



The Representation of Multicultural Content Provided by “World-Class Franchise” English Course Textbook Used in Indonesia: A Critical Discourse Analysis Study

Salma Ali Salem Mansoor

English Education Department, Faculty of Teachers Training and Education, Universitas Islam Jember, Jember, Indonesia

salmaalialawlaqi@gmail.com

Dihliza Basya

English Education Department, Faculty of Teachers Training and Education, Universitas Islam Jember, Jember, Indonesia

DOI: <https://doi.org/10.36892/ijlls.v5i4.1488>

APA Citation: Alawlaqi, S. A. S. M., & Dihliza Basya. (2023). The Representation of Multicultural Content Provided by “World-Class Franchise” English Course Textbook Used in Indonesia: A Critical Discourse Analysis Study. *International Journal of Language and Literary Studies*, 5(4), 192–206. <https://doi.org/10.36892/ijlls.v5i4.1488>

Received: 05/11/2023	Abstract
Accepted: 13/12/2023	<i>Multicultural values in English as a Foreign Language (EFL) textbooks have attracted many researchers, academics, and educators in many studies around the world. However, there is limited literature examining the representation of multicultural content in English course textbooks used in Indonesia, specifically EFL course textbooks from world-class franchise programs. Therefore, this study employs Critical Discourse Analysis (CDA) to examine the impartiality of cultural content representation provided by the EFL course textbook regarding different cultures and ethnic groups. This study provided Halliday’s systemic functional analysis to examine verbal data. While Kress and Van Leeuwen’s visual grammar theory was employed to comprehend, analyze, and explore visual representations from selected EFL course textbooks. This study reveals the EFL course textbook does not reflect the diversity of cultures in Indonesia, as it mainly focuses on the perspectives and traditions of Western and European countries. This creates an unfair and distorted representation of other cultures, especially those from Asia, Africa, and the Middle East, whose values and beliefs are not adequately considered or respected within the EFL course textbook. The implications of this study suggest that the inclusion of cultural sensitivity within EFL course textbooks is crucial in fostering cultural awareness, promoting respect among EFL learners, and creating a more equitable and inclusive learning environment.</i>
Keywords: critical discourse analysis, English course textbook, multicultural content, world-class franchise	

1. INTRODUCTION

The English Language Teaching (ELT) field has seen a significant increase in the number of studies conducted on English as a Foreign Language (EFL) materials development and evaluation (Goodarzi et al., 2020; Khany & Kamalvand, 2022; Nguyen et al., 2021). In an increasingly global world, incorporating culture into English Language Teaching (ELT) has become a significant focus of many curriculum developers because it fosters intercultural understanding and tolerance among EFL learners (Baker, 2012; Lavrenteva & Orland-Barak, 2015; Nault, 2006). These increased studies demonstrate the importance of creating high-quality English textbooks that incorporate appropriate cultural contexts to represent the diverse

backgrounds of EFL students' classrooms (Abdul Rahim & Jalalian Daghigh, 2020; Shin et al., 2011; Tajeddin & Pakzadian, 2020).

Over the years, the representation of multicultural content in English textbooks has been a complex issue that must consider in inner, outer, and expanding circles. The inner circle studies conducted in Canada indicate that ESL textbooks should provide students with an awareness of Canadian cultural dynamics and help them become more effective communicators (Gulliver, 2010; Ilieva, 2000). Meanwhile, outer circle studies conducted in countries (e.g., Singapore, Pakistan, the Philippines, and Malaysia) suggest that authors from first and anglophone cultures should collaborate to create culturally inclusive English textbooks to promote the interchange of cross-cultural ideas for ESL learners (Ahmed & Narcy-combes, 2011; Alcoberes, 2016; Jalalian Daghigh & Abdul Rahim, 2021). Other studies conducted in expanding circle contexts (e.g., Korea, Taiwan, Vietnam, Iran, Japan, Israel, and Indonesia) indicate that English textbooks should not be limited to countries from the inner circle but also integrate multicultural content from both outer and expanding circle countries (Awayed-Bishara, 2015; Davidson & Liu, 2020; Dinh & Sharifian, 2017; McConachy, 2018; Safira Riadini & Yudi Cahyono, 2021; Setyono & Widodo, 2019; Song, 2013; Su, 2016; Tajeddin & Teimournezhad, 2014).

Equilibrium of cultural content is a crucial component of English textbooks for native and non-native speakers that could assess and expand their local and global cultural awareness (Zhang & Su, 2021). In Indonesia, official ELT textbooks approved by the government among various ethnic groups emphasized the importance of examining themes of multicultural values, including respect for plurality and indigenous rights, promoting peace and harmonious relationship with the environment and all forms of life, and valuing cultural products (Setyono & Widodo, 2019). Another study (Safira Riadini & Yudi Cahyono, 2021) also demonstrated how cultural elements are successfully incorporated within English textbooks to support language learners in enhancing their cultural understanding and becoming more global-minded. Therefore, the balance of cultural content in English textbooks should be given appropriate attention and taken into consideration by educational institutions and governments.

However, it is also important to critically examine the representation of multicultural content in EFL textbooks, as it can sometimes reinforce harmful stereotypes or cultural biases. For example, a study discovered that EFL textbooks provided a limited and stereotypical view of the Taiwanese indigenous peoples, portrayed indigenous people as primitive and uncivilized, omitted their varied cultures, and promoted the idea that only Han Chinese have an established civilization (Ho, 2021). Additionally, some of the contents of EFL textbooks exhibit a bias towards Western perspectives, perpetuating cultural hegemony and promoting Western cultural values over those of other cultures. For example, a study found that the dominance of American/British cultures in English textbooks over the local cultures in China is problematic in an era characterized by increasing linguistic and cultural diversity (Y. Liu et al., 2022). Thus, it is essential to examine multicultural content in English textbooks to ensure that it promotes tolerance, appreciates cultural diversity, and avoids stereotypes.

Multicultural education has gained significant recognition as an essential tool to promote intercultural understanding and communication. One of the effective ways to achieve this goal is to incorporate positive representations and multi-ethnic content in educational materials, which can improve students' attitudes towards various racial and ethnic groups, ultimately leading to a more positive and inclusive classroom environment (Banks & Banks, 2016). According to Bianco's (2016) study conducted in the Australian context, multicultural education is not just about beliefs but also involves social justice and equity issues, such as addressing the historical and on-going marginalization of native peoples, conciliatory politics, and educational innovation. Alongside this, multicultural education programs prioritize English language teaching as a vital communication tool for immigrants of various ages and cultural backgrounds.

It emphasizes the integration of diverse cultural perspectives across all curriculum areas, including history, geography, and citizenship studies.

A comparative study by X. Liu (2020) examined multicultural education in China and Finland. Chinese pluralistic unity nationality theory emphasizes the importance of maintaining national unity while respecting cultural diversity. However, this country faces challenges in practice due to poverty, a lack of bilingual teachers, and the dominant Han culture. In contrast, Finnish critical multiculturalism focuses on promoting social justice. This study highlights the importance of improving policies and practices to ensure alignment with cultural diversity values and social justice. By learning from each other, countries can create more inclusive and equitable education systems that benefit all members of society. In addition, a study by B. La Kim (2020) explores multicultural education for multiethnic students in Japan, Taiwan, and Korea. It highlights the importance of language teaching and accurate evaluation systems to promote understanding and mutual learning. Economic and societal demands drive multiculturalism in East Asia, but the assimilation-based approach of multicultural education can perpetuate discrimination. Despite struggles worldwide, multicultural education is one of the most sustainable ways to promote tolerance and acceptance.

This study expands its scope by conducting a critical discourse analysis to evaluate the EFL textbooks employed as lingua franca to communicate among diverse cultural groups offered by international language centers in Indonesia. Multicultural values in English as a Foreign Language (EFL) textbooks have attracted many researchers, academics, and educators in many studies in inner, outer, and expanding circles worldwide. However, there is limited literature examining the representation of multicultural content in English course textbooks provided by international language centers in Indonesia, specifically the EFL course textbook from world-class franchise programs. This gap in the literature presents an opportunity for further study of how world-class franchise programs such as English First, Berlitz, Wall Street English, and other international language programs represent multicultural content through their English course textbooks. This study's contribution encourages educators, curriculum developers, and textbook publishers to collaborate to improve the representation of multicultural content in EFL course textbooks from world-class franchise programs. In addition, the contribution of the current study provides evident multicultural content representations in the English course textbook used in a world-class franchise education program offered by one of the international language centers situated in a culturally diverse nation. Therefore, this study employs Critical Discourse Analysis (CDA) to examine the impartiality of cultural content representation provided by the EFL course textbook regarding different cultures and ethnic groups. This study is guided by the following research question: “How multicultural contents are represented in the English course textbook offered by one of the world-class franchise programs?”

2. LITERATURE REVIEW

2.1 Multicultural Content in EFL Textbooks

In evaluating EFL textbooks' effectiveness in presenting cultural content, Reimann (2009) emphasizes the significance of examining alignment with instructional goals, presenting cultural content effectively, and balancing cultural content with immediate concerns. An evaluation of EFL textbooks necessitates the consideration of both the target culture and the local culture. According to Cortazzi and Jin (1999), EFL textbooks involve three types of culture; target culture (i.e., the culture of English-speaking countries), source culture (i.e., the culture of the learners' native country), and international culture (i.e., the combination of cultural elements from English and non-English speaking countries). By integrating these cultural components into EFL textbooks, learners can enhance their

language-learning attitudes, enrich their knowledge of different cultures, and improve their intercultural communicative competence.

According to a study by Moran (2001), culture contains five distinct dimensions: The first dimension is "Products," which includes tangible and intangible objects produced by cultures, such as art, music, literature, and technology. The second dimension, "Practices," includes behaviors and actions typical of culture, including daily activities, rituals, and social interactions. The third dimension, "Perspectives," refers to the beliefs, values, and attitudes that shape a culture's worldview and guide people's behaviors and decision-making. The fourth dimension, "Communities," refers to the social contexts and groups that make up a culture, such as family structures, social institutions, and political organizations. Additionally, the "Persons" dimension recognizes that culture is created and sustained by individuals who bring their unique experiences and perspectives to shape and involve the culture over time. Another study by Yuen (2011) categorizes cultural components in the English textbook into four aspects: "Big C" represents formal cultural aspects, "little c" represents cultural aspects conveyed through symbols, "subjective culture" represents cultural perspectives, and "persons" represent iconic figures. These aspects cover formal institutions, a way of life, a worldview, and iconic figures. In summary, culture is a complex and multi-dimensional phenomenon that impacts individual and collective perceptions of the world around us.

2.2 Previous Studies of Multicultural in EFL Textbooks

Many previous studies have found that EFL textbooks often present an imbalanced representation of cultures. In particular, the cultures of America and Britain are frequently given prominence as the dominant cultures represented in EFL textbooks. While the cultures of countries in the outer and expanding circles are typically marginalized and inadequately represented in EFL textbooks. The findings of various studies indicate that American cultural representations prevailed in EFL textbooks utilized in Japan and Korea (I. Lee, 2009; K. Y. Lee, 2009; Matsuda, 2002). A study by Ahmed and Narcy-combes (2011) revealed that Pakistani EFL textbooks often portrayed the target language culture in an idealized manner while simultaneously presenting negative stereotypes of the home culture of the Pakistani people. Another study by Song (2013) concluded that although Korean EFL textbooks did include ethnic and gender diversity, it primarily represented Western-centric and unequal cultural depictions, with a strong emphasis on non-Korean, white, and Anglo-male representations, indicating the presence of cultural biases. Similarly, a semiotic analysis study by Weninger and Kiss (2013) examined EFL textbooks for Hungarians learners to explore cultural meanings. The study found that although the two "Bloggers and Steps" textbooks provided information about prominent figures, festivals, and characters from different cultures, EFL textbooks lacked sufficient activities to promote critical thinking and constructive interaction with other cultures among EFL learners.

According to Tajeddin and Teimournezhad's (2014) investigation of cultural content in international and localized textbooks utilized in Iran, the authors found that most of the cultural components included in these textbooks were neutral and not associated with any specific culture. This study only obtained limited cultural elements from the target language or other cultures. Awayed-Bishara (2015) conducted a study to evaluate the appropriateness of EFL textbooks used by Palestinian Arab learners in Israel from a cultural perspective. The study's findings indicated that English textbooks are heavily dominated by Western-oriented Jewish-Zionist ideology, leading to the marginalization of Palestinian Arab minority culture. In a similar line, Kim and Paek (2015) investigated a middle school EFL textbook in South Korea with a focus on multiculturalism. The results revealed an unequal representation of culture-related materials, which did not correspond with the student's intercultural communication competencies. Syrbe and Rose (2016) study found that English textbooks in

the German education system rely heavily on UK models and present language users and cultures in a static manner. As a result, EFL textbooks fail to prepare students for the practical use of the language in the future. Furthermore, Dinh and Sharifian (2017) analyzed a reading section in English 11 for Vietnamese high-school students. It found that the unit effectively portrays Lunar New Year/Tet as a symbol of renewal and hope. The culture provided is consistent with Vietnamese cultural studies, which helps students understand their cultural identity.

A study by Setyono and Widodo (2019) examined an English textbook for Indonesian senior high school students to evaluate its portrayal of multiculturalism and its impact on EFL learners' intercultural competence. Although the EFL textbook covers various aspects of multiculturalism, it appears to underrepresented cultural content from particular regions, such as Asia and Africa. Another study by Xiang and Yenika-Agbaw (2019) analyzed the portrayal of multiculturalism and power dynamics in EFL textbooks used by junior high students in Inner Mongolia, China. The study revealed an imbalanced representation of variables associated with ethnicity, gender, social class, and disabilities in EFL textbooks. The study also revealed a bias towards the majority Han ethnic group, with a limited representation of minority ethnicities in Inner Mongolia. In a recent study, Tajeddin and Pakzadian (2020) examined the representation of world Englishes and cultures in three global textbooks. The study found that "American English File" textbooks mainly focused on Inner Circle countries, while the "Interchange and English Result" series highlighted Outer and Expanding Circles. However, all three series predominantly used Inner-Circle accents. As a result, the study implies that developers of ELT textbooks need to take a critical stance, adopting an EIL-aware approach that can provide a more balanced representation of cultural norms from diverse regions worldwide.

According to the previously discussed literature, EFL textbooks from non-English speaking countries attempt to depict individuals' home or local cultures. However, the depictions are frequently biased or inadequate due to limitations of cultural representation within EFL textbooks. One possible reason for this phenomenon is that EFL textbook authors are predominantly English native speakers who may not have direct experience with the cultures they are attempting to represent from Outer and Expanding Circles. To broaden the scope of this study, the current study attempts to fill the gap in previous studies by critically evaluating EFL course textbook from a world-class franchise education program offered by one of the international language centers in Indonesia. The study focuses on the content of an EFL course textbook and how its inclusion of diverse cultures could help enhance learners' understanding and appreciation of cultural differences.

3. METHOD

3.1 Research Design

The current study employed Critical Discourse Analysis (CDA) to examine the multicultural content portrayed in an English course textbook offered by world-class franchise programs in Indonesia. CDA is a multidisciplinary study of discourse that treats discourse as a form of social practice that examines how power, ideology, and inequality are represented and produced through language (Fairclough, 2013). CDA recognizes the critical role of language in shaping and reinforcing social identities and ideologies (Wodak & Meyer, 2009). In line with Widodo's (2018) suggestion, CDA is best for uncovering hidden meanings and power relationships within texts. It can be used to analyze how language perpetuates social inequalities and reinforces dominant ideologies. The current study utilized Halliday's (1978) systemic functional linguistics to examine the cultures represented in the

EFL course textbook, which offers a practical and effective tool through lexico-grammatical or micro-language analysis. This type of analysis delves into the linguistic and visual components of discourse, which convey nuanced and intricate meanings, as proposed by Kress & van Leeuwen (2020).

3.2 Research Context

This study analyzed the English course textbook (Book 4: Level A2) from the Trailblazers series provided by "Education First" international language centers situated in Indonesia and published in 2016. The English course textbook was designed collaboratively into 5 units by a team of ELT writers according to the Common European Framework of Reference for Languages (CEFR) as an international standard measurement for describing English language proficiency. To guarantee the English course textbook's quality, it conducted a comprehensive evaluation through a peer-review process by Indonesian subject matter experts and experienced educators in ELT. The selection of this EFL course textbook was based on the following reasons: (1) The textbook's popularity and widespread use represent examples of English course textbooks used by international language centers in Indonesia; (2) This EFL course textbook aligned with the Common European Framework of Reference for Languages (CEFR) levels, ensuring that learners can progress through the course in a structured and systematic way. It also provides authentic materials that reflect real-life situations and contexts to help EFL learners develop their communicative competence; (3) The selected textbook consists of culturally diverse content presented through visual and non-visual texts. It also includes activities and exercises that encourage critical thinking and reflection on cultural differences and help students become more aware of cultural biases and assumptions.

3.3 Data Collection

This study's technique for collecting data involved several steps: Firstly, verbal-visual texts that portray a particular culture were selected from the content of the EFL course textbook (Book 4: Level A2) from the Trailblazers series. In this study, eight data-laden with diverse cultural content were selected for in-depth analysis. Secondly, the data were classified into verbal and visual data. This study classified five data as visual data, while the three others as verbal data. The verbal data pertains to language-based content such as conversations, instructions, dialogues, or statements. On the other hand, visual data includes images, diagrams, photographs, or any other visual representation used to convey cultural aspects in EFL course textbooks. Finally, the classified data were analyzed and interpreted to identify the cultural elements conveyed through verbal and visual data.

3.4 Data Analysis

This study used Halliday's (1978) systemic functional linguistics, which emphasizes the connection between language and social context, to analyze the cultures represented in verbal data in EFL course textbooks through lexico-grammatical or micro-language analysis. The importance of systemic functional linguistics lies in its ability to provide insight into how language functions within various social contexts (Eggins, 2004). Furthermore, Kress and van Leeuwen's visual grammar theory was used to analyze visual texts included in the English course textbook. Visual Grammar is interested in how images convey meaning based on their composition and arrangement of elements (Kress & van Leeuwen, 2020). Consequently, using both theories provide a comprehensive understanding of how cultures are represented verbally and visually in EFL course textbooks.

3.5 Trustworthiness

To guarantee the validity and reliability of the findings drawn from this study's analysis, proficient experts in the field of ELT with diverse backgrounds and qualifications examined the results of the EFL course textbook analysis. Subsequently, the experts critiqued the strengths and weaknesses and highlighted any areas that require further clarification or refinement of the study's analysis. Afterward, the researcher modified and refined the EFL course textbook analysis results based on the experts' comments. This iterative process of review and refinement continued until the results are reliable and rigorous. As such, it helped ensure that the findings are unbiased and representative of the actual state of the EFL course textbook offered by one of the international language centers in Indonesia.

4. FINDINGS

This analysis primarily concentrates on the representation of multicultural content in the EFL course textbook offered by one of the world-class franchise programs. It examines the extent to which the EFL course textbook adequately reflects the diverse cultural backgrounds of the students in Indonesia. The English course textbook conveys a realistic representation of cultural diversity through various visual depictions, such as photographs, images, and other visuals. The components of these visuals carry significant meanings that educators and students must fully comprehend, yet they are frequently neglected or accepted without deeper comprehension. Therefore, this study seeks to uncover the impartiality of cultural content in the EFL course textbook. As such, EFL teachers and learners can develop a deeper understanding and appreciation of different cultures.

4.1 Multicultural-Visuals Representation in EFL Course Textbook

This section showcases selected visuals (pictures and photographs) that depict the diverse cultural backgrounds and traditions of individuals from various corners of the world. Visual aids can make language learning more engaging and interactive, which leads to increased motivation and participation among EFL learners (Halwani, 2017). Moreover, visuals can help EFL learners develop their cultural competence by exposing them to various customs and traditions in EFL textbooks. Therefore, Weninger and Kiss (2013) suggest that visual and verbal data should be employed more explicitly to cultivate a critical and reflective awareness of culture, one's own identity, and individuals from diverse backgrounds. Due to space constraints, it included only a selected number of pertinent visual depictions for in-depth analysis.



Figure-1. Visual representation of (Iconic British Landmark).

Figure 1 in Unit 1 (p. 10) refers to Big Ben, a famous landmark in London, England. This landmark represents the target culture, closely linked to British identity, history, and cultural heritage. It has become a symbol of London and is often associated with the city's rich history, parliamentary democracy, and architectural prowess. Its image is widely used to represent British culture and is recognized globally. The tower and its chimes

have also been featured in various forms of media, including movies, music, and literature, further contributing to its cultural significance. The purpose behind including such landmarks is often to give students a broader understanding of global cultures, landmarks, and historical significance.

From the EFL course textbook extract presented in Figure 1, it is evident that the depiction of architecture refers to the Western style designed for Western students, including those who speak English, and does not incorporate any elements of Indonesian culture. Therefore, it is essential to incorporate Indonesian local architecture culture for EFL learners, as it can help them to relate their own cultural background and experiences to their language skills, and to develop intercultural awareness and competence among the EFL learners. As Mahmud's study (2019) argued, there are two main rationales for incorporating local culture in the EFL textbook. Firstly, it fosters a sense of familiarity with their immediate surroundings. Additionally, it reinforces the representation of national culture and identity among EFL learners. By exposing EFL learners to various forms of Indonesian local architecture, such as traditional houses, religious buildings, and colonial buildings, the EFL textbook can foster a sense of pridefulness and appreciation for Indonesia's rich architectural heritage among EFL learners.



Figure-2. Visual representation of (Family Barbecue party).

Figure 2 in Unit 2 (p. 32) illustrates a father with white skin preparing grilled meat for his family's barbecue party. In this case, firstly, the presence of the white father indicates the representation of a Western or Caucasian cultural background. Secondly, preparing a barbecue party by outdoors cooking and gathering together is a culture commonly associated with Western societies, especially in the United States of America, Canada, Australia, and some European countries. In Australia, a study conducted by Cheng and Liu (2019) revealed that the barbecue culture is considered a symbol that plays a significant role in shaping their national identity as it brings families together, fosters a sense of appreciation for the natural environment, and promotes a feeling of unity among all. Indonesian culture is not commonly associated with barbecues. However, it has a rich culinary tradition that includes various grilled dishes, such as satay, popular street food in Indonesia. It is a meat dish that is skewered and marinated in diverse spices, grilled over an open fire, and served with peanut sauce and rice cakes. By incorporating Indonesian grilled dishes such as satay into the EFL course textbook, EFL learners can learn more about Indonesian culture and cuisine to promote multiculturalism while improving their English language skills. This exposure to diverse Indonesian culinary traditions can also enhance their language learning experience by providing them with real-life context for discussion. Additionally, it provides a unique and engaging way for EFL learners to practice their language skills, as they can discuss the ingredients, cooking techniques, and flavours associated with Indonesian cuisines.



Figure-3. Visual representation of (Independent Learning style).

Figure 3 in Unit 3 (p. 57), as presented in the EFL course textbook, portrays a white girl with long blond hair, a characteristic uncommon amongst the Indonesian populace, who typically have dark hair. This depicted girl surrounded by books and studying independently. Independent learning is often promoted in Western education systems as it is highly valued in UK higher education (Hockings et al., 2018). It encourages students to take responsibility, develop critical thinking skills, and become autonomous learners. In contrast, learning in Indonesian culture is frequently viewed as a communal and cooperative activity, where students rely on the guidance and support of their teachers, peers, and family (Karmina et al., 2021). Therefore, the image of a solitary girl with books does not reflect the preferred learning style of Indonesian students, who gain more from cooperative and interactive activities.



Figure-4. Visual representation of (Fast Food).

This picture of junk food (Pizza, Popcorn, French fries, Burger, Sausage sandwich, Kentucky fried chicken) in Figure 4 in Unit 4 (p. 90) of the EFL course textbook represent content leaning towards Western culture, especially American culture. These items are commonly associated with fast-paced lifestyles and convenience, characteristics often attributed to Western societies. Hence, it can be inferred that the pictures primarily reflect aspects of Western culture rather than Indonesian culture. While fast food chains have gained popularity in Indonesia and some Indonesians consume Western-style fast food, it is not inherently linked to Indonesian culture. Indonesian cuisine is diverse and known for its rich flavours, vibrant spices, and use of local ingredients. Therefore, including these pictures does not accurately reflect Indonesia's cultural diversity and culinary heritage.



Figure-5. Visual representation of (Jazz Music Band).

Figure 5 in Unit 5 (p. 119) depicts three men in formal suits in a musical band. In the center, a jazz musician of African descent played saxophone among his peers, while his peers were apparently of Western origin. The saxophonist with black skin reflects the importance of the historical role of African-Americans in the creation and development of jazz music. Meanwhile, he is respected and accepted by his peers of Western origin, which indicates a sense of harmony and equality among different races. Furthermore, it illustrates certain aspects of jazz culture, such as spotlights and the fancy outfits worn by the musicians, that convey a sense of professionalism, sophistication, and elegance associated with jazz music. Various cultures, including African-American culture, European classical music, and Latin American music, have shaped jazz music. Although jazz music is not directly related to Indonesian culture, it is a popular genre in Indonesia and has become accepted by many Indonesians as part of their cultural experience. Jazz music has also played a significant role in breaking down cultural barriers and fostering a sense of unity among diverse communities. This demonstrates the openness of Indonesian society to embrace and appreciate diverse musical styles from around the world. This reflects some of the multicultural values that Setyono and Widodo (2019) identified in their study, such as respecting pluralism, appreciating cultural products, and promoting peace with nature and with all forms of life.

4.2 Representation of Verbal Texts in EFL Course Textbook

Alongside visual representations of diverse cultural aspects, the EFL course textbook also contains verbal texts often incorporated with visual texts. In terms of semiotics, verbal texts encompass both oral communication and written forms, as highlighted by Widodo in 2018. In this analysis, our focus lies on the written aspect of the verbal texts. To conduct an in-depth analysis, we briefly examined three kinds of written texts; a letter, a fictional story, and an information report on how multicultural content is depicted in the EFL course textbook.

The first text in Unit 2 talks about "Homestay" through an email (electronic letter) form sent by an Indonesian student called Rob to Mr. Brown in the USA. In the email, Rob expressed his desire to experience different aspects of American culture on his visit to the USA, such as shopping at an American mall, trying American food, and watching a movie at a big cinema. Rob's interest reflects the openness of Indonesian culture to new experiences and acceptance of other cultures. Despite Rob's curiosity about American culture, he values his cultural roots and self-background. For instance, he mentions that his town does not have a cinema, highlighting the contrast between his local context and Western culture. It demonstrates an appreciation for his cultural surroundings while expressing a desire to engage with the culture of the USA.

Text 2: The Missing Egg (p. 58)

“Once upon a time in old London, there was a missing egg. The egg was very important because it belonged to the Queen. It was made from gold and was very expensive. A villain named Bubba took the egg. Nobody knew why or what he looked like. The Queen didn't care - she just wanted the egg back! First, the Queen paid two detectives to find the missing egg. The fox, called Freddy, was a tall, slim, talkative fox with wavy hair. His partner, Chris the chicken, was very different; he was short and very shy. They both worked together to solve mysteries.”

The second text in Unit 3 is about "The Missing Egg" story that emerged in old London. The mention of London suggests a Western cultural context, as London is the

capital city of the United Kingdom. In ancient Europe, eggs symbolized new life and were frequently exchanged as gifts during Easter (Newall, 1968). These traditional practices in ancient Europe can be traced to the famous jeweler Faberge, known for crafting the princess's precious egg. The plot of the story in question revolves around a precious golden egg belonging to a princess, reminiscent of the eggs made by the jeweler Faberge and given by Alexander III as an Easter gift to his wife, Princess Feodorovna. The designs of Faberge eggs have gained a worldwide reputation and have even been robbed, as in this specific incident where a thief villain named Bubba stole the queen's golden egg. The fox (Freddy), chicken (Chris), and the dog helped regain the stolen egg. While the original story contained historical events of real people, the author introduced fictional characters such as Fox, Chicken, and Dog to make this story accessible to its target EFL learners of 10-14 years to attract them and interact with this story through a captivating and imaginary lens. The characters' names, such as Freddy, Chris, and Bubba, do not directly correspond to Indonesian culture, as they are more commonly associated with English-speaking countries. This aligns with a study by Tajeddin and Teimournezhad (2014), which revealed that Iranian EFL textbooks biased towards Western culture.

Text 3: Rock 'n' Rice (p. 111)

"In Korea, music fans have a special way of showing their love to musicians - they give them rice! At one concert, fans gave 12.7 tons of rice. That's about as heavy as two and a half elephants! The band didn't eat all that rice though. They gave it to hungry people."

This fun fact report entitled "Rock 'n' Rice" in Unit 5 highlights some elements of multicultural content within the text regarding Asian culture, specifically in Korea. It emphasizes the significance of rice in Korean culture, a staple food with a high value used as a symbol of gifts and rewards on certain occasions. The acts of Korean music fans giving rice to musicians showcase a unique cultural tradition. By giving rice as a symbol of appreciation, these fans expressed their love for music and demonstrated a cultural norm in Korean society. In addition, this report did not only concentrate on Asian culture; it also emphasized universal cultural values that reveal compassion, generosity, and social solidarity. It manifested itself in two distinct manners. As mentioned within the text, a metaphorical expression of the quantity of rice provided by the music band's fans, referred to "as two and a half elephants!" to signify the enormous amount of rice. The other instance is when a Korean band decided to distribute these gifts of rice to hungry people.

EFL textbooks serve as a platform for exploring and learning about different cultures, providing opportunities for students to engage in meaningful discussions. Thus, incorporating multicultural representations in EFL course textbooks exposes students to various experiences and perspectives, which can help them develop intercultural communicative competence. It can lead to a deeper understanding and appreciation of different cultures, promoting empathy, tolerance, and open-mindedness among EFL learners.

5. DISCUSSION

In the context of language learning, CDA provides a space for in-depth analysis of language use and its impact on society (Fairclough, 2013). This study examined the visual and verbal representation of diverse cultures in the EFL course textbook, specifically [Book 4: Level A2] of the Trailblazers series provided by "Education First" international language centers in Indonesia. These visual elements and written content were strategically designed to establish a sense of

reliability between the producer, author, and reader. Regarding Visual and verbal representation within the EFL textbook related to the context of this study, it was discovered that the findings exhibited a bias towards Western and European cultures. While the richness and diversity of Indonesian and other local cultures were not adequately represented in the EFL course textbook. In a multicultural context, it is crucial for the EFL textbook to include a diverse range of ethnicities and cultures. Instead, this textbook predominantly focuses on Western cultures. While it is necessary to include Western cultural content, especially for international students from Asia, Africa, and the Middle East, the neglect of their cultural value representation impacts EFL learner's engagement.

This study's results align with a study conducted by Setyono and Widodo (2019), which indicated that EFL textbooks should incorporate multicultural representations as part of intercultural communication competence. This study also agrees with Tajeddin and Pakzadian's (2020) study, which found that the EFL textbooks predominantly emphasized inner-circle countries and their accents while giving less representation to outer and expanding circle varieties and cultures. Obviously, an imbalance in the depiction of global and local cultural content within the EFL course textbook should be avoided. Based on the above results, Figures 2 and 3 depict representations of characters with white skin and blonde hair. It is consistent with a study conducted by Song (2013), which found that while EFL textbooks depict cultural and intercultural interactions, the representations are predominantly limited to white and male characters with an American background. This lack of diversity in the characters' representation in EFL textbooks affects student's perception of different cultures and identities, as it reinforces stereotypes and marginalizes their experiences.

In this study's analysis, Western representations emerged as dominant by featuring iconic landmarks like Big Ben, the family barbecue party, white characters, and the ever-popular fast-food culture. These representations often reinforce a Eurocentric worldview and perpetuate the marginalization of non-Western cultures. This reinforces the findings of previous EFL textbook research that revealed the dominant representation of UK-centered culture (I. Lee, 2009; K. Y. Lee, 2009). However, it is essential to acknowledge that there are diverse and rich cultural landscapes beyond the Western world that deserve equal recognition and representation. These results have important implications for the role of EFL textbooks in promoting multiculturalism and intercultural competence among EFL learners. English textbooks are considered an effective tool that can shape the attitudes and perceptions of EFL learners toward other cultures. Therefore, EFL course textbooks should provide a balanced and inclusive portrayal of different cultures, especially those relevant to the EFL learner's own contexts and experiences, to avoid reinforcing cultural biases and foster a broader understanding of the world's diversity. By recognizing and addressing these issues, EF educators and textbook publishers can contribute to a more culturally sensitive and enriching educational experience for EFL learners.

6. CONCLUSION

This study examined the representation of multicultural content in the EFL course textbook, specifically [Book 4: Level A2] of the Trailblazers series provided by the world-class franchise program "Education First" designed for EFL learners aged 10 to 14 years in Indonesia. Based on the CDA as a methodological approach (Fairclough, 2013; Wodak & Meyer, 2009), the results displayed an imbalance of cultural content and a significant bias towards Western and European cultures, with a lack of adequate representation of Indonesian and other local cultures. Consequently, there is a need to incorporate local culture into the EFL course textbook to enhance student learning engagement, cultural sensitivity, and tolerance among EFL learners. Indonesian stakeholders are highly recommended to integrate the depiction of their cultural values and to collaborate with curriculum developers and EF textbook publishers from world-class franchise programs to enrich the representation of multicultural content in EFL course textbooks. By doing

so, EFL learners can gain a deeper understanding of the target language, develop a broader perspective on different cultures, and foster a more inclusive learning environment.

This study scope is limited to a specific EFL course textbook of the Trailblazers series by one of the world-class franchise programs in Indonesia, which does not reflect the diversity of multicultural content in other English course textbooks. Therefore, the findings of this study cannot be generalized to other contexts. To broaden the scope of the current study, it is necessary to conduct further in-depth analyses that explore issues related to social justice, racism, xenophobia, nationalism, stereotypes, colonialism, and gender diversity and equality, whether implicitly or explicitly depicted in other EFL textbooks. Moreover, it is suggested that other approaches to CDA, such as content analysis, corpus analysis, and multimodality, be considered for the next study agenda. Finally, incorporating interviews or focus groups with EFL teachers and students could provide deeper insights into the perception and impact of these values on the English learning process.

REFERENCES

- Abdul Rahim, H., & Jalalian Daghig, A. (2020). Locally-developed vs. Global Textbooks: An Evaluation of Cultural Content in Textbooks Used in ELT in Malaysia. *Asian Englishes*, 22(3), 317–331. <https://doi.org/10.1080/13488678.2019.1669301>
- Ahmed, F., & Narcy-combes, M. F. (2011). An Analysis of Textbooks from a Cultural Point of View. *TESOL Journal*, 5(December), 21–37.
- Alcoberes, P. J. N. (2016). The author-initiated discourses in the selected english textbooks in southeast Asia: A world englishes paradigm. *Asian Englishes*, 18(1), 36–52. <https://doi.org/10.1080/13488678.2015.1132109>
- Awayed-Bishara, M. (2015). Analyzing the cultural content of materials used for teaching English to high school speakers of Arabic in Israel. *Discourse and Society*, 26(5), 517–542. <https://doi.org/10.1177/0957926515581154>
- Baker, W. (2012). From cultural awareness to intercultural awareness: Culture in ELT. *ELT Journal*, 66(1), 62–70. <https://doi.org/10.1093/elt/ccr017>
- Banks, J. A., & Banks, C. A. M. (2016). *Multicultural Education: Issues and Perspectives* (9th ed). Wiley.
- Bianco, J. Lo. (2016). *Multicultural Education in the Australian Context: An Historical Overview. Book Series of Learning from Difference : Comparative Accounts of Multicultural Education*. Springer.
- Cheng, Y., & Liu, S. (2019). *Examining National Identity Australian Barbecue Culture*. 294(March 2018), 333–336. <https://doi.org/10.2991/ieesasm-18.2019.60>
- Cortazzi, M., & Jin, L. (1999). “Cultural mirrors: materials and methods in the EFL classroom”, in E. Hinkel, *Culture in second language teaching and learning*. Cambridge University Press.
- Davidson, R., & Liu, Y. (2020). Reaching the world outside: cultural representation and perceptions of global citizenship in Japanese elementary school English textbooks. *Language, Culture and Curriculum*, 33(1), 32–49. <https://doi.org/10.1080/07908318.2018.1560460>
- Dinh, T. N., & Sharifian, F. (2017). Vietnamese cultural conceptualisations in the locally developed english textbook: A case study of ‘lunar new year’/‘tet.’ *Asian Englishes*, 19(2), 148–159. <https://doi.org/10.1080/13488678.2017.1279763>
- Egins, S. (2004). *An Introduction to Systemic Functional Linguistics* (2nd ed). Continuum International Publishing Group.
- Fairclough, N. (2013). *Critical Discourse Analysis: The Critical Study of Language* (2nd ed). Routledge.
- Goodarzi, A., Weisi, H., & Yousofi, N. (2020). Newly-published English course books under microscope: An exploration of teachers’ views about the Prospect series. *Cogent Education*, 7(1). <https://doi.org/10.1080/2331186X.2020.1840958>

- Gulliver, T. (2010). Immigrant success stories in ESL textbooks. *TESOL Quarterly*, 44(4), 725–745. <https://doi.org/10.5054/tq.2010.235994>
- Halliday, M. A. K. (1978). *Language as social semiotic: The Social Interpretation of Language and Meaning*. Edward Arnold.
- Halwani, N. (2017). Visual Aids and Multimedia in Second Language Acquisition. *English Language Teaching*, 10(6), 53–59. <https://doi.org/10.5539/elt.v10n6p53>
- Ho, Y. R. (2021). Exposing colonial representations: analysis of portrayals of Indigenous culture in Taiwan's language textbooks. *Race Ethnicity and Education*, 24(6), 856–875. <https://doi.org/10.1080/13613324.2018.1538123>
- Hockings, C., Thomas, L., Ottaway, J., & Jones, R. (2018). Independent learning—what we do when you're not there. *Teaching in Higher Education*, 23(2), 145–161. <https://doi.org/10.1080/13562517.2017.1332031>
- Ilieva, R. (2000). Exploring Culture in Texts Designed for Use in Adult ESL Classrooms. *TESL Canada Journal*, 17(2), 15. <https://doi.org/10.18806/tesl.v17i2.889>
- Jalalian Daghigh, A., & Abdul Rahim, H. (2021). Neoliberalism in ELT textbooks: an analysis of locally developed and imported textbooks used in Malaysia. *Pedagogy, Culture and Society*, 29(3), 493–512. <https://doi.org/10.1080/14681366.2020.1755888>
- Karmina, S., Dyson, B., Watson, P. W. S. J., & Philpot, R. (2021). Teacher implementation of cooperative learning in indonesia: A multiple case study. *Education Sciences*, 11(5). <https://doi.org/10.3390/educsci11050218>
- Khany, R., & Kamalvand, A. (2022). 100 Years of Research on English Language Learning/Teaching Materials: A Systematic Literature Review. *Tesl-Ej*, 25(4), 1–27. <https://doi.org/10.55593/ej.25100a2>
- Kim, B. La. (2020). *Multicultural Education in Asia and the Role of Language Teaching : Focusing on South Korea*. 24(1), 67–83.
- Kim, S. Y., & Paek, J. (2015). An analysis of culture-related content in English textbooks. *Linguistic Research*, 32(special-edition), 83–104. <https://doi.org/10.17250/khisli.32..201507.005>
- Kress, G., & van Leeuwen, T. (2020). *Reading Images: The Grammar of Visual Design* (3rd ed). Routledge. <https://doi.org/10.4324/9781003099857>
- Lavrenteva, E., & Orland-Barak, L. (2015). The treatment of culture in the foreign language curriculum: an analysis of national curriculum documents. *Journal of Curriculum Studies*, 47(5), 653–684. <https://doi.org/10.1080/00220272.2015.1056233>
- Lee, I. (2009). Situated Globalization and Racism: An Analysis of Korean High School EFL Textbooks. *Language and Literacy*, 11(1), 1–14. <https://doi.org/10.20360/g2f59n>
- Lee, K. Y. (2009). Treating culture: What 11 high school EFL conversation textbooks in South Korea do. *English Teaching*, 8(1), 76–96.
- Liu, X. (2020). Comparing multicultural education in China and Finland: From policy to practice. *Asian Ethnicity*, 23(1), 165–185. <https://doi.org/10.1080/14631369.2020.1760078>
- Liu, Y., Zhang, L. J., & May, S. (2022). Dominance of Anglo-American cultural representations in university English textbooks in China: a corpus linguistics analysis. *Language, Culture and Curriculum*, 35(1), 83–101. <https://doi.org/10.1080/07908318.2021.1941077>
- Mahmud, Y. S. (2019). the Representation of Local Culture in Indonesian Efl Textbooks: Rationales and Implications. *Indonesian EFL Journal*, 5(2), 61. <https://doi.org/10.25134/ieflj.v5i2.1727>
- Matsuda, A. (2002). Representation of Users and Uses of English in Beginning Japanese EFL Textbooks. *JALT Journal*, 24(2), 182–200. <https://doi.org/10.37546/jaltj24.2-5>
- McConachy, T. (2018). Critically engaging with cultural representations in foreign language textbooks. *Intercultural Education*, 29(1), 77–88. <https://doi.org/10.1080/14675986.2017.1404783>
- Moran, P. R. (2001). *Teaching Culture: Perspectives in Practice*. *Tesol Quarterly*. Boston: Heinle & Heinle.
- Nault, D. (2006). Going global: Rethinking culture teaching in ELT contexts. *Language, Culture and Curriculum*, 19(3), 314–328. <https://doi.org/10.1080/07908310608668770>
- Newall, V. (1968). Easter Eggs. *Folklore*, 79(4), 257–278.

<https://doi.org/10.1080/0015587X.1968.9716604>

- Nguyen, T. T. M., Marlina, R., & Cao, T. H. P. (2021). How well do ELT textbooks prepare students to use English in global contexts? An evaluation of the Vietnamese English textbooks from an English as an international language (EIL) perspective. *Asian Englishes*, 23(2), 184–200. <https://doi.org/10.1080/13488678.2020.1717794>
- Reimann, A. (2009). A Critical Analysis of Cultural Content in EFL Materials. *Utsunomiya University Faculty of International Studies*, 8(28), 85–101.
- Safira Riadini, U., & Yudi Cahyono, B. (2021). The Analysis of the Culture-Related Contents in an Indonesian English Textbook *Indonesian Journal of English Language Teaching and Applied Linguistics*, 5(2), 285. <http://dx.doi.org/10.21093>
- 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. <https://doi.org/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. <https://doi.org/10.1080/07908318.2011.614694>
- Song, H. (2013). Deconstruction of cultural dominance in Korean EFL textbooks. *Intercultural Education*, 24(4), 382–390. <https://doi.org/10.1080/14675986.2013.809248>
- Su, Y. C. (2016). The international status of English for intercultural understanding in Taiwan’s high school EFL textbooks. *Asia Pacific Journal of Education*, 36(3), 390–408. <https://doi.org/10.1080/02188791.2014.959469>
- Syrbe, M., & Rose, H. (2016). An evaluation of the global orientation of English textbooks in Germany. *Innovation in Language Learning and Teaching*, 12(2), 152–163. <https://doi.org/10.1080/17501229.2015.1120736>
- Tajeddin, Z., & Pakzadian, M. (2020). Representation of inner, outer and expanding circle varieties and cultures in global ELT textbooks. *Asian-Pacific Journal of Second and Foreign Language Education*, 5(1). <https://doi.org/10.1186/s40862-020-00089-9>
- Tajeddin, Z., & Teimournezhad, S. (2014). Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks. *Language Learning Journal*, 43(2), 180–193. <https://doi.org/10.1080/09571736.2013.869942>
- Weninger, C., & Kiss, T. (2013). Culture in English as a foreign language (EFL) textbooks: A semiotic approach. *TESOL Quarterly*, 47(4), 694–716. <https://doi.org/10.1002/tesq.87>
- Widodo, H. P. (2018). A Critical Micro-semiotic Analysis of Values Depicted in the Indonesian Ministry of National Education-Endorsed Secondary School English Textbook. *Situating Moral and Cultural Values in ELT Materials, English Language Education*, 9, 131–152. https://doi.org/10.1007/978-3-319-63677-1_8
- Widodo, H. P., Perfecto, M. R., Van Canh, L., & Buripakdi, A. (2018). “A Critical Micro-Semiotic Analysis of Values Depicted in the Indonesian Ministry of National Education-Endorsed Secondary School English Textbook.” In *Situating Moral and Cultural Values in ELT Materials: The Southeast Asian Context*. 131–152. https://doi.org/10.1007/978-3-319-63677-1_1
- Wodak, R., & Meyer, M. (2009). *Methods of Critical Discourse Analysis* (2nd ed). SAGE.
- Xiang, R., & Yenika-Agbaw, V. (2019). 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. <https://doi.org/10.1080/01434632.2019.1692024>
- Yuen, K. M. (2011). The representation of foreign cultures in english textbooks. *ELT Journal*, 65(4), 458–466. <https://doi.org/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), 1–19. <https://doi.org/10.1007/s43545-021-00088-8>