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THE INTEGRATION OF CULTURAL CONTENT IN ENGLISH TEXTBOOK WHEN ENGLISH RINGS A BELL FOR 7TH GRADERS OF JUNIOR HIGH SCHOOL

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Abstract: This research investigates the culture in the English textbook "When English Rings a Bell" for VII Grade Junior High School, written by Siti Wachidah et al. The present work relied on a content-analyzed documentary study. Furthermore, this research used documentary analysis by categorizing the findings into four types based on theory of Moran (2001) about language learning cultural functions as a tool of content analysis: language for participating in culture, language to describe culture, language to interpret culture, and language to respond to culture. A descriptive analysis was applied to read, identify, and display data by culture. According to the result, all chapters in the book incorporate the four cultural knowing frameworks. Cultural content is used 43 times to refer to description, knowing about; 21 times to refer to cultural participation, knowing how; 19 times to refer to interpretation, knowing why; and 10 times to refer to response, knowing oneself. In conclusion, the textbook is compatible in the cultural context. This is shown by the fact that the textbook uses names, actions, places, and characters from the source culture, i.e., the Indonesian culture.
Keywords: *English textbook; cultural knowing framework; source culture; target culture*

INTRODUCTION

Textbooks are essential for teachers in helping students learn all subjects, including English. In Indonesia, English textbooks serve as teachers' primary source of information, signifying the book's contribution to English classes. This notion resonates with the argument by Hutchinson and Torres (1994, as cited in Zulkarnaen et al., 2017), stating that a textbook is a universal component of English language teaching, and no teaching-learning situation is complete without appropriate textbooks. Prananto (2020) adds that a textbook has roles similar to that of a teacher, map, resource, trainer, authority, and de-skilled ideology.

Weninger and Kiss (2015) confirm that cultural content is included in textbooks. McKay (2004) argues that language teaching materials must cover different cultures to stimulate learners' curiosity and motivation. This notion conforms with one of the goals of Indonesian national education, i.e., to increase students' knowledge of national culture and ideology through all subjects, including English, taught from primary to secondary school. In 2018, the Minister of Education and Culture formulated Law No. 35, Article 5, and Paragraph 3 (cited in Prananto 2020). The regulation culminated in a textbook entitled When English Rings a Bell based on the 2013 curriculum, which

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corresponds to textbooks' functions as resources to spread ideas.

Students are expected to benefit from a textbook with quality cultural content. However, some textbooks are monotonous, thus preventing teachers from choosing appropriate resources to maximize classroom activities (Mirizo & Yunus, 2008). Looking into approaches to incorporating culture into foreign language textbooks is imperative. This notion encourages English teachers to evaluate cultural content in teaching resources to find textbooks that best fit the class's needs. In other words, teachers are responsible for paying attention and selecting the learning material used in the classroom. In this case, textbooks with cultural content must be appropriate for Indonesian students.

Some academicians have extensively studied cultural content in English textbooks. Syukron et al. (2020) analyzed the English book Bahasa Inggris: When English Rings a Bell for eighth-grade JHS students. The qualitative studies correspond to the 2013 curriculum's primary competencies: i.e., good speaking and writing skills. Students will learn English quickly by practicing greetings, demonstrating caring attitudes, working together, and helping each other. At the same time, they are obliged to comprehend Indonesia's local and national cultural values. Fauza (2018) conducted a descriptive and qualitative study on the textbook Bahasa Inggris 2017 revised edition. The 2017 updated version of Bahasa Inggris looks at cultural topics for students in grades 10 and 11, indicating differences between tenth- and eleventh-grade English textbooks. In grade X, source culture triumphs over the target and international cultures; this is seen in the 11th-grade English textbook focuses on target culture, not source culture or global culture. Fitriyah (2015) published An Analysis of Culture in the Second Grade Junior High School Reading Textbook. The theory of Moran (2001) on cultural dimension theory is applied to examine the culture of When English Rings a Bell in Grade 8 Junior High School. The textbook primarily discusses Indonesian culture or source culture.

The present work examines four language-culture functions in an English textbook, i.e., When English Rings a Bell, 7th grade, 2017 revised edition, using the four functions of cultures described by Moran (2001). This study wants to know what cultural learning process appears in each cultural category. The results could be clearer. Teachers and students need this research to analyze cultural content in English textbooks. It can improve English learners' cultural awareness.

A cultural phenomenon, according to Moran's theory, comprises five dimensions. The term "cultural phenomenon" is used to define the cultural theme. Individual members of culture (person) are used in a variety of interactions (practices), specifically social conditions and groups (communities), to reflect values, attitudes, and beliefs when cultural phenomena involve a tangible form or structure (product) (perspective). Furthermore, Moran (2001) provides a framework for cultural experiences students gain, i.e., a framework for cultural knowing. He proposes a four-function language culture of learning interactions that shape cultural experiences, which he calls the four-function language culture of learning interactions. Participation: knowing how, description: knowing about, interpretation: knowing why, and response: knowing oneself. Each framework is elaborated in four subsections below.

Participation: Knowing How

Language for participating in culture involves acquiring cultural practices, such as behavior, actions, skills, and speech. These aspects require direct cultural practices in the daily activities of target cultural communities, corresponding to their customs and traditions, the tools or technology they use, and their language, to build a genuine relationship with them

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(Moran, 2001). In addition, Orwig (1999), cited in Moran (2001), has proposed a list of social functions useful in language placement to participate in culture.

Table 1. *The Language of Participation (Moran, 2001)*

Stage	Sample language functions
Participations: Knowing how	**Socializing:** greeting/addressing people, taking leave; introducing/ meeting people; etc. **Establishing/maintaining a relationship:** getting to know each other by sharing, etc. **Influencing people:** requesting that others perform actions, requesting/giving permission, etc. **Giving and responding to feedback:** expressing and acknowledging compliments, etc. **Arguing:** agreeing/ disagreeing/ disputing, persuading/convincing, threatening, negotiating, etc. **Avoiding trouble:** denying guilt or responsibility, explaining, making excuses, etc.

Description: Knowing About

Language to describe culture includes all activities that link and display existing information. Facts, data, or knowledge are cultural products, practices, perspectives, communities, or people, as declared by Moran. Moreover, he suggests that the Bloom taxonomy provides a useful framework for classifying description language (cited in Magdalena et al., 2020) as follows:

Table 2. *The Language of Description (Moran, 2001)*

Stage	Sample language functions
Description: knowing about	**Knowledge:** Listening, defining; telling; identifying; shopping, labeling, quoting, etc. **Comprehension:** summarizing, distinguishing fact from opinion, paraphrasing, etc. **Descriptions:** describing who, what, where, when, how, how much, and why (if the reasons are explicit in the event/text), correcting factual errors, etc.

Interpretation: Knowing Why

Language, according to Moran, interprets culture by developing an understanding of a major cultural perspective of the beliefs, values, and attitudes characterizing all aspects of culture. Provided in Table 3 are the details of each aspect:

Table 3. *The Language of Interpretation (Moran, 2001)*

Stage	Sample language functions
Interpretation: knowing why	**Analysis** Analyzing, categorizing, inferring, distinguishing, etc. **Cognitive functions** Comparing and contrasting, drawing conclusions, making predictions, discussing possibilities and probabilities, etc.

Response: Knowing Oneself

Language to respond to culture revolves around learners' self-awareness. The student responses encompass feelings, opinions, values, beliefs, questions, concerns, or awareness, representing good interactions, strategies, declarations, or other plans for learners as future participants in cultural phenomena. In addition, this function of culture encourages students to express themselves, as stated in Table 4 below.

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Table 4. *The Language of Response (Moran, 2001)*

Stage	Sample language functions
Response: knowing oneself	**Evaluation** You are appraising, judging, criticizing, defending, valuing, evaluating, supporting, validating, attacking, etc. **Expressing emotions** They express likes or dislikes, pleasure or displeasure, satisfaction or dissatisfaction, disappointment; fear or worry, surprise; hope, gratitude, sympathy, want or desire, etc. **Expressing/ inquiring about** Intentions, plans, strategies, beliefs, opinions, questions, concerns, values, decisions, etc.

The four cultural knowing frameworks, involving participation, description, interpretation, and response, end up in areas of cultural content. Such areas cover products, practices, perspectives, communities, and people; these aspects are classified in the language content area. Furthermore, language participants require an exchange of conversations and expression in social interactions—interpreting language, especially in vocabulary and phrases related to literal and figurative descriptions.

Language interpretation includes vocabulary and expressions related to critical thinking on perceptions, values, beliefs, and attitudes. Language responses involve words and phrases that unite opinions, feelings, and other responses to cultural phenomena taught (Moran, 2001).

McKay (2004) states that one of the goals of the EFL class is to develop students' awareness of intercultural issues and the ability to communicate effectively and accordingly in various conditions and contexts, taking into account the increasingly international nature of contemporary life. Students should first learn about the target language community before developing an understanding of their own culture and its relationship to other cultures.

To acquire an understanding of the cultural overview of the target language, students must analyze culture from the perspective of others. Furthermore, they must build relationships between their beliefs and other opinions; to become aware of the cultural understanding of the target language, students must look at and pay close attention to the similarities and differences between two cultures. (Byram, 1997)

METHOD

The research was a documentary analysis. Tavakoli (2012) argued that a document analysis could be performed to identify written text or text-based artifacts (textbooks, novels, journals, meeting minutes, policy statements, newspapers, etc.) or non-written records (photographs, audiotapes, videotapes, websites, musical performance, etc.).

This research data were retrieved from a textbook When English Rings a Bell for VII Grade Junior High School 2017 revised edition written by Wachidah et al (2017). It has eight chapters, each containing passages and illustrations, meaning that the images are considered research data. These data represent four stages of the function language culture.

First, the data analysis procedure was performed by reading the textbook. Second, the passages and illustrations were categorized into four stages of culture theory, participation: and knowing about; description: knowing how; interpretation: knowing why, and; response: knowing oneself. Third, research results were exposed based on reading and identifying the four stages of function language culture by Moran's theory.

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RESULTS AND DISCUSSION

Result

This section divides cultural content into four cultures based on Moran's theory. The data presentation is outlined in four functions reflecting the four stages of language cultural experience: (1) Cultural Participation; knowing how, (2) Cultural Description; knowing about, (3) Cultural Interpretation; knowing why, and (4) Cultural Response; knowing oneself.

The Representation of Cultural Participation: Knowing How.

Cultural participation, knowing how to, refers to cultural practices in daily life. The chapter emphasizes the significance of the artistic practice of greeting and paying attention when meeting new people. This communication skill is essential for students to maintain and improve their relationships with teachers, friends, family, relatives, neighbors, and other people. The phrases "Good morning" and "How are you?" are greetings to others and are now a part of daily life and general culture.

In Indonesia, shaking hands represents a greeting to older people, conveying appreciation for others in everyday life. the local cultural practice in the textbook mentioned previously, page 11–13 provides an example of culture when parting through phrases, such as "bye," "goodbye," "see you later," and "see you tomorrow." In everyday life, saying goodbye is a common cultural practice. Furthermore, waving and shaking hands with older people exemplifies how to say goodbye to others in the local culture. The researcher also found the participation stage, which discusses cultural practices in daily life.

The evidence in Chapter 2 suggests that people are aware of their identities. Other aspects of identity covered in this chapter include origin, address, hobbies, and family members (including origin, address, hobbies, and family members). This communicative practice is essential for students to boost their self-confidence and allow others to get to know them. Students, teachers, friends, family, and relatives will benefit from getting to know one another.

Chapter III discusses the expression of requesting and providing information about the name of the day, month, time, numbers, dates, and years. The cultural practice of expressing time is expected in target and source language cultures. In Indonesia, asking and stating the names of the day, month, date, and time is a common cultural expression of daily routine.

Chapter IV discusses stage participation twice: understanding how that relates to cultural practices in everyday life. Some pictures on pages 91–93 of the learning material explain Indonesian students' daily activities, such as bathing, preparing breakfast, praying before eating, studying, and watching TV with their parents. The exercises demonstrate Indonesian culture. Pages 95–97 provide an example of a song being sung, a common cultural practice.

Chapter V demonstrates cultural participation through learning practices. Pages 103–105 discuss cultural involvement in physical exercises, such as badminton, which is typically done daily. It is distinguished by cultural participation in socializing, giving, and receiving feedback. The sample language on page 106 shows students' activities at school: the student always goes to school at 6 a.m., indicating punctuality as a culture of Indonesia. Pages 120–123 of the learning material show cultural participation in some activities commonly found in Indonesian culture, such as shopping at a traditional market on weekends. The last pages, 124–125, depict shared cultural participation with practical activities that students frequently engage in, such as going to the park and studying at school.

Chapter VI allows the students to ask questions and provide information

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about the actions and functions of objects, animals, and people. Pages 128–132 depict the daily occupations and tasks performed by Indonesian students and parents, such as farming, teaching, being a housewife, being a surgeon, and being a student. Jobs performed as a result of a profession are part of Indonesian behavior, actions, skills, and cultural practices. The material in the final chapter VIII, pages 178–183, focuses on identifying the message of a song. The text depicts the culture of the language target of a song; singing a song is a cultural practice in Indonesia.

The Representation of Cultural Description: Knowing About.

This aspect correlates with cultural information, product facts, practices, and perspectives from the target and source cultures. Some chapters are presented primarily through people's descriptions, such as Siti, Lina, Beni, Dayu, Rita, Edo, and Adnan. One example is a depiction of the diversity of Indonesian people or diverse source cultures.

The textbook depicts various Indonesian source cultures, such as a female Muslim student wearing a hijab and having brown skin, an Indonesian student with black hair and brown skin, and an Indonesian student with curly hair and dark skin. Furthermore, there is a representation of cultural practices in which junior high students wear white and blue school uniforms.

The book also provides a description of places and objects in some parts of Indonesia (e.g., Papua, Kalimantan Sumatra, Java, Arcturus, Banda Sea, Timor Sea, Lombok, Bali), mountains (e.g., Sinabung, Merapi, and Lokonin in south Sulawesi), and objects unique to the country (e.g., guavas, bananas, Rambutans, durians, papayas, barks, peppers, lemons, fish, shrimp, goats, and pigs). Indonesia is described as a large country with very fertile land.

Chapter III focuses on materials delineating facts about month names. These months' terms are common cultural knowledge not only in Indonesia but also in other countries. Moreover, the textbook provides accurate information about Indonesian national holidays, e.g., Kartini Day, National Education Day, and Independence Day; these celebrations are an Indonesian cultural practice. As a form of appreciation for historical days in Indonesia, students should be taught cultural information about the practice of National Day celebrations.

Chapter IV focuses on factual descriptions of objects, animals, and public buildings. Students begin by defining items in class, items in bags, and objects in the family room, kitchen, dining room, bedroom, bathroom, garage, and backyard garden.

Animal names are the focus discussion of Chapters V and VI. In the target language, a dog has friendly and playful eyes; a rabbit is white as snow, and hamsters have massive cheeks. It is referred to as "general culture." Similarly, in chapter VII, we are proud of or love the cultural practices in which students describe someone and an object. The description of such information is a part of the source cultural practices in using cultural products to broaden students' understanding.

The Representation of Cultural Interpretation: Knowing Why

Interpretation: knowing why refers to constituting and understanding fundamental cultural perspectives, beliefs, values, and attitudes. The result is from the understanding of basic cultural attitudes and beliefs.

The chapter discusses cultural information, product facts, practices, and perspectives from both the target culture and the students. Some chapters primarily present the descriptions of individuals, such as Siti, Lina, Beni, Dayu, Rita, Edo, and Adnan, depicting Indonesian people's diversity or diverse source cultures.

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The textbook depicts a Muslim student wearing a hijab and having brown skin, an Indonesian student with black hair and brown skin, and an Indonesian student with curly hair and dark skin. There is also a cultural representation in which junior high students wear white and blue school uniforms.

There are some descriptions of places and objects in Indonesia, such as Papua, Kalimantan Sumatra, Java, Arcturus, the Banda Sea, the Timor Sea, Lombok, Bali, mount Sinabung, Merapi, and Lokonin, guavas, bananas, rambutans, durians, papayas, barks, peppers, lemons, fish, shrimp, and goats. Indonesia is a large country with fertile land.

Furthermore, Chapter III shows that the material summarizes facts about existing month names. These months' terms are widely understood not only in Indonesia but also in other countries. The textbook accurately describes Indonesian national holidays, e.g., Kartini Day, National Education Day, and Independence Day. Celebrations of National Day are an Indonesian cultural practice. Students need to understand cultural information, specifically national day celebrations, as a form of appreciation of history.

The fourth chapter focuses on accurate descriptions of objects, animals, and public buildings. Students begin by defining items in the classroom, items in bags, and objects in the family room, kitchen, dining room, bedroom, bathroom, garage, and backyard garden.

Chapters V and VI show animal names. A dog has friendly and playful eyes in the target language, a rabbit is white as snow, and hamsters have massive cheeks. It is known as "general culture." Similarly, we are proud of or love the cultural practices in which students describe someone and an object in Chapter VII. The way this information is described is a part of the source cultural practices, which is central to teaching students about cultural products.

The Representation of Cultural Response: Knowing Oncself

Individual learners' self-awareness refers to the cultural responses as "knowing oneself." Some chapters were presented as good interactions by expressing feelings about cultural self-awareness in relationships with others. On pages 3–10 and 11–13 of Chapter I, students' cultural self-awareness towards others is demonstrated by questions about other situations, such as parents, teachers, and friends. Inquiring about the circumstances of others is an expression of awareness of those people's situations. The sample language demonstrates this. Expressing and inquiring about emotions the text then demonstrates students' cultural self-awareness towards others as a form of caring culture, with a prospect or reasonable hope for others. The sample language expresses hope to others by saying the phrases "take care to have a nice dream," get well soon," "wish us luck," and "good luck" in the target language, following the meaning in the source language.

Furthermore, the chapter demonstrates cultural self-awareness towards oneself and others through actions and expressions of thanks and apology. Self-awareness apologizes when something goes wrong, and self-awareness thanks others when they do something nice for you.

Knowing oneself is essential, starting with a deeper understanding of one's identity. The textbook talks about people's names, where they come from, where they live, their hobbies, and their family members. Furthermore, cultural self-awareness of personal identity is discussed in Chapter II, pages 22–26.

On pages 103–105 of Chapter V, it stated that one of the students would turn off the music that is too loud so as not to disturb his friend who is studying. For

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instance, A: The music is too loud. I can't study with this music blasting. B: Sorry, I'll turn down the volume as the response Knowing oneself refers to the self-awareness of individual learners. It demonstrates a caring attitude and an excellent response to others. The section discusses cultural self-awareness concerning others.

Some chapters demonstrate students' cultural self-awareness in relationships with others, such as self-awareness to help others—for example, awareness of assisting parents and friends. The focus on assisting one another is part of the self-awareness of being kind to others.

Chapters VI and VII represent cultural self-awareness of the Indonesian state's cultural identity and characteristics. Recognizing and understanding elements of one's own country is critical for developing national awareness. For example, it is aware of the national holidays observed in Indonesia and the characteristics of the Indonesian state in terms of values and beliefs as the country's identity.

DISCUSSION

This section discusses the interconnection between the study's findings and the concept of culture.

Based on the findings, this textbook contains four categories of culture: Participation; knowing how, Description; knowing about, Interpretation; knowing why, and Response; knowing oneself.

First, the result shows that the culture dominantly in the textbook was Description; knowing about. The example is mainly used in the source culture, e.g., the names of people, places, things, months, days, and animals. The concept is based on Moran's theory on the product and person. The statement is also supported by Fauza (2018) and Fitriyah (2015). They found the materials of English books dominant in the source culture. In the textbook, the cultural aspects are found in 43 excerpts.

The second most presented type was cultural participation: knowing how. The textbook depicts interactions that occur individually and in groups, such as meeting with others, introducing oneself to others, and exchanging information. It was thought that the textbook would encourage cultural practices in the community's daily life. The textbook includes greeting, storytelling, thanking, apologizing, and expressing time (Moran, 2001).

The textbook includes examples of local cultural behavior, such as shaking hands, greeting, and saying goodbye to older people. Similarly, following the artistic pattern of apologizing and thanking, people in local culture should apologize for something wrong and thank something good. The outcome is essential as Syukron et al. (2020) report that such attitudes are significant to help improve students' social skills.

Establishing or maintaining a relationship supports the research findings, as seen in the textbook, where students maintain healthy relationships between friends and family. This study found that sample language for avoiding trouble supports this stage, as seen in the teaching material for expressions of apologizing in everyday life to avoid a problem. The English textbook depicts the role of social interactions, transactions, and actions in everyday life through material content. According to Moran (2001), language participation in cultural experience represents a function of artistic practices in people's daily lives.

Third, the findings showed the language to interpret cultural phenomena, interpretation; knowing why, constituting an understanding of fundamental cultural perspectives - beliefs, values, and attitudes appearing in 19 excerpts. The materials were present in the source and target cultures, such as cultural attitudes when saying hello. This phrase describes a target culture and has good values, including maintaining relationships with

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fellow humans. It is reinforced by previous research by Fauza (2018), one of her research results about target culture dominantly in English books.

The last culture is the response, knowing oneself concerning the individual learner's self-awareness. This research showed cultural awareness in relationships with other people and good interactions. In other words, responding to a situation was presented by expressing feelings about cultural self-awareness in relationships with others and oneself as good interactions of mutual interest in a good way between the relationships of family members and friends. This resonates with the results of Weda et al. (2022), reporting that the students respected the values of people from different cultures, felt confident interacting with them and gave positive responses.

Moreover, the textual material has shown students' cultural self-awareness toward others with a prospect for or reasonable hope for others as a form of caring culture. It is clear from the sample language that the phrases "take care," "have a nice dream," "get well soon," "wish us luck," and "good luck" have the same meaning in the target language as in the source language. According to Fauza (2018), the statement in the English textbook mentioned two cultures: the target language and the source. Both cultures represent the self-awareness of the individual learner. Examples of emotional language are used to deal with unavoidable situations, such as expressions of gratitude, apologies, and words telling others what is reasonable to expect from them (these are found in 19 excerpts).

CONCLUSION

This research examines four languages of cultural categories in English textbooks used by seventh grade of junior high school. It can be concluded that the content of materials contains more source culture than target culture. Some examples involve the use of the names of Indonesian people who are dominant in the speaker's character in the English textbook; the activities carried out by students which Indonesian students generally carry out. This is also seen in the data mentioning objects commonly seen in students' life, such as school uniforms, places, characters and beliefs, and good attitudes in Indonesia. Consequently, the culture in the textbook corresponds to the student's culture.

This research can provide students with knowledge about the target culture to improve their understanding of the target language culture. If they can go abroad one day, they can avoid shock culture. Besides that, this study suggests that students better understand the cultural categories of the language to integrate with English learning materials.

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