

# **CULTURAL CONTENT ANALYSIS ON CURRICULUM 2013 ENGLISH TEXTBOOK USED BY ELEVENTH GRADE OF SENIOR HIGH SCHOOL IN INDONESIA**

**Sri Wahyuni**  
*STAIN Kediri*  
**wahyu\_uni78@yahoo.com**

**Siti Nurul Jannah**  
*STAIN Kediri*  
**wahyu\_uni78@yahoo.com**

## **ABSTRACT**

This article aims at analyzing kinds of cultural content in English textbook of Curriculum 2013 used by the eleventh grade of Senior High School in Indonesia. This study employs a descriptive qualitative research design. The data of this study is English textbook which is published by the Ministry of Education in Indonesia as the new book in curriculum 2013. To analyze the data, theory of Adaskou, Britten, and Fahsi is used. The findings show that English textbook curriculum 2013 contains the culture. In the term of aesthetic sense, many culture contents are presented in the form of literature and art. The other culture contents are in the form of media and music. The other culture content in sociological sense is in the form of custom. Culture in the term of aesthetic sense is more than sociological sense. Moreover, from the analysis, it shows that many parts of culture content are represented in literature and media. However, there are two chapters that do not contain cultural content. Almost the cultural contents in the English textbook are represented in reading in each chapter, and the others are represented in music, poem and conversation. The findings of this study prove that the existing of a textbook always transforms a culture, from one language into another language since a language itself is a part of a culture.

**Keywords:** Culture Content Analysis, English Textbook, Curriculum 2013

## **Introduction**

Language has significant role in culture because there are relationship between language and culture. In other words, language is as the mirror of culture and language can show the culture of the speakers. In addition, there are one hundred and seventy five different definitions about culture in book entitled *Culture* written by Alfred Kroeber and Clyde Kluckhohn in 1952. There are three definitions of culture. The first is 'ideal', in which culture is the process of human perfection or universal values. The second is 'documentary' that shows culture is intellectual work, and the third is 'social', that shows the particular way of life (Storey, 1998: 49).

However, the relationship between language and culture can be separated and confine each other. In the 1980s and 1990s, there are educational and linguistic studies investigated phenomenon of culture in language teaching and learning (Hinkel, 2011: 2). In 1990, Adaskou, Britten and Fahsi find that there are four senses of culture; they are aesthetic sense, sociological sense, pragmatic sense and semantic sense. They investigate cultural content of a secondary English course for Morocco (1990: 3-10). Because the relationship between language and culture the researcher conducts investigations in the area of English language teaching taught in various kinds of culture. One of investigations focuses on language and culture, and how culture is represented in English textbook.

Textbook carries cultural content in its materials. Textbook plays important role in ELT classroom. Therefore, English evaluation of textbook is needed. On the other hand, selecting English textbook in ELT are influenced by financial issue, the relation of certain publisher, and the visual of appearances of textbook. Because of the reasons, choosing English textbook from government or Ministry of Education is better. Usually, teacher uses textbook for planning lesson and giving the

lesson. On the other hand, textbook that contains culture can influence of teaching materials on students' awareness. Teaching materials can improve their representation of English as International Language (Matsuda, 2003: 724). Textbooks are also ideology in the way they describe of cultural system and social foundation to teachers and learners. Since disseminating of certain language toward textbook can give effect for students' attitude. Because of that statement, teachers should consider well when they choose English textbook that contains cultural content for their students.

In Indonesia, the purpose of general education is educating Indonesian students' to be religious, well-mannered, healthy, smart, creative, independent, responsible, nationalist and democratic citizens. The purpose of education in Indonesia is set according cultural value and ideology of the nation and applied in all school and subject including English. In 2013, Indonesian government changes the curriculum from curriculum 2006 or KTSP to curriculum 2013. There are various English textbooks in curriculum 2006 which is published by Ministry of Education and Culture but in curriculum 2013 the government publishes one English textbook for Senior High School. In addition, the government also serves the syllabuses and frameworks from primary level to senior high level.

In the previous study, Matsuda's study (2003: 724) found that English textbook is insufficient in Japan. Furthermore, Liu's study (2013: 1) found that cultural content in EFL Listening and Speaking textbook for Chinese students more than a half of cultural content are unidentifiable. In addition, Rajabi's research (2012: 705-712) found that English textbook for Iranian consists of local character from the different ethnic groups, and the study also found that though sociological dimension is prominent the other three dimension of culture. In Indonesia, Hermawan and Khasanah (2012: 49) found that cultural content is also included in English textbook for elementary school published by *Erlangga*. In addition, they found that cultural content in sociological sense is in the tops of the rank.

This research investigates the cultural content in English textbook of curriculum 2013 for eleventh grade of Senior High School. This research uses Adaskou, Britten and Fahsi theory to analyze the English textbook of Curriculum 2013 for eleventh grade of Senior High School. With this regard, the present study was designed to address the research questions as follows.

1. What kinds of cultural content have been compiled in English Textbook Curriculum 2013 of Senior High School for Eleventh Grade?
2. How is the culture represented in the English textbook Curriculum 2013 of Senior High School in Eleventh Grade?

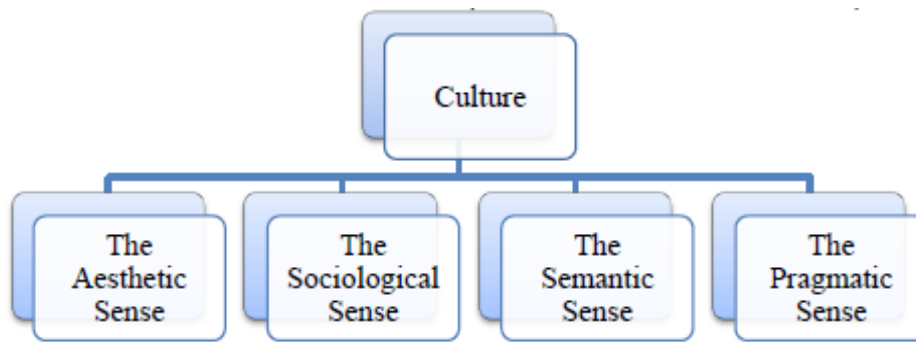
### **Definition of Culture**

There are many cultures in our society. Each of society has their own culture and that is included how they have interaction each other, how they use their own culture beyond their language. On the other hand, culture is a complex and broad to define. In 1952, the American anthropologist, Kroeber and Kluckhohn critically review the concepts and definitions of culture, and compiled 164 different definitions of culture. Culture is the complex whole that includes knowledge, arts, values, moral, custom, and any other abilities and habits obtained by people in their society (Spencer, 2012: 2). Culture is the whole way of life of the foreign country including but not limited to its production in the arts, philosophy and high culture in general (Jing, 2010: 4).

According to Hinkel in Liu (2013: 83), culture refers to areas of inquiry into human societies, group, systems, behaviors, and activities. Each of expert has their own definition about culture. The other definition is according to Raymond William. He defines the definition of culture into three categories. The first category is ideal; it means that culture is the process of human perfection in term of universal values. The second category is documentary; it means that culture is the body of intellectual and imaginative work, human thought and experience which are variously recorded. The third definition is social; it means that culture is description of particular way of life, which give expression in certain meaning and values not only in art and learning but also in institution and ordinary behaviour (Storey, 1994: 48).

### **The Four Senses of Culture**

Adaskou, Britten and Fahsi (1990: 3-10) distinguish four separate sorts of culture in language teaching. Each of the differences has different context and discussion.



### **Four Senses of Culture (Adaskou, Britten and Fahsi, 1990 )**

The aesthetic sense of culture with capital C refers to the media, cinema, music, (whether serious or popular ) and above all, literature the study of which used often to be one of the main reasons for language teaching . Many of these forms of culture are at same time sources of information on culture in the second sense.

The Sociological Sense or culture with small c refers to the organization and nature of family, home life, interpersonal relation, material condition, work and leisure, customs, and institutions. This sense defined as invisible culture; it cannot be seen a heard, but it can be recognized by its value. The cultural concept on this sense encompasses on a range of ideas and norms as well as institutional structures (Santosa, 2015: 27). This sense also refers to the way of life in the target community. This category includes the structure of different institutions from the national health system to the family, and the interpersonal relations at home, at work, and during free time activities.

The Semantic Sense is the conceptual system embodied in the language and, according to Whorf-Sapir Hypothesis, conditioning all the our perception and our though processess. Many semantic areas ( e.g. , food, clothes, institutions) are culturally distinctive because the relation to a particular way of life that is, to our sociological sense of culture. For instance you cannot learn to use the name of meals without learning the main meal times. So these culture features, like culture in our sociological sense may differ for English from one English-speaking country to another. On the other hand, some more general areas may be the same in different societies using the same language: time and space relations, emotional states, colours, lexical hyponymy.

The Pragmatic or Sociolinguistic sense is the background knowledge, social skills, and paralinguistic skills that, in addition to mastery of the language code, make possible successful communication. It include: (a) the ability to use appropriate exponents of the various communicative functions, (b) the ability to use appropriate intonation pattern, (c) the ability to conform to norms of politness, where different from the learners' culture, including taboo avoidance, (d) awareness of conventions governing interpersonal relations, questions of status, obligation, licence, where different from the learners' culture, (e) familiarity with the main rhetorical convention in different written genres e.g different types of letters and messages, form filling, advertisements (Adaskou, Britten and Fahsi,1990: 3-4).

### **Indonesian Culture in Four Senses of Culture**

Indonesia is the one of country which is multicultural, and multiethnic. The expert of sociologist claim that more than 500 tribes living in Indonesia and they have different language and culture. The largest population is Javanese, and followed by Sundanese. Therefore, Indonesia is rich in culture and Jill Forshee does his research Indonesian culture and writes the book by the title Culture and Customs of Indonesia. However, culture in Indonesia can be seen in four senses of culture that is shown by Adaskou, Britten and Fahsi. The culture in four meaning of sense are presented as follows.

#### **a. Aesthetic sense**

Aesthetic sense refers to visual and performing art, the media, literature, music (whether serious or popular) and cinema. The first limitation in Indonesian culture in aesthetic sense is visual and

performing art. The example of visual and performing art are: first, the puppet show which uses shadow called *wayang*. It is popular in Bali and Java Island, and the man who plays *wayang* called *dalang*. Second, the mask or Indonesian language called *topeng*. It uses in festivals, ceremonies, dances, or dramas. Third, the traditional textiles made by using traditional method and show the traditional values of Indonesian such as *batik* and *tenun*. Fourth, the dance by using large and heavy mask called *Reog Ponorogo*. It dance is come from Ponorogo, so Indonesian people called *Reog Ponorog*. On the other hand Bali also has dances called *Legong*, *Kecak*, *Pendet*. Each of the dance has different stories and performance.

The second in Indonesian culture in aesthetic sense is media. Newspaper, magazine, radio which show Indonesian culture. On the other hand, the entertainment such as film or Indonesian language called *sinetron* also show Indonesian characters.

The third limitation of Indonesian culture in aesthetic sense is literature. The characteristics of literature is based on Indonesian culture and originated from Indonesia. The story which is influenced by the other countries or religion such as Mahabharata and Ramayana also considered into source culture of Indonesia. The other example of local literature in the form of prose is *Malin Kundang* from West Sumatra, *Roro Jonggrang* from Central Java. In the form of folklore is *Si Kabayan* from West Java, in the form of fabel is *Si Kancil*, and in the form of myths is *Nyi Roro Kidul* ( the Queen of the South Coast)

The fourth limitation of Indonesian culture in aesthetic sense is music and cinema. From this point of view, in 2003 Indonesia has controversy in *dangdut* performance by *Inul Daratista*. Therefore, two years later after the controversy in *dangdut* music especially in dancing, Indonesia was further divided by the proposal of an anti-pornography law from the more Islamist inclined inside the parliament and supported by many outside it (Heryanto, 2008: 15). The other music that is included in culture is *gamelan*. *Gamelan* is traditional music from Java and it is elaborated between Java and Bali where instruments took on lavish form.

#### b. Sociological Sense

Sociological sense refers to nature of family relationship and organization, work and leisure activity, custom and institution, and generalization and stereotyping. The first of limitation Indonesian culture in sociological sense is family and relationship. Although Indonesia has many cultures, and various religion but the household life are quite similar each other. Men as the head of household and providers for wife and children. It is happened in Indonesia who has matrilineal society such as Minangkabau in Sumatra. In Minangkabau public power and decisions frequently fall to husbands. The roles of woman as the wife are taking care the children, cleaning the house, cooking for her family, going to market for shopping daily needs (Forshee, 2006: 164). However, they still appreciate each other in their daily life.

The second limitation in the term of Indonesian culture in sociological sense is work and leisure activity. Indonesian people usually do as leisure activity such as *pencak silat* is ancient martial art from Sumatra in the seventh century. in its movement *silat* shows the dance and athleticism. The Manggarai people of Western Flores has ceremonial fight called *caci*. The other leisure activity is bull race called *Karapan Sapi*. It is held from July to October as a unique pageant of the Island of Madura (Forshee, 2006: 174).

The third of limitation in the term of Indonesian culture in sociological sense is custom and institution. From this we can see that in Indonesia custom is called *adat*. For Example, there is *slametan* as the culture from Javanese people. Ceremonies such as *slametan* and the resulting offering of food, however, appease such as spirit. The *slametan* is an *adat* practice based in Java, combining animistic and Islamic elements into the unique ritual event. In addition, leisure activities of Indonesian culture are socializing by chatting or in Indonesia is called *omong*. It is happened when they meet people anywhere for example on porches, buses, streets or markets. The other example are Bali which is strongly with Hindu religion and Aceh which is strongly with Islam religion.

#### c. Semantic Sense

Semantic sense refers to the conceptual system embodied in the language. Many semantic areas such as clothes, food, and institutions. For example, the Indonesian term *rapi* means "neat" but also implies a modern sleekness in dress. The example in the semantic form is clothes, most customary



wedding invitations are linguistically proposal: linguistic relativity and cultural relativity. The concepts such as “time” and “space” are there in the collective mind of English and Indonesian speakers but only in English these concepts are grammaricized (Kadarisman, 2009: 14-15)

## **Research Method**

This section discussed the research design, source of data, instrument of the research, data collection, and data analysis.

### **1. Research Design**

This research employs a descriptive qualitative research design. The reason of choosing this research design because it is trying to “investigate quality of relationship, activities, situation, or materials” (Fraenkel, Wallen and Hyun, 2012: 426). As the specific matter is thoroughly described in this research, this research is qualitative in nature. This research is involved selecting text, determining the unit to be coded, developing content categories, and analyzing data. The data will be analyzed by using content analysis. The data were categorized based on Adaskou, Britten and Fahsi framework that is divided culture into four senses (Adaskou, Britten, and Fahsi, 1990: 3-4).

### **2. Source of Data**

The source of the data in this research is English textbook Curriculum 2013 that is published by *Kemdikbud* and written by Makhrur Bashir. The English textbook that is used in this research is for the eleventh grade students of Senior High School in Indonesia.

### **3. Instrument of the Research**

The instrument of this study is researchers themselves. They analyze the English textbook based on Adaskou’s et. al. framework to analyze the cultural content.

### **4. Data Collection**

The data of this research is collected from an English textbook Curriculum 2013 that is used by teacher and students in Senior High School. This book is written by Makhrur Bashir and published by *Pusat Kurikulum dan Perbukuan, Balitbang Kemdikbud*. The textbook was recommended by the Ministry of Education in Indonesia as the English textbook for new curriculum in Indonesia. The data of this research is from the material of English textbook. The data were collected by selecting the materials based on the framework from Adaskou, Britten and Fahsi. The data were selected based on the materials in each unit from the book, because English textbook for Curriculum 2013 of Senior High School does not divide the English skill. In English textbook for Curriculum 2013, it is integrated skills, so the researcher collects the data based on the materials of the book.

### **5. Data Analysis**

The data will be analyzed by using the framework that divided culture into four senses. The cultural contents in English textbook were categorized in sociological sense. The sociological sense refers to small “c” of culture, or the term culture as the way of life or the codes of behavior and the standards of appropriateness. Generally, the steps in conducting the research are as follows.

- a. Selecting English textbook of Senior High School for the eleventh grade in Curriculum 2013.
- b. Deciding possible parts of the book carrying cultural contents to analyze
- c. Deciding the limitation of cultural items belong to the four meaning of culture.
- d. Categorizing the data in the textbook into the aesthetic sense and sociological sense.

## **Research Finding and Discussion**

This part elaborates what kinds of culture content have been compiled in English textbook Curriculum 2013 of Senior High School for Eleventh Grade, and how is the culture represented in the English textbook Curriculum 2013 of Senior High School in Eleventh Grade.

### **1. Kinds of Culture Content in English Textbook Curriculum 2013**

This section focuses on kinds of culture content in English textbook Curriculum 2013. The analysis based on the material in English textbook. The textbook gives many exercises for the students. The materials in the textbook are reading passage, active conversation.

#### 4.1 Table Kinds of Culture Content in English Textbook Curriculum 2013

<b>Aesthetic Sense</b>	Literature and Art	Chapter 1 : Folklore Chapter 4 : Short Drama “ Vanity and Pride Chapter 6 : Story of Technical Writing Chapter 8 : Short Story “ The Last Leaf “ and Shadow puppetry show ( <i>Wayang</i> ) Chapter 9 : Biography: <i>Life and Times of Ki Hajar</i> Chapter 10 : Poem: <i>The Road not Taken, Invictus, Dreams.</i> Chapter 11 : Global Warming “Devastating impact of global warming”
	Media	Chapter 2 : Article about “Stop Bullying” Chapter 3 :Article Hope and Dream: Speech at the Opening of the Bandung Conference
	Music	Chapter 10 : Music: Stand by Me, We Shall Overcome.
<b>Sociological Sense</b>	Custom	Chapter 1 : Suggest and Offer, transactional conversation at the certain place, example: at the airport, At the hotel. Chapter 2 : Express-ing agree and disagree opinion. Chapter 3 : Expressing congratulation Chapter 4 :Conversation:how to invite someone to come to our party, dinner, etc.

From the table, it can be seen that there are kinds of culture content in English textbook for Curriculum 2013. Almost culture content in English textbook contains literature and art in the term of aesthetic sense of culture. In addition, there are the other forms of culture in the textbook, for example media, music in the term of aesthetic sense and place, custom in the term of sociological sense. In addition, it is in line with Rajabi’s study that aesthetic sense is more dominant than sociological sense (Rajabi, 2012). On the other hand, it is different with Hermawan and Khasanah’s study (2012) that investigates cultural content analysis English textbook from commercial publisher. They found that sociological sense is more than aesthetic sense in English textbook. On the other hand, there are chapter in English textbook that does not contain cultural content. The chapters which do not contain cultural content are chapter 5 and 7. In Chapter 5, the material consists of how to write personal letter. In chapter 7, the materials contain report text which explains about natural disaster.

The culture in English textbook is complete because the textbook is designed by the ministry of education as the new English textbook in curriculum 2013. Although in chapter 5 and 7 do not contain cultural content but the other content represents culture. Almost cultures in English textbook for Curriculum 2013 are aesthetic sense and sociological sense, and aesthetic sense is dominant. Although aesthetic sense is dominant but it does not mean that English textbook is not appropriate for Senior High School. It can make the learning activity is easy because the learners can understand the kinds of culture through the textbook.

#### 4.2 The Way the culture is represented in English Textbook

According the table in the previous section shows that there are kinds of culture represents in English textbook. Therefore, this part focuses on how the culture is represented in English Textbook. The textbook consist of cultural content and represents in different way. It has purpose to make easy in learning activity and easy to understand by the learners.

In chapter one, the culture content represent in reading passage entitle *The Enchanted Fish*. The reading passage tells the story about the fisherman who lives in his small cottage with his wife. He

finds enchanted fish and it is not the real fish but a prince. The fisherman's wife asks everything to the fish through her husband.

When the fisherman went home to his wife, he told her everything that had happened and how, on hearing it speak, he had let it go again. "Didn't you ask it for everything?" said his wife. "No, I didn't, what should I have asked for?" replied the fisherman. "I am surprised you don't realize what you should have asked for. We live very wretchedly here, in this nasty dirty hut. We are poor and I am so miserable. You should have asked for a nice cozy cottage. Now go back and ask the fish that we want a snug little cottage," said his wife. (Bashir, 2014: 3)

The reading passage represents culture content in the term of aesthetic sense in the form of literature. The reading passage teaches us the culture that we have to be grateful for what God had given to us. In reading passage describe that someone is not satisfied with what she has. It means that culture content in reading passage explain that we should be grateful to our God. On the other hand, the reading passage that contains story describe that almost all human being are not satisfied with their wealth. Although, the reading passage explain the culture that human sometime is not satisfied but we can learn that the culture has explicit value. It means that we have to learn how to accept or to be grateful what we have in our live. Moreover, Evans (2012) said that folklore can give impact to our society, culture and individual because folklore gives the values.

In the chapter one, the culture content represents in transactional conversation and explanation how to give suggestion, offer and the respond. The transactional conversation is giving suggestion in the certain place, for example at the airport, at the hotel or other. The culture that is represented is in the term of sociological sense in the form of custom. The culture content in this section shows that all of the society has custom how to give suggestion, offer, and the respond. The culture shows that, if someone goes to airport, market, or the other public place, the other person will ask and give us suggestion. It means that, giving suggestion is the custom of every country especially in public place.

In chapter two, the culture content represents in reading text through article about bullying. The reading passage entitles *Stop Bullying* and tells about bullying that is happened in our society.

A tragic end to an education that had barely begun – 13 – year-old Kiki stopped schooling because her classmates used to make fun of her relentlessly. They had accidentally discovered her humble background, her father being a street vendor. In another case, 15 – year old, Dinda could not take it anymore. She became depressed, left school and stayed at home because she was constantly teased by her classmates for failing in junior high school. (Bashir, 2014: 28)

The article includes culture in aesthetic sense in the form of media. Moreover, according to Kraidy (2002: 363-369), media is also one of globalization of culture and has become a conceptual magnet attracting research and theorizing efforts from a variety of disciplines and interdisciplinary formations such as cultural studies, communication and media studies, geography, and sociology. In addition, the reading passage explains that bullying is happened in our society and gives negative effect, especially for the children. Moreover, bullying exist in every form in Indonesia, it can be influence by the culture of pupil in secondary school. Although the reading tells based on the opinion of the writer but it gives us value that bullying is negative culture and give negative effect.

The content in reading passage teaches us that bullying is not good especially for children. By showing the effect of bullying, it can build culture of responsibility in our society. By studying the materials, the students will understand that bullying has many negative effects. Moreover, the reading passage teaches us to have more awareness and culture of respect for the victims of bullying. It can minimize bullying happen in our society, especially around the children. On the other hand, the materials in the textbook about bullying will help the students to develop of culture respect when bullying is happened.

In chapter two, the culture is represented in transactional conversation. The culture content consists of conversation about agreement and disagreement. The sense of culture in this part is sociological in the form of custom. Moreover, agreement and disagreement can shows the opinion



from other people in their communication. Expressing opinion is the custom in our society because people always live with the others and have communication or discussion about something.

The example in the conversation above shows custom that in our society by asking agreement and disagreement. In addition, people usually have discussion and they ask the opinion then some people give reactions by saying agree or disagree. From the custom, the students can learn that everyone has opportunity and rights to give opinion whether agree or disagree.

In chapter three, the culture content represents in reading passage entitle *Speech at the Opening of the Bandung Conference, April 18, 1955*. The reading passage contains the culture about unity and morality. The culture in the reading passage is about how we appreciate each other and do not think about racialism. The content is about motivation, hope, and dreams for all countries that attend in *Bandung Conference*.

Perhaps now more than at any other moment in the history of the world, society, government and statesmanship needs to be based upon the highest code of morality and ethnics...All of us, I am certain, are united by more important things than those, which superficially divide us. We are united, for instance, by a common detestation of colonialism in whatever form it appears. We are united by a common detestation of racialism. And we are united by a common determination to preserve and stabilize peace in the world. (Bashir, 2014: 50)

The speech shows that Indonesia has guidance and called *Bhinneka Tunggal Ika*. So, Soekarno asks to all of countries in Bandung Conference to against colonialism and do not think about differences. On the other hand, the unity can be built although we have different ethnic and country. Moreover, Bandung Conference is also as the cultural history for Indonesia because it shows the building in Bandung and the society (Shimazu, 2011: 1-9). Therefore, the culture in this context is about unity in diversity to against colonialism.

The other culture content in chapter three is represented in expressing congratulation. By expressing congratulation shows the custom in our society whether in our country or abroad that when we know someone gets achievement or something that make them happy, we also say congratulate to them. Moreover, expressing congratulation is as the positive custom in our society. People usually says congratulation to their friends, brother or sister, or family member to show their happiness and proud.

In chapter four, the culture is represented in reading passage entitle *Vanity and Pride*. The reading passage is drama and tells about pretty girl and the condition of the girl is so poor. Moreover, according to Trites et.al. (2007: 26) drama has benefits for students and teachers to increase motivation, cultural awareness, and literacy. The reading passage is the story tells that if there is a girl who comes from poor family, she has not class in the society. The culture from this drama shows the class or caste from women based on the wealth.

Madame Loisel was pretty girl born into a poor family. She had no expectations and she felt so trapped by her situation that she married a little clerk in a government office. Her tastes were simple because she had never been able to afford any other, but she was as unhappy as though she had married beneath her status; for women have no caste or class, their beauty, grace, and charm serving them for birth family. (Bashir, 2014: 70)

The other culture in this part is someone invites to come to her or his dance party. Dance party is one of culture from western and usually is held by rich man or nobility. Moreover, for coming to the dance party people usually wear a beautiful gown and jewelry. It makes the person who is invited from poor family feels vanity and want to wear a beautiful gown and jewelry like the other guests. In addition, the short drama thinks that people are based on the wealth and how rich they are. Therefore, it can make people just think how to be like a rich person although they are from poor people.

The other culture in chapter four is inviting someone to come to our agenda or program. As usual, in our society we often invite someone when we have event and invite someone to celebrate anniversary, birthday party or pass the exam. Moreover in chapter four, the example of inviting

someone consist of the dialogue and contains the invitation orally to attend in some events. For example, anniversary dinner, dinner, invitation to the grand opening ABC software company.

Invitation is included our custom to invite someone when we get something, for example good salary. The other example of custom in our society invites someone when we celebrate wedding anniversary, birthday party or coming to dinner. Moreover, in the conversation mention that people who are invited usually bring something when they come to the party or the event. It can be seen that the person asks that should they bring something or not. It shows that the culture when attending the event or party have to bring some gifts.

The culture in chapter six is presented in reading passage entitle *Story of Technical Writing*. The reading passage presents culture in aesthetic sense in the form of media. The reading passage explains the origins of writing and kinds of writing from different countries. Moreover, writing has relationship with language and as a tool for communication.

Initially man used to express and record through signs and pictures on walls of caves and later on clay tablet. The Mesopotamians developed by one of the earliest writing system, they had specialist known as scribes. These scribes were the only ones who could not write. Their writing system was essentially used to measure barley, which was considered the most important commodity at that time. (Bashir, 2014: 3)

In addition, the development of writing is related to civilizations in society and form of culture. As we know, technical writing is the form of communication in certain society because each of society has different technic of writing in the past. Moreover, in the textbook mentioned that Mesopotamian, Greek has different way to write their civilization and culture in the past. In the past, people use symbols to write what the meaning of something and it shows their own culture of what they have done. Moreover, writing develops in four major of civilizations and it also shows their culture.

In writing system, people usually writes the story, legend, or myth, so that why, the writing system can be called the civilizations of human or part of culture. As we know, people in the past write the word with the symbols, picture on the walls of caves and on clay tablet. The symbols and picture that are written on the walls of the cave show their culture and civilization. Moreover, in the reading passage also explains the writing system and the development of writing, for example Greek developed earliest ways in writing by using metal stylus on wax-coated tablets. In summarize, the reading passage explain the story of technical writing and show explicitly about the culture of the nation.

In chapter eight, the culture content is aesthetic sense in the form of literature. Literature as like narrative text includes sense of culture and it contains the story based on the situation at that time. The culture content presents in reading passage entitle *The Last Leaf*. The reading passage is a short story from America and written by *O. Henry*. The short story contain a background for cultural context that contributes to our understanding of the characters, as this desire to live together only on the ground of the same taste reflects their profound love to art.

Many artists lived in Greenwich Village in New York City. Sue and Johnsy, two artists also lived there in a studio apartment. Their rooms were at the top of an old building in Greenwich Village. (Bashir, 2014: 47)

It shows that the culture at that time, people live in the same place with the same hobbies or taste. The story shows the culture of the country by telling that many artists live in Greenwich Village in New York City. On the other hand, many artists who live in that village are infected by pneumonia and they understand each other because they have same profession. Moreover, the artist who lives in the same place has pneumonia disease and usually happens in that place. So, the activity at that place is related to art and they also have the same problem at that time.

Sue was distressed by this news and didn't know what to do to help Johnny. She went into the workroom and cried and then she swaggered into Johnny's room with her drawing board, whistling ragtime. (Bashir, 2014: 47)

The other culture in that story is most of American impatient when they wait something or asks to someone to do something. It can be seen in the dialogue and what the character says in the story. The character's name is Sue, she cannot wait and what she has to do to help her friend. Moreover, the other culture in the short story is work hard. Most of American work hard during weekdays. On the other hand, American also works hard and always try to get what they want and they have more spirit to get it. Moreover, the culture in the short story is all of it about money. The artists in the village want to be masterpiece or make a beautiful paint of picture to get money.

The other culture presents in chapter eight is *wayang*. The culture represent in introduction for the students to make dialogue and present in front of the class by using shadow puppet show. *Wayang* is traditional culture and famous in Java and Bali. On the other hand, *wayang* also as a tool of cultural learning and brings cultural diversity in arts and education to their teaching in public school (Kathy, 2005:1-11). Moreover, *wayang* is one of the cultures which has high art and many of foreigner like to see *Wayang* show when they visit Indonesia or Bali.

Shadow puppetry is an old form of storytelling method used for entertainment.  
Shadow puppetry show uses flat puppets to create the impression of moving figures.  
Shadow puppets are cut out figures, which are held against light to create a show.  
(Bashir, 2014: 60)

Most of people know it and this culture also mentioned in the textbook. The textbook also explain how to play *wayang* and the person who plays *wayang* although only one paragraph. Moreover, the knowledge of *wayang* as the traditional culture is needed in learning activity. On the other hand, shadow puppetry show is a favorite entertainment in our society especially in the village. In addition, it is a local culture or traditional culture that has high art.

In chapter nine, the culture represents in reading passage entitle *Life and Times of Ki Hajar Dewantara*. The reading passage explains the condition about education in Indonesia. Ki Hajar Dewantara also has principle that teaching and character building are like two sides of coin. Moreover he also has principle that education does not think about the differences about religion, ethnicity, custom, economic and social status. Implicitly, he builds the culture of unity in diversity in education part.

Education, by the definition, means guiding student lives in a strong foundation of good character, so that they would be civilized humans of highest moral fiber, thus laying the foundation of a great nation without distinction of religion, ethnicity, customs, economic and social status. (Bashir, 2014: 65)

At that time, Ki Hajar Dewantara built character of children in Indonesia through education. He teaches that education does not have any distinction in every part. It shows that culture in Indonesia is unity in diversity also develop through education. In addition Ki Hajar Dewantara has five principle in educational implementation. One of principle is cultural principle and he wants to make Indonesian people keep our nation culture toward world progress (Muthoifin, 2016: 773-779). Moreover, Ki Hajar Dewantara also has other principle in education called *Tut Wuri Handayani* (the one at the back gives support). On the other hand Ki Hajar Dewantara also focuses on cultural and educational effort to develop the educational concept in Indonesia. Moreover, Ki Hajar Dewantara also has institution called *Taman Siswa*. His institution has three principle, those are *In Ngarsa Sung Tuladha* (the one in front sets example ), *In Madya Mangun Karsa* (the one in the middle builds the spirits and encouragement ), *Tut Wuri Handayani* (the one at the back gives support ).

In chapter ten, culture content represents in music and poem in the term of aesthetic sense. The music in this part is a song entitle *Stand By Me by Ben E King*, *We Shall Overcome by Pete Seeger*.

When the night has come  
And the land is dark  
And the moon is the only light we'll see  
No I won't be afraid

Oh, I won't be afraid  
Just as long as you stand, stand by me  
So darling, darling  
Stand by me, oh stand by me  
Stand by me

(Bashir, 2014: 82)

The song contains culture sense explicitly because the song express that someone is not afraid if together with other. In addition, music is a youth culture and can show the identity, part of world fashion, image, and style (Christhoper, 1999: 131). Moreover, the song is the folk song and traditional song from America. The song is suffused all culture and since the song release inspiring covers from people as diverse as *John Lenon*, *Mohammad Ali*, and the author *Stephen King*.

The other song in chapter ten is *We Shall Overcome* by *Pete Seeger*. This song is traditional song and tells the story about the condition in America at that time.

We shall overcome  
We shall overcome  
We shall overcome, some day  
Oh, deep in my heart,  
I do believe  
We shall overcome, some day

(Bashir, 2014: 84)

Moreover, the song tells about the human rights in America and against of the American. The song also shows the culture that the human right in America is racism and there are differences the human rights between white skin and black skin. Therefore, the author writes this song to against the problem in America at that time.

The other culture in chapter ten is poem entitle *The Road Not Taken* by *Robert Frost* and *Invictus* by *William Ernest Henley*. Two of the poems is written by the foreigner and have different meaning and each of them tells different things.

Two roads diverged in a yellow wood  
And sorry I could not travel both  
And be one traveller, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth

(Bashir, 2014: 88)

The poem entitles *The Road Not Taken* is written by *Robert Frost*. The poem is influenced by cultural. Moreover, this poem also shows the cultural literature of American. This poem tells the story of journey from the margins of the First World War. The poem also gives us portrait without making a decision itself. This poem is a treasure for all readers, a triumph of artistic exploration and cultural investigation that sings its own unforgettably poetic voice.

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul  
In the fell cultch of circumstance  
I have not winced nor cried aloud  
Under the bludgeoning of chance  
My head is bloody, but unbowed

(Bashir, 2014: 89)

The other poem entitles *Invictus* is written by *William Ernest Henley*. This poem also gives inspiration to the people who read the poem. This poem is written in 1875 and it was published in 1888. This poem gives inspiration and spirit for the reader. The word “pole to pole” means an image of the world, and it gives feeling to the poem. In summarize, two of poems which is represented culture also change in every generation and it also happened in British (Christoper, 1999: 35).

In chapter eleven, the culture content represents in reading passage in the term of aesthetic sense and it is in the form literature. The reading passage explains about global warming and there are parts that explain the activity of Indonesian with the forest in Indonesia.

The devastating impact of global warming is already evident everywhere in the world, as also in Indonesia. ... Global warming is not a new problem nor is Indonesia solely responsible for it. But as it is, Indonesia will be among the most vulnerable as it is one of the greenhouse gas emitter after China and USA. The Government of Indonesia recognizes that it is a huge issue that will affect us if attention is not paid to it. (Bashir, 2014: 109)

Reading passage above is only the little that explains the effect of global warming in Indonesia. Global warming in Indonesia is caused by the negative custom by destroying the forest. Moreover, the other negative custom is people in Indonesian who have factory do not think about pollution of the smoke from the factory. The other culture is about the greenhouse gases that also contribute in global warning. In summarize, the effect of global warming in Indonesia is caused by the destroying the forest, greenhouse gases, and the pollution of the smoke from the factory.

### **Conclusion**

The culture content in English Textbook predominant in Aesthetic Sense than Sociological Sense. The material in English textbook is reading passage in each chapter and it is represented culture content. On the other hand, there are two chapters that do not contain culture content but the culture content on the other chapter is enough in representing culture content. Moreover, culture content in English textbook is not only in reading passage but presents through song and poem from the foreigner author. Although the culture content is not mentioned clearly where the culture from, it can be analyzed by using Adaskou, Brittent and Fahsi's framework. Moreover, culture in English textbook Curriculum 2013 presents in kinds of text and example of conversation.

### **References**

- Adaskou, K., Brittent and Fahsi. 1990. Design Desicion on the Cultural Content of Secondary English Course for Marocco, *ELT JOURNAL*, 44: 3-10.
- Ahmad, D. 2014. Understanding the 2013 Curriculum of English Teaching Through the Teachers' and Policymakers' Perspective". *International Journal of Enhanced Research in Educational Development*, 2: 6-15
- Bashir, M. 2014 *Bahasa Inggris SMA Kelas XI Semester I*. Pusat Kurikulum dan Perbukuan, Balitbang. Jakarta: Kemdikbud.
- Christoper, D. 1999. *British Culture: An Introduction*. London: Routledge.
- Kadarisman, A.E. 2009. *Linguistic Relativity, Cultural Relativity and Foreign Language Teaching*. Malang: UIN Malang press.
- Evans, S. 2012. The Impact of Cultural Folklore on National Values: Preliminary Study with a Focus on Bhutan. *International Center for Ethnographic Studies, Journal of Bhutan Studies*, 2: 3-20.
- Fraenkel et. al. 2012 *How to Design and Evaluate Research in Education*. New York : Mc Graw Hill.
- Hermawan, B. & Noerkhasanah, L. 2012. Traces of Cultures in English Textbook for Primary Education. *Indonesian Journal of Applied Linguistics*, 1: 49-63.
- Heryanto, A. 2008. *Popular Culture in Indonesia*. London : Routledge.
- Hinkel, E. 2011. *Culture in Second Language Learning*. USA: Department of Anthropology Seattle University.
- Jing, X. 2010. Cultural Content in a University EFL Listening Textbook in China. *International Conference on Humanities and Social Science*, 2: 4-11.
- Kathy, F. 2005. *Wayang and Gamelan as a Tool of Cultural Learning: Indonesia Puppets, Dance and Music in the Classroom*. California: University of California, 12: 1-11

- Kraidy, M. W 2002. *Globalization Through Media*. Pennsylvania: University of Pennsylvania.
- Liu, S. 2013. Cultural Content in EFL Listening and Speaking Textbook for Chinese University Students. *International Journal of English Language Education*, 1: 83-99
- Matsuda. 2003. Incorporating World Englishes in Teaching English as an International Language. *TESOL QUARTELY*, 4: 724-734.
- McGrath. 2002. *Materials Evaluation and Design for Language Teaching*. Edinburg : Edinburg University Press.
- Muthoifin. 2016. Ki Hadjar Dewantara Educational Thought Perspective of islamic Education”. *Procciding ICTTE FKIP UNS*, 1: 773-779.
- Rajabi, S. 2012. Aspects of Cultural Element s in Prominent English Textbooks for EFL Setting. *Theory and Practice in Language Studies*, 2: 705-712.
- Shimazu, N. 2011. Diplomacy as the theatre, Recasting the Bandung Conference of 1955 as a Cultural History. *Asia Research Institute*, 1-9.
- Storey, J. 1998. *Cultural Theory and Popular Culture*. Athen:University of Georgia Press,
- Trites, B.et. al. 2007. The Role of Drama on Cultural Sensitivity, Motivation and Literacy in a Second Language Context”. *Journal for Learning Through Art*, 3: 26-34.