

CHAPTER II

LITERATURE REVIEW

In this section, the researcher describes all the theories related to the problems focused on in this study. The theories consist of English textbooks, media of cultural information presentation, and elements of culture. All the theories are discussed below.

A. Defining English Textbooks and Its Importance

1. The Role of the Textbook in English Language Teaching

A textbook contains a comprehensive compilation of content in a branch of study to provide a structured curriculum for learning. Textbooks are important in education because they provide a foundation of knowledge, structured lessons, and assessment materials that support both the teacher and the students (Banerjee et al., 2023). Educators utilize textbooks for lesson preparation and delivery. At the same time, students depend on these resources for language-related information and examples (Cunningsworth, 1995, as cited in Liu, 2013: 83). Moreover, textbooks play a crucial role in the learning process. As Awasthi (2006: 1) states, textbooks are a pivotal aspect of the teaching and learning process. Firstly, they are the primary carrier of teaching content and represent an essential basis for teaching and learning (Mithans & Grmek, 2020).

Additionally, textbooks are essential for providing a structured understanding of the entire syllabus, which helps both teachers and students comprehend and

teach the concepts effectively. Additionally, textbooks are necessary for providing a structured understanding of the whole syllabus, allowing teachers and students to comprehend and teach the concepts effectively (Dockx J. et al., 2020). Moreover, textbooks are considered an essential component of any English Language Teaching (ELT) course, as they provide guidelines concerning syllabi, teaching methodologies, and the materials to be taught, thus influencing the instructional process significantly. Therefore, using textbooks is fundamental in shaping the learning environment and ensuring the effective delivery of educational content.

Undoubtedly, English textbooks play a pivotal role in foreign language classrooms at any stage worldwide (Bhanegaonkar & Mahfoodh, 2013). English textbooks are considered indispensable material for foreign language learning and provide foundational opportunities for the Horizontal dimension (Language activities). According to Tavares and Cavalcanti (1996) in Yeganeh and Raeesi (2015), teaching culture aims to heighten students' awareness and develop their curiosity towards the target and home culture. An English textbook is an appropriate medium to share cultural values. It is the foremost reference and resource in the education system (Shahmohammadi, 2013; Arik & Kezer, 2010). Without the English textbook, teachers also could not transfer their knowledge to students successfully since most of the language inputs are provided there (Arik & Kezer, 2010). In addition, Richards (2002) states that an English textbook

could assist teachers with limited teaching experiences, for it has already covered a syllabus design, standardized instruction, various learning resources, effective language models, and input. Additionally, according to Bojanic and Topalov (2016), English textbooks aim to provide learners with the necessary knowledge, language skills, and information in speaking countries and prepare them for interactions with people from foreign countries and different cultural backgrounds.

English textbooks are essential for both teachers and students within the classroom. They provide a structured understanding of the entire syllabus, simplify a teacher's work, and make it worthwhile. Teachers can use them to limit their knowledge according to the students' learning. Textbooks also assist students in resolving issues and enabling them to keep up with the group. Textbooks that undergo periodic revisions include the most recent and up-to-date knowledge, ideas, and technologies (Saud, 2022).

2. English Textbooks in Indonesia

English textbooks are the primary tool in teaching English in Indonesia. The Ministry of Education provides textbooks, which include instructional materials and broad lesson programs. In addition, the production and distribution of English textbooks for primary and secondary schools in Indonesia have been significant. According to Gonzalez and Prijono (1988), over 900 million copies of textbooks were produced for use in primary and secondary schools around the

country. The Government of Indonesia (GOI) allocated US\$ 355.2 million to produce 250 million copies of primary and junior secondary school textbooks up to 2000. The research studies suggest that the government of Indonesia has allocated a significant amount of funding to the production of textbooks for primary and junior secondary schools. Consequently, numerous emerging publishing firms focusing on producing and distributing English textbooks, ranging from multinational corporations to local and smaller entities, have been established without constraints (Rahmania, 2020).

When addressing English textbooks, it's essential to consider the preferences of authors and publishers. The selection of cultural content is intricately linked with commercial considerations. Some publishers may prioritize content that is aligned with the target culture due to its increased customer appeal. In Indonesia, numerous publishing firms produce a diverse range of textbooks. Notably, significant companies release English books that are readily available in bookstores and strategically designed to captivate customers.

Consequently, the selection of cultural content often leans towards the culture of inner-circle countries, as materials associated with these nations are perceived as more advanced in terms of English authenticity. The term "inner circle countries" refers to those nations where English is used as the primary or dominant language. These countries include the United States, the United Kingdom, Canada, Australia, and New Zealand. In these nations, English is the

first language of most of the population and is used in daily life and government institutions. The “Inner Circle” is often described as “Norm-Providing,” as the English language norms are developed in these countries.

3. English Textbooks in Korea

A significant 2011 policy shift in South Korea reshaped the vision for English education. Moving beyond the traditional goal of producing near-native speakers, the government prioritized fostering globally competent communicators capable of navigating cultural differences. The revised curriculum requires English textbooks to weave in multicultural elements alongside Korean perspectives. This emphasis on diverse cultural content holds particular weight in Korea, where textbooks are central to most English classrooms. They supply crucial language input and create opportunities for practice and engagement, shaping the learning experience for countless students (Tomlinson, 1998).

English textbooks in Korea are similar to those in Indonesia but reflect multicultural values, emphasizing the importance of respecting cultural differences from various ethnic groups. The cultural content presented in the English textbooks of Korea and Indonesia will then be compared to identify the similarities and differences in the cultural elements presented in the textbooks of both countries. The effectiveness of English textbooks in Korea has also been examined (Wen-Cheng et al., 2010; Joo et al., 2020; Kim & Lee, 2023; Sihombing & Nguyen, 2022).

4. Textbook Evaluation: Usefulness and Effectiveness

Textbook evaluation is important to provide an appropriate and ideal one to meet students' needs. Textbooks play a significant role in teaching and learning, and their importance increases with every learning and teaching phase. The contents of English textbooks need to be innovative, interest-grabbing, and skill-oriented to be effective (Aziez & Aziez, 2018; Susiati & Mufidati, 2020; Yonata & Mujiyanto, 2017; Kim, 2012; Joo et al., 2020; Kütük & Su-Bergil, 2021; Banerjee et al., 2023; Zhu & Pan, 2022).

B. Secondary Schools in Korea and Indonesia

1. Secondary Schools in Korea

Following Article 27-2 Paragraph 1 of the Framework Act on Education of the Republic of Korea, Secondary school admission qualifications in Korea are those who have graduated from elementary school for six years and those who have passed an exam prescribed by Presidential Decree for those who have not completed the elementary school curriculum, or graduating from elementary school among the exams administered by the national or local government. Generally, the age requirement to attend secondary school is 12 to 15 years old, but students can enrol in middle school even if they are older. Secondary education is compulsory and usually consists of three years of secondary education, which is free. Students attend middle school from the first grade to the third grade. Korea's education system requires 12 years of compulsory education,

including six years of elementary school, three years of secondary school, and three years of high school. Students are generally promoted from one grade to the next regardless of test results. However, good academic reports in the third or final grades of secondary school are essential for admission to prestigious high schools, so students must participate more diligently in their studies. Secondary school is for three years and is free.

In Korea's education system, national schools are under the guidance and supervision of the Minister of Education, and public and private schools are under the guidance and supervision of the superintendent of Education. Secondary schools in the Republic of Korea must use textbooks for which the government holds copyright or has been approved or recognized by the Minister of Education. Textbooks are a central tool for teachers and students, providing well-organized text and exercises. Secondary school education aims to develop the basic skills offered in 10 compulsory subjects, including English.

2. Secondary Schools in Indonesia

In Indonesia, secondary education is compulsory and typically consists of three years of lower-secondary education, which students attend from grade 7 to grade 9. In Indonesia, the age requirement for attending secondary school is grades 7 to 9, typically for students aged 12 to 15. The education system in Indonesia mandates twelve years of compulsory education, including six years at the elementary level and three years at the middle and high school levels. The

specific requirements for attending secondary school in Indonesia include completing the compulsory lower-secondary education. Additionally, the education system in Indonesia is overseen by the Ministry of Education, Culture, Research, and Technology for state schools and the Ministry of Religious Affairs for private schools.

Secondary students in Indonesia need textbooks. Textbooks are a central tool for teachers and students, providing well-structured texts and exercises. In Indonesia, the Ministry of Education provides textbooks, including instructional materials and broad lesson programs, making textbooks the primary tool in teaching any subject, including English. Textbooks are relied upon as the predominant source of information for teachers and students, and they play an important role in the Indonesian education system (Aziez & Aziez, 2018; Rifai & Suryadi, 2020).

C. ELT in Korea and Indonesia

1. ELT in Korea

Officially, elementary English education in Korea is based on the point that the Ministry of Education can conduct English conversation education for children who wish for about 1 hour per week during a particular activity time of 4th grade or higher in elementary school since 1982 [Direction of operation of special English activities in elementary schools (guidelines)] was introduced to English as a foreign language. However, in response to the government's

“globalization” policy, the Ministry of Education newly established an English department in elementary school for the implementation of regular English education in elementary schools (Ministry of Education Notice No. 1995-7)

2. ELT in Indonesia

English is considered a foreign language in Indonesia. It has been the first foreign language taught in secondary schools in Indonesia since 1946, a year after its independence in 1945 (Prayogo, 2022). The use of English in Indonesia has developed in the context of post-colonial educational competency and, more recently, the need to support development. While English has a significant role in the country, it is still considered a foreign language and is not Indonesia's official language. English is taught for eight or nine years from primary school (Grade 4 or 5) through high school (Renandya, 2000). The main objective is to provide reading skills to enable Indonesians to read science-related materials in English” (Bautista & Gonzalez, 2006).

The Indonesian government promotes language learning through various initiatives and policies. One of the main ways is by making English a compulsory subject in secondary schools (Saputra & Saputra, 2020). The government also encourages multilingual practices and provides spaces for students to switch between languages. Additionally, the government recognizes the importance of indigenous and local languages and encourages parents to teach and give examples of multilingual practices to their children with national and foreign

languages. The government has also facilitated the acquisition of foreign language competence for Indonesian citizens to increase the nation's competitiveness (Setyabudi, 2017).

D. Language Teaching and Culture

Generally, language teaching is used as a means of conveying culture. Some scholars believe that language teaching and culture are somehow related. In the field of English Language Teaching (ELT), there are two conflicting views about the relationship between ELT and culture. The first view asserts that language and culture are inextricably linked (Byram & Grundy, 2003; Gao, 2006; Jiang, 2000; Mahmoud, 2015; Tang, 2009; Xu, 2009). But the second perspective, however, is that ELT should be studied individually in a cultural context (Sárdi, 2002). Learning a language is a complex process, not just the alphabet, vocabulary, and grammar. It is necessary to understand the content and cultural norms of the language, such as behaviour. For example, when Korean students try to learn Indonesian, they do not simply integrate the language. They are integrating the Indonesian language and everything related to Indonesia. Thus, by speaking a language, you are automatically immersed in the culture of the target language and the power and nature of the interrelationship between language and culture.

E. Culture and Its Importance on Foreign Language Teaching

Culture is a complex and multifaceted concept encompassing various aspects of human societies. Tylor (1974, p. 24) stated, "Culture is a complex whole that includes knowledge, beliefs, art, morals, laws, customs, and all other capacities acquired as members of society." This definition emphasizes the comprehensive nature of culture, highlighting that it is not limited to a single aspect but encompasses the entirety of a community's social and intellectual heritage. This understanding of culture underscores its dynamic and multifaceted character, reflecting the diverse elements that shape and define a particular group of people. In addition, Brown (2007, p. 176) argues that culture is a way of life in that we think, feel, and interact with others. This statement emphasizes that culture is a set of beliefs, customs, and traditions and encompasses the fundamental aspects of human existence and social behaviour. It suggests that culture permeates our thoughts, emotions, and social interactions, shaping how we perceive the world and engage with others within a specific cultural context. This view aligns with the understanding of culture as a comprehensive and dynamic system that influences various dimensions of human life, including cognition, emotion, and social behaviour.

This statement emphasizes that language serves as a vehicle for expressing thoughts, feelings, and beliefs and plays a crucial role in shaping and conveying cultural elements. Brown (2000) suggests that language is a tool for communication

and understanding within a culture and helps convey the shared knowledge, beliefs, and values that define a particular group of people.

Another expert defines culture in six ways (Damen, 1987, p. 89), which are culture changes, is a universal fact of human life, provides sets of unique and interrelated, selected blueprints for living and accompanying values and beliefs to support these blueprints, that culture and language are closely related and interactive, and the last is culture functions as a filtering device between its bearers and the significant range of stimuli presented by the environment.

Tinsley (1972, cited in Park Sang-ok, 1982:36) divided culture into three stages as follows;

1. Stage A: External or material elements (buildings, public transport, clothing, etc.)
2. Stage B: Socialization institutions (family, religion, education, government, economic system, group activities, etc.)
3. Stage C: Common customs, beliefs, and desires.

He believed that Step A is easily accessible to general tourists. Step B is part of cultural understanding through long-term observation and research, where students can learn partially through schooling. Step C is an area that can be understood only by understanding society's psychology and way of thinking, and it is argued that it is higher than Step B.

Goodenough (1964, p.36) states that culture is not a mere material phenomenon but an organization of human behaviour, emotions, and matter, and this forms the

human psyche. As seen from the scholars' concepts and views on culture introduced above, it can be seen that culture has various meanings ranging from observable external behaviours and customs of members of a society to internal beliefs, values, and attitudes. Therefore, language and culture are naturally reflected in the language, intricate and interconnected. Language is a means of communication and a fundamental component of culture. Individuals interact with a particular language and engage with its associated culture. Language serves as a vehicle for expressing and transmitting cultural values, traditions, and interacting methods.

Conversely, culture influences language, as it impacts the organization and evolution of cultural values. For example, specific languages are linked to particular cultural groups, and these groups' values, beliefs, and behavioural conventions are expressed and preserved through language. Furthermore, language is essential for the practical expression and transmission of culture. A part of the associated culture is lost when a language is lost. Therefore, language and culture are deeply intertwined, with language facilitating social interactions and culture guiding individuals on how to behave and interact within a specific cultural context. This interconnectedness is evident in various aspects of human life, and understanding the surrounding culture plays a crucial role in learning a language. It is observed that language is used in a cultural phenomenon to exchange ideas and opinions or share experiences. It is so interrelated that without understanding the cultural setting and social behaviour of a language used correctly, it leads to misinterpretation and breakdown in the language

communication, or it may result in errors and misunderstanding because language is not simply sending or receiving information but functions as social behaviour in particular cultural context.

F. Types of Culture

Since culture is a complex of various elements, it can be said that a culture type is formed by integrating the components to create a single frame. Various scholars interpret cultural types in multiple ways, such as defining culture. Ogburn (1946) divided culture into material and non-material cultures and divided non-material cultures into spiritual and behavioural cultures. The meal culture was the generic term for spiritual creations such as religion and art, and habits, folklore, and institutions were classified as behavioural culture.

Bierstadt (1970) classified cultural types in a way similar to Ogburn's (1946) opinion and presented them more concretely. He also divides culture into three types: mind, behaviour, and matter. Scientific facts, religious beliefs, legends, literature, superstitions, proverbs, etc., belong to this culture, and behavioural culture is a way of thinking, not a way of thinking, that affects direct social interaction with others. It includes cultures implemented as norms such as customs, fashions, rituals, manners, and conventions. Material culture refers to material items owned and used by members of society, such as machinery, tools, instruments, buildings, roads, bridges, artefacts, clothes, etc. It is subdivided into vehicles, appliances, food, and medicine.

Chastain (1976, p. 383) classified culture into 'Small and 'Large Cultures'. Small culture refers to a lifestyle-oriented culture for communication among all members. Large culture refers to outstanding individuals' essential works and contributions, such as the national economy, society, political history, social situation, heroes, politicians, writers, and artists. He subdivides the scope of culture into 44 types and presents it. The significance of this classification in choosing topics for cultural education and importance in foreign language learning helped select a topic for cultural education, and it was said that acquiring a small culture was essential in foreign language learning. Based on this classification, Chastain emphasizes the multifaceted nature of culture, emphasizing both everyday practices and the grand narratives that define societies. This shows that recognizing and integrating these cultural dimensions in language education improves learners' understanding and communication skills.

According to Hinkel (1994), culture refers to the unique area of life that each person leads in foreign language learning, and culture is divided into two areas: visible culture and invisible culture. According to him, the term culture is mainly used to refer to a nation's literature, art, architecture, and history because the term culture denotes popular understanding.

G. The EFL Material and Content in Language and Culture

According to Sitoresmi (2017), cultural elements presented in EFL material and content within a book encompass three categories: media of cultural element, the element of culture, and intercultural communication competencies.

1. The Media of Cultural Element Presentation

Adaskou, Britten, and Fahsi (1990) suggested that media can be utilized to convey cultural information through various means, including descriptive text, cultural notes, dialogues for habitual action, contextualized writing tasks, idioms and collocations, realia, sound recordings, and visual illustrations.

In summary, the media used to present cultural information in textbooks varies depending on the author and can include various forms such as descriptive text, cultural notes, dialogues, writing tasks, idioms, realia, sound recordings, and visual illustrations. These media can make learning more engaging for students and reveal the dominant culture in the textbooks. When presenting to culturally diverse audiences, it is important to consider cultural differences and adapt the presentation accordingly, including greetings, physical contact, and room setup. Table 2.1 provides a comprehensive definition of the various media formats used to present cultural information:

Table 2.1. The Media Formats to Present Cultural Information

No.	Media Formats to Present Cultural Information	Description
1	Descriptive text	• Educational material offers insights

		and details about specific cultures.
2	Culture note	<ul style="list-style-type: none"> Materials specifically examining the diverse perspectives and reactions across cultures towards specific issues.
3	Dialogues for habitual action	<ul style="list-style-type: none"> Everyday conversations where people talk about cultural things.
4	Contextualized writing task	<ul style="list-style-type: none"> This activity involves completing sentences, writing short dialogues, or filling in missing information, all while focusing on incorporating cultural elements such as names, food, music, and more.
5	Idioms and collocation	<ul style="list-style-type: none"> Certain words within a specific cultural context convey meanings beyond their literal definitions.
6	Realia	<ul style="list-style-type: none"> This term encompasses tangible or visual artifacts, both physical and virtual, that carry specific cultural meaning, such as postcards, emails, invitations,
7	Sound recording	<ul style="list-style-type: none"> This material encompasses various forms of audio media, including music and recorded podcasts, that express specific cultural identities.
8	Visual illustration	<ul style="list-style-type: none"> A visual depiction showcasing cultural elements of a specific society.

2. The Element of Culture

Culture is a unique way of living that combines various elements. Brown (2001) identified at least seven aspects of culture, including social organization, customs and traditions, religion, language, arts and literature, forms of government, and economic system. These elements help define a society and can be divided into material and non-material cultures. Material culture includes physical objects such

as tools, technology, clothing, and transportation, while non-material culture includes values, beliefs, symbols, and language. Culture is learned, shared, based on symbols, integrated, and dynamic, shaping behaviour and beliefs. The following are the seven elements of culture;

a. Social Organization

Social organization refers to the arrangement of individuals and the patterns of relationships among them within a society. It encompasses the relationships between persons and among groups concerning the division of activity and the functional arrangement of mutual obligations. Social organization includes social support norms, social controls, leadership, structure, division of labour, communication systems, and more. Social organization is a dynamic and evolving system that aims to maintain stability, predictability, and productivity in social systems. It is influenced by culture, history, geographic proximity, economic success, and a society's political and social context.

b. Customs & Tradition

Customs & tradition in society refer to a system of beliefs or behaviours passed down within a group of people, carrying symbolic meaning or special significance. It encompasses various cultural expressions and folklore, such as holidays, social norms, greetings, and other repeated practices deeply ingrained and unique to a particular society. These traditions are integral to a society's cultural identity and

are passed down from generation to generation, shaping everyday life and reinforcing a sense of community and belonging.

c. Religion

The definition of religion as a social construct refers to how religious beliefs, practices, and institutions are shaped by the cultural, historical, and social contexts in which they exist. Social constructionists argue that religion is not a universal or objective phenomenon but rather a set of meanings and practices constructed and negotiated by individuals and groups within a society.

d. Language

Culture significantly impacts language, as language is a learned system of values, beliefs, and norms among a group of people. Culture affects language by shaping people's values, habits, and behaviours, and language represents a culture in the minds of its speakers. Conversely, culture symbolizes language and is summed up in a country's economic, religious, and philosophical systems. People who live in different areas of the world have different cultural backgrounds and use different languages. Language and culture appear to be two distinct fields, but they have an intertwined relationship and affect each other mutually. The relationship between culture and language is dynamic and evolving, and it is important to understand how cultural differences can affect language use and learning.

e. Arts & Literature

The arts & literature of language refers to the study of language as a literary art form, focusing on the language used in literary works such as novels, poetry, and plays. This field of study is known as stylistics, which examines authors' style and techniques to convey meaning and create literary effects. Literary language is the form of language used when writing in a formal, academic, or exceptionally polite tone, and it can sometimes differ noticeably from the various spoken dialects.

f. Forms of Government

The forms of government can shape people's culture by influencing their values, beliefs, institutions, national identity, political participation, and subcultures. These factors can shape a society's cultural practices and traditions, making it unique and distinct.

The concept of political culture is a widely studied topic in political science and sociology, and it refers to the shared beliefs, values, and attitudes that a group of people have about their political system. This includes the values, opinions, and norms that help individuals relate to their government. Political culture is seen as a link between citizens and government and can serve as a basis for legitimacy and political participation. The study of political culture is often associated with the work of Gabriel Almond and Sidney Verba, who outlined three pure types of political culture based on the level and type of political participation: parochial, subject, and participatory (Almond, 1965). The parochial type is characterized by

citizens who are only remotely aware of the presence of the central government and live their lives regardless of the decisions taken by the state. The subject type is marked by citizens who are heavily subjected to the decisions of the government with little scope for dissent. The participatory type is characterized by citizens who are aware of the central government and believe they can contribute to the system and are affected by it. The study of political culture is not limited to national cultures, as some studies have focused on the political cultures of sub-national units, such as American states, Canadian provinces, or Italian regions. The cultural attributes of social groups, such as the political elite, the working class, and the like, have also been analyzed. The concept of political culture is complex and multifaceted, and its study continues to be an important area of research in the social sciences (Syzydkov et al., 2016).

g. Economic System

Economic systems influence how people produce, distribute, and consume goods and services, which can affect their behaviour and values (Rahmania, 2020). For example, competition and individualism are emphasized in a capitalist system, which can lead to a focus on personal gain and profit. In contrast, in a socialist system, cooperation and equality are emphasized, which can lead to a focus on the common good and social welfare.

3. Intercultural Communication Competences (ICC)

Intercultural communicative competence (henceforth ICC) refers to the ability to effectively and respectfully communicate with people from different cultures. Thus, it goes beyond simply knowing a language; it is about understanding the cultural nuances, values, and perspectives that shape how people communicate. Several researchers, including Byram (2001) and Gerlich et al. (2010), have identified four critical components of intercultural communication competence (ICC): knowledge about different cultures, skills for effective communication, positive attitudes towards cultural differences, and the ability to reflect on one's own cultural biases critically.

a. Attitude

Attitude is one of the critical components of ICC. Attitude refers to an individual's appreciation and acceptance of cultural diversity. Developing positive attitudes towards cultural differences is essential for developing intercultural competence. Attitudes are shaped by an individual's beliefs, values, and assumptions about different cultures and people from various cultural backgrounds (Byram, 2001). Form of Government can influence attitudes towards cultural diversity by shaping the values and beliefs of a society, as well as the institutions and structures that govern it. Economic systems can also shape attitudes by influencing the behaviour and values of individuals and groups within a society. Developing intercultural competence requires combining

knowledge, skills, and attitudes and a commitment to ongoing learning and self-reflection. Table 2.2 presents the definition of attitude and its explication.

Table 2.2. The Categories of Intercultural Communication Attitude and Its Explication

No.	Category	Explication
1	Fear/Rejection	<ul style="list-style-type: none"> a. Young children may initially display discomfort or hesitation when encountering new cultural practices or individuals, expressing this through avoidance, crying, or nonverbal cues. b. Exposure to unfamiliar cultural elements can sometimes lead to reactions of surprise, withdrawal, or even distress in children, who may need time to adjust.
2	Judgmental statement	<ul style="list-style-type: none"> a. Young children might use language or laughter that reflects a lack of understanding or appreciation for other cultures, including making comments or observations that come across as disrespectful or dismissive. b. In their initial experiences with diverse cultures, children may unintentionally express negative assumptions or tease about differences in language, actions, or beliefs.
3	Tolerance / Acceptance	<ul style="list-style-type: none"> a. Young children can demonstrate curiosity and acceptance when encountering new cultural elements, individuals, or practices. Additionally, they adapt to the norms and expectations of diverse interactions. b. Exposure to other cultures encourages open-mindedness and adaptability in children as they respectfully navigate unfamiliar customs and interactions.
4	Hesitation	<ul style="list-style-type: none"> a. Children might initially exhibit hesitation or shyness when encountering individuals or cultural elements unfamiliar to them, leading to an avoidance of engagement.

		<p>However, this does not necessarily indicate outright rejection.</p> <p>b. Young children encountering new cultures may display cautious behavior through avoidance or shyness around people, objects, or actions associated with that culture. This hesitation does not always translate to full-blown rejection.</p>
5	Regret	<p>a. When encountering intercultural settings, children may exhibit sadness or disappointment in response to specific aspects of the situation.</p> <p>b. Intercultural interactions can sometimes lead to sadness or disappointment in children, depending on the specific circumstances encountered.</p>
6	Interest	<p>a. Young children often exhibit a natural curiosity towards unfamiliar individuals, objects, and customs associated with different cultures, motivated by a desire to learn and understand.</p> <p>b. Intercultural encounters frequently spark children's curiosity, prompting them to seek knowledge about diverse people, objects, and practices with an open mind.</p>
7	No interest	<p>a. Young children may not initially engage strongly with newly introduced objects, themes, or features.</p> <p>b. The children seem to require more time to explore and develop an interest in the newly introduced elements.</p> <p>c. Initial exposure to novel objects, themes, or features may not elicit immediate engagement from the children.</p>
8	Motivation for contact	<p>a. Children seem intensely interested in interacting with L2 teachers and children from different cultural backgrounds.</p> <p>b. There appears to be a high enthusiasm among children for engaging with individuals from diverse backgrounds, such as L2 teachers and children with different cultural experiences.</p>

9	Motivation for language	<ul style="list-style-type: none"> a. Children in preschool settings are willing to acquire new languages, including those beyond their first language (L1). They also tend to show appreciation for diverse language abilities. b. Young learners are open to acquiring new languages within preschool environments and beyond. Additionally, they express positive regard for multilingualism and diverse language skills.
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b. Knowledge

Intercultural communication knowledge refers to understanding different cultures, social groups, and communication styles. It involves knowledge of the cultures, organizations, institutions, history, and general way of living of different communities and nations (Byram, 2001). This knowledge helps individuals recognize that these aspects affect behavioural norms and avoid misunderstandings. Intercultural communication also includes culture-specific knowledge, such as familiarity with the culture in question and its social norms, values, and history. Developing intercultural communication knowledge is essential for effective communication and collaboration with people from different cultural backgrounds. It is one of the key components of intercultural communication competence, along with skills and attitudes. Table 2.3 presents the definition of knowledge and its explication.

Table 2.3 The Categories of Intercultural Communication Knowledge and Its Explication

No.	Category	Explication
1	factual knowledge	<ul style="list-style-type: none"> a. Children converse or share information about various aspects of national or ethnic cultures, including identity, customs, and rules.

		<p>b. Through discussions and knowledge sharing, children actively explore and learn about diverse cultural aspects like nationality, ethnicity, traditions, and regulations.</p>
2	language knowledge	<p>a. Kindergarten children engage in various forms of language use, including:</p> <ul style="list-style-type: none"> • Using a language other than their native language (L1). • Using their native language (L1) even if it's not the dominant language in the preschool or the target language for learning. • Repeating or imitating words and phrases they hear. • Sharing stories or information using any of these languages. <p>b. Children within a multilingual kindergarten environment demonstrate linguistic flexibility by employing:</p> <ul style="list-style-type: none"> • Their first language (L1). • One or more additional languages are present in the preschool environment. • Repetition and imitation of various spoken languages. • Storytelling and sharing information across these languages.
3	lack of knowledge	<p>a. Children are naturally curious about different cultures and languages, but their understanding and knowledge may be limited due to their developmental stage and exposure. This is not inherently negative but highlights the importance of providing learning opportunities.</p> <p>b. While children may not possess extensive factual knowledge of cultural and linguistic nuances, this reflects their ongoing development. Creating supportive environments that foster their cultural and linguistic learning journey is vital.</p>
4	meta-linguistic knowledge	<p>a. Young children display curiosity about language and communication, expressing their understanding through statements and questions.</p> <p>b. Children's interactions involve discussions about languages, language structure, and</p>

		communication tactics, revealing their emerging knowledge and assumptions.
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c. Skill

Intercultural communication skills are essential in today’s globalized world, where cross-cultural interactions are increasingly common. Developing these skills can help individuals and organizations achieve their goals, build strong relationships, and create a positive and inclusive work environment (Byram, 2001).

Table 2.4 presents the definition categories of intercultural Communication Skills and their explication.

Table 2.4 The Categories of Intercultural Communication Skills and Its Explication

No.	Category	Explication
1	verbal communication strategy	a. Young children use spoken words to respond to and interact with people from different cultures. They may do this by choosing the correct language or adjusting their words to match the other person’s understanding.
2	non-verbal communication strategy	b. Children communicate and express themselves nonverbally through gestures and body language in interactions with others. c. Beyond spoken words, children rely on mime and body language to engage with their interlocutors.
3	lack of communication strategy	a. Young children may initially struggle to communicate effectively with others due to limited experience with different communication strategies, both verbal and nonverbal. b. Early interactions can sometimes lead to

		communication challenges for children due to their developing skills in using verbal and nonverbal cues.
4	the negative strategy of communication	<ul style="list-style-type: none"> a. While children effectively communicate their desire to end communication, this strategy can have negative consequences, such as excluding others. b. Children's communication skills may lead to successful outcomes, but these outcomes might contradict the goal of inclusive and positive communication, as seen in instances like exclusion.
5	skill of discovery	<ul style="list-style-type: none"> a. In their pursuit of knowledge and information, young learners demonstrate successful strategies such as posing inquiries about unfamiliar cultural practices. b. Children actively acquire knowledge through effective strategies like asking questions when faced with new cultural contexts.
6	deduction/transfer	<ul style="list-style-type: none"> a. Children draw on learned and intuitive knowledge to connect previously separate pieces of information, leading to new understanding. b. Young minds integrate factual knowledge with implicit understanding to forge previously unseen relationships between known facts.
7	mediation/translation	<ul style="list-style-type: none"> a. Faced with communication challenges between people from different cultures, children can act as bridges by employing effective strategies like mediating, translating, or explaining, ultimately resolving misunderstandings and facilitating smoother communication. b. Young children possess an innate ability to navigate multicultural environments, often utilizing strategies like mediation, translation, or explanation to overcome

		communication barriers and foster understanding between individuals from diverse cultural backgrounds.
8	guidance	<p>a. Young learners demonstrate their ability to bridge cultural differences by employing effective inclusion strategies. These strategies go beyond avoiding negative communication and often involve additional skills like mediation. Translation allows them to successfully integrate individuals from diverse backgrounds into group activities and share knowledge in a welcoming and inclusive manner.</p> <p>b. In diverse settings, children showcase their capacity for cultural inclusion through well-executed strategies. These strategies extend beyond avoiding harmful communication and frequently involve additional skills like mediating and translating, enabling them to effectively integrate individuals from various backgrounds into group activities and knowledge sharing.</p>

d. Cultural Awareness

Cultural awareness in communication refers to the ability to recognize and understand the different beliefs, values, and customs of people from other cultures and to adapt communication styles accordingly. It involves sensitivity to cultural differences and knowing how they can influence communication. Cultural awareness can help individuals and organizations avoid misunderstandings, build trust, and establish effective communication with people from diverse cultural

backgrounds. It is an important aspect of intercultural communication competence and can be developed through training, education, and personal experience.

These ideas highlight the importance of intercultural communication competence (ICC) - the ability to interact effectively and respectfully across diverse cultures. While we naturally form our initial worldviews based on our own experiences, engaging with other cultures reveals that what might seem strange or illogical within our framework can be perfectly rational from different perspectives. ICC also involves acknowledging our cultural biases and understanding how they shape us, just as others are shaped by their cultural backgrounds. This awareness and openness are crucial for fostering greater understanding and appreciation between different cultures worldwide.

H. Cultural Contents Analysis in EFL Textbooks

While cultural knowledge is crucial for language learning, textbook design should prioritize presenting it in a way that aligns with learners' needs and their level of understanding. This approach ensures the cultural content holds maximum value, regardless of its specific placement within the textbook. Additionally, methods like cultural content analysis can be valuable tools for analyzing and selecting appropriate cultural information. Members of society can gain valuable insights into their culture by analyzing various elements like food, art, clothing, technology, and the media (newspapers, TV, etc.). This process, called content analysis, focuses on examining these cultural "products" instead of individuals to

build a broader understanding of the society's values, beliefs, and practices. Content analysis helps track cultural changes over time and explore different aspects of a culture. It can analyze words, images, themes, ideas, and any deliberate messages communicated through various media formats, including written text, films, and documentaries (Stemler, 2001).

While valuable for analyzing societal products, content analysis has advantages and limitations. On the positive side, it is unobtrusive, requiring no interference with individuals since it studies pre-existing cultural objects. Additionally, accessing relevant media sources is often relatively straightforward. Furthermore, it can uncover objective and unbiased insights into events, themes, and issues that might not be readily apparent to the average consumer. However, it harbours several limitations. Its focus remains confined, as it exclusively relies on mass communication in its various forms (visual, oral, or written), thus precluding exploration into deeper realms such as personal viewpoints or the tangible impact of cultural elements on individual behaviour. Furthermore, despite its aspiration for objectivity, bias can infiltrate the process during data selection and recording. Lastly, conducting comprehensive content analysis can prove time-intensive (Stemler, 2001)

Content analysis shares core principles with established scientific research methodologies (Prasad, 2008). These principles encompass objectivity: analysis is guided by clear, predefined rules, facilitating consensus among researchers when

evaluating the same data. This systematic approach minimizes personal bias and enhances reliability. Moreover, systematicity ensures that content selection adheres to predetermined criteria, preventing the selective inclusion of data that merely supports preconceived notions and promotes a more comprehensive and impartial analysis. Lastly, the principle of generalizability underscores the applicability of findings beyond the immediate context, thereby amplifying the significance and relevance of the research outcomes.

Beyond its role in measuring cultural products, content analysis contributes significantly to how information flows within society. It serves various research purposes, which will be explored in detail in the following Table 2.5.

Table 2.5 The Purpose of Content Analysis by Prasad (2008)

Purpose	Questions	Research Problem
To describe the characteristics of the content	What	<ul style="list-style-type: none"> ● To uncover trends in communication content. ● To link source characteristics to their messages. ● To evaluate communication content against established standards.
	How	<ul style="list-style-type: none"> ● to analyze techniques of persuasion ● to analyze style
	To whom	<ul style="list-style-type: none"> ● to relate known characteristics of the audience ● to messages produced for them ● to describe patterns of communication
To make inferences about the causes of content	Why	<ul style="list-style-type: none"> ● to secure political and military intelligence ● to analyze the physiological traits of individuals ● to infer aspects of culture and culture change

		<ul style="list-style-type: none"> ● to provide legal evidence
To make inferences about the effect of content	Who	<ul style="list-style-type: none"> ● to answer questions of disputed authorship
	With that effect	<ul style="list-style-type: none"> ● to measure readability ● to analyze the flow of information ● to assess responses of communication

Drawing on the theoretical frameworks discussed, the researcher gains valuable insights into the purpose of content analysis, informing a more accurate and nuanced approach to analyzing the specific content under investigation.

I. Previous Research

Since numerous studies have explored cultural content analysis within English textbooks, the researcher considers them valuable references for this investigation. The abundance of existing research on cultural content analysis in English textbooks highlights their relevance as resource material for this study. Previous research has explored diverse variables like cultural elements, senses of culture, and dimensions of ICC. Despite their differences, these studies (Xiao, 2010; Faris, 2014; Aprilianto, 2017; Sitoresmi, 2017) share the common ground of analyzing cultural categories like source, target, and international target cultures, as defined by Cortazzi & Jin (1999).

Xiao (2010) examined a college listening textbook entitled *Contemporary College English for Listening 3 (Book 3)*, Faris (2014) analyzed cultural representation in a senior high school reading text entitled *Look Ahead*, Aprilianto (2017) in investigating reading passages and pictures in a grade 8 English module,

and Sitoresmi (2017) in studying textbook excerpts from the “*Challenge*” series for senior high school students.

Furthermore, the theoretical basis is also different. For instance, Brown’s (2001) theory of elements of culture identifies six key aspects that shape a society and individual experiences within it. Firstly, social organization refers to society's structure, including family units and how people interact within groups. Secondly, customs and traditions encompass laws, ethics, and societal expectations. These elements define “right” and “wrong” behavior, potentially shaping people’s attitudes. Thirdly, language. Language is not only a communication tool; it serves as the foundation of a culture, unlocking its social world for individuals. Fourthly, arts and literature focus on how people express themselves through art forms like dance, music, writing, and visuals, offering insights into society’s values and perspectives. Then, forms of government examine the structure and function of authority within a culture, exploring how rules and leadership are established. Lastly, the economic System reveals how societies meet basic needs and organize resources, offering clues about their priorities and values.

Rahmania (2020) examined the cultural components and intercultural communication opportunities in two English textbooks: *BRIGHT 1* and *Bahasa Inggris untuk SMP/MTs Kelas VII*. Key findings include (1) Media for presenting cultural information: Both textbooks primarily use descriptive text, visual illustrations, and cultural notes. Additional elements like dialogues, tasks, realia,

and sound recordings are also employed. (2) Elements of culture covered: The textbooks explore various cultural elements, including social structures, customs, religion, language, arts, government, and economics. (3) ICC development: The English classrooms using these textbooks promote ICC through various means through various strategies such as fostering cultural knowledge, employing verbal communication techniques (e.g., language mixing, concept clarification), utilizing nonverbal cues (e.g., body language), and facilitating peer feedback mechanisms including pronunciation correction.

Researchers from Korea, for instance, Eun-sook Jang (2013), found that secondary school English teacher's and student's perceptions of English-speaking cultural education and the materials and methods of English-speaking cultural education in actual school English classes showed that Korean teachers were not well acquainted with English-speaking culture, answered that they felt it was challenging to teach because they had no experience. Their perception of cultural education was positive. They said that they thought it was difficult due to the lack of related materials and the inappropriateness of textbook cultural contents. For good cultural guidance, securing time, disseminating cultural materials, and securing native-speaking teachers were emphasized.

Kim Yong-ik (2012) selected five textbooks for secondary schools 1 and 2 and analyzed the cultural fixation column of the text and language part of the textbook by culture to examine whether the cultural contents of secondary school English

textbooks are helpful for students' effective cultural learning. For the background of the cultural content composition, Lado's (1964) research model was divided into five categories: Korean, English-speaking, non-English speaking, comparative, and universal culture. The analysis by culture type is about what material is classified, and it is classified into three types of culture: material, behavioral, and mental culture, as suggested by Bierstedt (1970). The ratios were expressed in the order of material culture and spiritual culture, pointing out that selecting a cultural material should not be composed only of a specific cultural item is necessary.

While acknowledging differences in subjects, theories, and variables, the current study builds upon previous research exploring cultural content analysis, finding valuable insights within commonalities of their discussions. This study will likely be unlikely, as with Rahmania's 2020 survey. Firstly, the researcher of this study will compare the difference between 3rd-grade Korean secondary school English textbooks and 3rd-grade Indonesian secondary school English textbooks. The two countries are to compare and analyze the types of cultural content in English textbooks. Another differentiation is Rahmania's (2020) study, which also investigated how the teachers in two state schools presented intercultural communicative competence (ICC) in English classrooms.

Thus, this study uses the same framework as Rahmania's (2020). However, there is no ICC interview for teachers' classroom activity. In addition, this study is likely

different from Rahmania's (2020) study, in which two EFL textbooks from Korea and Indonesia are included.

J. Theoretical Framework

The present study entitled *A Comparative Analysis of Cultural Contents in Korean and Indonesian English Textbooks for the 3rd Grade Secondary School* discusses the media of cultural information presentation and elements of culture represented in two textbooks. Those are "*Middle School: English 3*," published by Jihaksa Co., Ltd. by Min Chan-gyu and seven others, and "*English for Nusantara untuk SMP/MTs Kelas IX*" published by *Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi*. The researcher examines various cultural elements presented through written text and images in Indonesian and Korean English textbooks, providing readers with a fresh perspective on the value of cultural recognition. This analysis may inspire authors to innovate and improve future textbook content in Indonesia and Korea. This research is not just meant for academics. It's also being shared with the people who write and edit English textbooks. The goal is to help them create the best possible version of the next edition by providing new ideas and clear guidelines. Figure 2.1 below outlines the theoretical approach used in this research, which can be used as a road map for building the new textbook.

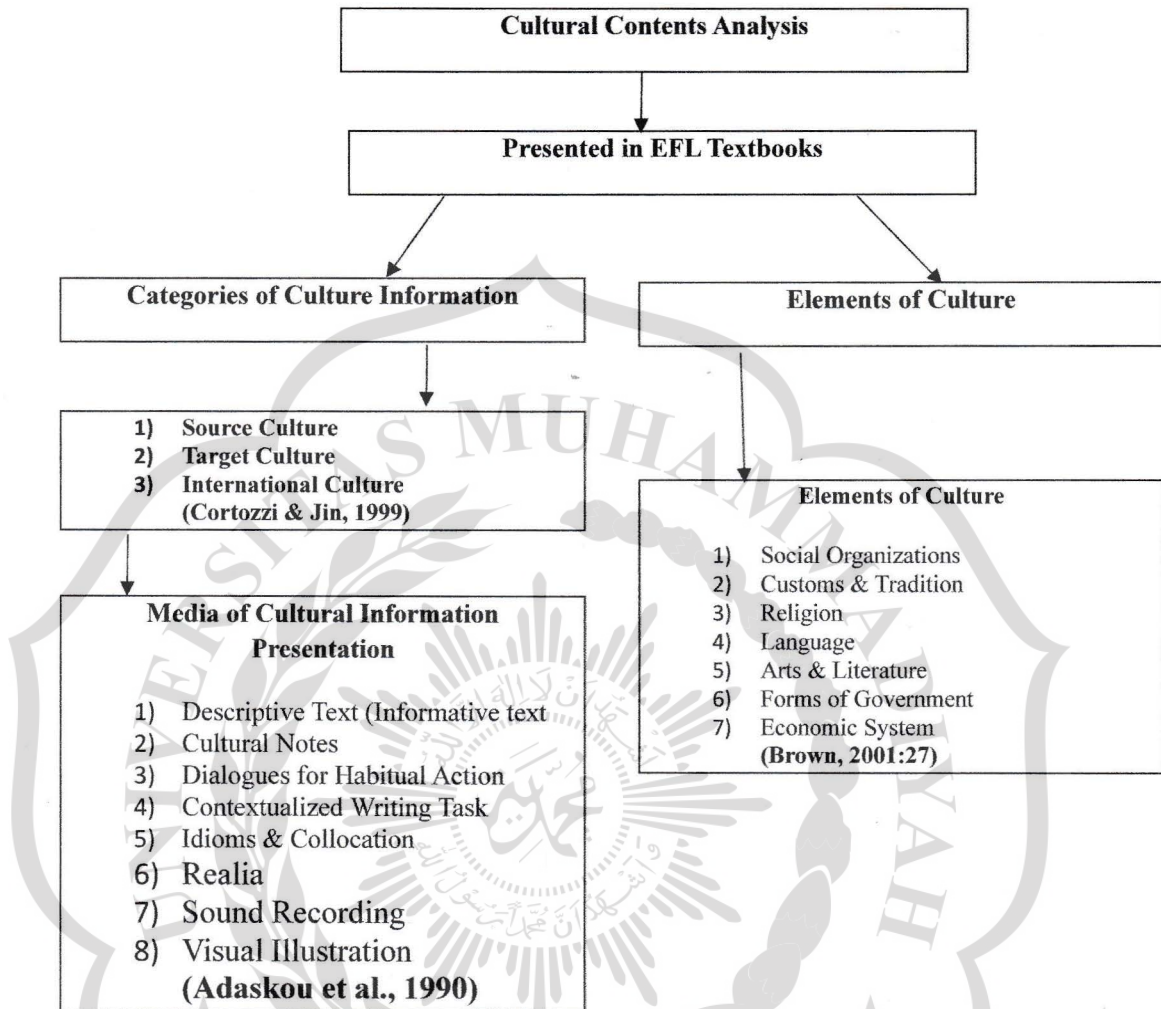


Figure 2.1. Theoretical framework