DISSERTATION

CULTURAL LINGUISTICS ANALYSIS OF DISCOURSES USED IN ENGLISH AND BAHASA INDONESIA TEXTBOOKS

KARMILA MOKOGINTA

F013171001

DOCTORAL PROGRAM OF LINGUISTICS STUDY

FACULTY OF CULTURAL SCIENCES

UNIVERSITAS HASANUDDIN

MAKASSAR, INDONESIA

2022

CULTURAL LINGUISTICS ANALYSIS OF DISCOURSES USED IN ENGLISH AND BAHASA INDONESIA TEXTBOOKS

Dissertation

as one of the requirements for achieving a doctoral degree

Linguistics Study Program

Prepared and submitted by

KARMILA MOKOGINTA

F013171001

to

DOCTORAL PROGRAM OF LINGUISTICS STUDY

FACULTY OF CULTURAL SCIENCES

UNIVERSITAS HASANUDDIN

MAKASSAR, INDONESIA

2022

DISSERTATION

CULTURAL LINGUISTICS ANALYSIS OF DISCOURSES USED IN ENGLISH AND BAHASA INDONESIA TEXTBOOKS
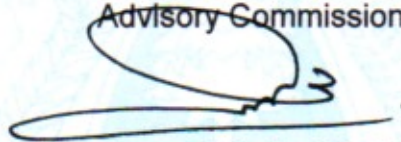
KARMILA MOKOGINTA

Student ID: F013171001

has been examined and defended in front of the Dissertation Examination Committee
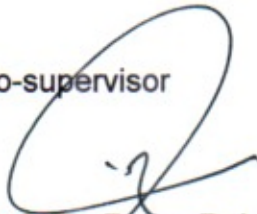On August 1, 2022 and declared eligible

Approved by

Advisory Commission

Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D.
NIP. 196503031990021001
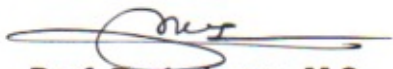
Co-supervisor

Prof. Dr. Fathu Rahman, M.Hum.
NIP. 196012311987031025

Co-supervisor

Dra. Herawaty, M.Hum, M.A., Ph.D.
NIP. 196301031988032003

Head of Linguistics Study Program

Prof. Dr. Lukman, M.S
NIP. 196012311987021002

Dean of Faculty of Cultural Sciences
Universitas Hasanuddin,

Prof. Dr. Akin Duli, M.A
NIP. 196407161991031010

PERNYATAAN KEASLIAN DISERTASI
DAN PELIMPAHAN HAK CIPTA

Dengan ini saya menyatakan bahwa, disertasi berjudul "Cultural Linguistics Analysis of Discourses Used in English and Bahasa Indonesia Texbooks" adalah benar karya saya dengan arahan dari komisi pembimbing (Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D., Prof. Dr. Fathu Rahman, M.Hum., Dra. Herawaty, M.Hum, M.A., Ph.D.). Karya ilmiah ini belum diajukan dan tidak sedang diajukan dalam bentuk apa pun kepada perguruan tinggi mana pun. Sumber informasi yang berasal atau dikutip dari karya yang diterbitkan maupun tidak diterbitkan dari penulis lain telah disebutkan dalam teks dan dicantumkan dalam Daftar Pustaka disertasi ini. Sebagian dari isi disertasi ini telah dipublikasikan di Jurnal (Theory and Practice in Language Studies, Volume 12, Halaman 691-701, dan DOI https://doi.org/10.17507/tpls.1204.09) sebagai artikel dengan judul "Negotiation in Indonesian Culture: A Cultural Linguistics Analysis of Bahasa Indonesia Textbooks" dan di Jurnal (International Journal of Arts and Social Science, Volume 4, Halaman 323-337, dan URL https://www.ijassjournal.com/current-issue.html) dengan judul artikel "Indonesian Women as Reflected in an English Textbook Used in Indonesia".

Dengan ini saya melimpahkan hak cipta dari karya tulis saya berupa disertasi ini kepada Universitas Hasanuddin.

Makassar, 1 Agustus 2022

KARMILA MOKOGINTA

NIM F013171001

ACKNOWLEDGEMENT

Alhamdulillah, praise be to Allah SWT for giving me the grace and blessing so that I can complete writing this dissertation.

I humbly express the highest appreciation to:

1. my promotor, Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D.; and co-promotors, Prof. Dr. Fathu Rahman, M.Hum. and Dra. Herawaty, M.Hum, M.A., Ph.D. for the excellent guidance they have provided during my research and the writing of this dissertation;

2. the examiners: Prof. Muh. Asfah Rahman, M.Ed., PhD, Prof. Dr. Hamzah A. Machmoed, M.A., Prof. Dr. M. L. Manda, M.A., M.Phil, the late Dr. H. Mustafa Makkah, M.S., and Dr. Prasuri Kuswarini, M.A. for the constructive questions and insightful suggestions they have provided from the stage of proposal seminar until the stage of promotion examination.

3. all lecturers who shared their knowledge and facilitated my learning process in the Doctoral Program of Linguistics Study;

4. leaders and teachers at schools where I conducted my research, and the respondents who participated in my study.

I also express my sincere gratitude for the support I have received from:

1. Prof. Dr. Dwia Aries Tina Pulubuhu, M.A., the former rector of Universitas Hasanuddin who had given me approval in 2017 to pursue a doctorate study;

2. Prof. Dr. Ir. Jamaluddin Jompa, M.Sc., the current rector of Universitas Hasanuddin;

3. Prof. Dr. Budu, M.Med.Ed, SpM(K), PhD and Prof. dr. Nasrum Massi, PhD;

4. Prof. Dr. Akin Duli, M.A., the Dean of the Faculty of Cultural Sciences, Universitas Hasanuddin; and all vice deans of the Faculty of Cultural Sciences from 2017 until now;

5. Dra. Nasmilah, M.Hum., PhD and St. Sahraeny, S.S., M.AppLing as the current leaders of the English Department, Universitas Hasanuddin; and Dr. Abidin Pammu, M.A. as the former head of the English Department;

6. Prof. Dr. Lukman, M.S. as the head of the Doctoral Program of Linguistics Study, Universitas Hasanuddin and Dr. Ikhwan Said, M.Hum., the former head of the Doctoral Program of Linguistics Study;

Makassar, 1 August 2002

The Writer,

Karmila Mokoginta

ABSTRAK

KARMILA MOKOGINTA. *Analisis Linguistik Budaya terhadap Wacana dalam Buku Teks Bahasa Inggris dan Bahasa Indonesia* (dibimbing oleh Burhanuddin Arafah, Fathu Rahman, dan Herawaty).

Muatan budaya dalam materi belajar dapat memengaruhi karakter pemelajar. Kajian ini bertujuan menganalisis (1) seberapa jauh buku teks bahasa Indonesia dan bahasa Inggris merefleksikan aspek-aspek kognisi budaya secara linguistik ke dalam konseptualisasi budaya; (2) hubungan antara konseptualisasi budaya dan tindak budaya yang lazim di Amerika, Inggris, Indonesia, dan Australia; (3) hubungan antara konseptualisasi budaya dan karakter yang diharapkan dalam pendidikan karakter di Indonesia; dan (4) nilai budaya yang direfleksikan. Sumber data penelitian ini adalah enam buku teks bahasa Inggris dan enam buku teks bahasa Indonesia, yang dianalisis dengan menggunakan kerangka kerja linguistik budaya untuk menentukan konseptualisasi budaya. Aspek-aspek budaya yang signifikan dalam buku teks dianalisis pula dengan menggunakan survei etnografis. Selain itu, beberapa peraturan tentang pendidikan karakter di Indonesia dijadikan sumber data dan dikaji untuk mendapatkan karakter yang diharapkan dari siswa Indonesia. Hasil analisis buku teks, survei etnografis, dan analisis peraturan dibanding-bandingkan untuk menyimpulkan beberapa nilai budaya. Konseptualisasi budaya dan nilai-nilai budaya yang disimpulkan diverifikasi dalam sebuah survei. Hasil penelitian menunjukkan bahwa (1) terdapat sejumlah konseptualisasi budaya dalam bentuk skema budaya, kategori budaya, dan metafora budaya; (2) beberapa konseptualisasi budaya menunjukkan keterkaitannya dengan budaya Indonesia, Amerika, Inggris, dan Australia, sedangkan sebagian lainnya cenderung berhubungan dengan sebagian dari empat budaya tersebut; (3) konseptualisasi budaya tersebut berhubungan dengan tujuh karakter dalam pendidikan karakter di Indonesia; dan (4) keseluruhan analisis menunjukkan delapan nilai budaya yang terefleksikan. Dengan demikian, dapat disimpulkan bahwa buku-buku teks yang dianalisis telah merefleksikan beberapa nilai budaya yang penting dalam pembentukan karakter.

Kata kunci: linguistik budaya, buku teks bahasa Inggris, buku teks bahasa Indonesia, pendidikan karakter

ABSTRACT

KARMILA MOKOGINTA. *Cultural Linguistics analysis of discourses used in English and Bahasa Indonesia textbooks* (supervised by Burhanuddin Arafah, Fathu Rahman, and Herawaty).

Cultural content in learning materials can influence learners' characters. This study aimed to analyze: (1) to what extent the English and Bahasa Indonesia textbooks instantiate aspects of cultural cognition linguistically into cultural conceptualisations; (2) the connection between the cultural conceptualisations and the common cultural practices in the USA, UK, Indonesia, and Australia; (3) the relationship between the cultural conceptualisations and the expected characters in Indonesian character education; and (4) the reflected cultural values. Using the Cultural Linguistics framework, each of six English textbooks and six Bahasa Indonesia textbooks were analyzed to determine the cultural conceptualizations. An ethnographic survey of cultural aspects related to the textbook analysis was also conducted; and several regulations concerning character education in Indonesia were reviewed to conclude the characters expected from students in Indonesia. The results of the textbook analysis, ethnographic survey, and regulation analysis were compared to conclude some cultural values. The concluded cultural conceptualizations and cultural values were verified in a survey. The findings revealed a number of cultural conceptualizations in the forms of cultural schemas, cultural categories, and cultural metaphors. Some of the cultural conceptualizations, based on the results of the ethnographic survey, were similarly connected to the cultural practices in Indonesia, US, UK, and Australia; while some others tended to be connected to some of the four cultures. The cultural conceptualizations were connected to seven characters in Indonesian character education; and the whole analysis showed eight reflected cultural values. In conclusion, the textbooks have instantiated some cultural values that are important for character building.

Keywords: Cultural Linguistics, English textbooks, Bahasa Indonesia textbooks, character education

TABLE OF CONTENTS

LIST OF TABLES

LIST OF DIAGRAMS

LIST OF APPENDICES

CHAPTER I

INTRODUCTION

1.1 Background of the Problem

Rather than being inherited like biological conditions, cultural values are obtained through a learning process. In fact, Samovar *et al.* (2013: 43) emphasize that "Perhaps the most important characteristic of culture is that *it is not innate; it is learned*". Schools aim to enable students to be socialized with the values of civilization; and to facilitate the maintenance, enhancement, and transformation of culture across generations (Kováts-Németh, 2016: 1699). The most powerful way of improving, transforming, and transferring cultural values is through education (Giorgetti *et al.*, 2017). UNESCO also underlines the important role of education in the enhancement of knowledge; in the promotion of cultural differences; and in enabling young people to be innovative, think critically, and work effectively (*Cutting Edge*, 2021). In contrast, other experts warn that in the past, formal education was used to assimilate learners to mainstream values at the expense of indigenous knowledge (Jacob *et al.*, 2015: 6). Therefore, it is essential to evaluate education in relation to culture.

Exposure to cultural content has significant meaning in the learning process. The cultural information will contribute to shaping students' character. While learning, students also learn cultural content embedded in the discourses they are exposed to, especially those in textbooks and other learning materials. Elshadelin and Yumamamto (2020: 64) argued that textbooks may also contain the "hidden values" of those who produce them.

Furthermore, it is expected that students can have certain characters, so they need to learn cultural materials to build the desired characters. This is in line with the Instruction of President of Republic of Indonesia Number 1 of 2010 about the acceleration of the Implementation of National Development Priority of 2010 (*Instruksi Presiden Republik Indonesia Nomor 1 Tahun 2010 tentang Percepatan Pelaksanaan Prioritas Pembangunan Nasional Tahun 2010*, 2010). It mentions several prioritized areas, including education. In the attachment of the document, it is stated that one program in the education priority area is the Strengthening of Methodology and Curriculum, and the action to implement the

program is to improve the curriculum and active learning method based on the nation's cultural values to shape competitive power and national character (*Lampiran Instruksi Presiden Republik Indonesia Nomor 1 Tahun 2010*, 2010). Clearly, it can be seen here that the cultural values of Indonesia become the basis of character building in Indonesian education. Therefore, character education in all subjects, including language subjects, needs to be based on Indonesian cultural values.

Characters expected of Indonesian students have been determined by the government regulation. Article Number 2 of the Regulation of the Indonesian Minister of Education and Culture Number 20 of 2018 about the Strengthening of Character Education in Formal Education Units (*Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 20 Tahun 2018*, 2018) includes the following two points:

(1) The Strengthening of Character Education is conducted by implementing the values of Pancasila in character education, especially the values of religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the nation, appreciation of achievement, communication, love of peace, love of reading, care of the environment, social care, and responsibility.

(2) The values in point (1) are the realizations of five central values, including religiosity, nationalism, independence, cooperation, and integrity, that are related to each other and integrated into the curriculum.

It is then more than necessary to see whether cultural concepts embedded in language learning materials, especially textbooks, can contribute to shaping the expected characters. In Indonesia, where students learn English and Bahasa Indonesia, the textbooks of the two subjects need to present cultural values consistently, without any contradictions. This is particularly important for high school students who are still in the process of identity formation. Quite often, exposure to contradictive information can result in confusion.

As the cultural content is presented in the form of discourses in English and Bahasa Indonesia textbooks, one of the suitable approaches to the analysis is the mechanism offered by one of the applied linguistic branches, Cultural Linguistics. It is "... a rather recent multidisciplinary area of research that explores the relationship between language and *conceptualizations* that are culturally constructed and that are instantiated through features of languages and language

varieties" (Sharifian, 2015: 516). In a later publication, the experts explain that the core of this theory lies in cultural conceptualizations, which include three main concepts: cultural schemas, cultural categories, and cultural conceptual metaphors (Sharifian, 2016: 39).

A review of the literature shows that researches on cultural content in English and Bahasa Indonesia textbooks for Indonesian schools have focused more on identifying cultural aspects. Only a few studies elaborated on the connection between cultural values and the actual cultural practices in society. Moreover, these few studies cover only a limited number of cultural aspects. The studies explain the connection between cultural elements found in the textbooks and cultural practices in society, but many parts of the explanation are not based on research-based evidence. In addition, none of the studies systematically compared cultural content in English and Bahasa Indonesia textbooks.

In this research, the writer did not only identify cultural aspects in English and Bahasa Indonesia textbooks but also investigated whether the cultural aspects can be found in the cultural practices of the society. The outputs of the analysis were several cultural conceptualizations. Furthermore, the cultural conceptualizations were compared with expected characters mentioned in some Indonesian regulations about character education to conclude several cultural values.

In this way, it is expected that this study can fill the gap caused by limited research-based evidence in the study about the relationship between cultural content in English and Bahasa Indonesia textbooks and cultural practices in the society. Furthermore, a comparison between English and Bahasa Indonesia textbooks in this study can provide a clear picture of cultural exposure in language education in Indonesia. In this way, Indonesian educators can obtain adequate information to facilitate a better design of educational materials, especially for language education that accommodates character education. It is also expected that this study can contribute to the development of Cultural Linguistics Analysis, especially in language education.

1.2 Research Questions

This study applied Cultural Linguistics analysis to discourses of English and Bahasa Indonesia textbooks used in some high schools in Makassar,

Indonesia. It compared cultural values appearing in the discourses to answer four questions:

(1) To what extent do English and Bahasa Indonesia textbooks instantiate aspects of cultural cognition linguistically into cultural conceptualizations, i.e., cultural schemas, cultural categories, and cultural metaphors?

(2) In what way are the cultural conceptualizations connected to the common cultural practices in the USA, UK, Indonesia, and Australia?

(3) In what way are the cultural conceptualizations connected to the expected characters in the government regulation about Indonesian education?

(4) What cultural values can be abstracted from the whole connection between cultural conceptualizations in textbooks, the government regulation about Indonesian education, and the common cultural practices in Indonesian society?

1.3 Objectives of the Research

This study was conducted to:

(1) categorize aspects of cultural cognition that appear in the textbooks into cultural schemas, cultural categories, and cultural metaphors;

(2) connect the cultural conceptualizations emerging from the textbooks to the common cultural practices in the USA, UK, Indonesia, and Australia;

(3) connect the cultural conceptualizations arising from the textbooks to the expected characters mentioned in the government regulation about Indonesian education;

(4) abstract cultural values from the whole connection between cultural conceptualizations in textbooks, the government regulation about Indonesian education, and the common cultural practices in Indonesian society.

1.4 Significance of the Research

In character education, there are expectations of what characters are essential to be taught and internalized into students' attitudes and behaviours. In the context of formal education, the expectations are established by authorized people, i.e. the government, usually based on things like the ideology of the

nation and the culture of the people in the country. In addition, in the current situation of globalization, ideological and cultural expectations are added with international expectations, but sometimes they collide with the ideological and cultural expectations. Therefore, it is crucial to ensure that all aspects of the learning experience at formal institutions, including the learning materials, align with the expectation of Indonesian character education.

This research is aimed at this crucial purpose. The findings are very beneficial in evaluating whether the textbooks used in teaching English and Bahasa Indonesia at Indonesian high schools can meet the objectives of character education in Indonesia, especially regarding cultural values. However, it is essential to emphasize that the purpose of this research is to describe, not to prescribe what is good and bad.

The importance of research on the development of learning materials, including textbooks has been emphasized by Tomlinson (2016: 8) by saying that materials development needs to be based on principles gained from academic studies and observations, including research on the effect caused by learning materials on the users. Academic review and studies on learning materials are crucially needed to ensure that they can assist teachers and students in achieving their learning objectives.

The significant contribution of this study can be justified both theoretically and practically. Firstly, the textbook analysis resulted in several cultural conceptualizations, including cultural schemas, cultural categories, and cultural metaphors; these conceptualizations are equivalent to those obtained in the ethnographic survey. Theoretically, this is the most significant finding as it becomes research-based evidence about the strong connection between language and culture in the theory of Cultural Linguistics. Secondly, the findings can contribute practically as references in improving the content of English and Bahasa Indonesia textbooks, to ensure the achievement of the purposes of character education based on Indonesian cultural values.

1.5 Scope of the Research

(1) This study was based on the analysis of English and Bahasa Indonesia textbooks used for 10th-grade students in Indonesia.

(2) The Cultural Linguistics method used in this study is the one developed by Farzad Sharifian, who defined Cultural Linguistics as "... a rather recent multidisciplinary area of research that explores the relationship between language and *conceptualizations* that are culturally constructed and that are instantiated through features of languages and language varieties" (Sharifian, 2015: 516). Unlike other approaches used in studies on language and culture, Sharifian's method relied on cultural conceptualizations in the forms of schemas, categories, and metaphors (Sharifian, 2011: 5).

(3) Most of the research referred to in the section on previous studies was conducted by Indonesian scholars. Future research will need to explore different insights from the perspectives of non-Indonesian researchers.

CHAPTER II

LITERATURE REVIEW

2.1 Review of Previous Studies

2.1.1 Researches on culture in English Language Teaching

A study by Devrim and Bayyurt (2010) entitled "Students' Understandings and Preferences of the Role and Place of "Culture" in English Language Teaching: a Focus in an EFL Context" investigated what English learners in Turkey think about the contribution of culture in learning a foreign language, and the role of native and non-native teachers. As many as 385 students of Turkish senior high schools participated in the research. In conducting the study, the researchers interviewed 20 students to develop a questionnaire. The findings show that English is linked more to British and America, and students are very excited to learn a comparison between English culture and their own culture. In terms of native versus non-native teachers, learners perceive native teachers understand better the challenges faced by students, while non-native teachers have better teaching performance.

Other scholars, Zarei and Khalessi (2011), conducted a study entitled "Cultural Load in English Language Textbooks: an Analysis of Interchange Series" to see the use of cultural elements, including values, norms, institutions, and artifacts. The objects of the study were Jack C. Richards' *Interchange Series* textbooks. Determination of whether a cultural aspect is neutral or part of western culture was decided by four people, and the western cultural categories were assessed in comparison to the total number of cultural elements identified in the textbooks. The researchers found that *the Interchange Series textbooks they analysed contain many western cultural concepts, including* aspects inappropriate for some cultures such as Iran. In contrast, the researchers think that education and sport are two neutral cultural topics that can be elaborated on, but they are not adequately elaborated on in the textbooks. One of the important conclusions in this study is that local culture is not sufficiently accommodated in the *Interchange Series* textbooks.

A very strong attitude regarding the integration of cultural values in English language textbooks appears in a study by Alsaif (2016) entitled "A Variety of Cultures Represented in English Language Textbooks: a Critical Study at Saudi University". The researcher describes his study as "an attempt to challenge and problematize the domination of Western cultures portrayed in the content of English textbooks used in academic institutions not merely within Saudi Arabia but also extended to other countries in the world" (p. 227). The research employed Critical Discourse Analysis and asked two specific questions. The first was whether the textbooks used to teach English at the English Language Centre of Taibah University had represented various cultures associated with English. The second was about how the textbooks portray what happens in the social life of people in Saudi and Arabic regions. The study concluded that the textbooks are mainly about the cultures of inner-circle countries, including the USA, UK, and Canada; while other cultures have not been adequately covered. It was also concluded that the textbooks are not sufficient to fulfil what is needed by the students.

A somewhat different focus appears in research by Kiss and Weninger (2013) entitled "A Semiotic Exploration of Cultural Potential in EFL Textbooks". The scholars conducted their study as they feel that it is necessary to re-examine materials used in English language teaching due to the emergence of a different perspective on how to integrate culture in the process of English language learning. The writers particularly intended to elaborate on the current view about culture, analyze what had been done to identify and analyze culture in ELT textbooks, and describe a new mechanism for doing a textbook evaluation. This study was based on Tseng's view that culture is dynamic, as one cultural item may mean a different thing in different contexts and for different individuals. Individuals may share their constructed meaning to generate reflections so that people's comprehension can be improved. For this purpose, integration of culture in EFL design needs to use materials that are generated from learners, elicit a response and to share through authentic materials, and provide an opportunity for sharing in a group assignment. The writers question how to use these criteria in learning textbooks sold by commercial publishers. The writers also review some previous studies conducted on the role of culture in ELT textbooks and conclude that although the researches have been very enlightening in describing the weaknesses of ELT textbooks in terms of cultural content, they do not show

how language teachers can overcome the limitation. Therefore, the writers propose semiotic analysis as one of the tools to be used by teachers in assisting learners in critically reflecting on both the culture they have and the culture they are learning.

In the Indonesian context, an early description of English textbooks can be found in the writing of Kirkpatrick (2007) entitled "Learning English in ASEAN: Myths and Principles". He described a project aimed to integrate the cultures of ASEAN countries into English learning materials. The proposal resulted from a "Specific English for Indonesians" seminar in 2001. It discussed the idea that English is mainly needed by people in Asia, including Indonesians, to communicate among them about their cultures; so it is justifiable to choose a more culturally appropriate English variety (such as Malaysian English) to be taught by teachers who know the variety and Asian cultures. The textbook was initially intended to be based on ASEAN cultures, but then it became dominated by Indonesian cultures. However, evaluation by students showed positive responses. For example, 100% of the respondents considered the materials appropriate, and 95.8% thought the textbook was helpful in their study. It was concluded that the textbook met the target of teaching students to talk about their cultures; but it did not meet the intention to expose students to cultures in ASEAN.

There was also research on "Traces of Cultures in English Textbooks for Primary Education" by Hermawan and Noerkhasanah (2012). It was conducted to analyze written discourses used in the 4th, 5th, and 6th books of the "Grow with English" textbook. It specifically examined whether the three books promote Indonesian or non-Indonesian culture; and how the culture was represented in the books. The research found that the books contain more materials on Indonesian culture, and the culture is mainly illustrated in the sociological aspect.

Furthermore, Amalia (2014) elaborates on the results of observations on English language textbooks in Indonesia in writing entitled "Problematising Cultural Content in ELT Textbooks: a Case of Indonesia". She explained three categories of such materials. The first category includes textbooks dominantly containing cultural representations of inner-circle English countries, such as having blonde hair and white skin. Books of this first group are mainly published by companies of large-scale businesses. The second category covers the

textbooks written by Indonesian companies, but they are still reluctant to include more Indonesian cultural items. The third category comprises textbooks that have more materials representing Indonesian culture. Some of the learning materials also include aspects of international cultures, such as a text about Ban Ki Moon, another text about Indian marriage, and a Panda description.

Another writer, Silvia (2015), conducted a study entitled "The Representation of Culture in English Textbooks Prescribed for High Schools in Indonesia". The study was intended to discover to what extent integrating culture in the teaching materials can contribute to the development of students' competence to communicate with people from other cultures. A government-published book and another book published by a private institution were selected to be the objects of the research. Both of them were written by Indonesian writers, and they were claimed to use the communicative approach. The study concluded that the textbooks contain cultural aspects of the Indonesian, English, and international languages. However, they are still very superficial, so they cannot facilitate learners to have intercultural competence.

Another research by Gunantar (2017) entitled "Textbooks Analysis: Analyzing English as a Foreign Language (EFL) Textbooks from the Perspective of Indonesian Culture" aimed to analyze some textbooks used to teach the English language in an Indonesian school. The objective was to reveal what cultural aspects and values are represented in the material. Three textbooks published in 2008 by *Pusat Perbukuan Departemen Pendidikan Nasional* for Junior High Schools were analyzed against a list of criteria proposed by Byram. The author concludes that the textbooks are useful for students in Indonesia because they mostly portray the local cultures of Indonesia. The good side of this study lies in the writer's decision to examine cultural elements using a detailed and well-established list of Byram. However, the writer's claim that the textbooks have Indonesian cultural aspects is not well described. For example, in presenting the results of the *English in Focus for Grade VII Junior High School*, the writer states that Indonesian cultures are explained on pages 1, 57, 101, and 139. Still, there is no detailed description of discourse to prove the writer's claim. This is also found in the analysis of the other two textbooks.

A study by Stockton (2018) entitled "Recultured Language in Indonesian English Language Teaching" analyzed three English textbooks used in Indonesia based on Purnell's Cultural Competence Model. The findings have revealed

much Indonesian cultural content in some of Purnell's categories, including communication, biocultural ecology, overview/heritage, family roles and organization, workforce, nutrition, and spirituality. In one of the textbooks, the researcher found three significant categories. The first is the communication aspect that shows some characteristics of Islamic English, such as using *salam* to open and close a letter. The second is spirituality, as Islam is mentioned repeatedly, without mentioning other religions recognized in Indonesia. The third is the overview/heritage aspect displaying stories about Malin Kundang, a famous singer (Afghan), a respectful countryman (Habibie), and Bung Tomo.

Another research by Elshadelin and Yumarnamto (2020) entitled "Cultural Contents in Two English Textbooks in Indonesia: Representations and Sources of Culture" investigated the cultural representation of inner-circle societies, Indonesia, and other cultural groups in two English textbooks for the 12th grade of Indonesian high schools, *Bahasa Inggris* and *Think*. The findings show that the *Bahasa Inggris* textbook contains more cultural aspects of Indonesia and inner-circle countries. In contrast, the *Think* textbook focuses more on the cultures of inner-circle countries and other countries.

A similar study was conducted by Akbar (2019). In his study entitled "Cultural Content Analysis of English Textbook at SMK Laniang of Makassar (a Library Research at the Tenth and Eleventh Grade of SMK Laniang Makassar)," the researcher found that the 10th-grade textbook focuses on Indonesian culture. In contrast, the 11th-grade textbook emphasizes the target culture. In addition, the research found that most cultural content in the textbooks is in the pragmatic category.

Other studies explain the connection between cultural content in textbooks and actual cultural practices. Turnip and Yanto (2021) wrote an article entitled "Peace value in ELT textbooks." The authors analyzed the English Textbooks published by the Indonesian Ministry of Education and Culture to identify values of peace (p. 330) by using the Critical Discourse Analysis (CDA) (p. 333). The findings showed that the textbook implies several peace values related to oneself, social interaction, and environmental care (p. 340). Khoirunnisa *et al.* (2021) conducted research entitled "Moral Education in ELT: A Critical Discourse Analysis of Tolerance Values Represented in Indonesian EFL Textbook." The research showed that the textbook provides a description of tolerance through peer interactions (p. 98). Three values of tolerance were

highlighted in the textbooks, including respecting older people, being polite to friends, and being tolerant of other people's habits regardless of their ethnicities and religions (p. 98). Lestariyana *et al.* (2020) wrote an article entitled "Female Representation in Government-Mandated English Language Textbooks Used in Indonesian Junior High Schools". It contains a comprehensive explanation of gender representation in the textbooks and how it reflects gender issues in society. However, there is only a limited explanation of how gender representation reflects cultural practices, especially Indonesian culture. Setyono (2018) provided a comprehensive explanation of gender representation in English textbooks used for Senior High School students in 10th, 11th, and 12th grades; and how it reflects gender issues in society. Different from Lestariyana's writing, Setyono provided more explanation of how gender representation reflects cultural practices, although many parts of the explanation are not based on research-based evidence. Ariyanto (2018) conducted a study entitled "A Portrait of Gender Bias in the Prescribed Indonesian ELT Textbook for Junior High School Students." The research was intended to elaborate on male and female representation in the English textbook entitled *When English Rings the Bell* by using the Critical Discourse Analysis. The findings showed a contrast in the impression suggested by pictures and words in the textbook. The images obviously imply gender bias, while the words used in the texts imply the opposite perspective. The author emphasized "that the writers of the textbook only provide visual artifacts and verbal texts that stereotypically depict gender differences".

As explained above, the research on English textbooks used in Indonesia can be categorized into two groups. The first group consists of studies that identified the sources of cultural aspects in the textbooks, whether from source culture (Indonesia), target culture (English culture), or other cultures. The second group covers those that did not only identify cultural aspects and their categories but also analyzed the connection between the cultural elements with social practices using the Critical Discourse Analysis framework. Researches of the first group are useful in proving the preference of Indonesian EFL textbook writers. However, very little explanation they provide regarding the connection between the cultural aspects and the actual practices in the society, whereas such explanation is important to provide a rigorous academic justification. The second group of studies has provided that explanation in the gender aspect, so

more studies are needed to cover other cultural elements. Critical Discourse Analysis in the studies is useful, but many parts of the explanation are not based on academic evidence.

2.1.2 Researches on culture in Bahasa Indonesia textbooks

A body of research has tried identifying cultural values in Bahasa Indonesia textbooks. Aisyi *et al.* (2019) analyzed cultural values in a Bahasa Indonesia textbook for 10th-grade students of Senior High School (p. 231). They used content analysis (p. 232) and found that the book contains seven cultural values, and the most dominant cultural values are knowledge and language (p. 235). Another study by Puspitasari (2018) was entitled "Nilai-Nilai Multikultural dalam Teks Pada Buku Pelajaran Bahasa Indonesia untuk Siswa Kelas X SMA/MA dan SMK/MAK" [Multicultural values in Bahasa Indonesia School Textbooks for 10th Grade Students of Senior High School / Islamic Senior High School and Vocational Senior High School / Islamic Vocational Senior High School]. Muslim (2016) conducted a study entitled "Nilai-Nilai Pendidikan Multikultural dalam Buku Teks Bahasa Indonesia untuk Siswa SMP" [Values of Multicultural Education in Bahasa Indonesia Textbooks for Junior High School Students]. The study aimed to elaborate on cultural forms and elements related to multicultural education in Bahasa Indonesia textbooks (p. 55). The textbook analyzed in the study was entitled "Bahasa Indonesia Wahana Pengetahuan untuk SMP" [Bahasa Indonesia, Vehicle of Knowledge for Junior High School] (p. 57). The findings revealed that the values were in physical forms, perspectives, and activities (p. 65). The cultural elements include the social system, the system of tools, language expression, the system of knowledge, the system of occupation, arts, and the system of religion (pp. 65-66).

Other writers went further to investigate the representation of social and cultural values in Bahasa Indonesia textbooks. Arlin (2018) wrote an article entitled "Representasi Kekuasaan dalam Buku Teks Bahasa Indonesia SMA Kelas XI Kurikulum 2013 (Analisis Wacana Kritis Fairclough)" [Representation of Power in Bahasa Indonesia Textbook for 11th Grade High Schools, 2013 Curriculum]. The researcher found that the textbook represents power through the choices of vocabulary, sentence structure, and text sequence (p. 52). The writing also explains the power representation in Indonesian culture and history. Azizah (2020) analyzed the "Hikayat si Miskin" text in the Bahasa Indonesia

textbook for the 10th Grade of High School by using the Critical Discourse Analysis framework. The findings revealed that the story's presentation is pretty good in terms of text structure (p. 68). Regarding social cognition, there is an intention to provide a moral message to be persistent in whatever condition Allah SWT gives (p. 68). As for the social context, the writer concluded that the story was made to provide a message for the readers to be persistent (p. 69). Another study by Danu and Nesi (2021) entitled "Ideologi dalam Wacana Buku Pelajaran Bahasa Indonesia Terbitan Kemdikbud Edisi Revisi 2017" [Ideology in the Discourses of Bahasa Indonesia School Textbooks Published by the Ministry of Education and Culture, Revised Edition 2017]. Danu concluded that the textbook contains the ideological values of Pancasila, including socialism, nationalism, and liberalism (p. 211). Furthermore, several values were found in the textbook: equality in rights and obligations, social justice, etiquette, diversity, unity and integrity, patriotism, respect for human honour and dignity, religiosity, and democracy (p. 211).

Similar to the body of research on English textbooks and cultural values, studies on Bahasa Indonesia textbooks concerning cultural values can be classified into two groups. The first one consists of research identifying types of cultural values in Bahasa Indonesia textbooks. In these writings, there is only some information about the connection between the cultural values in the textbooks and the actual cultural practices. Studies in the second group had more effort to provide an in-depth cultural analysis of cultural values. However, the number of cultural values covered in the research is still limited.

2.1.3 Researches on character building in language education

In the Indonesian context, Faiziyah and Fachrurrazy (2013) investigated how character education is integrated into the teaching of English subject at one high school in Malang. The study was conducted using the descriptive qualitative research framework with three English teachers of Junior High School 3 Malang. The researchers reviewed the teachers' lesson plans to find out anything mentioned about character building. The findings were compared with classroom observation results and interview data. The analysis was conducted qualitatively, and the results were reported descriptively. The findings showed that character building had been integrated into the lesson plans made by the three teachers, although the integrated values were not those determined to be used in English

subjects. Furthermore, only one teacher used direct statements in the process of character building.

Another example, Mardiyah (2017) conducted a research entitled "Nilai-Nilai Pendidikan Karakter pada Pengembangan Materi Ajar Bahasa Indonesia di Kelas IV Sekolah Dasar" [The Values of Character Education in the Development of Bahasa Indonesia Teaching Material in the Fourth Grade of Elementary School]. It was concluded that the textbooks contain several values, including honesty, hard work, pleasing personality, social care, honesty, hard work, care for the environment, and religiosity; and educational values are integrated through exercises and the reading texts (p. 46).

Another study entitled "Nilai Pendidikan Karakter dalam Buku Teks Pelajaran Bahasa Indonesia SMP di Daerah Istimewa Yogyakarta" [Values of Character Education in Bahasa Indonesia Textbooks for Junior High Schools in Daerah Istimewa Yogyakarta] was conducted by Normawati (2015). The researcher analyzed 15 Bahasa Indonesia textbooks (p. 52) and found five essential characters related to human's character to God, to themselves, other human beings, the environment, and the nation (p. 52).

There was also a study entitled "Analisis Nilai-Nilai Pendidikan Karakter Cerita Rakyat Dalam Buku Teks Bahasa Indonesia SMA Kelas X" [Analysis of Character Education Values in Folktales in Bahasa Indonesia Textbooks for 10th Grade of Senior High Schools] conducted by Aprilia (2021). The analysis revealed several character education values in three folktales: "Hikayat Indera Bangsawan" [the Story of Indera Bangsawan], "Hikayat Bunga Kemuning [the Story of Orange Jasmine]" dan "Hikayat Si Miskin" [the Story of the Poor]. The three stories contain several character education values, including religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, the spirit of nationalism, appreciation of achievement, friendship, being communicative, love of peace, care of the environment, social care, and responsibility.

As explained above, a review on character education in language education showed that most of the reviewed studies were still limited in identifying the character values. Only in a few parts did the authors explain the cultural background of the values.

A review of literature in three areas - culture in English Language Teaching, culture in Bahasa Indonesia textbooks, and character building in

language education revealed several conclusions. Many of the studies focus only on identifying cultural values in school textbooks. Some researchers have been more advanced, but the coverage of cultural values that have been analyzed is still limited. Furthermore, the researcher has not found studies that make a thorough comparative analysis of cultural values in English and Bahasa Indonesia textbooks. Finally, the researcher cannot find an analysis of Indonesian textbooks using Cultural Linguistics theory; whereas in fact Cultural Linguistics helps reveal a systematic connection between discourse and culture.

The current research aims to close these gaps. Rather than only identifying cultural values in the textbooks, it comprehensively and systematically analysed the connection between cultural values found in both English and Bahasa Indonesia textbooks; common cultural practices in the USA, UK, Australia, and Indonesia; and the expected characters in Indonesian education. This was done by applying the framework of Cultural Linguistics analysis.

2.2 Theoretical Background

2.2.1 Culture and cultural values

One definition of culture given by Kramsch (1998: 10) is that "culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings". According to the expert, this definition is concluded based on three layers of culture. First, on one side, culture solves the confusion caused by the arbitrary nature of the world by constructing patterns and laws so that human beings can have the certainty of how to deal with nature. On the other side, the patterns and laws limit freedom among people. This is what the expert called the social layer of culture. The second is the historical layer, in which culture is preserved through language, especially in written form; and the third is the imagination layer, in which culture enables people to create images about a society. In response to this explanation, the writer is convinced that culture plays a very important role in life. In its social facet, culture determines what to do and not to do, the expected and the unexpected characters. When culture is preserved in the form of written language, it can be then transferred from one generation to the next generation. School textbooks, for example, can be considered artefacts for people to refer to,

and they are very important due to their use in the educational domain. Therefore, it is crucial to ensure that school textbooks contain what people in a society want the students to learn.

Other experts (Hofstede *et al.*, 2010: 6) define culture as "the collective programming of the mind that distinguishes the members of one group or category of people from others". This definition is elaborated as follows (pp. 4-7). The experts compare culture with "mental programs" or "software" that determine how people think, feel, and behave. This mental software is constructed the whole life of people by referring to their experiences with family and later with their community. In other words, it is not something inherited from parents but rather something learned. Different from human natures that are universally owned by all people, and personality that is specifically owned by individuals, culture can be observed commonly within a group of people.

Another expert, Triandis (2018), states a similar definition of culture: "Culture is to society what memory is to individuals". In his explanation, the expert uses how tools become part of a culture. A tool is invented by someone, who then tells another person about the function of the tool. Later, more and more people use the tool so that it becomes part of people's lives, just like their memory. This also happens with other aspects of life. The expert estimates that there are about 10,000 cultures existing in 186 countries, which implies that one country is likely to have more than only one culture, not to mention subcultures to which people in the country belong.

Culture consists of four aspects, including "symbols, heroes, rituals, and values" (Hofstede *et al.*, 2010: 7). These writers explain that the first three aspects can be grouped into one category called practices. They are visible to people outside the culture, but the meaning can only be understood by those inside the culture. On the other hand, the experts continue, values are within the central part of a culture and invisible to other people, although they can still be inferred based on observable behaviours.

Values, according to Triandis (2018), are "unstated assumptions". This is similar to the definition given by Hofstede *et al.* (2010: 9) that values are "broad tendencies to prefer certain states of affairs over others".

Cultures are different from one another because of values within the culture. Samovar *et al.* (2013) give an example of how American culture is distinguished from Chinese culture as the former holds the value of freedom for

each person while the latter prefers harmony within the group of people. The experts argue that as values give characteristics to culture, they are supposed to be common beliefs of people in the culture and not only something held individually. Furthermore, the writers emphasize that values are fundamental as they influence people in defining the truth and untruth, goodness and badness, correctness and incorrectness, appropriateness and inappropriateness in a very significant number of life aspects. This implies that what is considered correct in one culture might be incorrect in another culture; and what people thought good behaviour in one society might be bad in another. A similar opinion was also given by Hofstede *et al.* (2010), who did not suggest the judgment of a culture based on one's own values.

An extensive number of researches have been conducted to construct the theoretical framework of cultural concepts, and one of the results is in terms of the taxonomy of values. There are at least seven taxonomies proposed by different scholars (Samovar *et al.*, 2013), and below is the description of taxonomies proposed by L. Robert Kohls and Hofstede.

It is explained by Kohls (1984: 1) that 13 values are commonly found in most Americans, although "most" means "not all". The explanation of the 13 values of Americans by Kohls is as follows. The first value is "personal control over the environment," which shows that for Americans, humans can manage what happens around them, which is very contrast with the concept of accepting destiny in other cultures. The second is the belief that people need to change because, in that way, they will improve themselves. This is not expected in other cultures, which see any transformation as a disruption in life. The third value gives prominent appreciation to punctuality as it is seen as the source of productivity; while the fourth value is the belief that all people are created equal, so unlike in many other cultures, hierarchy and status do not have a place in America culture. The fifth is the value of individualism, which puts much importance on one's self, and the sixth is the self-help concept. In this regard, Americans will be very proud of making their own achievement without much help from their families. The value of individualism contrasts with collectivism held by many other cultures. At the same time, the self-help concept contradicts the perception that people may have privileges based on the family in which they are born. The seventh value is the belief that being competitive will enable people to improve, which seems to be the opposite of the cooperative value. The eighth

value is the belief that one's actions should be oriented to the future with well-planned programs, which is very much related to the first value on the power of human beings to control their surroundings. This preference to plan the future is executed in the very positive attitude of working hard as the ninth value held by Americans, even those in top positions. The tenth value is informality, which contrasts from preference to formality in other cultures, while the eleventh value is the tendency to be open, direct, and honest in conveying messages in communication. This can be regarded as impolite in many other cultures. The twelfth value is the tendency toward anything based on pragmatic advantages, rather than emotion-based evaluation. The last value is the materialistic value represented in Americans' tendency to perceive materialistic objects rather than spiritualistic matters as the reward for working diligently. It is important to emphasize that these values were proposed by Kohls in his monograph more than 30 years ago. Many changes might happen in the present time.

Another taxonomy includes the "dimensions of national cultures" proposed by Hofstede (2011: 7) based on "Standard Analytic Values" previously presented by Inkeles and Levinson; and the empirical findings of Hofstede's research with people from 40 countries who worked for IBM. The four dimensions, the author explains, are "Power Distance, how human beings deal with inequality; "Uncertainty Avoidance"; the level of stressful feeling among society members in dealing with future uncertainty; "Individualism", to what extent people are expected to follow group's expectation; and "Feminity", how the "emotional roles" of men and women are classified. Two more dimensions added later were "Long Term versus Short Term Orientation" and "Indulgence versus Restraint". The former deals with time orientation, either to future / present or to past time; and the latter is "related to the gratification versus control of basic human desires related to enjoying life" (p. 8). As an illustration, take for example the dimension of Uncertainty-Avoidance that is defined as "the extent to which the members of a culture feel threatened by ambiguous or unknown situations" (p. 191). This dimension is scored with Uncertainty-Avoidance Index (UAI). People from countries with higher UAI are likely to be perceived by people from lower-UAI countries as "busy, fidgety, emotional, aggressive, or suspicious", while people from countries with lower UAI are likely to be perceived by people from higher-UAI countries as "dull, quiet, easygoing, indolent, controlled, or lazy" (p. 197).

In Hofstede's perspective, similar to Kohl's description of American values, the culture of a nation has been seen as a homogenous entity; "generalized constructs" in the term of Kramsch and Hua (2016). In such a perception, Australians, for example, will be considered to have the same traits, ignoring the various facets of the community other than the dominant white Australians. This perception, when brought to the Indonesian context, will also ignore the varieties of cultures in Indonesia, from the furthest west part in Sabang to the most distant east part in Merauke; from the furthest south island in Timor to the furthest north island in Talaud. Hofstede's and Kohl's cultural concepts have not noticed the possibility of a nation having varieties in its culture. Indeed, experts such as Kramsch and Hua (2016) have promoted the shift of cultural concepts from nationality to interculturality. Intercultural communication, according to these experts, is influenced by a larger structure of powers such as history and economy. Within Indonesia, for instance, there is Manado culture with a language heavily influenced by Dutch, which is very contrasting to other cultures in Indonesia, even those very close to Manado, such as Bolaaang Mongondow and Gorontalo. In terms of the economic aspect, it is very noticeable that Indonesia has people living in a high-class culture, middle-society culture, and low-income society culture; and these groups of people might be characterized differently.

It is important to emphasize the high possibility of heterogeneity in "one" culture, especially for those involved in intercultural communication. This notion, according to Kramsch and Hua (2016), has significantly raised the importance of discourse perspective. The experts explain that the discourse perspective requires, firstly, the thinking of culture as an active thing, not a static one; so people from Japan and America, for example, are not considered to represent their cultural groups. Secondly, the experts continue, the discourse is a system that involves many aspects connected to each other in various ways, and sometimes with a contradiction between them. Finally, it is emphasized by the scholars that intercultural communication is a "*social* (inter-action)" that needs "intercultural competence, i.e., the ability to put yourself into someone else's shoes, see the world the way they see it, and give it the meaning they give it based on the shared human experience". What has been importantly needed in such social interaction, according to the experts, is "context-oriented approach that is politically and ideologically sensitive".

Therefore, Kramsch and Hua (2016) emphasize several points. First, culture needs to be seen within the context of history. Referring to previous writings by Kramsch, and Kramsch and Huffmaster, the scholars highlight the suggestion to use stories in language lessons not only for the purpose of practising grammatical rules and speaking skills but also to reveal students' experiences and choices. The scholars also emphasize that in global English, meaning varies and changes according to which culture it refers to, so the teaching of variations in styles and practices happening in multilingual society is highly important. However, the experts warn that culture still has expected patterns that are important to learn. Another point highlighted by the experts is the importance for learners to know that words' meanings can be intentionally changed to stimulate certain feelings. Finally, according to Kramsch and Hua (2016), the culture of online communication needs particular attention as it offers both spaces to improve and possibilities of negative consequences.

Several important things can be learned based on the explanation above. Firstly, it is commonly agreed among scholars that culture is something shared by members of society. It is not something conducted only by individuals. Secondly, culture covers many aspects of human life in the way they think and behave and in the products they create. Such a broad coverage of culture makes studies on culture should be approached with a careful and systematic way of analysis. Thirdly, people are different culturally, and there is no basis to determine that one culture is better than the other. Cultural differences need to be understood and tolerated, with or without acceptance. However, most description of cultural differences so far is still based on national culture, which may lead to the national stereotype.

2.2.2 Culture and language

The connection between language and culture has long been an issue among scholars. A well-known expert, Sapir said, "The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached" (Salzmann *et al.*, 2012: 228). Sapir's student, Benjamin Lee Whorf, continued Sapir's theory. He believed that people organize and interpret the world within their language frame, which has been commonly accepted within the community speaking the language (p. 230). Salzmann *et al.* also referred to Whorf, who proposed that: (1) language determines how people think (the

principle of linguistic determinism); and (2) speakers of different languages may have different worldviews reflecting the different languages they speak (linguistic relativity). These principles, according to the authors, in its strong version seem to be incorrect as extreme differences will make translation impossible; but in a weaker version, language and the way its speakers perceive the world can be connected. In other words, to some extent, there is a connection between language and culture, but it is not to an extreme degree.

This is much in line with Levi-Strauss' (1963) opinion. This expert seems to believe that language is a requirement for the existence of culture; and this is possible since "... *both* language and culture are the products of activities which are basically similar .... *the human mind* (p. 71). His conclusion was:

> "... that between culture and language there cannot be no relations at all, and there cannot be 100 per cent correlation either. Both situations are impossible to conceive. If there were no relations at all, that would lead us to assume that the human mind is a kind of jumble— that there is no connection at all between what the mind is doing on one level and what the mind is doing on another level" (Levi-Strauss, 1963: 79).

The connection between language and culture becomes more evident in intercultural interaction. For example, for Athabaskans people whose residence in Alaska and Northwestern Canada, predicting what happens in the future is not considered good, so they avoid saying the closing statement in English ' "I'll see you later (tomorrow, soon)" ', which is regarded as inappropriate by their Canadian or American counterparts (Salzmann *et al.*, 2012: 306).

The theory of linguistic relativity has gained several opponents, as explained by Salzmann *et al.* (2012). The experts argue that if linguistic relativity is true, it will be questionable how translation can be possible. Similarly, if linguistic relativity is true, it is doubtful that people can be multilingual. Another opposite theory is cultural determinism which believes that "culture determines to a large degree grammatical patterns and modes of thinking" (p. 248).

The idea of cultural determinism seems to be related to Kramsch's (1998) theory that "language expresses cultural reality", which means that people use language to discuss what can be sensed by a human being, what they think, and what happens around them (p. 3). In the Pirahã case, the culture requires its members to talk only about what is happening, and that creates the absence of linguistic devices for talking about past and future events (Everett in Salzmann *et*

al., 2012). This also explains why Japanese culture, in which rice is very important, has many words for rice in its various forms, including *ine, momi, genmai, kome, shinmai, komai, gohan,* and *okayu*; while the English language has only the word "rice" (Samovar *et al.*, 2013).

Further than that, language is connected to culture not only as a tool in expressing cultural reality. Kramsch (1998) explains two other connections between language and culture: "language embodies cultural reality" and "language symbolizes cultural reality" (p. 3). The former means that language can be used to produce specific effects in communication. For example, using formal language in a conversation may create an impression of a distant relationship; while using informal language can create a feeling of close connection. In the Indonesian context, using the pronouns "Anda" and "Kamu" will create different effects on the hearers. Furthermore, the statement that "language symbolizes cultural reality" shows that language is used as a symbol of the speaker's status within a social group (Kramsch, 1998: 3). In Indonesia, for instance, there is a perception that using a foreign language such as English tends is a symbol of high social status.

By referring to the above theories, it can be concluded that there is indeed a strong connection between language and its culture, which might conclude that language and culture are not separable. However, the case of English tends to be different.

There is a continuing reality that English has been modified due to its wide use by people from different cultures. English has been "repurposed" and "recultured" in various societies, creating such varieties including Indian English, Japanese English, Indonesian English, and Islamic English (Stockton, 2018: 133). The most obvious difference can be seen in pronunciation and lexemes. It can also be seen in terms of meaning, such as in the change of the meaning of the word "auntie" used in Singaporean English. The difference even reaches the cultural level in which English seems to be detached from the values of Western Cultures, such as Stockton's (2018: 145) argument about Indonesian English that "maintains underlying discourses and Indonesian values". The author argues this seems to be strongly influenced by Critical Theory / Political Correctness or "CT/PC movement", in which English has been separated from its original discourse and culture (p. 133). This is aimed to, according to Pennycook, avoid "

'thrust upon an unwittng student population ... inappropriate ... forms of western culture and knowledge' " (p. 134).

2.2.3 Culture, language learning, and character education

Language education (especially English Language Teaching) is connected to culture in some ways (Kramsch & Hua, 2016). First, English is associated with the culture of nations whose origins can be traced back to Anglo-Saxon people, such as what one can see in the dominance of British English in India. Secondly, English is regarded as something to be mastered when someone wants to survive in modern, progressive, and prosperous nations; such as the common assumption among immigrants who learn English with various materials based on the contemporary cultures of the USA and UK. Thirdly, English is considered the language of international entrepreneurship, so it is learned within the cultural schema of international business. Finally, English is learned in its various hybrid forms used for different purposes like travelling and entertainment. In the second category above, learners may have integrative motivation, which is the "positive disposition of an individual to learn a language, its culture, and its community" (Gardner and Lambert cited in Guerrero, 2015, p. 97). In the third and fourth categories, the learning is instrumentally motivated. It is done for some "practical reasons of an individual" (Gardner and Lambert cited in Guerrero, 2015, p. 97).

In a very thought-provoking article, Kirkpatrick (2013) refers to Carol Benson's three myths in Second Language Learning. The first is the belief that early learning of the second language is needed for the best acquisition of the language; and the second is that using language in the teaching process will be the most beneficial way of acquiring the target language. Third, the use of learners' native language will become a constraint in the process of learning the target language.

In response to these three myths, Kirkpatrick (2013) strongly suggests in his writing three fundamental notions, especially in the context of learning English as a second language. First, the teaching of English needs to be postponed until learners have the complete acquisition of their first language; and second, learners' first language should be used as the language used in classroom activities. Third, it is much more beneficial to adopt a multilingual model. In this model, the author explains, one important principle is the change of

learning target from being as close as possible to a native speaker's ability to the adoption of successful multilinguals' ability in communication. This can be acceptable since the current situation demands ELT to be adjusted to the context of global communication. One of the facts in such conditions is that English is used not only by people from the USA, UK, and Australian backgrounds, but also by people from various cultures in the world such as India, Japan, China, and Africa. In relation to this, it has been suggested that textbook writers can accommodate the interest of teachers and students from different learning backgrounds (Bell & Gower, 2011). These experts emphasize that in writing a "'global' coursebook" that will be used by people of different backgrounds in many countries, compromise is really needed (p. 137).

Another interesting aspect of multilingual language learning is that in this model, the English class can be considered a space for learners to access local and regional cultures that are very close to situations more likely to be faced by the learners (Kirkpatrick, 2013). This call for integrating local cultures, especially traditional stories, into foreign language teaching has also been proposed by Alwasilah (2014). He explains, "Through well-designed assignments such as reading for reproduction and writing literary criticism, students gain a heightened appreciation of the richness and vitality of the ethnic literature, and at the same time develop a high-level confidence in writing in a foreign language" (p. 201). Another study by Wutun *et al.* (2018) found that integrating local cultures into English-speaking lessons has three benefits. First, students' cognitive burden can decrease as they talk about their environment. In this way, according to the authors, English may not be too strange for learners and learners can be more confident as well as have more opportunities to explore new linguistic forms of English (pp. 264-365). Secondly, having cultural elements helps personalize the English learning experience among students (pp. 365-366). Finally, using local terms may positively impact affectively and politically (pp. 366-367).

It is also recommended that cultures be brought into English learning to facilitate character building. "Reading instructions ... also infuse social and cultural ideas, facts, and artifacts" and "repeated stories leave emotional impacts on young minds, so that they may want to emulate certain characters in the story" (Alwasilah, 2014: 227). Finally, good characters are strongly connected with someone's ability to communicate appropriately; and communication skills can be

gained in language classes. This shows that language education has significant potential to develop learners' character.

Another question to answer is how culture is connected to character education. It is necessary to answer this question by reviewing Yaumi's (2016, 16-42) explanation that character education has four pillars: psychology, morality, ethics, and religion. In terms of psychology, the author refers to the concepts proposed by some experts including Ki Hajar Dewantara, Martin. E.P. Seligman, Mihaly Csikszentmihalyi, Gable and Haidt, and Howard Gardner to show the psychological basis of character education. Morality and ethics, according to the author, need to be separately discussed even though there should be a connection between them. Morality refers to the personal character of a person; while ethics emphasizes the social system in which morality is implemented. According to the author, ethical thinking is to do a systematic reflection on what one understands as the good things. The fourth pillar, religion, is explained by referring to a study by Yosi Amran that has found seven basic spiritual values in all religions, including truth, peace, meaningfulness, "transcendence", awareness, elegance, and wisdom.

Concerning this explanation, it can be said that character education is a systematic effort to nurture good qualities among students based on morality, ethics, and religion. However, these three concepts are also culture-specific. What is immoral or unethical in one culture might be set as a standard of morality and ethics among people of other societies. Some cultures are deeply rooted in religion, while some others may not anymore. This brings to a consideration of integrating culture into character education and the question of which culture to teach. In Indonesia, the learning of Bahasa Indonesia is aimed to facilitate learners in knowing about themselves, their own culture, and the cultures of other people (Agusrida, 2019).

In the case of English as an international language, it can be questionable which value should be integrated into language teaching. For example, in the event of sneezing, Tamil people will say *'nu ru,* which means "hundred", while Pakistanis and Iranians will say "thanks God" (Koester & Lustig in Ali *et al.*, 2015). The question is which expression teachers should teach students to use when communicating in English. This seems to be a difficult matter as what the people say is actually rooted in the values they believe. Regarding such differences, Pennycook (2010) reminds us that "whatever aspect

of language and the world we are trying to grasp, this can only be done while also acknowledging the perspectival heterogeneity of locality". Similarly, Amalia (2017) argues that in the context of Indonesian society, the learning and teaching of language needs the integration of local cultures. The author refers to the main objectives of language teaching according to the American Council on the Teaching of Foreign Languages, including the ability to communicate, cultural understanding, ability to search for information and perspectives using the language, comparison between the learners' cultures, and the ability to use language in a wider scope of community to become a life-long learner.

Still about character education, Harney (2014) argues that such education can achieve its purpose when it is integrated into daily classroom activities. However, the expert states that literature on character education has just a few explanations about how character education can be integrated into the curriculum. This little explanation motivates Harney to find out more through a study with two high school teachers in Toronto who had integrated character education into their English classes. It was found that the two teachers integrated character education in four ways. Firstly, they actively modelled the characters they taught during the learning process. Secondly, they develop positive characters among students through active exposure to literary works and discussions on the current conditions of society. Thirdly, the two participants stimulated students' awareness about good characters by reflecting on their class activities, such as group work. Finally, the two teachers emphasized the importance of connecting what the students do in class with values within the larger community.

2.2.4 Textbook writing

Tomlinson (2016) reviews his own previous writing that materials have several functions, including giving information about the language being learned, providing guidance and practices, facilitating students to gain experiences, motivating students to use the target language, and helping students discover various aspects of the target language. Furthermore, there is a growing demand for learning materials to meet multiple facets of the education system, such as issues happening worldwide and understanding between people from different cultures (Maley, 2016). This means that learning materials are required to cater

to students' linguistic and non-lingustic needs. Similar to this opinion, an Indonesian scholar has strongly argued for the significance of having an awareness of linguistic and cultural issues in writing learning materials (Alwasilah, 2014). Consequently, learning material developers also need to pay attention to non-linguistic aspects in the material development process, such as textbook writing.

One crucial question that often appears when discussing cultural representation in language materials is what culture to include. Referring to the categories proposed by Cortazzi and Jin, Silvia (2015) said that there are three types of cultural materials that may appear in textbooks, including the original culture of the learners, materials based on native English cultures (the USA and UK), and materials based on the culture of other countries in the world.

It is also important to note what the American Council on the Teaching of Foreign Languages has pointed out about the differences between language teaching in the past and the one at present (in Amalia, 2017). Among the differences pointed out, it is mentioned that there is a shift from using textbooks as the learning guide to the use of authentic materials related to various themes and a change from teaching cultures as disintegrated items to the teaching of culture as a connected system of "perspectives, practices, and products".

2.2.5 Cultural Linguistics

This research was based on the theory of Cultural Linguistics, a term first promoted by Ronald Langacker to show how grammar is connected to knowledge of culture (Sharifian, 2017). Despite the proposal made by Ronald Langacker, there was no clear explanation about the contribution of culture in building a "conceptual level of language" and how culture affects conceptualisation (Sharifian, 2016). This was adequately explained, the expert continues, only when Gary B. Palmer proposed Cultural Linguistics as the development of Cognitive Linguistic theory. In Palmer's idea, cognitive Linguistics is much related to Boasian Linguistics, Ethnosemantics, and Ethnography of Speaking; therefore, it can be developed into Cultural Linguistics. Later, Cultural Linguistics was developed by Sharifian into a framework of theory about culture and cultural cognition, which is defined as "cognition that has life at the level of culture" (Sharifian, 2016: 37).

This approach, according to Sharifian (2015: 516), is "... a rather recent multidisciplinary area of research that explores the relationship between language and *conceptualisations* that are culturally constructed and that are instantiated through features of languages and language varieties". This definition does not only determine that there is a strong connection between language and culture, but also show how the two notions are linked, that is through "conceptualisations". Conceptualisations, as Sharifian (2016) explains, are based on culture, and they are realised and used in communication in the form of language elements. They are "conceptual structures such as 'schemas', 'categories' and 'conceptual metaphors', which exist not only at the individual level of cognition but also develop at a higher level of cultural cognition, where they are constantly negotiated and renegotiated through generations of speakers within a cultural group, across time and space" (Sharifian, 2011: 5).

In Cultural Linguistics, an analysis will involve three primary devices: cultural schemas, cultural categories, and cultural conceptual metaphors (Sharifian, 2016). The first device, "cultural schemas", represents the culturally-shaped meaning of words in the language used by a human being (Sharifian, 2015). For example, for many Indonesian people, the schema of breakfast includes rice and a simple side dish such as fried egg; while the schema of breakfast for British people typically includes bacon and egg. The cultural schemas have dynamic nature so that they might change at the societal level; and it is absorbed at different levels among the culture's members (Sharifian, 2016). Therefore, Indonesian breakfast schemas may range from a simple package including a glass of tea and a slice of cake to a complete dish including rice, vegetable, and a side dish. The breakfast schema can also change along with the development of society. The concept of cultural schemas is related to the idea of the cultural model that has been used in various ways by experts, one of which is D'Andrade, who considers "models as complex cognitive schemas" (Sharifian, 2016: 42).

The second device includes cultural categories (p. 43). The expert gives an example for a wedding as cultural categorisation when it is distinguished from other events such as engagement; but a wedding is discussed as part of cultural schemas when people refer to what it may be associated with in terms of events and participants' role for instance.

The third device is in the form of Cultural-Conceptual Metaphors. They are defined as "cognitive structures that allow us to conceptualise and understand one conceptual domain in terms of another" (p. 37). The author gives an interesting example of how people from different cultures "put" emotion in different parts of the body, including the liver in Indonesia (research by Poppy Siahaan), the belly among Tok Pisin speakers (study by Muhlhausler, Peter, Thomas E. Dutton & Suzanne Romaine), and heart in China (research by Ning Yu). The expert emphasizes that the concept of cultural conceptualisation is different from other concepts of cultural elements as it views cultural elements as having unequal distribution among members of culture (Sharifian, 2016: 39). In other words, in this theory, culture is not a homogenous notion.

Cultural Linguistics employed several methods, including conceptual-associative analysis, conceptual analysis of story recounts, (meta)discourse analysis, corpus-based analysis, ethnographic-conceptual text/visual analysis, and diachronic/synchronic conceptual analysis (Sharifian, 2017: 42-49). The method used in this study was the ethnographic-conceptual text/visual analysis.

The selected method was explained by Sharifian (2017: 47-48) by referring to a study by Dinh in analysing ELT textbooks in Vietnam, both from local and international publishers. It is explained that Dinh started by identifying cultural conceptualisations in the written discourse of the textbooks under investigation. It was followed by an ethnographic survey related to the cultural conceptualisations found in the first step. The next step was to analyse how the ethnographic research findings are linked to the texts. Finally, a semiotic analysis was conducted to examine pictures used in the textbooks. As the objects of the proposed study are also textbooks, Dinh's methodological steps are considered suitable for the present study. The steps are explained in section 3.7. The ethnographic survey particularly can be regarded as similar to archival research, "the analysis of existing materials stored for research, service or other purposes officially and unofficially" (Angrosino cited in Sangasubana (2011, 568). Indeed, the ethnographic method is beneficial in providing sufficient description and classification of the cultural aspects in this study.
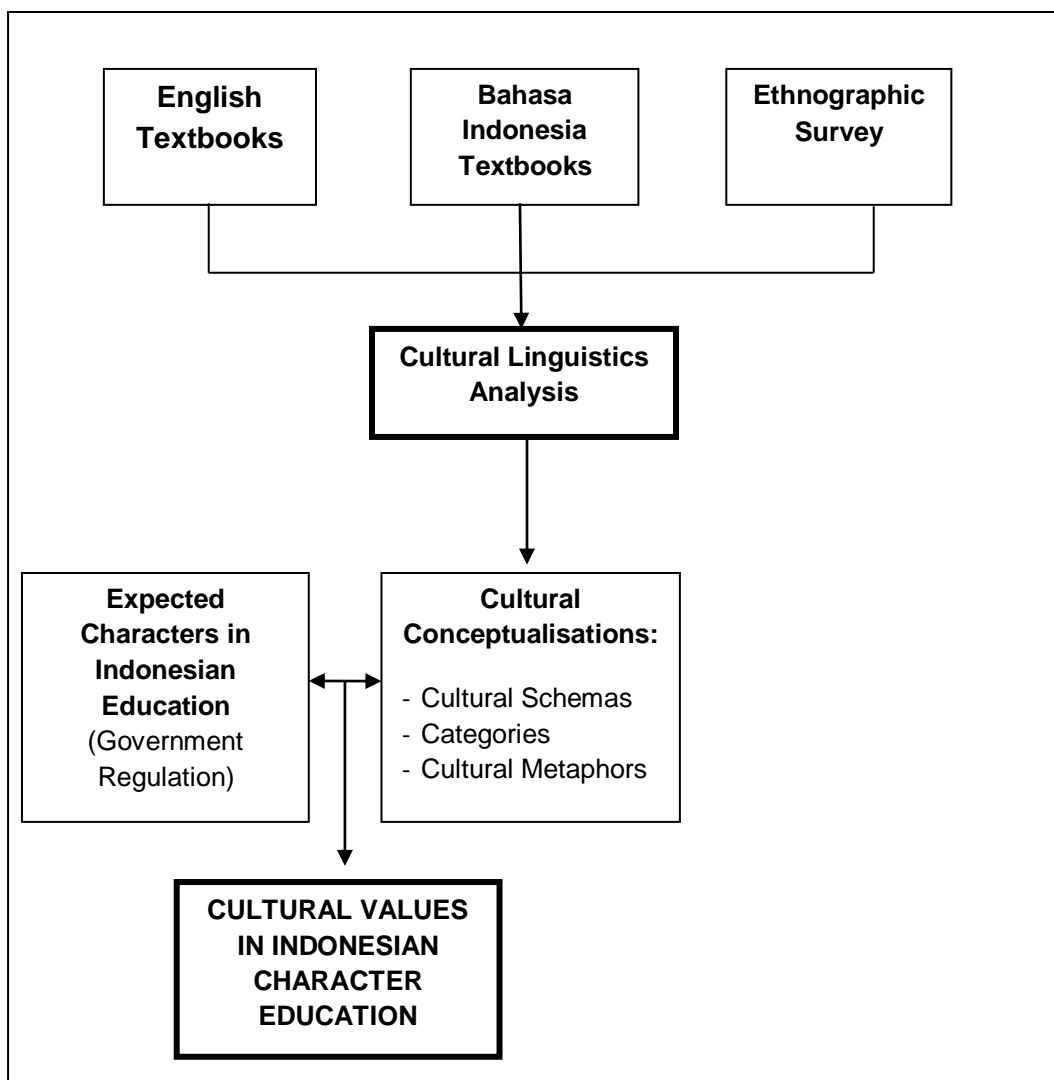
2.3 Conceptual Framework

A review of the literature shows some reasons for integrating cultures into language teaching. The first is for learners to be able to achieve native-like competence in the respective language (See Kramsch & Hua, 2016). In the case of English, language learning for such an objective will refer to one of the English-speaking countries such as the USA and UK. This includes English taught to immigrants who think that ability to speak the language with cultural appropriateness will become an entrance of survival in the new countries they will live in. The second reason, especially for English, is for learners to be able to use English as an international lingua franca in various contexts, including business and trades, travelling, education, and entertainment (See Kramsch & Hua, 2016; and Pennycook, 2010). The third reason is that culture needs to be in language learning to enable the learners to talk about themselves; and, at the same time, to shape certain characters and identities among them. Normally, the cultural content will be taken from the learners' local culture (see Kirkpatrick 2007, 2013; and Alwasilah, 2014). Finally, the integration of cultures in language learning is intended to shape intercultural skills. Learners' local culture and other cultures will be integrated to create space for learners to compare the cultures and determine their own stance. Concerning the third reason, language learning can be regarded as an opportunity to build characters among learners.

In Indonesia, character education has been regulated. The Instruction of the President of the Republic of Indonesia Number 1 of 2010 (*Instruksi Presiden Republik Indonesia Nomor 1 Tahun 2010*, 2010) and Article 2 of the Regulation of the Indonesian Minister of Education and Culture Number 20 of 2018 (*Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 20 Tahun 2018*, 2018) mentioned regulation related to character building. These policies become references for educational practitioners. Textbook writers need to ensure that the cultural values presented in their books align with the values held by people in Indonesian society. It is then assumed that a connection should be built between the expected characters in the regulation, the cultural values constructed in textbooks, and the cultural values held by Indonesian people.

This study analysed discourses in English and Bahasa Indonesia textbooks using the theory of Cultural Linguistics. The theory focuses on cultural conceptualizations substantiated in three forms: cultural schemas, categories, and cultural metaphors. The cultural conceptualizations were identified based on the textbook analysis and the ethnographic survey of cultural practices in

Indonesia, the USA, the UK, and Australia. The selection of the four cultures was based on the assumption that they become the main cultures integrated into Bahasa Indonesia and English textbooks.

Furthermore, the cultural conceptualizations were examined against the list of characters expected in Indonesian character education to validate whether the abstracted cultural conceptualizations have been in line with Indonesian regulations about character education. The final output of this study will be a description of the cultural values reflected in the cultural conceptualizations abstracted in the study in connection to Indonesian regulation on character education. The diagram below captures the conceptual framework of this study.

Diagram of Conceptual Framework

Definitions:

(1) Cultural Conceptualizations: "conceptual structures such as 'schemas', 'categories' and 'conceptual metaphors', which exist not only at the individual level of cognition but also develop at a higher level of cultural cognition, where they are constantly negotiated and renegotiated through generations of speakers within a cultural group, across time and space" (Sharifian, 2011: 5).

(2) Schemas: "building blocks of cognition used for storing, organizing, and interpreting information" (Sharifian, 2017: 36).

(3) Cultural Schemas: "culturally constructed sub-class of schemas; that is, they are abstracted from the collective cognitions associated with a cultural group, and therefore to some extent based on shared experiences, common to the group, as opposed to being abstracted from an individual's idiosyncratic experiences" (Sharifian, 2017: 40).

(4) Categories: "a type, or a group of things having some features that are the same" (Cambridge Dictionary)

(5) Cultural Categories: "categories used by a culture and associated with language" (Gluskho *et al.* in Sharifian, 2017: 43).

(6) Conceptual Metaphors: "cognitive structures that allow us to conceptualize and understand one conceptual domain in terms of another" (Sharifian, 2017: 37).

(7) Cultural Metaphors: "conceptual metaphors that are culturally constructed" (Sharifian, 2017: 45).

(8) Cultural Values: Common assumptions that motivate members of a culture to behave in particular manners (concluded from definitions given by Hofstede *et al.*, 2010:9 and explanation by Samovar *et al.*, 2013: 174).

(9) Ethnographic Survey: A kind of archival research, "the analysis of existing materials stored for research, service or other purposes officially and unofficially" (Angrosino cited in Sangasubana (2011, 568).