



CULTURAL REPRESENTATION IN ENGLISH TEXTBOOKS USED IN INDONESIAN SCHOOLS: A CRITICAL CONTENT ANALYSIS OF SOURCE, TARGET, INTERNATIONAL, AND INTERCULTURAL DIMENSIONS

Dyoty Auliya Vilda Ghasya^{1*}

Universitas Tanjungpura, Pontianak, Indonesia

dyoty.auliya@fkip.untan.ac.id

Helminsyah²

Universitas Bina Bangsa Getsempena, Banda Aceh, Indonesia

helminsyah@bbg.ac.id

Nurul Fatehah Binti Norhazaruddin³

Universiti Putra Malaysia, Serdang, Selangor, Malaysia

nurulfatehahnorhazaruddin42@gmail.com

*Corresponding author: dyoty.auliya@fkip.untan.ac.id

Article History	Received: April 27, 2025	Revised: June 21, 2025	Accepted: July 25, 2025	Published: August 15, 2025
------------------------	--------------------------	------------------------	-------------------------	----------------------------

Abstract

English textbooks are not neutral instructional artefacts, because they construct particular images of people, places, values, and identities. In Indonesian schools they are expected to develop linguistic competence and, at the same time, to support intercultural awareness and respect for diversity without displacing local identity. This study examines how source culture, target culture, international culture, and intercultural interaction are represented in English textbooks used in Indonesian schools. The study employed a qualitative case study with critical content analysis. Three secondary-school textbooks were purposively selected and coded as T1, T2, and T3, and 300 cultural representation units were identified across texts, images, tasks, names, places, practices, and value statements using a coding scheme combining source-target-international culture categories, Moran's cultural dimensions, and intercultural communicative competence. The findings show that source culture was the most frequently represented category, followed by target culture, international culture, and intercultural interaction. Source culture, however, appeared largely as surface-level products such as national symbols, food, clothing, and local celebrations, while cultural perspectives, social issues, and comparative reflection remained scarce. Target culture was represented mainly through Inner Circle countries, international culture appeared only in fragmentary form, and intercultural tasks were underdeveloped. The study concludes that the textbooks have begun to accommodate cultural diversity but still require a stronger intercultural orientation, critical cultural inquiry, more balanced global representation, and task designs that invite students to compare, interpret, question, and reflect on cultural meanings.

Keywords: *cultural representation; English textbooks; Indonesian schools; EFL; intercultural competence*

A. Introduction

The relationship between language and culture has long been recognized in applied linguistics and language education. Language is not only a grammatical system but also a social practice through which speakers construct identities, negotiate relationships, express values, and participate in communities. In EFL classrooms, students encounter English through texts, conversations, visuals, names, topics, tasks, and classroom scenarios. These textbook elements can either broaden students' intercultural horizons or reproduce narrow, stereotypical, and unequal cultural perspectives.

In English language teaching this relationship has been reframed by the global spread of the language. Baker (2011, 2015) argues that learners of English as a lingua franca need intercultural awareness rather than knowledge of a single target culture, because the interlocutors they will actually meet are mostly other non-native speakers. Matsuda (2002) showed early that beginning textbooks nevertheless continued to present English as belonging to inner-circle users, and Thompson (2013) demonstrates how textbook representations of language and language users carry ideological assumptions that are rarely made explicit.

Research in Asian contexts has also revealed the ideological nature of textbook representation. Xiong and Qian (2012) demonstrated how English textbooks may reproduce particular ideologies of English and globalization. Song (2013) showed that Korean EFL textbooks contained cultural dominance that required critical interpretation. Xiang and Yenika-Agbaw (2021) further emphasized that EFL textbooks can represent culture and power in ways that privilege or marginalize particular identities. These studies suggest that textbook analysis should examine not only the presence of culture but also how culture is framed, whose culture is visible, and what kinds of cultural learning opportunities are provided.

Textbook analysis has become an established sub-field with consistent findings. Canale (2016, 2021) argues that culture in textbooks should be researched as representation and interaction rather than as content to be counted, and Lee (2020) and Zhang and Su (2021) document uneven cultural coverage across national contexts. Rashidi and Meihami (2016) and Tajeddin and Teimournezhad (2015) show that the cultural content of internationally marketed textbooks tends towards a neutral, conflict-free presentation

that avoids the very material intercultural learning requires, and Smith (2021) reaches a similar conclusion from a multimodal analysis of racial and cultural representation. Sobkowiak (2016) adds that critical thinking about culture is rarely built into textbook tasks even when cultural content is present.

In the Indonesian context, textbook cultural representation has been increasingly examined. Setyono and Widodo (2019) investigated multicultural values in an Indonesian Ministry of Education and Culture-endorsed EFL textbook and found that textbooks may represent respect for ethnic and religious diversity, indigenous cultures, peace, and creative cultural products. However, the presence of multicultural values does not automatically mean that textbooks promote critical intercultural competence. Students also need tasks that invite comparison, interpretation, discussion, and reflection.

Recent Indonesian scholarship has sharpened this picture. Widodo (2016) shows how national language policy is reframed in the textbooks that enact it, Mulyani, Suherdi, and Gunawan (2024) find through critical discourse analysis that language learning tasks in a widely used textbook privilege Western perspectives while under-representing Asian, African, and Middle Eastern cultures, and Yonata, Budianto, and Hartono (2024) reach a comparable conclusion from a social-semiotic analysis of international textbooks used in Indonesian senior high schools, adding teachers' own assessments of the imbalance.

Methodologically, the present study follows the qualitative content analysis tradition described by Hsieh and Shannon (2005), who distinguish conventional, directed, and summative approaches, and by Elo and Kyngas (2008), who set out the preparation, organising, and reporting phases through which trustworthiness in such analysis is established.

Despite the growing number of studies, further analysis is needed because textbook representation changes across curriculum periods, school levels, publishers, and learning objectives. Some textbooks may include Indonesian names, foods, and celebrations, but this does not necessarily mean they develop intercultural awareness. Some may include target-culture landmarks and holidays, but represent them as isolated facts. Others may mention international cultures but provide limited opportunities for students to examine cultural diversity critically. Therefore, a detailed analysis of representation categories, cultural dimensions, semiotic modes, and task orientations remains necessary.

B. Method

This study employed a qualitative case study with critical content analysis. A qualitative case study was selected because the research focused on a bounded corpus of English textbooks used in Indonesian schools. Critical content analysis was used because the study did not only count cultural references but also interpreted how cultural meanings were constructed through verbal and visual representation, character positioning, topic selection, task design, and implicit value orientation.

The corpus consisted of three English textbooks used at secondary-school levels in Indonesian schools. The textbooks were selected purposively based on four criteria: (1) they were used or recommended in Indonesian school contexts, (2) they contained verbal and visual learning materials, (3) they included reading texts, dialogues, exercises, and communicative tasks, and (4) they represented different grade levels or textbook orientations. To maintain analytical focus and avoid evaluative labeling of individual publishers, the textbooks were coded as T1, T2, and T3.

The units of analysis consisted of cultural representation units found in reading texts, dialogues, vocabulary items, names of people and places, images, photographs, illustrations, tasks, project instructions, value statements, and reflective questions. A cultural representation unit was defined as any textbook element that explicitly or implicitly referred to a cultural product, practice, person, place, perspective, identity, social value, communicative norm, or intercultural situation. Repeated units were counted when they appeared in different contexts and contributed to a different learning purpose.

The coding framework combined three analytical perspectives. First, cultural source categories were adapted from the source-target-international culture distinction commonly used in EFL textbook studies. Source culture refers to Indonesian local, regional, or national cultural references. Target culture refers to Inner Circle English-speaking countries and communities. International culture refers to cultural references from countries beyond Indonesia and traditional English-speaking contexts. Intercultural interaction refers to moments where two or more cultural frames are compared, negotiated, discussed, or reflected upon.

Second, cultural dimensions were adapted from Moran's framework, which includes products, practices, perspectives, persons, and communities. Cultural products include food, clothing, buildings, songs, stories, artefacts, and symbols. Cultural practices include

routines, rituals, greetings, celebrations, classroom behavior, and everyday interaction. Cultural perspectives include beliefs, values, assumptions, attitudes, and social meanings. Persons and communities include named individuals, social groups, occupations, families, ethnic groups, and communities represented in the textbook.

Third, task orientation was analyzed based on the extent to which textbook activities promoted intercultural communicative competence. Tasks were classified into recognition tasks, comprehension tasks, comparison tasks, interpretation tasks, production tasks, and critical reflection tasks. Recognition tasks asked students to identify cultural elements. Comprehension tasks asked students to answer content questions. Comparison tasks invited students to compare cultures. Interpretation tasks asked students to explain meanings or perspectives. Production tasks required students to create spoken or written responses. Critical reflection tasks invited students to question stereotypes, evaluate representation, or reflect on their own cultural assumptions.

The data collection procedure involved four stages. First, the textbooks were read and scanned page by page to identify potential cultural representation units. Second, all units were entered into a coding sheet containing textbook code, page/unit location, mode of representation, cultural category, cultural dimension, task orientation, and interpretive note. Third, the coded data were reviewed to reduce duplication and clarify ambiguous cases. Fourth, representative examples were selected for qualitative interpretation.

The analysis combined descriptive frequency and thematic interpretation. Descriptive frequency was used to show the distribution of cultural categories, dimensions, modes, and task orientations. Thematic interpretation was used to explain how culture was framed, whether cultural representation was surface-level or meaning-oriented, and whether students were positioned as passive receivers of cultural facts or active interpreters of cultural meaning. To improve credibility, the coding scheme was reviewed by two experts in EFL materials analysis and intercultural language education. Discrepancies were discussed until interpretive agreement was reached.

The analytical procedure followed established qualitative content analysis practice. The coding framework was piloted on one unit from each textbook and revised twice before the main analysis, and operational definitions with authentic examples were recorded in a coding manual. Two researchers coded 30% of the corpus independently, reaching a Cohen's kappa of 0.84 for cultural source, 0.81 for cultural dimension, and 0.79 for task orientation; the remaining disagreements were resolved with a third researcher.

Because the three textbooks differed in length, frequencies were normalised per 100 cultural representation units so that the books could be compared fairly. Interpretations of the qualitative categories were reviewed by two experts in intercultural language education, and an audit trail linking every reported claim to the coded units supporting it was maintained throughout.

C. Finding and Discussion

1. Finding

The findings are presented in five parts: cultural source categories, cultural dimensions, modes of cultural representation, task orientation, and qualitative patterns of cultural framing in the textbooks.

Cultural Source Categories in the Textbooks

The analysis identified 300 cultural representation units across the three textbooks. The distribution shows that source culture was the most frequently represented category, followed by target culture, international culture, and intercultural interaction.

Table 1 Distribution of Cultural Source Categories

Cultural category	T1	T2	T3	Total	Percentage
Source culture	43	38	35	116	38.67%
Target culture	29	33	25	87	29.00%
International culture	18	17	24	59	19.67%
Intercultural interaction	10	12	16	38	12.66%
Total	100	100	100	300	100%

Source: Processed from textbook coding sheet.

The dominance of source culture indicates that the analyzed textbooks attempted to contextualize English learning within Indonesian cultural realities. Source culture appeared through Indonesian personal names, school life, local foods, regional traditions, national celebrations, family relationships, community activities, tourist destinations, and social values such as cooperation, respect, and politeness. This pattern is pedagogically meaningful because Indonesian students need to see their own cultural identities represented in English learning materials.

However, the representation of source culture was not always deep. Many source-culture references appeared as cultural products rather than cultural perspectives. Students were exposed to names of foods, clothing, places, and celebrations, but were less frequently invited to examine the meanings, histories, values, and identity negotiations

behind those cultural elements. As a result, source culture was visible but not always critically explored.

Target culture was the second most frequent category. It appeared mainly through references to English-speaking countries, especially the United States, the United Kingdom, Australia, and Canada. The representation included character names, city names, landmarks, holidays, school routines, sports, and everyday communication. While these elements help students understand some contexts of English use, target culture tended to be represented through familiar and iconic topics such as London, New York, Thanksgiving, Halloween, famous buildings, and Western daily routines.

International culture was less frequent than source and target culture. The textbooks included references to Japan, Korea, China, India, Singapore, France, and several other countries, but these references were often brief. In many cases, international culture appeared as isolated information rather than as part of sustained intercultural inquiry. Intercultural interaction was the least frequent category. Only a limited number of tasks asked students to compare cultural practices, discuss differences, examine similarities, or reflect on how English can be used among speakers from diverse cultural backgrounds.

Cultural Dimensions Represented in the Textbooks

The coded units were further analyzed based on cultural dimensions. The findings show that cultural products were the most dominant dimension, followed by practices, persons/communities, and perspectives.

Table 2 Cultural Dimensions Represented in the Textbooks

Cultural dimension	Examples of representation	Frequency	Percentage
Products	Food, clothing, buildings, songs, stories, monuments, tourist sites	134	44.67%
Practices	Greetings, school routines, celebrations, daily activities, family interaction	83	27.67%
Persons/ communities	Students, teachers, family members, public figures, ethnic/community groups	52	17.33%
Perspectives	Values, beliefs, social meanings, attitudes, cultural assumptions	31	10.33%
Total	-	300	100%

Source: Processed from textbook coding sheet.

The dominance of cultural products suggests that the textbooks tended to represent culture as observable objects and artefacts. This includes food, traditional clothing, landmarks, songs, stories, pictures,

and tourist destinations. Product-based representation is useful for introducing cultural knowledge, especially for beginner and intermediate learners. It gives students concrete entry points into cultural topics and supports vocabulary learning through visible and familiar referents.

Nevertheless, product-based representation can become superficial when it is not connected to cultural practices and perspectives. For example, a picture of traditional clothing can introduce vocabulary, but students also need opportunities to discuss when the clothing is worn, what it symbolizes, who wears it, how meanings may differ across regions, and how it relates to identity. Without such inquiry, cultural learning remains descriptive rather than interpretive.

Cultural practices were represented through greetings, classroom routines, celebrations, family activities, community events, and everyday social interaction. These practices help students understand how language is used in social contexts. However, the textbooks often presented practices as fixed routines rather than as dynamic, negotiable, and context-dependent behaviors. Students were rarely asked to examine why people greet differently, how politeness works across situations, or how communicative norms may vary within the same country.

Persons and communities appeared through characters, families, students, teachers, tourists, and public figures. The presence of diverse persons is important because students learn culture through represented social actors. Yet, the textbooks tended to represent cultural actors in safe, harmonious, and simplified contexts. Marginalized identities, rural-urban diversity, linguistic diversity, disability, social class, and minority cultural experiences were less visible. Cultural perspectives were the least represented dimension. This indicates that students had limited exposure to deeper cultural meanings, beliefs, tensions, and viewpoints.

Modes of Cultural Representation

Cultural meanings were constructed through several modes, including reading texts, visuals, dialogues, vocabulary items, and learning tasks. Each mode contributed differently to cultural representation.

Table 3 Modes of Cultural Representation

Mode	Dominant cultural function	Frequency	Percentage
Visuals and illustrations	Displaying cultural products, places, people, and social settings	92	30.67%
Reading texts	Explaining cultural events, biographies,	76	25.33%

	places, and social issues		
Dialogues	Modeling everyday interaction and social relationships	48	16.00%
Vocabulary and examples	Introducing names, objects, foods, places, and cultural terms	44	14.67%
Tasks and projects	Inviting students to describe, compare, present, or reflect	40	13.33%
Total	-	300	100%

Source: Processed from textbook coding sheet.

Visuals and illustrations were the most frequent modes of cultural representation. They showed people, clothing, foods, school environments, tourist attractions, buildings, and social activities. Visual representation is powerful because students may interpret cultural identity through appearance, setting, and spatial arrangement. However, some visuals functioned mainly as decoration. They were not always accompanied by questions that required students to interpret cultural meaning.

Reading texts provided more explicit cultural information. They introduced biographies, local places, national events, cultural practices, and international topics. Reading texts were useful for developing content knowledge and language comprehension. However, many reading activities focused on factual comprehension rather than critical cultural interpretation. Students were often asked to find main ideas, details, and vocabulary meanings, but were less frequently asked to examine cultural assumptions, compare perspectives, or evaluate representation.

Dialogues represented everyday communication, such as greeting, asking for help, giving opinions, inviting, apologizing, and describing experiences. Dialogues can support pragmatic awareness, but in the textbooks they mostly presented culturally neutral or simplified interactions. The interactional norms behind the dialogues, such as levels of formality, politeness strategies, turn-taking, and cultural expectations, were not consistently discussed.

Tasks and projects had the strongest potential to promote intercultural learning, but their frequency was relatively low. Some tasks asked students to describe local culture, present traditional food, introduce tourist destinations, or compare Indonesian and foreign customs. However, fewer tasks invited students to question stereotypes, analyze cultural bias, or examine how English can mediate communication among diverse speakers.

Task Orientation toward Intercultural Learning

The analysis of tasks showed that most cultural activities were oriented toward recognition and comprehension. Higher-order intercultural tasks were less frequent.

Table 4 Task Orientation toward Intercultural Learning

Task orientation	Description	Frequency	Percentage
Recognition	Identifying cultural items, names, pictures, or vocabulary	42	31.34%
Comprehension	Answering factual questions about cultural texts	36	26.87%
Production	Describing, presenting, or writing about cultural topics	26	19.40%
Comparison	Comparing cultural practices, products, or values	17	12.69%
Interpretation	Explaining cultural meanings or perspectives	9	6.72%
Critical reflection	Questioning stereotypes, bias, representation, or personal assumptions	4	2.98%
Total	-	134	100%

Source: Processed from task analysis coding sheet.

Recognition and comprehension tasks are pedagogically useful because students need to identify and understand cultural information. However, intercultural competence requires more than recognition. Students need to compare, interpret, mediate, and critically reflect on cultural meanings. The low proportion of interpretation and critical reflection tasks suggests that the textbooks provided limited opportunities for students to develop critical intercultural awareness.

Production tasks were present through speaking, writing, and project-based activities. Students were asked to describe local traditions, write about places, create posters, or present cultural topics. These tasks support language production and cultural expression. Yet, production tasks were often descriptive. Students were rarely guided to explain why a cultural practice matters, how it may be perceived by outsiders, or how cultural meaning changes across contexts.

Comparison tasks appeared in several units, particularly when students were asked to compare Indonesian and foreign practices. These tasks represent an important step toward intercultural learning. Nevertheless, comparison was sometimes framed as difference listing rather than perspective-taking. Effective intercultural comparison

should avoid simplistic contrasts and guide students to understand context, diversity within cultures, and multiple viewpoints.

Qualitative Patterns of Cultural Framing

Beyond frequency, the analysis identified four qualitative patterns of cultural framing. First, the textbooks attempted to localize English learning by including Indonesian cultural content. This localization was visible in names, places, traditions, and national values. It helped position English as a language that can be used to talk about students' own culture, not only as a language belonging to native-speaker communities.

Second, the textbooks continued to privilege familiar target-culture references. Target-culture content was not necessarily excessive, but it was often represented through iconic and tourist-like images. Such representation may reinforce the idea that English is strongly tied to Inner Circle countries, even though English is now used widely across multilingual and multicultural contexts.

Third, international cultures were represented unevenly. Some Asian and non-Western cultures appeared, but their representation was less systematic than Indonesian and target-culture content. International cultural representation needs to be strengthened because students should understand English as a lingua franca used among speakers from many cultural backgrounds.

Fourth, critical intercultural engagement was underdeveloped. The textbooks rarely invited students to examine stereotypes, cultural bias, identity, inequality, representation, or the relationship between language and power. This does not mean that the textbooks lacked cultural value. Rather, it shows that cultural representation needs to move from cultural display to intercultural inquiry.

2. Discussion

At the same time, the findings show that source culture was often presented through surface-level cultural products. This confirms the concern raised by Weninger and Kiss (2013) that culture in textbooks should not be treated merely as a collection of objects or facts. A semiotic view of textbook culture requires attention to how images, texts, and tasks construct meaning. In this study, many Indonesian cultural elements were visible, but they did not always lead students toward interpretation and reflection.

The presence of target culture in the textbooks is also pedagogically relevant. Students need to understand some cultural contexts historically associated with English use. However, target culture becomes problematic when it is implicitly presented as the normative

center of English. The findings support previous studies showing that English textbooks often privilege Inner Circle cultural references (Shin et al., 2011; Yuen, 2011). In Indonesian schools, this needs to be balanced with international and intercultural perspectives because students are likely to use English with speakers from diverse linguistic and cultural backgrounds.

The low proportion of intercultural interaction is one of the most significant findings. Intercultural competence does not develop only through exposure to cultural facts. It requires students to compare, interpret, relate, discover, and critically evaluate cultural meanings. Byram and Wagner (2018) argue that language education should contribute to intercultural dialogue and international understanding. In the analyzed textbooks, however, many tasks stopped at recognition and comprehension. Students were often asked what a text said, but not what cultural assumptions it carried or how cultural meanings could be interpreted differently.

The findings are consistent with critical textbook research which views textbooks as value-laden materials. Chapelle (2009) describes textbook content as a possible hidden curriculum. Xiong and Qian (2012) demonstrate that textbook discourse can reproduce ideologies of English. Xiang and Yenika-Agbaw (2021) show that culture and power are embedded in textbook representation. Therefore, cultural analysis should not only ask whether a culture is present; it should ask how it is represented, whose voices are centered, whose experiences are absent, and what students are invited to do with cultural content.

Theoretical and Pedagogical Implications

Theoretically, the analysis supports the argument that the problem with textbook culture is not the balance of sources alone but the shallowness of the treatment. Even where local and international content appeared in reasonable proportion, the cultural material was presented overwhelmingly as products and practices rather than as perspectives, and the accompanying tasks asked students to identify and describe rather than to compare or evaluate. A textbook can therefore look balanced by frequency count while offering almost no opportunity for the intercultural reflection that the curriculum claims to promote. This indicates that studies counting cultural sources without analysing task orientation are likely to overstate how intercultural a textbook actually is.

Pedagogically, three implications follow. First, teachers should treat textbook cultural content as raw material rather than as a

finished lesson, adding the comparative and evaluative questions the tasks omit. Second, textbook selection criteria should include task orientation, not only the presence of local content, since the two are largely independent in this corpus. Third, teacher education needs to address this directly, because adapting cultural material requires an analytical vocabulary that most teachers are not given during training.

Limitations and Directions for Future Research

This study has several limitations. First, the corpus consisted of three textbooks used at one educational level, so the findings describe these books rather than Indonesian English textbooks generally. Second, the analysis examined textbooks as artefacts and did not observe how teachers actually use them, and previous research shows that teachers adapt and supplement extensively. Third, the coding of cultural dimension and task orientation involves interpretive judgement even when reliably applied. Fourth, visual material was analysed alongside text but not through a full multimodal framework. Future research could observe classroom use of the same textbooks, interview teachers and students about how they read the cultural content, apply a systematic multimodal analysis to the visual material, and compare nationally produced with internationally marketed textbooks.

D. Conclusion

This study examined cultural representation in English textbooks used in Indonesian schools through critical content analysis. The findings show that source culture was the most frequently represented category, followed by target culture, international culture, and intercultural interaction. Although Indonesian cultural content was visible, it was often represented through surface-level cultural products such as foods, clothing, places, celebrations, and national symbols. Target culture appeared mainly through Inner Circle countries and familiar iconic references, while international culture was less systematic and intercultural interaction remained limited. The analysis of cultural dimensions revealed that products were more dominant than practices, persons/communities, and perspectives. The analysis of task orientation showed that most activities focused on recognition and comprehension, whereas interpretation, comparison, and critical reflection were less developed. The study concludes that English textbooks used in Indonesian schools have begun to accommodate cultural diversity but still need stronger intercultural orientation. Textbook writers should design materials that balance source, target, and international cultures while encouraging students

to compare, interpret, question, and reflect on cultural meanings. Teachers should mediate textbook content through supplementary activities that promote intercultural dialogue, critical cultural awareness, and the use of English for representing local identities in global communication. Future research should involve a larger textbook corpus, classroom observation, teacher interviews, student perceptions, and comparative analysis across curriculum periods and school levels.

Declaration of AI-Assisted Technologies

In preparing this manuscript, the authors used AI-assisted tools only to improve English language quality, grammar, readability, sentence clarity, and academic expression. The AI tools were not used to generate research data, conduct data analysis, produce findings, or draw conclusions. All conceptual arguments, data interpretation, methodological decisions, and scholarly conclusions remain the full responsibility of the authors. The authors carefully reviewed, edited, and verified all AI-assisted outputs to ensure the accuracy, integrity, and originality of the final manuscript.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

Bibliography

- Baker, W. (2011). Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca. *Language and Intercultural Communication*, 11(3), 197-214. doi: 10.1080/14708477.2011.577779
- Baker, W. (2015). Culture and identity through English as a lingua franca. *Theory Into Practice*, 54(2), 90-97. doi: 10.1080/00405841.2015.1010830
- Byram, M., & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, 51(1), 140-151. doi: 10.1111/flan.12319
- Canale, G. (2016). (Re)searching culture in foreign language textbooks, or the politics of hide and seek. *Language, Culture and Curriculum*, 29(2), 225-243. doi: 10.1080/07908318.2016.1144764
- Canale, G. (2021). The language textbook: Representation, interaction and learning: Conclusions. *Language, Culture and Curriculum*, 34(2), 199-206. doi: 10.1080/07908318.2020.1797081
- Chapelle, C. A. (2009). A hidden curriculum in language textbooks: Are beginning learners of French at U.S. universities taught about Canada? *The Modern Language Journal*, 93(2), 139-152. doi: 10.1111/j.1540-4781.2009.00852.x

- Elo, S., & Kyngas, H. (2008). The qualitative content analysis process. *Journal of Advanced Nursing*, 62(1), 107-115. doi: 10.1111/j.1365-2648.2007.04569.x
- Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277-1288. doi: 10.1177/1049732305276687
- Lee, J. F. K. (2020). Cultural representation in English language textbooks: A comparison of textbooks used in mainland China and Hong Kong. *Pedagogy, Culture & Society*, 28(4), 605-623. doi: 10.1080/14681366.2019.1681495
- Matsuda, A. (2002). Representation of users and uses of English in beginning Japanese EFL textbooks. *JALT Journal*, 24(2), 182-200.
- Mulyani, E. R., Suherdi, D., & Gunawan, W. (2024). A critical discourse analysis of cultural representation in language learning tasks: The case of an English language textbook used in Indonesian secondary schools. *Asia Pacific Journal of Education*. Advance online publication. <https://doi.org/10.1080/02188791.2024.2391503>
- Rashidi, N., & Meihami, H. (2016). An analysis of cultural content of the ELT textbooks in inner, outer, and expanding circle countries. *Cogent Education*, 3(1), 1212455. doi: 10.1080/2331186X.2016.1212455
- Setyono, B., & Widodo, H. P. (2019). The representation of multicultural values in the Indonesian Ministry of Education and Culture-endorsed EFL textbook: A critical discourse analysis. *Intercultural Education*, 30(4), 383-397. doi: 10.1080/14675986.2019.1548102
- Shin, J., Eslami, Z. R., & Chen, W. C. (2011). Presentation of local and international culture in current international English-language teaching textbooks. *Language, Culture and Curriculum*, 24(3), 253-268. doi: 10.1080/07908318.2011.614694
- Smith, L. (2021). Racial and cultural representation in global ELT textbooks: A multimodal analysis. *Language Teaching Research*, 25(4), 521-544. doi: 10.1177/1362168820981447
- Sobkowiak, P. (2016). Critical thinking in the intercultural context: Investigating EFL textbooks. *Studies in Second Language Learning and Teaching*, 6(4), 697-716. doi: 10.14746/ssllt.2016.6.4.7
- Song, H. (2013). Deconstruction of cultural dominance in Korean EFL textbooks. *Intercultural Education*, 24(4), 382-390. doi: 10.1080/14675986.2013.809248
- Tajeddin, Z., & Teimournezhad, S. (2015). Exploring the hidden agenda in the representation of culture in international and localized ELT textbooks. *The Language Learning Journal*, 43(2), 180-193. doi: 10.1080/09571736.2013.869942
- Thompson, K. D. (2013). Representing language, culture, and language users in textbooks: A critical approach to Swahili multiculturalism. *The Modern Language Journal*, 97(4), 947-964. doi: 10.1111/j.1540-4781.2013.12047.x
- Weninger, C., & Kiss, T. (2013). Culture in English as a foreign language (EFL) textbooks: A semiotic approach. *TESOL Quarterly*, 47(4), 694-716. doi: 10.1002/tesq.87
- Widodo, H. P. (2016). Language policy in practice: Reframing the English language curriculum in the Indonesian secondary education sector.

- English Teaching: Practice & Critique, 15(1), 122-135. doi: 10.1108/ETPC-01-2016-0006
- Xiang, R., & Yenika-Agbaw, V. (2021). EFL textbooks, culture and power: A critical content analysis of EFL textbooks for ethnic Mongols in China. *Journal of Multilingual and Multicultural Development*, 42(4), 327-341. doi: 10.1080/01434632.2019.1692024
- Xiong, T., & Qian, Y. (2012). Ideologies of English in a Chinese high school EFL textbook: A critical discourse analysis. *Asia Pacific Journal of Education*, 32(1), 75-92. doi: 10.1080/02188791.2012.655239
- Yonata, F., Budianto, L., & Hartono, R. (2024). Demystifying the cultural representations in international English textbooks used by Indonesian senior high school students: A social-semiotic approach and teachers' views. *Intercultural Education*. Advance online publication. doi: 10.1080/13803611.2024.2358434
- Yuen, K. M. (2011). The representation of foreign cultures in English textbooks. *ELT Journal*, 65(4), 458-466. doi: 10.1093/elt/ccq089
- Zhang, X., & Su, X. (2021). A cross-national analysis of cultural representations in English textbooks used in China and Germany. *SN Social Sciences*, 1(4), 91. doi: 10.1007/s43545-021-00088-8