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## Tangible, Intangible Culture, and Natural Heritage of Indonesia Presented in English Textbooks for Senior High School Students

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### Abstract

Cultural elements play an essential role in learning English as a foreign language; thus, EFL (English Foreign Language) textbooks carry cultural elements. This study was framed with qualitative research and aimed to explore the presence of intangible, tangible culture, and natural heritage presented in the visual materials (painting, photography, drawing, digital drawing) and to examine their distribution according to their types. The data to be analyzed was obtained from two textbooks entitled *English Skills for Better Future for tenth and eleventh grade students in senior high school*. Content analysis was applied to analyze types of visual materials that presented cultural natural heritage. The result showed that 172 visual materials were determined as 84 photos, 14 digital drawings, 9 brochures, 35 advertisements, 4 flyers, 9 forms, 16 proverbs, and 1 riddle. Three pictures were identified as tangible cultural heritage. Borobudur temple, Prambanan temple, and Batik. Moreover, Raja Ampat, Bunaken Marine Park, Mount Bromo, Toba Lake, and Tanjung Putting were detected as natural heritage. The legend of Malin Kundang was identified as intangible cultural heritage based on the categorization proposed by UNESCO. Cultural biases and stereotypes have not been detected in the images presented in both textbooks. Visuals have an aesthetic value and aims to bring students to know the types of Indonesian culture presented in these textbooks. Teachers and students who use the textbooks published by PT Grafindo Media Pratama as a learning resource, this study might help in mapping and describing the type of culture presented in the textbooks.

Keywords: Indonesian, cultural, heritage, visual, textbook

### Abstrak

Unsur budaya memainkan peran penting dalam mempelajari bahasa asing; dengan demikian, buku teks EFL (English Foreign Language) berisi konten budaya. Dilingkai dengan desain penelitian kualitatif, penelitian ini bertujuan mengeksplorasi keberadaan warisan budaya berwujud benda, tak benda, dan warisan budaya alam yang disajikan dalam bentuk gambar (lukisan, fotografi, gambar, gambar digital) dan mengkaji sebarannya menurut jenisnya. Data yang dianalisis diperoleh dari dua buku berjudul *English Skills for the Future* bagi siswa kelas 10 dan 11 sekolah menengah atas. Analisis isi digunakan untuk menganalisis jenis gambar yang menjelaskan warisan budaya. Hasil penelitian menunjukkan bahwa 172 gambar yang ditampilkan, 84 berupa foto, 14 gambar digital, 9 brosur, 35 iklan, 4 flyers, 9 formulir, 16 peribahasa, dan 1 teka-teki. 3 gambar diidentifikasi sebagai warisan budaya benda yaitu candi Borobudur, candi Prambanan, dan Batik. Raja Ampat, Bunaken Marine Park, Mount Bromo, Danau Toba, dan Tanjung Putting dikategorikan sebagai warisan budaya alam. Cerita rakyat Malin Kundang diklasifikasikan sebagai warisan budaya tak benda berdasarkan kategori budaya yang dikemukakan oleh UNESCO. Bias budaya dan stereotip tidak terdeteksi dalam gambar yang disajikan di kedua buku tersebut. Gambar yang disajikan memiliki nilai estetika dan bertujuan agar siswa mengenal berbagai unsur budaya Indonesia yang disajikan dalam buku teks tersebut. Guru dan siswa yang menggunakan buku terbitan PT Grafindo Media Pratama sebagai sumber belajar, penelitian ini dapat membantu dalam memetakan dan mendeskripsikan jenis budaya yang disajikan dalam buku teks.

Kata Kunci: Indonesia, budaya, warisan, gambar, bukuteks,

### 1. Introduction

Textbooks are a source of learning and teaching materials that are widely used in learning. It is well-known as conventional teaching material as well as learning sources for students. Cesur (2019) proposed that textbook is a learning instrument used globally to teach English at various

levels of education unit, to achieve learning goals based on applicable curriculum standards. A textbook is one of the learning instruments that provides rich material or learning sources to achieve learning goals. Therefore, textbooks are beneficial for teachers and students. For students, textbooks present engaging lessons and reference materials and for teachers, textbooks can be used as a tool in implementing the curriculum. Cortazzi & Jin (1991) proposed that a textbook could be a map, a teacher, resources, trainer, an authority, and an ideology. As a learning resource, textbook quality is an essential issue in language learning. Many experts argue that language and culture are intertwining; therefore, cultural elements are the most crucial contents must be presented in a textbook.

An English anthropologist Edward B. Tylor (1971) defined culture as a complex unity consisting of beliefs, knowledge, morals, customs, laws, and arts, including all other abilities, and habits humans obtain as society members. In line with this, UNESCO (1982); (2001) defined culture as a compilation of distinctive cultural, intellectual, emotional, and material aspects of a social group or community encompassing all forms of being in that society; at a minimum, value systems including traditions, literature and art, ways of living together, beliefs, and lifestyles.

Cakir (2012) stated that the most prominent themes that can be highlighted as cultural contents such as climate, clothing, crime, eating, education, family life, geography, holidays, humor, language, leisure activities, meeting people, money, pets, population, religions, social association, sports, transportation, vocation, and non-verbal communication. In line with this, Byram et al. (1997) mentioned eight cultural contents that need to be presented in a textbook; social identity and social groups, social interaction, belief and behavior, socio-political institutions, socialization, the life-cycle, national history, national geography, stereotypes, and national identity. In learning English as a Foreign Language, cultural aspects need to be introduced to students. Both native language culture and target language culture play important roles in foreign language learning to improve student's awareness of cross cultural communication (Hadisaputra & Adnyani, 2012; Adnyani, 2011).

Moreover, Cortazzi and Jin (1996) proposed three types of culture; source culture, target culture, and international culture.. In line with this, the European Council in 2001 mentioned seven socio-cultural in language learning. The socio-cultural elements consist of everyday living, living conditions, interpersonal relations, values, beliefs and attitudes, body language, social conventions, and ritual behaviors (CEFR, 2001).

The elements of culture presented in the English textbook consist of four aspects (Adaskou et al., 1990). The aesthetic sense consists of literature, cinema, media, and music, while the sociological sense refers to family, interpersonal relations, customs, and material conditions. The semantic meaning encompasses the whole conceptualization system that conditions perceptions and thought processes. The pragmatic or sociolinguistic sense refersto the background knowledge, social, and language code required for successful communication.

Moreover, UNESCO (2003) proposed that there are three types of cultural heritage namely, intangible culture, tangible culture, and natural heritage. Intangible culture is a cultural heritage that is abstract, has no physical form (UNESCO, 2003). It refers to practices, expressions, knowledge, and skills passed down from generation to generation in a community created and changed community members continuously depending on their interaction with nature and history, and the environment(UNESCO, 2005). Intangible culture includes living expression and tradition inherited from our ancestors and pass to our descendent such as rituals, festive, practice, events, oral tradition, or the knowledge and skills to produce traditional crafts, food and medicine heritage, performing art, social, and practices concerning nature and universe and digital heritage (UNESCO, 2005).

Tangible can be defined as perceptible, touchable, concrete, or physical. Examples of tangible cultural heritage are physical artifacts or objects significant to archaeology, architecture, and science. Objects that can be stored are included in this category; traditional clothing, documents (codes, laws, land titles, literature), utensils (such as beadwork, water vessels), public work, architecture built constructed by a cultural group (buildings, historical places, monuments, temples, graves, roads, and bridges), vehicles (such as the ox-wagon) fall into this category as well (UNESCO, 2003b).

Natural heritage consists of the outstanding physical, physiographical features and formations, biological, geological, which comprise habitats of threatened plants or animal species living in their natural ecosystem and biodiversity (UNESCO, 2003b). Natural heritage is referred to areas or places which display special scientific and aesthetic significances or any other values and often untouched by human presence (Lim et al., 2019). All the cultural aspects mentioned above can be found in English textbooks used as learning resources.

However, sometimes, the textbook tends to present bias content of culture. Elyas (2014) pointed out that the curriculum sometimes does not focus on cultural aspects and creating problems using English outside of classrooms. It is affirmed by Lewicka & Waszau (2017) that failure to merge cultural elements into the learning process can impact on obstruction of communication and adaptation to a new culture or even lead to shock culture experienced by students. Therefore, analysis of the content of books circulated and used in schools in Indonesia is needed to prevent this.

Some studies related to cultural content presented in English textbook have been done. Erlina & Astrid (2018) investigated the proportions of the local and target language cultures in English electronic textbooks for junior high school students in Indonesia. Xiong (2017) explores the representation to find any stereotype and bias in a collection of English textbooks used in elementary schools in Guangzhou, South China. Mahmood, (2012) highlight the cultural representation in ESL textbook using the model presented by Byram et al. (1994). The result of the study showed that the least consideration has been given to the source culture, which is likely to alienate the learners from their own culture. Source culture is not the central focus presented in the textbook.

Gülden & Kaplan (2019) analyzed the presence of intangible cultural heritage elements in the secondary school 6th-grade Turkish language textbook and examined the distribution of them according to their types. The present study is similar to the study conducted by Gülden & Kaplan (2019) but there is a slight difference; the previous study only focuses on analyzing intangible cultural heritage in textbooks; meanwhile, the current study not only examined the intangible culture but also explored tangible culture and natural heritage presented in English textbook published locally.

There have not been any studies similar to this research in Indonesia. Therefore, this study aims to bridge the gap in the Indonesian context in this field. The study was limited to analyze visual materials presented in English textbooks for Senior High School students published by PT Grafindo Media Pratama, to answer the following research questions:

1. What types of visual materials are presented in the selected English textbooks for Senior High School students in Indonesian schools?
2. What types of cultural heritage presented in the form of visual in English textbooks for senior high school students?
3. To what extent are cultural biases and stereotyping represented in the selected Indonesian English textbook for senior high school students?

## 2. Methods

Framed with a qualitative method, this study conducted to explore visual materials that describe the types of intangible culture, tangible culture, and natural heritage of Indonesia, presented in the textbooks. The visual materials can be pictures, caricature, brochures, flyers, drawings, and digital drawings. Besides, the study was conducted to analyze the distribution of those elements in the textbook for Senior High School students; therefore, document and content analysis were used in this study. This study might be said kind of documentary analysis.

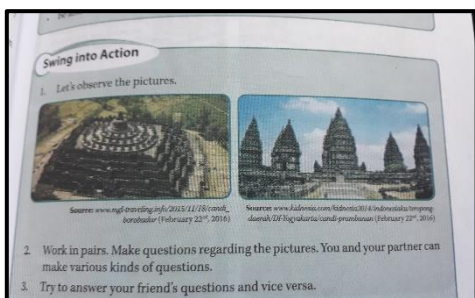
To obtain the data for analyzing two English textbooks for Senior High Schools students published by PT Grafindo Media Pratama were analyzed and examined. Students in SMA N 1 Tasifeto Barat- Belu Regency- East Nusa Tenggara Province used the textbooks as learning resources in the EFL class. Data were analyzed and interpreted based on determining themes with descriptive analysis. In the next phase, the findings were identified and interpreted. Therefore, visual materials presented in both English textbooks were reviewed to detect the type of cultural contents. Finally, pictures identified as tangible culture, intangible culture, and natural heritage were explained.

## 3. Findings

The result of the study showed that there were 172 images in total, 84 photos, 14 digital drawings, 9 brochures, 35 advertisements, 4 flyers, 9 forms, 16 proverbs, and 1 riddle.

Having analyzed the visual materials in two series of English textbooks, there were visual materials: photos/images (84), advertisements (35), proverbs (16), digital drawings (14), brochures and forms (18), flyers (4), and riddle (1) with a total of visual materials 172. Based on the analysis result, the most preferred visual materials was photo/images, followed by advertisement, proverbs, digital drawings, brochures, and forms, and the smallest portion is a riddle. 9 of 172 visual materials presented in the textbooks have shown the signs of tangible culture, intangible culture, and natural heritage.

The second research question data shows that the distribution of tangible, intangible, and natural cultural heritage determined that photographs/images are the most preferred visual materials used by the author to present cultural contents in textbooks.



Picture 1: Borobudur and Prambanan Temple



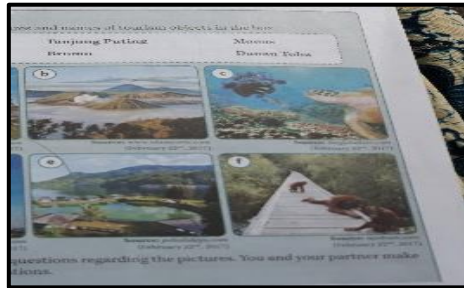
Picture 2: Batik

Source: English Skills for the Future 2

**Borobudur Temple.** Picture 1 presented the tangible culture of Indonesia, the Borobudur temple and Prambanan temple. Borobudur temple is located in Central Java, Magelang, Indonesia, in the Kedu Valley. During the Syailendra Dynasty's reign in the 8<sup>th</sup> and 9<sup>th</sup> centuries AD, the temple was built (UNESCO, 2019a). The temple has a unique structure architecture. Accords with the universe's conception in Buddhist cosmology, the vertical division of Borobudur Temple into base, body, and superstructure. UNESCO listed Borobudur as Indonesian tangible cultural heritage in 1991.

**Prambanan Temple.** Picture 1 showed the Prambanan as the tangible culture of Indonesia. The Prambanan temple is located on the boundary between Central Java and Yogyakarta provinces, northeast of Yogyakarta city. Prambanan Temple is one of the historical pieces of evidence presented the influence of Hindu glory in Indonesia thousands of years ago. The distinctive religious atmosphere can be seen from the architecture of the temple. The temple is devoted to the Trimurti, the representation of God as the Preserver (Vishnu), Creator (Brahma), and the Transformer (Shiva)(UNESCO, 2012). Prambanan Temple is also famous for the legend of Roro Jonggrang, who asked Bandungbondowoso to build a hundred temples a night as a requirement to marry Roro Jonggrang. UNESCO officially recognized the Prambanan Temple as the tangible cultural heritage of Indonesia in 1991.

**Batik.** Picture 2 shown the representation of Batik as a tangible culture. Etymologically, the term batik derived from from Javanese with the suffix tik means tiny. The term *ambatik* (Javanese) or *anyerat* (drawing or writing something complicated and tiny) that meant painting on plain cloth using canting and wax (<https://id.wikipedia.org/wiki/Batik>). Another Javanese period for the mystical practice of making Batik is "mbatik manah" which means, "drawing a batik motif on the heart (Steelyana, 2012). *Batik's* main function is material for clothing, while the shape was tailored to its function. Indonesian Batik has shape and texture of typical ornaments that can be used to distinguish each Batik class. *Batik* is a textile with motifs classified in various Batik classes (Kasim et al., 2017). *Batik* is an official cultural heritage of Indonesia declared by UNESCO as the Intangible Cultural Heritage of Humanity on October 2, 2009, in Abu Dhabi.



Picture 3: Mount Bromo, Bunaken National Park, Tanjung Putting, and Lake Toba  
(Source: English Skills for the Future 2)

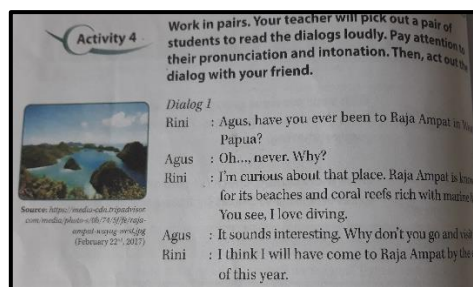
**Mount Bromo.** Picture 3 depicted Mount Bromo, Toba Lake, Tanjung Putting, and Bunaken Marine Park to represent natural heritage. Mount Bromo is famous for its beautiful panorama when the sun rises. It is also renowned as a place of worship for Hindu society. There are several temples for prayer in the area near mount Bromo. The Hindu community sometimes carried out the religious ceremony there. The ritual serves to express appreciation to their gods, whom they believe have granted them an abundance, blessings, and welfare (Wikipedia, 2020). The religious ceremony has transformed into famous attractions in Mount Bromo. Many tourists deliberately come to Bromo to enjoy and see the beauty and festivity of the Kasada ceremony. Mount Bromo represents both intangible culture and natural heritage as proposed by UNESCO. There is no component in picture number 3 that provoke the cultural biases and stereotypes in the picture presented.

**Bunaken National Park.** Bunaken National Park is another natural heritage presented in picture number 3. Bunaken National Park is home to thousands of different fish species, coral, endangered reptiles and marine mammals, mollusks, birds, and mangrove species (UNESCO, 1991). UNESCO has established the Bunaken as the World Heritage Site of Indonesia in 2005.

There is no cultural biases and stereotypes detected in this picture. This image is presented to depict Indonesian natural resources to the students and bring them to know Bunaken Marine Park visually.

**Tanjung Putting.** Picture number 3 above also presented Tanjung Putting National Park as natural heritage in Indonesia. The National park is covered by a complex mosaic of diverse lowland habitats, located next to Central Kalimantan province's peninsula. Orangutans are the famous animals in Tanjung Putting (UNESCO, 2019b). The area was originally declared as a National Park and a game reserve in 1935 in 1982. UNESCO has recognized it as the biosphere reserve since 1977. There is no cultural biases and stereotypes in the picture. The presentation of images in this textbook aims to introduce natural resources in Indonesia as a learning resource in English lesson .By seeing the images presented, students will come to know the natural heritage in Indonesia.

**Lake Toba.** Lake Toba is the last natural heritage presented in the picture number 3. The lake is the largest volcanic lake in the world, with 1,145 km and a depth of 450 meters. The eruption of the mountain reached 50 km, and the ash material spread throughout the world (UNESCO, 2019b). The eruption of Mount Toba caused a tsunami and resulted in humans' mass death and other living things. After erupting, the mountain formed a caldera, filled with water, and eventually became the largest lake in Southeast Asia (Wikipedia, 2021). No cultural bias and stereotypes are found in sFigure 3. The picture is presented to help students to know the geographical conditions in Indonesia.

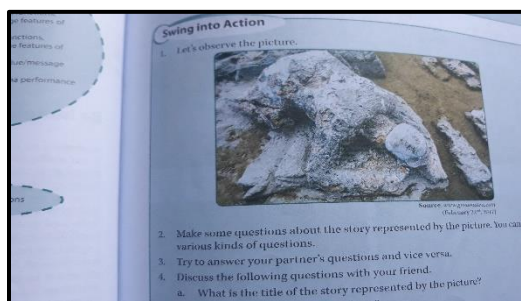


Picture 4: Raja Ampat

Source: English Skills for the Future 2

**Raja Ampat.** Picture 4 represents Raja Ampat as one of natural heritage of Indonesia. Raja Ampat is located in West-Papua province. The word Raja Ampat derived from Indonesian language Raja means King and Ampat means Four, Raja Ampat means Four Kings. It is an archipelago covering over 1,500 small islands, shoals, and cays surrounding the four main islands of Misool, Salwati, Batanta, Waigeo and the smaller island Kofiau ([https://en.wikipedia.org/wiki/Raja\\_Ampat](https://en.wikipedia.org/wiki/Raja_Ampat)).

The representation of the picture does not elicit cultural biases and stereotypes. This image is presented in the textbook to provide an overview of the Raja Ampat situation and bring students to acknowledge Raja Ampat more closely through the images presented as learning materials in English textbook entitled English Skills for the Future.



Picture 5: Batu Pantai Air Manis  
(Source: English Skills for the Future 2)

**Batu Pantai Air Manis.** Picture 5 above represented intangible cultural contents. The picture of Batu Pantai Air Manis Beach above represents tangible and intangible culture. Air Manis beach is famous for the legend of the stone Malinkundang, ungrateful son. Reputedly, at this place, Malin Kundang anchored his boat before heading to the beach. On the beach, the mother who knows her son's return happily welcomes him. However, unexpectedly, Malin Kundang did not recognize the woman who gave birth and raised her. Disappointed with her son's behaviour, the mother cursed her son and the whole ship turned to stone. There is no cultural bias and stereotypes in picture number 5. The image presented to assist the learners guess the story of Malin Kundang based on the picture showed.

#### 4. Discussion

Experts affirmed that the presence of language and culture as an inseparable. The findings of cultural elements in the form of tangible culture, intangible culture, and natural heritage in an English textbook entitled English Skills for the Future proved that the relationship between language and culture is inseparable. These findings support the theory proposed by Jiang (2000) that language without culture would be dead, and culture without language would not have shape. English textbooks entitled English Skills for the Future have presented some pictures that described the famous Indonesian cultural and natural heritage. Two temples as tangible cultural heritage reflect the triumph of Hindu and Buddhist kingdom in the past. Hindu and Buddhist kingdoms' glory a long time ago is depicted in both Prambanan and Borobudur temples, passed down from generation to generation. With language as a means of communication, we can seek and find the historical meaning behind these two magnificent temple buildings as tangible cultural heritage. Borobudur and Prambanan, as part of Indonesian culture, need to be presented as learning sources in the English textbook. By presenting cultural contents in English textbooks, students are allowed to recollect past glories by seeing the portrayal of two temples in the textbook. The unique of these two temples are evidence of the high culture of the people who lived in the era. Borobudur and Prambanan temples have listed as Indonesian cultural heritage by UNESCO.

For Indonesian people (Java), *Batik* is a symbol of identity with very high philosophical and aesthetic values. Steelyana (2012) stated that some experts stated that *Batik* was originally made as an art form for Javanese aristocracy with specific patterns were reserved to be worn only by royalty from the Sultan's palace. Noblewomen and princesses may have inspired the highly refined design sense evident in traditional patterns. It is affirmed by Rahardjo et al. (2016) that primary functions of the *Batik* are as clothing material, while the form was fitted to its function, for examples *keprabon* clothing symbolized greatness and the aristocracy of a king, as the clothing worn in the ritual of *passage* and *pasowanan* of Javanese people. Today, *Batik* has presented the value of art and culture as a national identity and a symbol of Indonesian unity and integrity. *Batik* portray the identity of local culture, such as Solo and Yogyakarta as the centre production of *Batik*

and represents the national identity of Indonesia. Introducing of local and national culture to students will foster a sense of belonging, which leads to the preservation of the culture itself. Therefore, Batik should be introduced to students through learning foreign languages in the classroom. Indonesian Batik has listed on October 2<sup>nd</sup>, 2009 on the Representative List of the Intangible Cultural Heritage of Humanity.

Indonesia is located in a strategic position, and it results in biodiversity. The fertile land, abundant water, and climate provide a balanced rainfall, making the Indonesian homeland the abundant natural wealth owner. Indonesia's natural resources are famous in almost all over the world. Forests with its natural resources with thousands of types of flora and fauna. Mount Bromo with its beautiful panorama and unique culture of Tenggerese tribe who live in the highlands of the Bromo mountains, Bunaken Marine Park with its beautiful coral reef, Lake Toba as the new UNESCO global Geopark, Tanjung Putting as a place for Orangutans to live in, and Raja Ampat which is famous for place for diving. Natural resources are part of Indonesian cultural identity, as stated by Byram(1989), national geography is highlighted as the cultural contents presented in foreign language learning. It is affirmed by Cakir (2015) that one of the most prominent themes that can be highlighted as cultural content is geography. This finding support Byram's (1989) contention that one of the cultural dimension is national geography. It refers to geographical features associated with a particular group of people and their environment. The representation of national geography in the textbook aims to promote tourism objects and introducing natural resources. Therefore, learners may be aware of the geographical features in their environments (Ariawan, 2020).

In the literature field, Indonesia is famous for its various fascinating folk tales. One of the legendary folk tales in Indonesian society is the folktale from West Sumatra, Malin Kundang. The author of Malin Kundang is unknown, but it can hypnotize Indonesian society; thus, Malin Kundang becomes a symbol of a disobedient child. Malin Kundang folktale is an oral tradition that is told to listeners to educate both morally and religiously. This finding is in line with the definition of culture proposed by UNESCO (2003b) that culture is a compilation of unique cultural systems in which literature and art are included.

It is said that teaching language cannot be separated from culture. Students gain cultural knowledge from various learning sources. Textbooks as learning sources are supposed to present cultural content. The author succeeds in present Indonesian culture in these textbooks. The authors introduced the list of Indonesian culture that is recognized by UNESCO in from of visual materials. Unfortunately, there is no further explanation about the images displayed. Therefore, a teacher's responsibility is to explain it. A teacher needs to be aware that an image in the textbook is not just to beautify the contents of the textbook.

Culture is a symbol of society and national identity. By introducing culture in language learning, we are preserving our own culture. Schools as social institutions are expected to part in the preservation of national culture. In line with this, (UNESCO 2003) states that our legacy from the past is cultural heritage, what we pass on to future generations, and what we live with today. Our natural and cultural heritage are both irreplaceable sources of life and inspiration. The aim UNESCO Database of National Cultural Heritage Laws is to protect the cultural heritage as a whole by mitigating the looting, theft, licit trafficking of cultural property, illegal export and import, as well as the degradation and all other forms of deterioration of the heritage, illicit export and import and illegal trafficking of cultural property. Besides, UNESCO tends to prevent degradation and all other forms of damage.



## 5. Conclusion

There were 172 visual materials found in the textbooks. Image is the most preferred visual materials used by the author to present cultural contents in textbooks. Among the 172 visual materials, 3 pictures classified as tangible cultural heritage, Borobudur temple, Prambanan temple, and Batik. Moreover, Raja Ampat, Bunaken Marine Park, Mount Bromo, and Toba Lake, Tanjung Putting were categorized as natural heritage. The legend of Malin Kundang can be classified as intangible cultural heritage based on the categorization proposed by UNESCO. The study proved that those textbooks present adequate cultural content. It enables the learners to learn their own culture and cultivate a sense of belonging to their own culture. Cultural elements presented in the English textbook for Senior High School students belong to the Indonesian culture. Besides, this finding confirmed that no images found for cultural biases and stereotype. These findings are contrary to the study of Mahmood (2012) that the textbook is presented non-native culture and tends to make the learners alienate from their own culture. Many aspects of culture, such as aesthetic elements, economic, ideology, and other cultural aspects presented in the textbooks that have not been analyzed. Therefore, further studies are needed to uncover these cultural elements presented in the textbooks published by PT Grafindo Media Pratama.

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