

Critical Discourse Analysis of Cultural Diversity Depicted in Indonesian EFL Secondary School Textbook

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Abstract

Cultural diversity frequently causes a number of challenging issues. Ethnic conflicts frequently arise in Indonesia as a result of a lack of tolerance and respect for others. Ethnic conflicts occur not only in adults but frequently involve school-age children. Therefore, multicultural education is needed. One of the important tools in learning activity is textbook. Thus, this study aimed to explain the cultural dimension predominantly presented in the textbook entitled Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas 10. This study implemented a qualitative method and the data were analyzed by using Critical Discourse Analysis. In addition, this study also adopted Huberman, Miles, and Sladana (2014) model of qualitative data analysis which consists of four stages: data collection, data reduction, data presentation, and conclusion drawing. The findings showed there were 60 cultural contents that cover the four dimensions of culture; Products, Practices, Perspectives, and Persons in the textbook. Furthermore, the most dominant cultural dimension found is Products with the frequency of 36, whereas the second most frequently occurring element is Persons which is 21. Perspectives is the third dimension that often occurs with the frequency of 2, followed by Practices with the frequency of 1. This finding suggests further research is needed on teaching methods, strategies, or techniques teachers use in the classroom to teach cultural diversity in the textbook.

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INTRODUCTION

Young learners often lack understanding of the cultural differences that exist in society and in schools. The lack of understanding about cultural differences can cause numerous problems. Ethnic conflicts frequently arise in Indonesia as a result of a lack of tolerance and respect for others. For instance, there is conflict in Lampung between individuals of various racial, ethnic, and religious backgrounds (Setyowati, Yanto, and Ridwan 2021). Besides, cultural differences can cause issues for people of all ages. For instance, bullying at school caused by cultural differences has become commonplace. Additionally, unfavorable prejudices about a specific ethnic group keep circulating. Therefore, multicultural education is essential for fostering tolerance in children from an early age.

Cultural diversity is the presence of various cultural subgroups within a society. In this cultural diversity, there are values that distinguish various cultures and are recognized by society, namely multicultural values. According to Setyono and Widodo (2019), values that are considered to be multicultural are those that recognize the customs of people from various ethnic and geographic backgrounds. Due to social and cultural conditions, it is evident that Indonesians come in a variety of religious, ethnic, racial, linguistic, and cultural backgrounds (Setyowati, Yanto, and Ridwan 2021). Therefore, Indonesians need to grasp cultural differences from a young age. Students and teachers are expected to have a broad understanding of culture in order to be aware of the cultural distinctions that exist among us in order to foster tolerance and lessen societal issues. There are various ways that can be done to broaden insights into cultural differences, within the scope of school, teachers can use textbooks as learning media.

The Ministry of Education, Culture, Research, and Technology (MONEC) unveiled Curriculum 2013 which places a strong emphasis on the emotional side of education. Therefore, textbooks play a critical part in the implementation of the new curriculum. The utilization of textbooks and other teaching resources used by the teacher will aid activities both inside and outside the classroom. The textbooks must adhere to accepted norms and values in Indonesia and must not contain pornographic material, extremism, violence, hate speech, or any other forms of discrimination against any group of people or gender (Setyono and Widodo 2019). In addition, students must have cultural understanding in order to meet the curriculum's goals. As a textual analysis unit, the textbook Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas 10 was selected. In the textbook being studied, there are fifteen chapters that include the four language skills of listening, speaking, reading, and writing as well as linguistic traits, contents, and media.

There are several studies that have been carried out to investigate the cultural representation in English textbook by a number of researchers. For example, Parlindungan, (Riadini and Cahyono 2021) evaluated the cultural diversity of Indonesia and how it is portrayed in English-language middle school textbooks. They utilized Drawing on (Véliz-Campos, Roa, and Veliz 2024) semiotic technique to examine the textual and non-textual data. They found that although Indonesian cultural practices and values were incorporated into the 2013 English textbooks for Grades 7 and 8, the result was an unbalanced and unfair portrayal of the country's cultural diversity. (Degei 2023) investigated the cultural elements of government-published English textbooks. They examined and separated the cultural factors into three parts using Yuen's framework. Furthermore, a modified version of the cultural features proposed by Cortazzi and Jin as well as the surface and deep cultures proposed by Gomez Rodriguez were employed in their investigation. They discovered that the textbooks' cultural content is out of proportion and could

prevent the growth of ICC learners because it downplays other elements and components of culture that are essential to ICC development.

The third previous research which became the reference material is literature entitled “A Visual Analysis of Multicultural Values in Junior High School English Textbook” written by (Rejeki 2023). They used (NA 1994) visual semiotic theory to analyze the data in their investigation. The outcome revealed that the junior high school English textbook has three types of intercultural values. Three images represented the first category, which is honoring the customs of others; one image represented the second category, which is recognizing the equal rights of women; and two images represented the category of recognizing the perspectives of others. However, they found an imbalance in the representation of multicultural values in textbook. Furthermore, a study by (Setyowati, Yanto, and Ridwan 2021) about how multicultural values are portrayed in the MONEC-endorsed Indonesian EFL textbook finds that the textbook emphasizes four different multicultural principles. The first is respect for cultures of different ethnic and religious groups, The second is respect for indigenous people's traditions, the third is conflict-avoidance and peace with all forms of life and nature; and the last is appreciation of creative cultural products. In this study, they employed critical discourse analysis to analyze the data.

In a similar vein, (Pratama, Nurkamto, and Wijayanto 2021) examined the multicultural principles in the national English high school textbook. The four dimensions of intercultural values from Bennet were employed in their research. The findings indicated that the textbook included three aspects of multicultural values: (1) acceptance and appreciating cultural variety; (2) respecting human dignity and fundamental human rights; and (3) respect for the earth. These earlier studies demonstrate the importance of cultural education in ELT for enhancing students' understanding about cultural diversity. The principles of religion, humanism, pluralism, democracy, and social justice—the Five Pillars of Indonesian Ideology—must be represented in textbooks, contend (Meinawati and Arfani 2023) Thus, cultural information should be included in textbooks to help students become more accepting of cultural variety.

Based on the earlier studies above, which used cultural studies' representation and ideology theories, this study has a gap in which the representation of cultural diversity that are implicitly or explicitly expressed in ELT textbooks produced by other publishers. For this reason, the researcher is interested in analyzing the presentation of cultural content in this textbook. The research question in this study is formulated as follows: “What cultural dimension is predominantly depicted in the textbook *Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas 10?*”. This research is being undertaken in the hope of assisting future book authors as a consideration in creating English books. By knowing the proportion of cultural content in this book, the author is expected to be able to present other cultural components that are not included in this

book. However, this study will utilize qualitative method and cultural approach from Fairclough in analyzing the textbook..

RESEARCH METHODOLOGY

In this study, the researcher uses the qualitative method. This study focuses on verbal representations of cultural diversity in an Indonesian EFL textbook. The textbook Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas 10 will serve as the data source for this study. There are fifteen chapters in this book that cover the four language abilities of listening, speaking, reading, and writing. The researcher employed the document analysis method to gather data. The data will be collected by gathering the cultural content in the textbook that is in accordance with the research objectives, which is cultural content, in written forms. The information in the textbook will be gathered by determining whether it satisfies the researcher's requirements for data by examining and assessing it. The researcher inputs the data to a table that is adapted from (Sugiyono 2015).

There are several steps that researcher uses to gather and analyze the data. First, the researcher selected the chapters of the textbook to be analyzed. Then the researcher observed the content of the textbook to find the cultural aspect in the written form. After that, the researcher categorized the cultural content using the framework from (Çelik and Erbay 2013) consisting of Products, Practices, Persons, and Perspectives. Then the researcher drew a table to organize the categorized data into detailed information about chapters, pages, texts, descriptions, and tally. Lastly, the researcher analyzed the data linguistically by using critical discourse analysis.

Critical discourse analysis (CDA) is employed in this study to linguistically examine the text by examining vocabulary, semantics, sentence structure, and cohesion and coherence between phrases. The data will be analyzed in multiple steps, including Data collection, Data Reduction, Data Presentation, and Conclusion Drawing. In this study, the researcher applies Fairclough's approach of critical discourse analysis, which focuses on analyzing discourse in the context of sociocultural change in connection to discursive change. Fairclough views discourse as a social practice developed during social interaction by social actors. As a result, language is more than just a collection of sentences; it also conveys ideological implications and dominance (Brandler 2023). The three discursive dimensions that Fairclough's CDA model (1995) focuses on are:

1. Text (spoken or written), in which the text is examined linguistically in terms of its vocabulary, semantics, sentence structure, cohesion, and coherence between sentences, and other factors.
2. Discourse practice, which examines how the text is created in light of the author's ideology, how it is circulated, and how it is read and understood in order to shape the reader's point of view.
3. Sociocultural Practice: In this dimension, the connection between the text and socio-cultural aspects of society (situational, institutional, and social) will be explained.

RESULT AND DISCUSSION

Result

The cultural materials are presented in the chosen textbook as both written text and visual images. Each chapter in this book contains a part that includes a warm-up, vocabulary builder, pronunciation practice, reading, text structure, vocabulary exercise, grammatical review, speaking, writing, dialog, and reflection. These sections do have some cultural information, however the researcher solely focuses on examining the written text that is offered in the reading and writing section. The researcher choose the reading and writing section because reading and writing skills are the main foundation for students in understanding a textbook. In this findings, the author presents the frequency of analysis and narrative analysis of the cultural diversity in the textbook. The frequency and percentage of cultural dimensions in the textbook are shown in the table below:

Table 3.1. The Representation Of Cultural Dimensions

No	Cultural Dimensions (Yuen 2001)	Frequency
1	Products	36
2	Practices	1
3	Perspectives	2
4	Persons	21
Total		60

The researcher adapted the cultural dimension from in order to analyze the data through written language. There were 60 cultural contents found by

the researcher, covering the four dimensions of culture: products, practices, perspectives, and persons. As shown in the table, the most prevalent cultural component according to Yuen's classification in the textbook Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas 10 is Products, with a frequency of 36, followed by Persons, with a frequency of 21. Perspectives is the third dimension that frequently appears, with the frequency of two, followed by Practices which only occurs once in the textbook.

On the products dimension, place names and institutions, along with language and literature, make up the majority of the cultural content in this textbook. Additionally, the researcher discovered numerous well-known names in the people dimension in the textbook, including B.J. Habibie, Cut Nyak Dhien, Bung Tomo, and Afgan. In addition, there were 17 other names that came from various nations. The final two dimensions, which are also the least frequent, are those of perspectives and practices. The researcher discovered the practices dimension in the form of celebrating an important day, while the perspectives dimension was located in the shape of beliefs and values in the textbook.

Discussion

As a result of the study, the analysis of written text accommodates the researcher to identify five dimensions of culture based on Yuen (2001) that are presented in the textbook. Below the further analysis is presented:

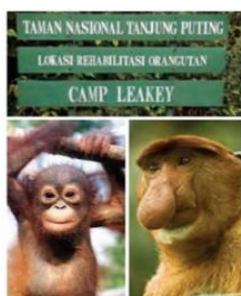
The Sample of Products

Figure 3.1. Sample of Products

TANJUNG PUTING NATIONAL PARK

Tanjung Puting National Park is an internationally famous ecotourism destination, which is located in the southwest of Central Kalimantan peninsula. Visitors from foreign countries come to this park because of its amazing nature. This is called a park, but unlike any park that you have seen in your city, this is a jungle! It is a real jungle, which is home to the most interesting animal in the world: orangutans.

Though the park is home to many animals, seeing orangutans is usually the visitors' main reason to visit the park. Orangutans, which literally mean the man of the forest, are the largest arboreal animal on the planet. Most of their lives are spent in trees where orangutans travel from branch to branch by climbing or swinging with their long arms.



Source: <http://orangutanexplore.com>
Picture 4.2

To reach the place, we should take a boat down Sekonyer river. The boat is popularly called perahu klotok which is a boathouse that can accommodate four people. The trip by the boat to Camp Leakey takes three days and two nights. You sleep, cook, and eat in that klotok, night and day during your journey into the jungle.

The traveling in the boat offers an unforgettable experience. In daylight, on your way to Camp Leakey, you can see trees filled with proboscis monkeys, monkeys that have enormous snout which can only be found in Kalimantan. The

The Tanjung Puting National Park is the subject of the first text. Tanjung Puting National Park is a well-known tourist destination, as stated in the opening sentence of the first paragraph. The national park's distinctiveness and natural beauty attracts tourists from across the world. Additionally, it is said in the second paragraph that orangutans, an endangered species that is only found in Sumatra and Borneo. Furthermore, the perahu klotok, a typical Indonesian boat, is referenced in line three of paragraph three. The cultural feature 'Products' of Yuen's framework can be used to classify the three traits listed, namely Tanjung Puting National Park, Orangutans, and Perahu Klotok. This is due to the fact that these three items—places, endangered animals, and uniquely Indonesian vehicles—represent the culture that belongs to Indonesia.

Moreover, the first line of paragraph two's sentence, "Seeing orangutans is usually the visitors' main reason to visit the park," implies that each country must have distinctive qualities that set it apart from other nations. In this instance, one feature of Indonesia that attract visitors from other nations is its orangutan population. Moreover, the statement "We should take a boat down the Sekonyer river to get there." The boat is generally termed perahu klotok" in the third paragraph is in line with the third dimension of CDA from Fairclough, sociocultural practice. The reader can infer from the sentence that each cultural member must have their own way of life based on the existing situation. In this instance, the lesson is that we must follow the laws and customs of the location we are visiting. Furthermore, through the text, students will gain an understanding of their nation's culture and learn how to conserve its cultural assets.

The Sample of Practice

Figure 3.2. Sample of Practice

On 10 November, Indonesia celebrates Hari Pahlawan or Heroes Day in **remembrance** of the Battle of Surabaya which started on that very date in the year 1945. The bloody battle took place because Indonesians refused to **surrender** their weaponry to British army. British Army at that time was part of the Allied Forces. The **defiant** Bung Tomo is the well-known revolutionary leader who played a very important role in this battle.

It all started because of a misunderstanding between British troops in Jakarta and those in Surabaya, under the command of Brigadier A.W.W.S. Mallaby. Brigadier Mallaby already had an agreement with Governor of East Java Mr. Surya. The agreement stated that British would not ask Indonesian troops and militia to surrender their weapons.

The reading section of Chapter 9 includes a recount text about the 1945 conflict between the Indonesian army and the British army. The first line in the first paragraph states that November 10 is a special day for the Indonesian people because it is celebrated as Heroes' Day. Celebrating a special day is part of culture since it represents a practice of the member of culture. According to Yuen (2011), Practices are included in the aspect of culture because it represents how individuals or groups interact in everyday life based on their cultural

values. By reading the text, readers can understand that on November 10, the Indonesian people celebrate Heroes Day to commemorate the struggle of heroes in the past to liberate Indonesia.

Additionally, the opening line of the text, "On November 10, Indonesia celebrates Hari Pahlawan or Heroes Day in remembrance of the Battle of Surabaya," relates to Fairclough's CDA's second dimension, which is discourse practice. The slogan is 'jas merah' or 'Jangan sekali sekali meninggalkan sejarah' which means that the history of the Indonesian nation must not be forgotten and must always be remembered. Furthermore, the third line of the first paragraph, which states, "The bloody battle took place because Indonesians refused to surrender their weaponry to British Army," suggests that the Indonesian people have been tenacious in protecting their gained independence. This is also consistent with sociocultural practice, the third CDA pillar by Fairclough. The phrase demonstrates the Indonesian trait of perseverance, which was necessary to battle the enemy at that particular period. Furthermore, the text suggests that understanding the past of our nation is just as vital as honoring the sacrifices and struggles of the nation's heroes. Readers are also supposed to cultivate a sense of nationalism and respect for Indonesia by commemorating Heroes' Day.

The Sample of Perspectives

Figure 3.3. Sample of Perspectives

A long time ago, in a small village near the beach in West Sumatra lived a woman and her son, Malin Kundang. Malin Kundang and his mother had to live hard because his father had passed away when he was a baby. Malin Kundang was a healthy, diligent, and strong boy. He usually went to sea to catch fish. After getting fish he would bring it to his mother, or sell the caught fish in the town.

One day, when Malin Kundang was sailing, he saw a merchant's ship being raided by a band of pirates. With his bravery, Malin Kundang helped the merchant defeat the pirates. To thank him, the merchant allowed Malin Kundang to sail with him. Malin Kundang agreed in the hope to get a better life. He left his mother alone.

Many years later, Malin Kundang became wealthy. He had a huge ship and a lot of crews who worked loading trading goods. He was also married to a beautiful woman. When he was sailing on his trading journey, his ship landed on a coast near a small village. The local people recognized that it was Malin Kundang, a boy from the area. The news ran fast in the town; "Malin Kundang has become rich and now he is here".

An old woman, who was Malin Kundang's mother, ran to the beach to meet the new rich merchant. She wanted to hug him to release her sadness of being lonely after a long time. When his mother came near him, Malin Kundang who was with his beautiful wife and his ship crews denied that she was his mother. She had pleaded Malin Kundang to look at her and admit that she was her mother. But he kept refusing to do it and yelling at her. At last Malin Kundang said to her "Enough, old woman! I have never had a mother like you, a dirty and ugly woman!" After that he ordered his crews to set sail to leave the old woman who was then full of sadness and anger. Finally, feeling enraged, she cursed Malin Kundang that he would turn into a stone if he didn't apologize to her. Malin Kundang just laughed and set sail. Suddenly a thunderstorm came in the quiet sea, wrecking his huge ship. He was thrown out to a small island. It was really too late for him to avoid his curse; he had turned into a stone.

The 'The Legend of Malin Kundang' text is the subject of the following examination. A West Sumatran folktale called Malin Kundang depicts the story of a prosperous man who disobeys his mother. In the line nine of the fourth paragraph, there is a scene where Malin Kundang's mother curses him to become stone since Malin ignored her and resisted offering an apology, which upset his mother. The legend of Malin Kundang also demonstrates that some Indonesians still hold onto superstitions like curses. The text implies a belief that is still held by some Indonesian people, that bad things will happen to a child who is disobedient to his mother. Based on the cultural aspect from Yuen, belief is included to perspective because influences way of life and determines how people behave in cultural practices.

Furthermore, it is evident from the critical discourse analysis that some Indonesians continue to hold superstitions like curses. As stated in line nine of the fourth paragraph, "Finally, feeling enraged, she cursed Malin Kundang that he would turn into a stone if he didn't apologize to her." This is in accordance with discourse practice dimension of Fairclough's framework because the author aims to shape the reader's point of view on superstitions that are still believed by the Indonesian people. In addition, by presenting a text about Malin Kundang, the authors aim to provide students with an understanding that there are many beliefs held by Indonesian people. Every culture has different beliefs, therefore we must be tolerant and respect the beliefs of others.

The Sample of Persons

Figure 3.4. Sample of persons

B.J. HABIBIE



Source: <http://pepersonality.com/go/sites/mview/effendy/26817732/26817810>
Picture 10.2

Bacharuddin Jusuf Habibie known as B.J. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999). Habibie was born in Parepare, South Sulawesi Province to Alwi Abdul Jalil Habibie and R.A. Tuti Marini Puspowardojo. His father was an agriculturist from Gorontalo of Bugis descent and his mother was a Javanese noblewoman from Yogyakarta. His parents met while studying in Bogor. When he was 14 years old, Habibie's father died.

Following his father's death, Habibie continued his studies in Jakarta and then in 1955 moved to Germany. In 1960, Habibie received a degree in engineering in Germany, giving him the title *Diplom-Ingenieur*.

When Habibie's minimum wage salary forced him into part-time work, he found employment with the Automotive Marque Talbot, where he became an advisor. Habibie worked on two projects which received funding from Deutsche Bundesbahn. Due to his work with Makosh, the head of train constructions offered his position to Habibie upon his retirement three years later, but Habibie refused.

Habibie did accept a position with Messerschmitt-Bölkow-Blohm in Hamburg. There, he developed theories on thermodynamics, construction, and aerodynamics known as the Habibie Factor, Habibie Theorem, and Habibie Method, respectively. He worked for Messerschmitt on the development of the Airbus A-300B aircraft. In 1974, he was promoted to vice president of the company.

In 1974, Suharto requested Habibie to return to Indonesia as part of Suharto's drive to develop the country. Habibie initially served as a special assistant to Ibnu Sutowo, the CEO of the state oil company Pertamina. Two years later, in 1976, Habibie was made Chief Executive Officer of the new state-owned enterprise Industri Pesawat Terbang Nusantara (IPTN). In 1978, he was appointed as Minister of Research and Technology. Habibie was elected vice president in March 1998. On 21 May 1998, Suharto publicly announced his resignation and Habibie was immediately sworn in as president. Habibie's government stabilized the economy in the face of the Asian financial crisis and the chaos of the last few months of Suharto's presidency.

The last text is about the biography of B.J. Habibie, the third president of the Republic of Indonesia. Due to his legendary status in the history of Indonesian leadership, the name "B.J. Habibie" is categorized under "Persons" in the cultural dimension. According to Yuen, the person dimension refers to the distinct individuals who represent specific cultures and communities. Furthermore, readers are introduced to B.J. Habibi's persona through the text, as evidenced by the following passage: "After being forced to work part-time due to his minimum wage, Habibie found employment with the Automotive Marque Talbot, where he became an advisor" within the third paragraph. According to this statement, B.J. Habibi is a conscientious individual who excellent at seizing opportunities by taking on side employment. This is in accordance with the third dimension of Fairclough's CDA, namely Discourse practice. In this case, the author conveys his positive view of B.J Habibi so that it can shape the reader's view of B.J Habibi's figure. This is reinforced by the sentence " Habibie's government stabilized the economy in the face of the Asian financial crisis and the chaos of the last few months of Suharto's presidency." in the last line of the last paragraph which explains about B.J Habibi's achievements during his tenure as the third president of the Republic of Indonesia.

CONCLUSION

From the result of this study, it can be concluded that the most dominant cultural dimension found in this textbook is 'Products' with a frequency of 36. The second most frequent cultural dimension in the reading and writing sections of this book is "Persons," with a frequency of 21, followed by "Perspectives" with a frequency of 2 and "Practices" with a frequency of 1. From the results, it can be inferred that the textbook Bahasa Inggris Untuk SMA/MA/SMK/MAK Kelas 10 presents cultural aspects in an unbalanced way. From the results of the analysis it was concluded that this textbook contains various kinds of cultural dimensions, the purpose of this culture is to broaden students' insights about the cultural diversity that exists, especially in Indonesia. In addition, the existence of cultural content in this textbook also gives students an understanding of how important it is to have an attitude of tolerance and respect for the culture that exists in society.

However, from the analysis of the reading and writing sections of textbooks, there are two cultural dimensions that need to be further embedded in the textbook, namely the Practices and Perspectives dimensions. In addition, to help students learn the lessons more fully and integrate multicultural principles in daily life, teachers must be able to involve them in class activities. Therefore, more investigation is required on teaching methods, strategies, or techniques that teachers use in the classroom to teach cultural diversity contained in the textbook. By knowing the engagement of students in class activities, it will be easier to find out students' understanding of cultural diversity.

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This article was authored by the author with the supervisor's guidance to oversee the creation of this article. This article was edited by the supervisor and received approval for publication

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