Cultural Representation in English and Arabic Textbooks Endorsed by Indonesian Government: What Do Textbooks Tell Us About?

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Abstract

Although research on cultural representation in textbooks has been widely discussed, little is known about the cultural representation in Arabic and English textbooks endorsed by the Indonesian government. This study investigates the cultural representation in the two textbooks to fill the lacuna. Nested in the conceptual framework of cultural representations of a social context that consists of (1) introduction, (2) time, (3) profession, (4) health, (5) story and (6) daily activities, the present study reports that the culture in the two textbooks is represented using the categories of person, product, perspective, and practice. Specifically, in the person category, Arabic textbooks display more Arabic names than local names and tend to be *Linguicism*. This case is contradictory to English textbooks which accommodate some familiar local words. In general, more cultural representations are presented in the forms of local culture than foreign cultures, although in some parts, English textbooks are different from Arabic textbooks. For example, Arabic textbooks provide more visual data and contrast with English books in local culture. Likewise, Arabic textbooks tend to present more verbal than visual data in foreign cultures, while English textbooks do not. Finally, this research has implications for the need for specific regulations from the Indonesian government to regulate the percentage of cultural values in Arabic and English textbooks so that they can stimulate the emergence of cross-cultural understanding, which is essential for multicultural education.

Keywords: *Arabic Textbooks, Cultural representation, English Textbooks, Foreign Culture, Local culture.*

Introduction

English learners throughout the globe are more likely to use textbooks as their primary resource for learning the language and culture of the target language despite the fast growth of technology (Lee & Li, 2020; Sadeghi & Sepahi, 2018). As learners participate in their learning, Gray (2013) contends that textbooks can be the primary means of language learning that function as agents of socialization. In the same vein, textbooks are considered information centers for teachers and students worldwide (Imelwaty et al., 2022; Yazan et al., 2021). A report conducted by Risager

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(2018) showcased that textbooks can represent the perspectives, persons, practices, and products of the target language to develop a cross-cultural understanding for language learners. This cultural representation can undoubtedly affect their image of the target language. It is vital because language learners in various higher education institutions, especially in Indonesia, do not have direct access to communicate with speakers of the target language in everyday life. They, in fact, only communicate with the instructors and rarely communicate directly. As reported by Birrell (2006) and Jwa (2017), on the low level of English proficiency among international students graduating from Australian universities, one of the barriers is social integration with native speakers. As a result, many international students cannot access an adequate level of language experience.

Empirical evidence reported that foreign language textbooks help language learners develop linguistic skills and knowledge and preserve their cultural identity (Davidson & Liu, 2020). This can be found in textbooks that focuses on a particular local culture, such as Japan. On the other hand, Kramsch (1988, p. 65) asserts that textbooks are considered 'culturally coded educational constructs.' Textbooks represent how writers and publishers understand language, culture, and learning and how they interpret the world that is integrated with the target language and cultural communities. In short, textbooks are a vehicle to canalize the language and culture of the target language, apart from functioning as agents of socialization, information centers, centers of cultural representation, identity preservation, and construction of culturally coded education (Halpern, 2018; Honegger, 2020; Stacy et al., 2020; Taylor, 2022).

To date, there is a growing body of textbook research examining cultural representations. However, little is known about Arabic and English textbooks in the Indonesian context. Therefore, it is imperative to determine whether the curriculum content relates to education and cultural introduction in Islamic institutions. In particular, it has been injected into two foreign language textbooks and how to infuse Arabic and English in the Islamic educational institutions, *Madrasah Tsanawiyah* (Islamic Junior High School) that recent reach 18,176 in number (EMIS data of the Ministry of Religion of the Republic of Indonesia. 2019/2020).

Existing studies on textbook analysis have been extensively enacted from multiple perspectives. First, previous research examines the representation of textbooks in various languages that convey cultural and ideological meanings about certain communities, identities, and target languages. In general, terms in different languages manifest a diversity of differences, hybridity, practices,

perspectives, and members who have specific community characteristics, such as in Japan (Kubota, 2003), Denmark (Risager, 2016), and France (Thompson, 2013). Likewise, the research is limited to using one particular theory in analyzing data, such as the framework of critical multiculturalism (Thompson, 2013), social-semiotic theory of meaning (Chapelle, 2016), critical discourse analysis (Risager, 2018), and Gray's (2013) crucial work on language textbooks (Bory, 2018). Second, the previous research examines cultural representation from a pedagogical perspective (Bennett et. al., 2003; Byram, 2013; Kramsch, 2013; Syairofi et al., 2022). These studies revealed that language and culture are inextricably linked, implying that learning languages without cultural elements in textbooks would merely develop pupils' speaking abilities. They will be unable to comprehend the culture associated with the language learned. Further, in Syairofi et al's (2022) work, theories of SLA are applicable as pedagogy-driven activities in student learning. Third, previous research also examined cultural representations related to cross-cultural teaching and learning materials (Awayed-Bishara, 2015; Sadeghi & Sepahi, 2018; Su, 2016; Tajeddin & Teimournezhad, 2015). Findings from the study suggest that culture has a significant role in language teaching and learning. Culture is an essential component of any language teaching approach. The increasing awareness of readers about the importance of culture in cross-cultural communicative competence and language education raises the passion for analyzing cultural information in a textbook. Interestingly, the three trends show that the analysis of artistic representation in Arabic and English textbooks in Indonesia is under-researched. To the best of our scholarly understanding, two studies have examined the cultural representation in the Indonesian textbooks (Riadini & Cahyono, 2021; Setyono & Widodo, 2019). However, these studies do not comprehensively compare Arabic and English textbooks for junior high students.

In response to this void, the present study explores the cultural representations manifested in Arabic and English textbooks used by Indonesian junior high school students. More specifically, this study portrays textual and visual contents in the textbooks. Therefore, this study is guided by the following two research questions:

1) How are local and foreign cultures represented in the two textbooks?
2) How is the cultural content in the two textbooks defined?

The answers to these questions shed light on both theoretical and empirical contributions. Theoretically, this research extends the literature by analyzing cultural representations in textbooks involving the theory of Kachru (1985) regarding local culture and foreign culture, Moran (2001)

regarding cultural representation, and Krippendorff (2013) regarding verbal text and visual text. While empirically, this study caters to new insights into how culture in Arabic and English texts is represented critically and compare the similarities and differences between the two textbooks.

The Concept of Cultural Representation in Textbooks

Cultural representation based on Moran's (2001) theory

The concept of culture is complex and multi-dimensional to define. However, various definitions have been used to describe the term culture. This study uses Moran's (2001) definition, which contends that culture is "the evolving way-of-life of an individual or group, which is made up of practices and products that are shared by all members based on common worldviews" (Moran, 2001. p. 24). Moran (2001) also classifies culture into products, practices, perspectives, communities, and persons. However, this study only uses four cultural items: products, procedures, attitudes, and persons because community items include item persons. The artistic representation in the textbooks in this study refers to several indicators of cultural expression carried out by Moran (2001), as shown in Table 1.

Table 1

Cultural Representation

Dimensions	Examples		
Products	Artifacts	:	food, documents, language, money, tools
	Place	:	buildings, cities, houses
	Institutions	:	family, law, economy, religion, education, politics
	Art forms	:	music, clothes, dancing, painting, movie, architecture
Practices	Operations	:	manipulation of cultural products
	Acts	:	ritualized communicative practices
	Scenarios	:	extended communicative practices
	Lives	:	stories of members of the future
Perspectives	They represent the perceptions, beliefs, values, and attitudes that underlie the products and guide people's behavior in the practice of culture. They can be explicit, but often they are implicit, outside conscious awareness		
Person	They refer to individual members who embody the culture and its communities uniquely. Personal identity and life history play critical roles in developing a cultural person.		

Cultural representation based on the theory of Kachru (1985)

The Circle model theory, developed by Kachru (1985), is also used in this study to define culture. A three-circle model proposed by Kachru (1985) depicts the spread of English in three concentric spheres. These circles represent "dissemination, acquisition patterns and functional domains in which English is spoken across cultures and languages" (Kachru, 1985, p.12). Inner circle refers to the traditional basis of English which is dominated by variations of the mother tongue or first

language. The United States, United Kingdom, Canada, Australia, and New Zealand are countries that are considered to be included in the 'inner circle.' The term 'norm-providing' is used here in English. The early stages of the spread of English in non-English-speaking societies, such as the former British colonies of Malaysia, Singapore, India, Ghana, and Kenya, are covered under the outer circle model. Some people in these nations believe it to be a "norm-developing" language. Expanding circle refers to countries where English is studied as a foreign language and serves as the most valuable means of international communication, such as Indonesia, China, Japan, Greece, and Poland. The English used in expanding circles is considered 'norm-dependent.' In this regard, this study uses an inner ring or norm providing local culture and an expanding circle or norm-dependent as a foreign culture in Arabic and English textbooks recommended by the Indonesian government.

Finally, the present study combines the concept of cultural representation of Moran (2001), Kachru's (1985) circle model, and Krippendorff's (2013) verbal and visual text in analyzing data. This is because most of the previous research adopted textbook cultural representation theory (Moran, 2001) and local and foreign culture theory by Kachru (1985). However, the use of these two theories seems to be difficult to analyse English and Arabic textbooks. This is because the analysis carried out will report findings that are less detailed and comprehensive because they cannot distinguish illustrated text data and written text data. Therefore, the use of Krippendorff's (2013) theory which divides data into verbal and visual data is unavoidable.

Methods

Research Design

The study employed a content analysis approach based on Krippendorff's (2013) methodology to answer the research questions. The textual and visual data from the chosen textbooks are permanent, verifiable, and replicable, which is a benefit of content analysis. The content analysis in the present study includes classifying, coding, and counting the written and visual texts, as opposed to anecdotal analysis, which is dependent on the researchers' impressions and reflection. To enable accurate inferences, the qualitative data was rigorously analyzed and transformed into quantitative data.

Instrument

In this empirical study, we adopted English and Arabic textbooks for Junior High Schools. It aims to conduct a comparative study to look particularly at how culture is presented in the two types of textbooks used in Indonesian territory which is multiethnic, multireligious, and multicultural. This comparative study allows us to analyze commonalities between different kinds of textbooks and their differences. K-13 curriculum, which is extensively utilized in junior high schools and is endorsed by the Indonesian government, is where these two types of textbooks' similarities may be found. This essential criterion indicates that the curriculum artifact is part of the national curriculum artifact used by students and teachers. In the meantime, the distinction can be seen in the cultural representation of the western (English) and eastern worlds (Arabic). This empirical study used three English and three Arabic textbooks for junior high school students (grade VII, VIII, and IX). The Arabic textbook entitled "Arabic," edited by Muh. Wahib Dariyadi (2020a, b, c) and written by different authors, while the English book used is entitled "When English Rings a Bell," an English book written by Wachidah et al. (2017). Detailed information is shown in table 2 below.

Table 2

English Textbooks

No	Textbook series	Grade	Authors	Year	Editors	Publishers
1	When English Rings a Bell	7	Siti Wachidah, Asep Gunawan, Diyantari, Yuli Rulani Khatimah	2017	Rd. Safrina Noorman dan Lestari Manggong	Ministry of Education and Culture
2	Arabic	7	Faruq Baharuddin	2019	Moch. Wahib Dariyadi	Ministry of Religious affairs
3	When English Rings a Bell	8	Siti Wachidah, Asep Gunawan, Diyantari, Yuli Rulani Khatimah	2017	Rd. Safrina Noorman dan Lestari Manggong	Ministry of Education and Culture
4	Arabic	8	Masrukhin	2019	Moch. Wahib Dariyadi	Ministry of Religious affairs
5	When English Rings a Bell	9	Siti Wachidah, Asep Gunawan, Diyantari, Yuli Rulani Khatimah	2017	Rd. Safrina Noorman dan Lestari Manggong	Ministry of Education and Culture
6	Arabic	9	Yushi M Mahmudah	2019	Moch. Wahib Dariyadi	Ministry of Religious affairs

Data Collection

We selected verbal and visual texts that describe cultural representations in dialogues, information bubbles, statements, and other texts for textual analysis. Following Moran's (2001) conceptual

framework for critically evaluating cultural representations in verbal and visual texts (pictured). A general quantitative analysis (percentage) was performed to determine cultural representation based on the following three criteria:

1. The frequency of appearance of cultural representations in the form of people, products, perspectives, and practices.
2. The frequency with which local and foreign cultures appear in textbooks
3. The frequency of occurrence of verbal and visual texts in the context of introductions, time, professions, health, stories, and daily activities

We manually recorded the number of cultural representations in each unit of study (chapters). First, frequency is calculated to identify verbal and visual people, products, perspectives, and practices belonging to both local and foreign cultures. After that, we compared the six textbooks classified into Arabic and English. Then, following a general quantitative analysis of cultural representations, we conducted discursive research emphasizing cultural visibility in six texts in which we used these parameters of social context: (1) acquaintance, (2) time, (3) profession, (4) health, (5) stories and (6) daily activities. We chose this contextual parameter because this social context shows how culture is comprehensively described.

Data analysis

The present study analyzes cultural representation in English and Arabic textbooks using three theories simultaneously: Moran's theory (2001), Kachru's theory (1985), and Krippendorff's theory (2013). The three theories are combined while taking into account the fact that Arabic and English are used in the textbooks under consideration. Each theory is used in conjunction with the others to make data coding and categorization simpler and more accurate. The theories used are those of Moran (2001), which emphasizes the Product, Practice, Perspective, and Person conceptual frameworks in examining cultural aspects; Krippendorff's (2013) theory is adopted to classify written text and picture text, whereas Kachru's (1985) theory highlights the circle data in textbooks, whether it is included in the category of local cultural or foreign cultures. In order to draw reliable conclusions, the qualitative data acquired is next subjected to a systematic analysis and transformed into quantitative data. The researcher tabulates the data as they are being analyzed.

Findings

Cultural Representation in Arabic and English Textbooks

This study explores what cultural content is contained in Arabic and English textbooks and what local and foreign cultures are in these textbooks. The results showed that the cultural content contained in Arabic and English textbooks took the form of a person, product, perspective, and practice. However, the realization of its occurrence in Arabic and English texts varies in frequency. Table 3 shows the frequency of the 4Ps (person, product, perspective, and practice) in the two language textbooks (English and Arabic) that are used for junior high school in Indonesia. The finding reveals an imbalance in the cultural aspects. Persons were the most frequently appearing element, and perspectives seemed the least.

Table 3

Representation of Culture in Arabic and English Textbooks

Circle model (Kachru, 1985)		English				Arabic			
		P1	P2	P3	P4	P1	P2	P3	P4
(Krippendorff, 2013) Verbal Text (VT)	Introduction	2	11	0	0	**26**	16	1	2
	Time	4	**14**	0	0	1	4	0	8
	Profession	**12**	0	**4**	0	9	**30**	1	9
	Daily activities	7	3	1	**2**	10	1	2	15
	Health	2	2	1	0	2	0	**3**	**17**
	Story	7	3	1	**2**	6	1	2	7
	Total Frequency	34	33	7	4	54	52	9	58
Pictorial Text(PT)	Introduction	13	16	0	1	24	0	1	0
	Time	10	5	0	1	0	6	0	4
	Profession	0	0	0	0	35	30	0	6
	Daily activities	8	11	0	3	14	9	1	15
	Health	6	0	0	0	17	6	4	17
	Story	2	0	0	0	4	1	0	1
	Total Frequency	39	32	0	5	94	52	6	43
Verbal Text (VT)	Introduction	1	1	0	0	57	1	0	0
	Time	0	0	0	3	3	0	0	1
	Profession	1	0	0	2	35	0	0	2
	Daily activities	1	0	0	0	10	2	0	0
	Health	0	0	1	0	4	0	1	0
	Story	0	0	0	0	18	5	0	0
	Total Frequency	3	1	1	5	127	8	1	3
Pictorial Text(PT)	Introduction	4	5	1	9	3	3	0	0
	Time	0	0	2	2	0	0	0	1
	Profession	0	0	0	0	0	0	0	2
	Daily activities	0	1	0	0	4	5	0	5
	Health	1	9	0	0	0	0	1	0
	Story	2	0	1	1	1	4	0	0
	Total Frequency	7	15	4	12	8	12	1	8

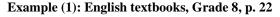*Note : P1 = person, P2 = product, P3 = perspective, P4 = practice*
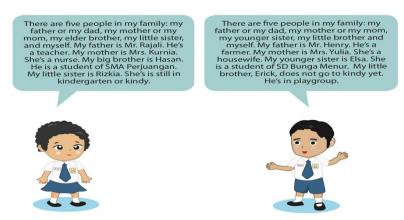
Representation of Person (P1)

The representation person (P1) in the local culture of English textbooks is dominated both in and visual text compared to the foreign culture. In the text of local culture, P1 is mentioned 34 times and in the pictorial text is 39 times. Meanwhile, in the foreign culture, P1 is mentioned only three times in the verbal text and seven times in the graphical text. The introduction theme has a vast difference between local culture and foreign culture representations. P1 representation, which includes name and individual, is presented chiefly in Indonesia culture, as can be seen in the example of pictorial text (1):

Example (1): English textbooks, Grade 8, p. 22

As can be seen in the conversation bubble, all the students use Indonesian's name from different places such as Hasnida from Padang, a city in Sumatra Island, Max Bae from Kupang, NTT, Tito from Seram island, Haira from Palangkara, Kalimantan Island, Dedeh from Bandung, Java Island, and Azwar from Makassar, Sulawesi Island. The pictures also show different kinds of races. It can be seen from their hair and skin colors. Meanwhile, foreign culture is represented in limited numbers, as can be seen in example (2):

Example (2) in English textbooks, Grade 8, p. 33

> There are five people in my family: my father or my dad, my mother or my mom, my elder brother, my little sister, and myself. My father is Mr. Rajali. He's a teacher. My mother is Mrs. Kurnia. She's a nurse. My big brother is Hasan. He is a student of SMA Perjuangan. My little sister is Rizkia. She's is still in kindergarten or kindy.

> There are five people in my family: my father or my dad, my mother or my mom, my younger sister, my little brother and myself. My father is Mr. Henry. He's a farmer. My mother is Mrs. Yulia. She's a housewife. My younger sister is Elsa. She is a student of SD Bunga Menur. My little brother, Erick, does not go to kindy yet. He's in playgroup.

Both students used Mr and Mrs to introduce their parents, which used Bapak and Ibu for the Indonesian context. Also, the man mentions his family names that seem foreign (non-Indonesian names), such as Mr. Henry, Mrs. Yulia, Elsa, and Erick. Although the authors used most Indonesian words and terms representing a person, they still inserted foreign names and phrases. Meanwhile, in the Arabic textbook, the person (P1) representation in the introduction theme is dominated by a foreign culture. In the verbal text, foreign names are found 127 times, and in the pictorial text are found eight times. For local culture, P1 is mentioned 54 times in verbal text texts and 94 times in graphical texts. Generally, local culture's data is represented by the parameter *Person,* and only one local Indonesian name is found, that's Naufal. Person's representations which are represented by name and individual, are defined by the foreign culture, which is dominated by Arabic words like the example (3):

Example (3): Arabic textbook, Grade 7, page 11.

الحوار بين عزّام ونوْقَل
(Dialogue between Azzam and Naufal)

عزّام : السّلام عَلَيْكم
(Hello, Peace be upon you)
نوفل : وعَلَيْكم السّلام
(May peace be upon you)
عزّام : أهلا و سهلا
(Nice to meet you)
نوفل : أهلا بك
(Nice to meet you)
عزّام : اسمي عزّام، ما اسمك؟
(My name is Azzam, What is your name ?)
نوفل : اسمي نوفل
(My name is Naufal)
عزّام : كيف حالك ؟
(How are you ?)
نوفل : بخير. الحمدلله. و أنت ؟
(I am fine praise to Allah, and you ?)
عزّام : بخير. الحمدلله
(Fine, praise to Allah)
نوفل : من أين أنت يا عزّام ؟
(Where are you from, Azzam?)
عزّام : أنا من مالانج جاوا الشّرقية
(I am from Malang - Jawa timur)
نوفل : هل أنت مالانجيّ ؟
(Are you originally malang?)
عزّام : نعم ، أنا مالانجيّ، ومن أين أنت يا نوفل ؟
(Yes, I am originally Malang. Where are you from, Naufal ?)
نوفل : أنا وجوريّ ، أنا من وجور جاوا الغربية
(I am originally Bogor, Iam from bogor - Jawa barat)
عزّام : هذا أخي، اسمه محمود. هو مدرّس، هو من ساماريندا
(This is my brother. His name is Mahmud. He is a Teacher from Samarinda)
نوفل : أهلا و سهلا يا محمود. ومن هذا يا عزّام ؟
(Nice to meet you, Mahmud. And Who is this, Azzam ?)
عزّام : هذا صديقي. اسمه أحمد. هو طبيّب. هو من جاكرتا
(This is my friend, his name is Ahmad, He is a doctor from Jakarta)
نوفل : أهلا وسهلا يا أحمد
(Nice to meet you, Ahmad)
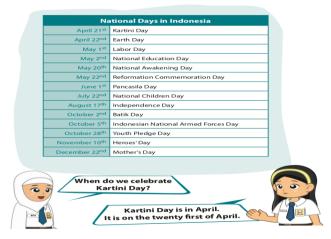
The textual text (3) is an example of the introduction theme where Azzam, from Malang, East Java, converses with Naufal from Bogor, West Java. Both are introducing themselves while introducing their friends named Mahmud from Samarinda and Ahmad from Jakarta. Four names that are mentioned are derivations from the Arabic language. They are Azzam, Mahmud, and Ahmad dan Naufal. They start the conversation with *Assalamualaikum* then answered by *Waalaikumussalam*, which is considered as a greeting for Muslims when meeting with other Muslims which comes from the Arabic language, then continued by اهلا وسهلا which means 'welcome.'

Representation of Product (P2)

The representation of P2 in English books also shows an immense difference in local and foreign cultures both in textual and visual texts in all chosen themes. In the textual text of local culture, P2 representations are mentioned 33 times, with the majority mentioned in the article of introduction (11) and times (14). In the visual text, product representation consists of 32. Those are contrary to the foreign culture, the wherein textual text is only mentioned once, and the visible text is mentioned 15 times. Surprisingly, P2 representation in the health theme was mentioned nine times in the foreign culture. On the other hand, P2 expression that includes artifacts, places, institutions, arts, and food in the local culture is primarily found in the introduction, daily activities, and times. The example of P2 representation in local culture can be seen in example (4):

Example (4): English textbook, Grade 7, page 52

National Days in Indonesia	
April 21st	Kartini Day
April 22nd	Earth Day
May 1st	Labor Day
May 2nd	National Education Day
May 20th	National Awakening Day
May 22nd	Reformation Commemoration Day
June 1st	Pancasila Day
July 22nd	National Children Day
August 17th	Independence Day
October 2nd	Batik Day
October 5th	Indonesian National Armed Forces Day
October 28th	Youth Pledge Day
November 10th	Heroes' Day
December 22nd	Mother's Day

When do we celebrate Kartini Day?

Kartini Day is in April. It is on the twenty first of April.

The example (4) shows the national days in Indonesia (cultural product), which means that although they are textual in English, the content is all about local culture. Even some days, only Indonesia has Kartini Day, Pancasila Day, and Batik Day. Also, the picture of two girls talks about Kartini Day, which considers local cultural products in Indonesia as a symbol of gender equality day. Kartini is a symbol of women's resurrection in Indonesia. In terms of cultural product, although foreign culture is limited in most themes, in the composition of health, foreign cultural P2 is mentioned many times, as can be seen in example (5):

Example (5): English textbook, Grade 9, page 59

The example (5) shows that the foreign culture produces the medicine used for the example. It can be seen from the name of the products, and one of the labels shows it was a product from Greece. Meanwhile, there are many medicines produced by Indonesian pharmacists. Also, Indonesia has many traditional medicines, and almost every culture has its conventional treatments. In Arabic, P2 representation shows a vast difference between local and foreign cultures in both textual and visual texts in all chosen themes. In the textual text of local culture, P2 representations are mentioned 52 times, and majorities are mentioned in the article of profession 30 times and the composition of the introduction 16 times. These representations are immensely different from foreign cultures, where P2 dimensions are mentioned eight times in the textual texts, and the visual texts are mentioned 12 times. P2 word in a foreign culture in the textual texts is found in the theme of daily activities represented in the picture narrations (a man drying his hair using a hairdryer and a bathroom with a shower.

Meanwhile, in the P2 representation, the visual texts are found in three themes: introduction, daily activities, and story. The pictures in those themes show a kid who is wearing a turban, a man

journalist who is interviewing a blonde hair man, a cook who is serving food, a man who is cooking in the kitchen, a man with a white hat is eating bread, sheep, and elephants in Muhammad's story. Example (6) is the example of visual pictures of foreign culture:

Example (6): Arabic textbook, Grade 8, p. 27

أتناول الفطور في السادسة
(I have breakfast at six o'clock in the morning)

أجفف شعري بمجفف
(I dry my hair with a hair dryer)

أنا أستحمّ في الحمام
(I take a bath in the bathroom)

The pictures (6) are examples from several data of foreign cultures in the Arabic textbook for junior high school in Indonesia. Besides, those pictures are considered visual text and are considered textual texts because each picture is followed by verbal narration. The first picture is a kid having his breakfast with bread, meat, egg, and vegetable. This picture represents foreign culture because Indonesians usually have breakfast with rice, not bread. A second picture is of a man drying his hair with a hairdryer. The third picture is a bathroom with two showers without a bucket dipper that Indonesian generally have in their bathrooms.

Representation of Perspective (P3)

Perspective (P3) representation in culture generally consists of beliefs, values, and attitudes. English textbooks for junior high school endorsed by the Indonesian government have not used many terms that show P3 representation. It can be seen from the data that from all themes chosen, only seven times of P3 can be found in local culture and only four in a foreign culture. Most P3 representations are in the composition of the profession, which consists of 4 terms, and others are in the theme of health, daily activities, and history, which only one word. The example of P3 can be seen in example 7.

Dialogue (7) shows that talking about parents' jobs is expected in daily conversation. This shows Indonesian culture's habits and attitude. Also, mothers or women identically work like homemakers, and fathers work as farmers in many communities in Indonesia. Miss Mutia praises all students whatever students say about their parents' job by saying outstanding, excellent, or sound. It shows that Indonesian people get used to respecting all people, whatever their background and profession, as Indonesian society's principle.

Example 7:
Conversation between teacher and student, Grade 7, p. 128

In an English class

Miss Mutia	: Good morning!
Students	: Good morning, Miss Mutia.
Miss Mutia	: Today we are going to learn about jobs and professions. Beni, **what does your father do?**
Beni	: My father is a farmer. He plants and grows rice.
Miss Mutia	: That's great! How about you, Dayu, what does your father do?
Dayu	: He is a teacher. He teaches mathematics in junior high school.
Miss Mutia	: That is wonderful! Lisa, how about your mother? What does she do?
Lisa	: She's a housewife. She takes a good care of us and our house.
Miss Mutia	: That's excellent! What does your mother do, Udin?
Udin	: She's a surgeon. She performs operations on her patients.
Miss Mutia	: That is excellent! How about you, Edo? What do you do?
Edo	: I'm a student.
Miss Mutia	: That's good. Now, do you want to know what your other friends' parents do?
Students	: Yes, we do.

P3 representation, based on a theory of Moran (2001) which consists of beliefs, values, and attitudes, is accommodated very few in Arabic textbooks, both in local culture and foreign culture. In local culture, P3 is found nine times in the verbal texts and six times in the visual texts. Meanwhile, foreign culture is found in both textual and graphic texts. Vocalized text of P3 dimensions is found in five themes: introduction (1 time), profession (1 time), daily activities (2 times), health (3 times), and story (2 times). Visual texts are found in 3 themes: health (4 times), introduction (1 time), and daily activities (1 time). Most P3 parameters are located in the health theme in textual and visual texts. Below are some examples of perspectives represented in Arabic:

Example 8: Representation of Perspective (P3)

أحضرتُ لصديقتي المريضة الهدية
(I brought a gift for my sick friend)

ذهبنا إلى المستشفى لعيادة صديقنا المريض
(We went to the hospital to visit our sick friend)

شكرت فاطمة صديقاتها على الزيارة
(Fatimah thanked her friends for visiting)

دعت ريانة لصديقتها بالشفاء
(Rayana prayed for a friend to recovery)

أنا أستيقظ من النوم في الرابعة صباحا
(I Wake up at 4 am)

السَّلام عليكم، اسْمِي عزَّام
(Hello, Peace be upon you, My name is Azzam)

Picture six (8) gives the P3 aspect of value, such as caring for a sick friend. Solidarity in showing empathy, discipline waking up in the early morning, implementing values that people believe, applying good manners when greeting and interacting with others by saying Assalamu alaikum.

Representation of Practice (P4)

Practice (P4) representation in local culture was only mentioned four times in the verbal text and five times in visual text from all the themes chosen. Meanwhile, foreign culture was mentioned five times in the spoken text and 12 times in the visible text. Of all cultural representatives in this recent study, P4 is the second largest in the number of visual text data after P2 representation that foreign culture represents more than local culture. Terms that represent P4 were found the most in the theme of introduction. One example can be seen as follows

Example (9): Representation of Introduction Practice (P4), Grade 7, p. 32

The visual text above shows that students who introduce themselves by using Hello. However, saying "Hello" is not identical to the Indonesian culture. Also, talking about hobbies and favorites is not part of local Indonesian culture in introductions. In the Arabic textbook, P4 representation in verbal text in the local culture is found 58 times in all themes chosen. The article on health has the most mentioned with 17 times. In visual texts, the highest percentage is in the health theme with 17 times. The following examples are the representations of P4 in the textual and visual text:

Example (10): Representation of Health Practice (P4), Grade 8, p. 90

Example (11): Representation of daily activities practices (P4), Grade 8, page 22

أنا أنظف أسناني بالفرشاة
(I am brushing my teeth with tootbrush)

أنا أُرتدي ملابس
(I am wearing school uniform)

أنا أشاهد التلفاز مستلقيا
(I am watching television)

Foreign culture representation in the P4 dimension is limited to verbal and visual text in the Arabic textbook. Foreign culture representation in the spoken text is found three times in the theme of time (1 time) and profession (2 times). In the visual text, foreign culture representations are found eight times. The time theme is found once, the profession topic is found twice, and the daily activities topic is found five times. The examples of foreign culture representation in the theme of times are students going to the school-by-school bus. An example of foreign culture in the topic of the profession is a chef cooking in the kitchen and an engineer wearing a tie. In daily issues, other examples can be found in everyday activities such as a chef preparing food, a chef cooking in the kitchen, and two boys having breakfast with bread. Those examples are considered foreign cultures, but some Indonesians have already adapted and practiced those practices.

The Frequency of Local and Foreign Culture in English and Arabic Textbooks

According to this study, "Frequency of Local and Foreign Cultures" (Kachru, 1985) in English and Arabic Textbooks shows that local culture (LC) is more prevalent than foreign culture (FC) in two types of junior high school textbooks. For example, 154 times more LC data can be found in English textbooks than FC data in Arabic texts. From the two types of books, it was also seen data showing that Arabic texts had a more significant amount of data both on local culture data (LC) and on FC. The representation of each can be seen in the table 4 below:
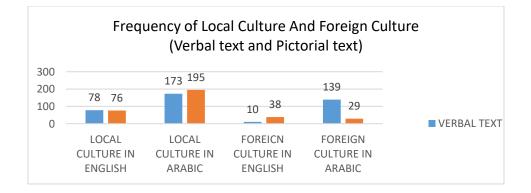
Table 4

Representation of Local and Foreign Culture in English and Arabic textbooks

	Circle model (Kachru, 1985)		Frequency (Person, product, perspectives, practices)	
			English	Arabic
Local culture	Verbal text (Krippendorff, 2013)	Introduction	13	45
		Time	18	13
		Profession	13	49
		Daily activities	13	28
		Health	8	22
		Story	13	16
	Total		**78**	**173**
	Pictorial text	Introduction	30	25
		Time	16	10
		Profession	0	71
		Daily activities	22	39
		Health	6	44
		Story	2	6
	Total		**76**	**195**
	Total local		**154**	**368**
Foreign culture	Verbal text	Introduction	2	58
		Time	3	4
		Profession	3	37
		Daily activities	1	12
		Health	1	5
		Story	0	23
	Total		**10**	**139**
	Pictorial text	Introduction	19	6
		Time	4	1
		Profession	0	2
		Daily activities	1	14
		Health	10	1
		Story	4	5
	Total		**38**	**29**
	Total foreign		**48**	**168**

Table 4 also presents cultural data based on the type of verbal data, which we call oral text (VT), and visual data, which we call Pictorial text (PT) (Krippendorff, 2013). It is generally agreed that LC data is superior to FC data in English and Arabic textbooks. However, research results on six selected themes found that the uniqueness of the data on LC and FC is found if classified into VT and PT if LC and FC are categorized into VT. First, the PT, English textbooks with VT data types are more dominant than PT data. In contrast, for Arabic texts, PT is more prevalent than VT. Next, for FC with VT data in English textbooks, the number is less than PT, while for Arabic books, VT is superior to PT, as can be observed in the following diagram:

Figure 1

Frequency of Local and Foreign Culture

Discussion

The findings of this study indicate that there are differences and similarities between the two textbooks in displaying cultural values. A fundamental thematic difference is found in the person data. English books present by accommodating the names of people involved in text discourse from specific terms of several regions, such as Dedeh from Bandung, Max Bae from Kupang, and Tito from Seram island. The textbook can be said that English prioritizes local accommodation. Meanwhile, Arabic books use Arabic domination by using many names of people taken from Arabic vocabulary derivations such as 'Azzam, Mahmud, Ahmad, Naufal. A case like this is what Phillipson (1997) calls a subtype of linguicism by exemplifying the work of British linguistic imperialism, which is dominating and continuing to be maintained, and the ongoing restoration of cultural, and structural inequalities between English and other languages (Davidson, 2020).

Velez (1998) mentioned that linguicism can occur overtly and covertly, linguicism as an ideology and a practice that suggests an imbalance between groups defined based on language and leads to linguistic imperialism. In the process of assimilation, there is an assimilation of language and culture that is usually not equal. Some have become more dominant Yuen (2010), even though Arab countries are not imperialists. Still, Arabic strongly influences linguistic practice as a form of culture. For example, many Indonesians are proud to use names derived from Arabic because the name chosen has a positive meaning and hope (Neethling, 2012). The scholars like Endo (2015), Gay (2018), Brecht & Walton (1994), and Lee (2002) argued that it is necessary to preserve the inherited language today if, in the past, it was left to the family or community to maintain the

language. In this case, inclusive terminology must be used to avoid prioritizing one language over another. Still, nowadays, language educators need to emphasize the importance of the value of preserving the inherited language not only as a personal resource but also as a personal resource and as the wealth of the national community.

Despite the fact that the two English and Arabic textbooks show similarities in the presentation of local culture, which is more dominant than foreign culture, the author of textbooks lives in a cultural environment that exerts a strong influence on him and is manifested as nationalism and the character of love for the homeland, so that consciously or unconsciously, it is actualized in every activity he engages in; The unbalanced representation frames the relationship between language and culture as one that is more found along national boundaries (Mc Conachy & Hata, 2013). Risager's findings (2018) also report that cultures are sometimes framed exclusively within the frame of the language textbooks studied. This assumption implies a dilemmatic condition in accommodating foreign cultures in preparing textbooks. Cortazzi and Jin (1999) highlighted the importance of cultural information because knowing one's culture will help students better understand their cultural identity and introduce their culture to the world.

According to McConachy and Hata (2013) and Negedu & Ojomah (2021), questions in the textbook focused on achieving student understanding rather than encouraging students to analyze and reflect on socio-cultural content from multiple perspectives, which could lead to a loss of the nation's cultural identity. An abnormality was found in a survey of 10 textbooks at Chinese colleges whose results seemed to imply that Chinese culture was suppressed since it appeared in just three series of books (Liu et al., 2021). In small quantities, it will impact insufficient cultural and linguistic capital for Chinese students to communicate their culture with the world. In contrast, Lin & Yudaw, 2013) suggest a reinterpretation of community-based language revitalization as an emerging process with a common goal that can be sought and actively negotiated. Language learners should be able to examine the cultural characteristics portrayed and the explanations for cultural group behavior and values, as proposed by (Baker, 2015), to reflect on the validity of cultural generalizations. Legitimizing cultural substance, it is necessary to articulate one's critical viewpoint (Byram 1997; Houghton 2013; Kurylo, 2014). Textbooks are published nationally and can be accessed so that they become a medium for socialization and broad cultural introduction. As written in the 1945 Constitution, Article 32, "The state advances Indonesian national culture amid world civilization by guaranteeing the people's freedom to maintain and develop their cultural

values. The 2013 curriculum design emphasizes the use of a Contextual approach so that learning becomes meaningful. The concept of contextual learning is carried out by linking the subject matter studied by students with the context of experience and previous knowledge to find and build students' knowledge independently. Since local culture still dominates the surrounding environment and is used as a context for learning, textbook writers often emphasize local culture over foreign culture (Wasino, Suharso, Utomo & Shintasiwi,2020). This argument is supported by the work of Halliday and Webster (2003) that discourse is a process and product, created, embedded, and interpreted in a specific social context. McKay (2003) also reports that the textbooks used in Chile emphasize the local culture more than the target language culture. Widodo (2018) assumes that the presentation displayed by language users relates to their intentions, ideologies, and thoughts. An investigation in Morocco on the design of cultural content for English language learning also revealed that most teachers agree that only a tiny amount of foreign culture should be included in textbooks (Adaskou et al., 1990).

This study also shows that local culture in the form of illustrated text in Arabic textbooks is more dominant than verbal data. On the other hand, verbal data in English textbooks is more prevalent than visual data. Images are two-dimensional visual presentations that employ images to think about everyday life (Yasar & Seremet, 2007). Picture media can combine facts and ideas clearly and powerfully by expressing words with pictures because students need visual language (Cutting & Massironi, 1998). In particular, Arabic is relatively foreign compared to English, as Kuntz & Belnap 2001; Trentmann & Brewer, 2006) report that students studying abroad, such as in Morocco and Yemen, use little Arabic outside of the classroom. Therefore, students often struggle to develop meaningful interactions with native Arabic. To help students' understanding and imagination, pictures and writing will explore their creativity from the books they see so that the book's contents become real and more evident to them (Carney & Levin 2000; Cutting & Massironi, 1998). In contrast to English which is more socialized, McKay (2003) puts an intense spotlight on it and insists that the international nature of English cannot be attributed to indigenous cultures. Thus, where English plays an international role, countries should take advantage of its local content teaching.

Pictures also help children visualize stories if they do not understand a few words. Pictures can help explain the meaning of words and capture the story's intention from the pictures. Carney and Levin (2002) reported that the image serves to channel messages and information sources to the

message's recipient. The channel used concerns the sense of sight, and the message conveyed is poured into visual communication symbols. Cutting and Massironi (1998) showed that the power of image expression as a means of communication in the statement of one picture is equal to thousands of words. In addition, images grab the reader's interest and allow them to focus. Illustrations support the presentation of problems more concretely and realistically and enable students to identify objects they cannot understand in words. Finally, pictures encourage readers to think more creatively (Yasar & Seremet, 2007).

Foreign culture data on visual text in Arabic textbooks are more significant than in English books because, in each theme, there is always a person's name mentioned. It turns out that names are dominated by names that use Arabic vocabulary in various forms. In English textbooks, the authors accommodate many foreign cultures. Because Indonesia has adopted many Western cultures, image data for English textbooks is easily accessible because Indonesian people have widely practiced it. For Arabic books, the authors selectively display foreign cultures that are less relevant to the Arabic language and the limited cultural data relevant to Arabic, which represents the culture of the Arab community. Apart from this interpretation, Canale (2016) reports another argument in the form of the fact that textbooks often construct overly simplistic ideas about culture and cultural differences. McConachy (2018) also presents data from an English class in Japan which shows some students debating the content of textbooks in written reflection. Furthermore, various political, social, and professional contexts must be considered when preparing the book. This complex reality presents a challenge to the field of foreign language teaching, and how language learning experiences can be engineered to prepare students for authentic experiences. An interesting discussion about intercultural language learning is the importance of developing students' capacities to interpret and reflect on how culture influences the meaning-making process and how culture is represented in various forms of discourse (Baker, 2015; Kramsch, 2013; McConachy & Hata, 2013).

This study implies that cultural representation is one of the most important aspects discussed in educational textbooks and every aspect of life. In Indonesia's multiethnic, multireligious, and multicultural context, understanding across cultures, religions, and ethnicities is essential to create a more harmonious life, develop closer relationships, foster mutual understanding, and avoid various cultural-based conflicts. Therefore, the present study suggests the need for special regulations from the Indonesian government to regulate cultural values in Arabic and English

textbooks so that they can stimulate the emergence of cross-cultural understanding, which is important for multicultural education.

Conclusion

The present study found similarities and differences between the two textbooks taught in junior high schools. The difference that needs to be underlined is that the author's presentation of Arabic books has fallen into the term linguicism which must be avoided in the preparation of expected textbooks to become agents of cultural socialization. The general similarity can be seen in presenting local culture data in the two books, which dominate more than foreign culture. However, the quantification is more than in Arabic textbooks. Specifically, the results of this study report that Arabic texts provide more visual data to describe local culture than English.

On the other hand, English textbooks provide more verbal data (written text) than visual data. Arabic textbooks tend to present more verbal data than visual data to describe foreign cultures, while English textbooks give more visual data than visual data. This shows that the author has the freedom to express his perceptions and views. In addition, textbook authors do not follow the same regulations and guidelines for writing language textbooks. In addition, this study also shows differences in the author's perspective in presenting cultural value education that needs to be socialized into textbooks, regardless of the possibility of other factors causing them to have different ways, whether they realize it or not. This study suggests a guideline from the government that is broken down from related regulations regarding the importance of the percentage of cultural values being injected into language textbooks. The textbooks are arranged nicely for understanding cultural values and their diversity which is part of multicultural education.

This research is inseparable from various limitations. The weakness lies in the approach used. This study only uses a cultural concept framework with content analysis and does not use data analysis of critical discourse analysis, corpus analysis, multimodal, and multimodal semiotics. Similarly, the data used are limited to Arabic and English books for junior high schools and do not discuss Arabic and English books for elementary, high school, and university students. Therefore, future research is encouraged to analyze textbooks using discourse analysis, multimodal analysis, corpus analysis, or a combination of the three examinations.

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