

CULTURAL CONTENTS IN THE ELT TEXTBOOK PREPARED BY THE INDONESIAN MINISTRY OF EDUCATION FOR SECONDARY SCHOOLS

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ABSTRACT

Background and Purpose: Learning materials are powerful resources in facilitating students' intercultural communication competence; therefore, this study aims to investigate the cultural contents presented in the textbook for Year 11 students in Indonesian secondary schools.

Methodology: This study employed a content analysis approach based on the framework by Cortazzi and Jin (1999). The texts, dialogues and images in the textbook were analyzed to understand which culture they represent.

Findings: The textbook contains elements of the target culture, native culture and other international cultures in varying degrees. The dominant culture presented in the textbook is the target culture (57.6%). Elements of native culture represent about one-third of the content (30.3%). However, the content related to other international cultures is very limited (12.1%). When there is a lack of exposure to international cultures, students' cognitive and affective skills may subsequently reduce and this leads to difficulty in developing their intercultural competence. Revision to some parts of the textbook should be done to meet the ideal requirements.

Contributions: The study provides insights into the cultural contents of the ELT textbook used in Indonesian secondary schools and it suggests that the textbook should be revised to meet the requirement of intercultural competence.

Keywords: ELT textbook, intercultural competence, international culture, native culture, target culture.

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1.0 INTRODUCTION

Textbooks and other learning materials are determinant factors in supporting a learning process that enhances intercultural communication competence. The inclusion of cultural materials in the learning process helps students not only see the differences and similarities between cultures but also to gain a more in-depth understanding of other ways of life (Al-Sofi, 2018). The inclusion of a wide variety of cultures in the teaching content can also raise cultural awareness (Siddiqie, 2011). Needless to say, it is the reason why cultures should be injected to the English as Foreign Language (EFL) learning materials. Besides, it has become the focus of language educators, researchers, and writers of learning resources to include international cultural elements in language textbooks (Siddiqie, 2011). The materials provided in the classroom facilitate students of all ages to learn about other cultures and improve their intercultural communication competence. Thus, it is worthwhile to examine the cultural contents of the textbooks used in the classrooms.

However, the attention given to the effectiveness of textbooks in developing primary and secondary students' intercultural communication competence has so far been limited (Gómez Rodríguez, 2015). This issue also applies in Iran in which research regarding the quality of teaching materials is still lacking (Rashidi & Najafi, 2010). Similarly, in the case of Indonesia, Indonesian teachers mostly rely on the guide books and learning materials that are available in bookstores. The distinction in the current curriculum, introduced in 2013, is that the government has tried to provide a standard textbook for teachers to use. The textbook is available for all subjects of the curriculum 2013, including English. Therefore, it is important for the cultural contents of this textbook be analyzed and evaluated. The findings could provide suggestions for teachers to modify how to use the textbook. It also can contribute on how the government can improve the quality of these contents.

The government textbooks are seen as a living document to be improved through evaluation and correction. Therefore, Mukundan, Hajimohammadi, and Nimehchisalem (2011) argue that the evaluation of textbooks helps teachers to select the appropriate resources for learning and teaching, as well as to familiarize themselves with the weaknesses and strengths that each textbook may have. The fact that the current textbook has been produced by the Indonesian government and also available online, raised some issues as to: (1) What are the cultural contents of English Textbook for Secondary Schools prepared by the Ministry of Education in Indonesia? (2) What are the dominant culture being presented in the textbook? These are the research questions to this present study. This is a small-scale study that focuses on the analysis of materials used as a source of learning or to introduce a topic. The analysis considers the cultural contents of the textbook in relation to the native, target language and international culture.

2.0 LITERATURE REVIEW

2.1 Intercultural Competence

Language and culture are closely related. Consequently, the teaching of language leads to the teaching of culture. Kang-Young (2009) indicates that there is a critical relationship between language and culture in second language learning. In addition, Sun (2013) highlights that the reasons for learning a foreign language are not only to communicate but also to understand the customs and traditions of people from a different background as well as to encourage people to work and study. Similarly, Hu (2002) states that foreign language learning helps learners both to explore beyond their original place and native culture, and to further discover new insights and perspectives. Arikan (2011), Cortazzi and Jin (1999), Genc and Bada (2005) also comment that teaching culture is a necessity in language learning since an awareness of cultural difference is required in order to respect all cultures.

Cultural learning in language teaching not only provides students with cross-cultural awareness, but also highlights the importance of intercultural communicative competence in a global society (Byram, 2014; Liu, 2017; Sun, 2013). According to Xue (2014), language teaching has developed from teaching grammar and vocabulary to emphasize intercultural communication between countries. Liu (2017) also affirms that foreign language learning provides an opportunity to communicate the native culture to members of other cultures.

Furthermore, Habib (2014) describes intercultural communicative competence as the ability to understand the characteristics of the target language within the target culture and being able to mediate between the native and target cultures. Gaining intercultural skills help

students to learn how to compare, interpret and relate their own culture to foreign cultures (Habib, 2014). Intercultural competence requires knowledge, skills, attitudes and awareness to interact with people from different cultures (Cui, 2016). Intercultural competence deals with how people socially interact with people from different languages and cultures. Therefore, the more awareness and understanding students have of other cultures, the more their intercultural communicative competence will improve.

In addition, Cui (2016) discusses the factors that influences learner's intercultural competence including frequency of interaction with people from distinct cultures and the teaching experience of the teacher. According to Malazonia, Maglakelidze, Chiabrishvili, and Gakheladze (2017), the learner's belief and readiness can also influence the development of intercultural competence. In this sense, the school has the responsibility to develop student's intercultural competence (Malazonia et al., 2017). Another factor is related to materials on intercultural competence in the classroom. Sercu (2002) highlights the significance of selecting the materials of cultural topics to be planned and developed. The knowledge to enhance student's intercultural competence can be improved by good quality of available materials. Textbook is one media that can introduce students to the cultures of different countries (Dehbozorgi, Amalsaleh, & Kafipour, 2014). Therefore, it is necessary for learners to have a textbook that support their needs especially regarding cultural awareness to improve their intercultural competence.

2.2 Cultural Content in the Textbook

Textbooks play a significant role in teaching and learning, as they enable interactions between teachers and students (Clavel-Arroitia & Fuster-Márquez, 2014; Gómez Rodríguez, 2015). According to Habib (2014), a well-written and compiled textbook can create harmony and peace in the world. The textbook is a learning resource that contain texts and images to help the learner achieve the goals of education (Bezemer & Kress, 2010). Textbooks do not only contribute to the development of learners' knowledge but also to their attitudes and behaviors (Mukundan et al., 2011). According to Dłaska (2000), Litz (2005), and Wu (2010), cultural content in textbooks could increase student motivation in learning a foreign language. In addition, evaluating textbooks as teaching materials can produce benefits in terms of optimizing learning and teaching in the classroom (Khodadady & Shayesteh, 2016). However, the benefits gained from a textbook depend on teachers' methods of using it (Guerrettaz & Johnston, 2013). Therefore, teachers need to know the strengths and weaknesses of textbook to use them appropriately.

The importance of the cultural content of textbooks has been highlighted in many studies. For instance, Habib (2014) explains that cultural values presented in textbooks could constitute a hidden curriculum that is more important than the official curriculum. Furthermore, according to Cortazzi and Jin (1999), the content of textbooks should cover cultural materials that enable students to learn about intercultural issues and improve their communicative competence. Thus, since textbooks are regarded as a standard resource, a guidebook, and a trusted source of learning in language teaching, it is critical that they include an equal amount of cultural information (Aldera, 2017; Habib, 2014).

In a study by Rivkin and Ryan (2017), the authors state that to support the development of intercultural competence, it is critical to bring culture into the classroom as a fundamental element of teaching practice. Incorporation of cultural contents in textbooks is one way to ensure this. Similarly, Shin, Eslami, and Chen (2011) argue that textbooks should allow students to gain exposure to different racial and cultural backgrounds and to understand diverse voices and distinct perspectives. However, textbooks around the world have different cultural orientations based on the source culture, target culture and international culture (Rajabi & Ketabi, 2012).

The English language originates from the inner-circle countries (see Cliett, 2003; Coleman, 2006; Kachru, 1996), and so the target culture of English language teaching refers to cultural information about or from the inner circle. Thus, it is related to American, British, Australian, Canadian and New Zealand cultures in the context of language learning (Harumi, 2002). Therefore, the information and knowledge regarding those countries and originating from those countries are considered as target culture.

Moreover, the idea of native or source culture relates to that of local culture. This refers to the norms, symbols, traditions, and beliefs shared by people who live in one social group (Erlina et al., 2018). The source culture of language learning is different depending on where the learning is taking place. For instance, if English is being learned in Indonesia, the source culture is the Indonesian culture. Exposure of the native cultural elements in the textbooks allows learners to learn about their own culture in a different way (McKay, 2003). It can be a beneficial learning experience for students to learn about their own culture through foreign language teaching and learning.

Then, there is the international culture, which refers to a variety of cultural elements from English-speaking and non-English-speaking countries all over the world (Erlina et al., 2018). This includes the cultures of the outer-circle and expanding-circle countries (see Cliett, 2003; Coleman, 2006; Kachru, 1996). According to McKay (2003), international culture relates to

knowledge of various cultures around the world that is exposed through the target language (English). Therefore, international cultures are the knowledge from outer-circle and expanding circle countries which is delivered through English language.

3.0 METHODS

3.1 Research Design

Content analysis was employed as a research methodology to address the research questions of this study with which we analyzed documents, including text, images, printed, media or online content, and written or spoken language (Bryman, 2016; Jenner, Flick, von Kardoff, & Steinke, 2004). Gray, Williamson, Karp, and Dalphin (2007) mentions that content analysis could be theoretically either inductive or deductive. They describe content analysis as a systematic procedure to examine forms of communication, including verbal communication, images, diaries, letters, speeches, and TV shows. Using these guidelines, we were able to determine which kind of content analysis is most suitable for this study.

3.2 Source of Data

In the current research, we analyzed the document in the form of textbook prepared by Indonesia's Ministry of Education for use by teachers of Year 11 (second-grade) classes in senior high schools published by The Centre for Curriculum and Book. It was written by Makhrukh Bashir, with the help from reviewers including Emi Emilia, Helena I.R. Agustien, and Lina Mulyanti. The first version of the book was published in 2014 and the revised version in 2017. The revised version was selected as the object of this study.

The textbook for Year 11 senior high school was chosen for this study because Year 11 was the most stable and focused level for students to learn English naturally. In Curriculum 2013, students in Year 10 (first grade) of senior high school can choose subjects based on their interests. For English language classes, they can choose whether to undertake three or four hours of study a week (Ministry of Education, 2013). In this sense, some students can have more time learning English than other students. While in Year 12 (third-grade) students focus more on their study due to preparation for the national examination. They only study the materials related to the final examination. English is one of the subjects in the national examination besides Indonesian language and maths.

3.3 Data Collection

For the current study, content analysis was used to analyse the textbook using the following steps. The first step involved selecting the document to be analyzed. The second step involved sorting the documents into the predetermined categories based on Cortazzi and Jin's (1999) framework. The coding and categorizing did not require the use of NVivo since there was only a small amount of data. Therefore, they were carried out manually using a table. Finally, each category was analyzed qualitatively based on the themes and main ideas of the content based on Bryman's (2016) framework.

3.4 Data Analysis Procedures

This study uses Cortazzi and Jin's (1999) framework which divides the cultural content in textbooks into three types – source culture, target culture and international culture. Due to the range of cultures, the educational system in Indonesia defines national cultural elements as Indonesian culture to be taught across the country. National cultural elements are related to the common practices of Indonesian people, for example, *batik* and *kebaya* dress, tourism objects, and Bahasa Indonesia as the national language. Therefore, the native culture of Indonesia in this study is taken to be these Indonesian national cultural elements.

The categories used in this study are native culture, target culture and international culture. Native culture refers to the elements regarded as the national culture in Indonesia, target culture refers to the cultures of the inner circle of English-speaking countries, and international culture refers to both English-speaking and non-English-speaking countries. These categories are used in the coding of the text, dialogues and images that are displayed in the textbook.

Table 1: Categorization for Coding the Textbook

	Native Culture	Target Culture	International Culture
Texts	Indonesian national culture	American, British, Australian, Canadian, or New Zealand cultures	Cultures of other countries around the world including outer and expanding circle countries (e.g China, Japan, Singapore, India)
Dialogues			
Images			

Furthermore, the text, images and dialogues in the textbooks were analyzed by using the framework proposed by Bryman (2016) and Cortazzi and Jin (1999). Both frameworks were used as a guide or checklist to identify the cultural elements of the passage. They helped to identify which culture the different materials in the textbooks belong to. It is also intended to strengthen the results of the study by providing precise explanation regarding the cultural content of the textbook.

4.0 FINDINGS

The data extracted from the textbook analysis can be divided into three categories: native culture, target culture and international culture. Each categories of cultural content is briefly discussed in terms of texts, dialogue, and images.

4.1 Texts

Short Functional Texts

There were several short functional texts found in the textbook, including event invitations and personal letters. The first invitation regards a charity event held by the board of directors of the Indonesian Educational Foundation in the Sultan Hotel Ballroom. The second invitation is to a wedding event of Mr and Mrs Pujianto in Gedung Kartini Jakarta. The third invitation card is to attend an event in Gedung Soekarno Jakarta. The first of the personal letters is by Lana to her friend Siti describing the beautiful city of Lombok. In the letter, Lana does not only describe the beautiful Lombok but also shares stories about her activities during her holiday on the island. Jane writes the second letter to her friend Lana regarding their new lives at university. The letter talks about some activities related to moving to university and settling in but the main point is about deciding on a reunion during the summer holiday. Jane is asking Lana to make sure she is free for it.

Table 2: Short Functional Texts

No	Title	Native	Target	International	Page Number
1	Invitation to the Indonesian Education Foundation	X			36
2	Wedding invitation	X			37
3	Event invitation	X			39
4	Letter	X			62
5	Letter		X		69
Total		4	1	0	

Based on the table above, it can be seen that all the invitations refer to the native culture of Indonesia. There is a mention of an Indonesian organization, the names of Indonesian heroes that have been made into the names of places or buildings, and common Indonesian names. In addition, the letter from Lana to Siti is about exploring the beauty of Senggigi Beach and Gili Island in the south-west region of Lombok which reflects Indonesian culture and tourism. However, the letter from Jane to Lana mentions university lives and different seasons which are related to the target culture.

Song Lyrics and Poems

Several song lyrics and poems are presented in the textbook. These appear in the section about “Meaning through Music”. The purpose of this chapter is to understand the meaning or lesson conveyed by the given lyrics or poems. There are lyrics from three songs: *Hero*, by the American singer-songwriter Mariah Carey, which encourages people to look for the hero in their hearts; *Stand by Me*, a romantic song by American Ben E. King, describing what people can do for their love ones; and *We Shall Overcome*, by American singer Pete Seeger, which motivates people to believe that someday they can live in peace and hand-in-hand with people from all around the world.

Table 3: Song Lyrics and Poems

No	Title	Native	Target	International	Page Number
1	Hero		X		91
2	We Shall Overcome		X		89
3	Stand By Me		X		87
4	Invictus		X		93
5	The Road Not Taken		X		94
6	Dreams		X		95
Total		0	6	0	

The table above shows that three poems displayed in the textbook are *Invictus*, *The Road Not Taken* and *Dreams*. *Invictus* is an old poem by an English poet, William Ernest Henley, appearing to deliver the message of the unconquerable soul of the writer. *The Road Not Taken* is by the American poet Robert Frost. The poem seems to express the writer's ideas about his chosen road, and that thoughts have made a significant difference. The last poem, *Dreams*, was written by American poet Langston Hughes. It seems to encourage the reader to have dreams in their life in order to find meaning.

Reading Texts and Plays

There are eight reading texts presented in the textbook: *Global Warming*; *Motorbike*; *Earthquake*; *The Enchanted Fish*; *Bullying*; *President Soekarno*; *The Last Leaf*; *Ki Hajar Dewantara* and the play *Vanity: What is the Price*. The text entitled *Global Warming* is used as the pre-reading for the lesson of analytical exposition text. The text argues that global warming is not a new issue, and that the people of the world are responsible for it. It shares knowledge about what is happening in terms of climate change and what is the impact on many aspects of our lives. The following text also consists of exposition which argues on the issue of banning motorbikes. The third text is *Earthquake* which is an introduction to the explanatory text. It gives a scientific explanation of an earthquake, referring to *Earth Science* (2001) and Richter (1935).

The fourth reading is *The Enchanted Fish* which is adapted from a Grimm Brothers text (1812). It is a German folklore tale about a fisherman who catches an enchanted fish, and his

greedy wife. The following text is *Bullying: A cancer that must be eradicated*. The text discusses the dangers of bullying for Indonesian junior high school students. It also shares knowledge about the effects of bullying and encourages the eradication of bullying in Indonesian society. The sixth reading is titled *President Soekarno*, the first president of the Republic of Indonesia, as well as the Father of Indonesian Independence Day. It explains the speech that Soekarno delivered at the Asian–African Conference in 1955.

The following text is *Letter to God*. This text tells a story of a farmer from Argentina, Rancho who wrote the letter to God. In his letter, he asked a help from God regarding the situation in his place. Another reading text is titled *The Last Leaf*. This is a short story written by O. Hendry. The story talks about the artists who lived in the Greenwich Village in New York City. Furthermore, the reading text presents the story of the father of Indonesian education, Ki Hajar Dewantara, and his ideas about education. It describes his personal character and the history of his contributions to Indonesian education through *Taman Siswa*. The last reading text is a play with the title *Vanity: What is the price*. This text tells a story about Madame and Monsieur Loisel. There are four scenes in this play that talk about Madame and Monsieur Loisel and their changed life.

Table 4: Reading Texts and Play

No	Title	Native	Target	International	Page Number
1	Global Warming		X		46
2	Motorbike		X		50
3	Earthquake		X		100
4	The Enchanted Fish			X	117
5	Bullying: A cancer that must be eradicated	X			124
6	President Soekarno	X			130
7	Letter to GOD			X	148
8	The Last Leaf		X		154
9	Ki Hajar Dewantara	X			161
10	Vanity: What is the Price			X	136
Total		3	4	3	

The table describes that there are five short functional texts, three song lyrics, three poems, and nine reading texts and one play in the textbook. From the analysis, 11 texts represent the target cultures; seven texts represent native cultural elements, and three texts display the international cultural elements.

4.2 Dialogues

Six dialogues can be found in the textbook which are used to introduce topics in pre-activities and as building blocks of lessons. The dialogues that appear in the textbook are also supported by a cartoon character representing the students who are having the discussion. The dialogues are named based on the topic discussed by the actors in the dialogues. The first dialogue is between Jane and John: Jane is inviting John to go to the movies. The actors in the dialogue have common Western names and are talking about the Western topic of going to the movies. The second dialogue is between Jane and Siti: Jane is offering to help Siti to finish her project

paper. This represents Western academic culture in which students are assigned project papers in high school.

The third dialogue is also between Siti and Jane discussing their opinions on bullying. This dialogue concludes with the stark argument that everyone should take responsibility for dealing with bullying in society. The fourth dialogue relates to agreement and disagreement on given opinions. There is a discussion of Harry Potter, playing tag, and underprivileged people. Although the dialogue delivers three different ideas, it reflects Western culture in the topics being discussed. The fifth dialogue is between Monsieur Loisel and Madame Loisel regarding an invitation. This is the only dialogue in the textbook that represents French culture. The last dialogue is between Jane and Ray who are discussing the dangers of smoking. This dialogue refers to the target culture using common Western names and the topic is related to science.

Table 5: Dialogues

No	Topic	Native Culture	Target Culture	International culture	Page Number
1	Going to movies		X		2
2	Project paper		X		3
3	Bullying		X		19
4	Harry Potter		X		20
5	Invitation			X	33
6	Smoking		X		75
Total		0	5	1	

The table shows that there are six dialogues in the textbook. Five of these are related to the target culture and one is about an international culture. This indicates that no dialogues in the textbook have discussed the culture of Indonesia.

4.3 Images

There are 19 images in the textbooks, some of which are given to illustrate the texts. Therefore, only images that appear without text are considered to avoid confusion. There are six independent images in the textbook that are used as examples or to illustrate topics. Target culture and native culture can be identified in the images. However, there is no images which represent the international culture. Three images are presented concerning the native culture: a postcard, a postage stamp, and images of Indonesian art and history. *First*, an image of a

traditional Indonesian market is used as an example to show a postcard. *Second*, an image of R.A. Kartini is seen on the postage stamp in the textbook. R.A. Kartini was an inspiring Indonesian woman who became famous for a letter she wrote – *Habis Gelap Terbitlah Terang* – and her birthday is still remembered today as *Hari Kartini*. *Third*, an image called *Wayang* appears in relation to a short story. Although the image appears without description or explanation, it is still clear that *Wayang* is a piece of Indonesian art.

Three images are found related to target cultures: a poster, a pamphlet, and a postage stamp. The first image is a poster which is titled *Ceremony of Twelve*. The second image is a pamphlet titled *Creating Our Community* which depicts the art of ballet and violin. The third image is a postage stamp of United States. The postage depicts three women regarding *100 Year of Progress of Women*.

Table 6: Images

No	Title	Native culture	Target culture	International culture	Page Number
1	Postcard	X			16
2	Poster		X		16
3	Pamphlet		X		59
4	Postage stamp	X			72
5	Postage stamp		X		72
6	Wayang	X			151
Total		3	4	0	

In summary, the textbook contains seven texts related to native cultures, 11 texts related to target cultures, and three texts regarding international cultures. There are three images related to native Indonesian cultures and three about target cultures, while none are related to international cultures. Furthermore, out of six dialogues found in the textbook, only one relates to international culture, while the others made reference to the target culture. It can be seen from the following table.

Table 7: Cultural Content in the Textbook

No	Category	Native Culture	Target Culture	International Culture
1.	Text	7	11	3
2.	Images	3	3	0
3.	Dialogue	0	5	1
	Total	10	19	4
	Percentage	30.3%	57.6%	12.1%

As shown in the Table above, the overall percentage of texts, images and dialogues related to native culture is 30.3 %, while 57.6% refer to the target culture and only 12.1% is about international culture. It is apparent that references to the target culture seem to dominate the textbook.

5.0 DISCUSSION

Language teaching experts agree that language and culture are closely related. For example, Liu (2017), Sun (2013) and Wang (2011) argue that culture is communicated in daily life using language. Regarding the materials in the textbook, it is also noted that the texts, dialogues, and images have cultural value that students take in consciously or unconsciously. This may be in the form of native, target and international culture.

Based on the results of this study, it is clear that the textbook dominantly presents target cultural information, at a proportion of 60.6%. Native culture– information about Indonesian national culture – makes up only 30.3% of the cultural content of the textbook, while only a small amount of international cultural information is presented. Therefore, the findings do not match up to Aldera’s (2017) and Habib’s (2014) views that it is important to include equal amounts of cultural materials to support students’ intercultural competence.

The textbook analysed has explored native, target and international culture. The existence of distinct cultures in the textbook showed that the author of the textbook and the government are aware of the importance of learning culture (Byram, 2014; Kidwell, 2019; Siddiqie, 2011; Xue, 2014). The domination of target culture supports Habib’s (2014) view of the significance of learning the culture of the target language. Furthermore, the presentation of the national culture of Indonesia exhibits awareness of the importance of students learning about their native culture (Habib, 2014). Three texts and one dialogue regarding international culture seems insufficient for the learners.

However, the domination of the target culture in this textbook contrasts with other studies' findings. For example, Rashidi and Najafi (2010) who investigated the cultural content of Iranian textbook found that the textbook contains more native and international cultural information. It seems that, although Indonesia and Iran are both categorised as expanding-circle countries, they do not share similar practice in this regard.

The findings indicate both similarities and differences with Al-Sofi (2018). The textbook shares some similarity with the Saudi Arabian university textbook in exploring more of the target culture. However, it differs in that the Saudi Arabian textbook also presents more international cultural information while the Indonesian textbook has neglected this aspect.

The result of the study also shared some ideas with the Turkish textbook. According to Arslan (2016), Indonesian textbooks explore cultural contents in different amount which is not balance. However, the Turkish textbook relies on target culture and international culture while the Indonesian textbook is dominated by the target culture and native culture. Moreover, according to Rashidi and Meihami (2016), textbooks from expanding-circle countries generally have more international cultural content to fulfil the learning needs. However, the current study shows that this Indonesian textbook does not yet meet the need for learning about international cultures. The textbook relies more on the target language culture to accommodate the importance of learning the target language. The textbook reflects Cortazzi and Jin's (1999) view on the significance of communicative competence in the target language but the existence of the textbooks do not yet fulfil the necessity of intercultural competence.

It seems that the domination of target culture in the textbook being investigated is intended to address the needs of learning the target language with the aim of strengthening students' knowledge in order to master the target language. However, the amount of international cultural content is not sufficient for the necessity of improving intercultural competence. Exposing students to more international culture would significantly benefit them in gaining international knowledge (McKay, 2003) and improving their understanding of other cultures. Therefore, the limited presentation of international cultural information in the textbook should be taken into consideration.

6.0 CONCLUSION

The study shows that the content of the textbook has represented the native, target and international culture at various degrees. Seven texts relate to native culture, 11 to target culture, and three to international culture. However, the images in the textbook only depict the native and target culture, while the dialogues only explore target and international culture. The images

explore three native cultural elements and four target cultural elements while the dialogues depict five target cultural elements and one international cultural element. Meanwhile, the textbook only contains a small amount of international cultural information.

The findings have highlighted the need of understanding the culture behind the target language while the presentation of native culture shows an awareness of the importance of students learning about their own cultures from the target culture perspective. However, the limited amount of international cultural information should not be neglected as this is also important for Indonesian students to learn about the cultures of countries all over the world. As the world is becoming borderless, the need for students to learn about other cultures is increasing. Therefore, it is recommended for the textbook to be revised in terms of the presentation of international culture.

Based on the results, it is recommended that the Indonesian Ministry of Education and Culture to evaluate the balance of cultural content in the textbook. The dominant cultural information in the textbook is focused on the target culture with little attention paid to international culture. Therefore, the textbook needs to include more international content to enhance students' intercultural competence.

Furthermore, English language teachers are expected to make adaptations when using this book. Teachers can add more international cultural knowledge to improve students' intercultural competence and can also use other materials regarding native culture for students to gain more perspective about their own culture.

More research is also recommended regarding textbooks in the context of Indonesian English language teaching. As this research only investigates the cultural content of the Year 11 textbook, further study is required of textbooks for other levels, from Year 7 to Year 12, in terms of the best practice of Curriculum 2013. It is important the textbooks present cultural contents that support students' knowledge and intercultural competence.

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