation 5:</b> <u>Siti has just finished practicing singing. She will sing in the celebration of Kartini Day.</u>	B2/P.15/PT
16.	2	Let's live a healthy life!	Today, Dayu is having a diarrhea. She's too weak, so she's staying home. After class Udin, Lina, Beni, Edo, Siti, visit her at home.	B2/P.18/PT
17.	4	This is how you do it!	1. To make syrup, combine sugar, <i>pandan</i> leaves and water in a small saucepan and heat the mixture for a few minutes over low heat until sugar dissolves. Cool syrup.	B2/P.56/PT
18.	4	This is how you do it!	Wrap the mixture in banana leaf.	B2/P.67/PT
19.	5	Everybody is always in the middle of something	Today she is in <i>Posyandu</i> till late afternoon. She's <u>doing vaccination for the babies and small kids in my neighbourhood.</u>	B2/P.82/PT
20.	5	Everybody is always in the middle of something	I (help) mum. <u>She (make) a lot of cup-cakes for the Papua community gathering in the community hall last night.</u>	B2/P.95/PT
21.	5	Everybody is always in the middle of something	I (help) mum. She (make) a lot of cup-cakes for the <u>Papua community gathering in the community hall last night.</u>	B2/P.95/PT
22.	5	Everybody is always in the middle of something	2. Rika: "Can you come and help me to lift the table." Feni: "I'm sorry, I can't. I'm <u>frying bananas.</u> "	B2/P.103/PT
23.	6	We have been to an orphan home. We went there last Sunday.	... Last week her class went to the orphan home on Jalan Pattimura to bring them some new books for the library.	B2/P.110/PT

### C. Representation of Cultural Perspectives

No.	Unit	Theme	Textual Data	Code
1.	1	Good Luck	I'm going to <u>visit my grandma tomorrow in Rembang.</u>	B1/P.5/PP
2.	2	I Agree with You	<b>Activity 16</b> 5. Teenage under seventeen should not ride a motorcycle.	B1/P.19/PP
3.	2	I Agree with You	<b>Activity 19</b> 6. I heard you are going to go to Lampung next week. d. Yes. <u>We are going to visit our grandma in Lampung.</u> My father has bought the tickets.	B1/P.23/PP
4.	-	The First Term	17. Intan: What are you going to do this vacation, Sari? Sari: Well, I am going to Bali. Intan: Wow! <u>Just imagine, you (enjoy) ..... the Bali panorama at this time next week.</u>	B1/P.86/PP
5.	7	I Love Indonesian Folktales	Timun Mas grew up into a beautiful, energetic, and smart girl. Soon she was seventeen. The mother remembered her promise to the giant. She became worried. <u>She decided to seek help to wise man.</u>	B1/P.98/PP
6.	7	I Love Indonesian Folktales	She decided to seek help to wise man. The wise man listened to her story, and at the end he gave three little bags to the old woman. <u>He said, "Give them to your daughter when she runs away to save her life. Tell her to open one bag and throw the contents down each time the giant gets close to her"</u>	B1/P.98/PP
7.	9	What an Amazing World	<b>Activity 24</b> The fires in Sumatra endanger the lives of many animals	B1/P.134/PP
8.	10	Special Offer! Today Only!	<b>Activity 11</b> <u>All types of people go to Tasty island restaurants-young and old, men and women, business people, students, and families. Tasty Island aims to make its restaurants fun for everyone.</u>	B1/P.152/PP

### D. Representation of Cultural Persons

No.	Unit	Theme	Textual Data	Code
1.	1	Good Luck	<b>Dialogue 2</b> Salma: You look happy. What's up? Adam: I've been elected as this year's model student of Solo city	B1/P.2/PS
2.	8	The Garden is Taken Care of	<b>Activity 9</b> 3. I was born in Malang, but I (grow) up in Lampung.	B1/P.114/PS
3.	9	What an Amazing World	<b>Activity 33</b> • Social phenomenon : street children, Indonesian young generation, etc.	B1/P.138/PS
4.	1	Congratulations!	Lina, you are a very good story teller.	B2/P.3/PS
5.	1	Congratulations!	Thank you, Edo.	B2/P.3/PS
6.	1	Congratulations!	Thank you, Siti, Udin, for your support.	B2/P.4/PS
7.	1	Congratulations!	Thank you, Siti, Udin, for your support.	B2/P.4/PS
8.	1	Congratulations!	<b>Situation 5:</b> Beni has fulfilled all the requirements to run for the OSIS Chairman. Udin is happy for him and hopes that he will be the next OSIS Chairman.	B2/P.9/PS
9.	1	Congratulations!	Udin, I got a scholarship.	B2/P.12/PS
10.	1	Congratulations!	Congratulations, Siti. You deserve it.	B2/P.12/PS
11.	1	Congratulations!	<b>Situation 5:</b> Siti has just finished practicing singing. She will sing in the celebration of Kartini Day.	B2/P.15/PS
12.	2	Let's live a healthy life!	Dayu: "I don't think that's a good idea. Let's finish our text first, and then we'll go out and have bakso in Pak Man."	B2/P.30/PS
13.	5	Everybody is always in the middle of something	Udin, let's go out. Everybody is staying outside.	B2/P.81/PS

No.	Unit	Theme	Textual Data	Code
14.	5	Everybody is always in the middle of something	Today <u>she</u> is in <i>Posyandu</i> till late afternoon. <u>She's</u> doing vaccination for the babies and small kids in my neighbourhood.	B2/P.82/PS
15.	5	Everybody is always in the middle of something	<u>Beni</u> , you look very serious!	B2/P.83/PS
16.	5	Everybody is always in the middle of something	I (help) mum. She (make) a lot of cup-cakes for the <u>Papua community</u> gathering in the community hall last night.	B2/P.95/PS
17.	5	Everybody is always in the middle of something	<u>Siti</u> , where (you, be) before you (go) to school this morning?	B2/P.96/PS
18.	5	Everybody is always in the middle of something	<u>Lina</u> , I (come) to your house last night to return your calculator, but your gate (be) locked.	B2/P.96/PS
19.	5	Everybody is always in the middle of something	It's four o'clock now, and look, the <u>gorengan</u> street vendors is passing in front of my house.	B2/P.102/PS
20.	10	Come and visit us!	Pak Imam	B2/P.197/PS
21.	10	Come and visit us!	Badminton lesson for <u>SD</u> and <u>SMP</u> students	B2/P.198/PS
22.	10	Come and visit us!	Bima English course. English for children, <u>SMP &amp; SMA</u> students interesting events in English.	B2/P.200/PS

### E. Representation of Cultural Religions



No.	Unit	Theme	Textual Data	Code
1.	7	I Love Indonesian Folktales	Once upon a time, an old woman lived in a small village. <u>She was so lonely that she prayed to God to give her a companion.</u>	B1/P.99/RG

## Appendix V






**TABLE SHEET OF ANALYSIS OF IMAGE DATA**






(Data taken from English Textbooks entitled “Bright An English” and “Think Globally Act Locally” for ninth grade of junior high school)

**A. Representation of Cultural Products**

No.	Unit	Theme	Image Data	Code
1.	2	I Agree with You		B1/P.19/PD
2.	7	I Love Indonesian Folktale		B1/P.89/PD
3.	7	I Love Indonesian Folktale	 Kebo Iwa	B1/P.90/PD
4.	7	I Love Indonesian Folktale	 Cindelas	B1/P.90/PD










No.	Unit	Theme	Image Data	Code
5.	7	I Love Indonesian Folktales	 <p>Keinging</p>	B1/P.90/PD
6.	7	I Love Indonesian Folktales	 <p>Pesut Mahakam</p>	B1/P.90/PD
7.	7	I Love Indonesian Folktales	 <p>Prambanan</p>	B1/P.90/PD
8.	7	I Love Indonesian Folktales	 <p>Pak Lebai Malang</p>	B1/P.90/PD
9.	7	Indonesian Folktales		B1/P.98/PD







No.	Unit	Theme	Image Data	Code
10.	7	Indonesian Folktales		B1/P.100/PD
11.	7	Indonesian Folktales		B1/P.100/PD
12.	7	Indonesian Folktales		B1/P.100/PD
13.	8	The Garden is Taken Care of		B1/P.106/PD
14.	8	The Garden is Taken Care of		B1/P.117/PD

No.	Unit	Theme	Image Data	Code
15.	9	What an Amazing World		B1/P.126/PD
16.	9	What an Amazing World		B1/P.126/PD
17.	9	What an Amazing World	1. Komodo Dragon 	B1/P.136/PD
18.	9	What an Amazing World	2. Indonesian Jungle 	B1/P.136/PD
19.	9	What an Amazing World	3. Sumatran Tiger 	B1/P.136/PD


No.	Unit	Theme	Image Data	Code
20.	1	Congratulations!		B2/P.1/PD
21.	1	Congratulations!		B2/P.2/PD
22.	1	Congratulations!		B2/P.3/PD
23.	1	Congratulations!		B2/P.4/PD
24.	1	Congratulations!		B2/P.12/PD
25.	4	This is how you do it!		B2/P.56/PD
26.	5	Everybody is always in the middle of something		B2/P.81/PD

No.	Unit	Theme	Image Data	Code
27.	5	Everybody is always in the middle of something		B2/P.83/PP
28.	5	Everybody is always in the middle of something		B2/P.84/PD
29.	5	Everybody is always in the middle of something		B2/P.95/PD
30.	5	Everybody is always in the middle of something		B2/P.96/PD
31.	5	Everybody is always in the middle of something		B2/P.96/PD
32.	5	Everybody is always in the middle of something		B2/P.97/PD

No.	Unit	Theme	Image Data	Code
33.	5	Everybody is always in the middle of something		B2/P.98/PD
34.	6	We have been to an orphan home. We went there last Sunday.		B2/P.107/PD
35.	8	They are made in Indonesia		B2/P.145/PD
36.	8	They are made in Indonesia		B2/P.146/PD
37.	8	They are made in Indonesia		B2/P.147/PD
38.	8	They are made in Indonesia		B2/P.147/PD
39.	8	They are made in Indonesia		B2/P.147/PD




No.	Unit	Theme	Image Data	Code
40.	8	They are made in Indonesia		B2/P.149/PD
41.	8	They are made in Indonesia		B2/P.150/PD
42.	8	They are made in Indonesia		B2/P.150/PD
43.	8	They are made in Indonesia		B2/P.151/PD
44.	10	Come and visit us!		B2/P.192/PD
45.	10	Come and visit us!		B2/P.193/PD


### B. Representation of Cultural Practices

No.	Unit	Theme	Image Data	Code
1.	1	Congratulations!		B2/P.1/PT








No.	Unit	Theme	Image Data	Code
2.	1	Congratulations!		B2/P.2/PT
3.	1	Congratulations!		B2/P.12/PT
4.	2	Let's live a healthy life!		B2/P.18/PT
5..	5	Everybody is always in the middle of something		B2/P.81/PT
6.	5	Everybody is always in the middle of something		B2/P.81/PT
7.	5	Everybody is always in the middle of something		B2/P.83/PT

No.	Unit	Theme	Image Data	Code
8.	5	Everybody is always in the middle of something		B2/P.84/PT
9.	5	Everybody is always in the middle of something		B2/P.95/PT
10.	5	Everybody is always in the middle of something		B2/P.96/PT
11.	5	Everybody is always in the middle of something		B2/P.96/PT
12.	5	Everybody is always in the middle of something		B2/P.97/PT
13.	5	Everybody is always in the middle of something		B2/P.98/PT

No.	Unit	Theme	Image Data	Code
14.	6	We have been to an orphan home. We went there last Sunday.		B2/P.107/PT

### C. Representation of Cultural Persons







No.	Unit	Theme	Image Data	Code
1.	1	Congratulations!		B2/P.1/PS
2.	1	Congratulations!		B2/P.2/PS
3.	1	Congratulations!		B2/P.3/PS
4.	1	Congratulations!		B2/P.4/PS
5.	1	Congratulations!		B2/P.12/PS

No.	Unit	Theme	Image Data	Code
6.	5	Everybody is always in the middle of something		B2/P.81/PS
7.	5	Everybody is always in the middle of something		B2/P.84/PS
8.	5	Everybody is always in the middle of something		B2/P.95/PS
9.	5	Everybody is always in the middle of something		B2/P.96/PS
10.	5	Everybody is always in the middle of something		B2/P.96/PS
11.	5	Everybody is always in the middle of something		B2/P.97/PS


No.	Unit	Theme	Image Data	Code
12.	5	Everybody is always in the middle of something		B2/P.98/PS

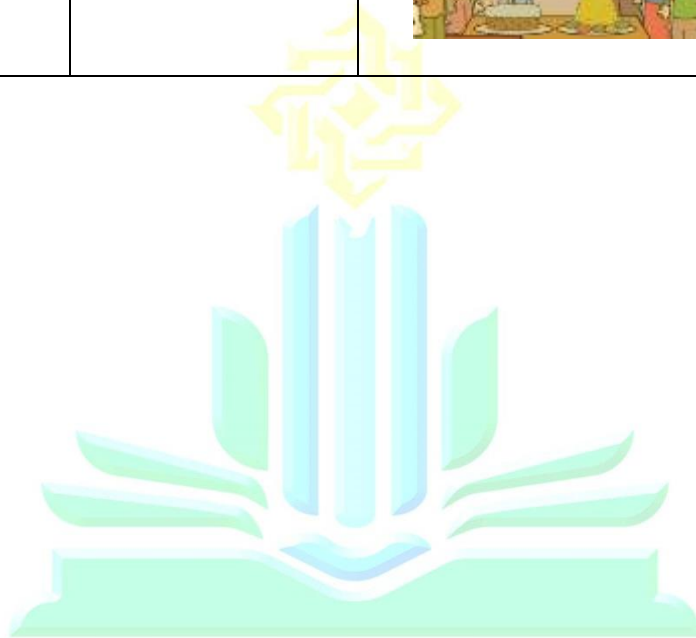
#### D. Representation of Cultural Religions

No.	Unit	Theme	Image Data	Code
1.	1	Congratulations!		B2/P.4/PP
2.	1	Congratulations!		B2/P.12/PP
3.	1	Congratulations!		B2/P.12/PP
4.	2	Let's live a healthy life!		B2/P.18/PP
5.	5	Everybody is always in the middle of something		B2/P.81/PP

No.	Unit	Theme	Image Data	Code
6.	5	Everybody is always in the middle of something		B2/P.83/PP
7.	5	Everybody is always in the middle of something		B2/P.84/PP
8.	5	Everybody is always in the middle of something		B2/P.84/PP
9.	5	Everybody is always in the middle of something		B2/P.96/PP
10.	5	Everybody is always in the middle of something		B2/P.97/PP
11.	5	Everybody is always in the middle of something		B2/P.98/PP



No.	Unit	Theme	Image Data	Code
12.	6	We have been to an orphan home. We went there last Sunday.		B2/P.107/PD



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## Appendix VI

**RESEARCH JOURNAL**

(Collected data from English Textbooks for 9th grade of junior high school through document analysis)

No.	Activity	Time	Notes
1.	Specifying and presenting the primarily data	27th of December 2022	Deciding the aspects of culture by Yuen which would be used in representing local culture through cultural aspects in the selected textbooks
2.	Diving the Data	14th of February 2022	Choosing the data in the selected textbooks that would be analyzed based on Yuen framework of cultural aspects ➤ Focus on textual and image data of the English textbooks
3.	Mapping the data	25th of March 2023	Coding the data that contains local culture and putting it in document sheet
4.	Analyzing the data	23rd of April 2023	Analyzing the data coded and categorize it based on cultural aspects by Yuen.
5.	Counting the data	23rd of April 2023	Counting the total of data. How many textual or image data in the selected textbooks ➤ There are 262 data, with 180 textual data and 82 image data.
6.	Representing the data	14th of May 2023	Representing the findings of analysis ➤ Interpreting the data
7.	Concluding the research	25th of May 2023	Concluding the data based on findings and discussion

## DECLARATION OF AUTHORSHIP

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State that thesis entitled “**Local Culture Representation of English Textbooks for Junior High School in Indonesia: An Analysis of Cultural Aspects Framework**” is truly my own work. It does not include any writings or publications that have already been authored or published by another individual, except for those cited in the quotation and bibliography. I am the only person who will be responsible, if anyone objected.

Jember, 10th of June 2023

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