CULTURAL SENSE ANALYSIS OF READING TEXT FOR THE SEVENTH GRADE IN THE JUNIOR HIGH SCHOOL ENGLISH TEXTBOOK: "ENGLISH FOR NUSANTARA"

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Article Info	Abstract
	Cultural sense in English textbooks is essential for fostering cultural sensitivity, developing cross-cultural communication skills, promoting cultural competence, encouraging critical thinking, and enhancing cultural literacy, This research aims to investigate the cultural sense represented in the textbook entitled "English for Nusantara." This research used descriptive qualitative research. The data was analyzed from the content of reading text in a textbook for grade VII junior high school using the Merdeka Belajar curriculum. The research instruments used documentation. The ways to collect the data was cultural sense analysis guidelines. The researcher analyzed the data by reading over all the reading texts in the textbook and continued to analyze more specifically. Second, the researcher was given the codes for each cultural piece of content. Third, the researcher analyzed the text, sentence, or word into cultural content in the text based on theory, and the percentage of the cultural content result was calculated using the percentage formula. The study found 15% of the aesthetic sense, 21% of the sociological sense, 31% of the semantic sense, and 33% of the pragmatic sense. The results show that the highest percentage is the presence of pragmatic sense, while the least is aesthetic sense. The results also show that although the four senses are present, the frequency among the four senses is not balanced. This implies the purpose and emphasis of textbooks in foreign language learning; textbooks emphasize language use more than grammar and structure skills.

INTRODUCTION

English is one of the subjects in Indonesian educational institutions. Students in elementary to senior high school level receive English as one of the subjects to be taught. Merdeka Belajar's curriculum is used as guidance in teaching English (Taufik & Narawaty, 2022). Based on the Merdeka Belajar curriculum, the material English subject consists of four language skills: listening, speaking, reading, and writing. One of the aspects of English language teaching in educational institutions that contain learning materials is textbooks. Textbooks play important roles in English language teaching. Textbooks have a big impact on the process of language learning. It must be appropriate for the learning objectives and students as textbook users (Yip et al., 2022). One of them is the cultural senses of the Textbook (Aynalem & Tesmand, 2023). Textbooks are ideology in the way they reflect a worldview of cultural system and social construction to learners and teachers, which indirectly influence their view of culture (Sulistiyo et al., 2021).

The reading section also occurs in the English textbook of Merdeka Belajar's curriculum since it is one of the skills students in Indonesia must master. Discussing reading skills in teaching English in Indonesia becomes interesting since reading activity requires several aspects. Nalliveettil (2014) said reading could be challenging because of the limited

vocabulary knowledge, lack of familiarity with the subject matter, difficulty with text, and inadequate use of effective reading strategies. The materials in an exceedingly textbook categorized into the source culture, in this case, refers to students' background culture, the target's culture refers to British and American culture, and also the International culture refers to culture from other countries such France and Japan. The classroom teacher cultural goals may be divided into four categories: developing a greater awareness and broad knowledge about the target culture (Yusra et al., 2023). Acquiring a command of the etiquette of the target culture. Understood the differences between the target culture and the values of the target culture. Actually, the teacher chooses to teach English language material, and the teacher and student collaborate more to discuss the culture contained in the textbook. Then, Cirocki & Anam (2021) culture is a fuzzy set of basic assumptions and values, orientation to life, beliefs, policies, procedures, and behavioral conventions that a group of people shares and that influence each member's behavior and interpretation of the meaning of other people's behavior. From the explanations above, the researcher concludes that culture cannot be explained from one point of view. Culture for every person is different based on where it is comfortable to do something continuously; for all, it is called culture.

The analysis of cultural content in English textbooks is a multifaceted endeavor that involves examining how cultural elements are presented and the senses through which they are disseminated. In the context of Indonesian education, several studies have been conducted to evaluate the cultural contents in English textbooks used at various educational levels. Research has shown the importance of incorporating intercultural competences in English language learning (Haerazi et al., 2018). However, there are challenges in implementing this, particularly in mainstream English language classes (Patrick, 2016). The need for a more diverse and international socio-cultural perspective in English language textbooks has been emphasized (Hina Manzoor, 2019). This is particularly relevant in the context of high school English textbooks, where there is a need for more up-to-date and diverse content (Riadini & Cahyono, 2021).

Interestingly, these studies reveal a range of approaches to cultural content dissemination. For instance, Andela & Syafi'i S (2021) found that cultural contents in the evaluated textbook were predominantly local or source culture and disseminated mainly through the aesthetic sense, with no representation of the semantic sense. In contrast, Sulistiyo et al., (2021) highlighted a balance between target and local cultures in reading texts, but a tendency towards target culture in other materials, suggesting a need for teachers to supplement textbooks with local cultural content. Fauzi & Dewi (2024) emphasized the representation of cultural values in functional grammar exercises, which is often overlooked in textbook analyses.

Astrid et al., (2023) and Riadini & Cahyono (2021) both noted a strong presence of Indonesian culture in the textbooks studied, with Riadini and Cahyono (2021) specifically mentioning that the materials are well represented for integration into the teaching and learning process. Masturah et al., (2021), however, pointed out a lack of certain cultural content elements in the textbook analyzed. Smith et al., (2018) underscored the importance of cross-cultural understanding in interpreting texts, which is essential for comprehensive language comprehension. Murtadho et al., (2024) and Hasanah et al. (2019) did not directly address cultural sense analysis but provided insights into the multimodal presentation of content and the existence of cultural contents, respectively. Lastly, Sitoresmi et al., (2023) focused on the compatibility of textbook content with the syllabus and curriculum rather than cultural sense analysis.

As language and culture are not two different teaching subjects, foreign language learning is simultaneously cultural learning. Netra et al., (2023) emphasized that culture in language learning is always in the classroom background when language learners are looking

for good communicative competence and challenging their ability to make sense of the world around them. Based on the background, the aim of this research is to analyze the cultural senses of reading text for the seventh grade in the junior high school english textbook: "English for nusantara".

RESEARCH METHOD
Research Design

This research employs a descriptive qualitative approach, particularly focusing on content analysis of reading texts. The primary objective is to investigate the cultural representations in the reading materials of a junior high school textbook following the Merdeka Belajar curriculum, titled "English for Nusantara." The data for this study comprises reading texts from the "English for Nusantara" textbook, specifically for grade VII junior high school students. This textbook, published by the Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi Republik Indonesia, serves as the sole data source for the analysis. In this study, the researcher meticulously analyzed the content of the reading texts to identify the types of cultures and cultural components represented. The textbook was used as the main document for this analysis, with data being extracted and examined to understand the cultural senses embedded within the texts. The research approach involves a thorough review and systematic analysis of the reading texts to uncover the various cultural elements and how they are portrayed. This method is appropriate for identifying cultural themes and components, providing insights into the cultural representations within the educational materials used in junior high schools under the Merdeka Belajar curriculum.

Research Instruments

This research becomes content analysis of the cultural sense inside the English textbook for the seventh grade "English for Nusantara". The main instrument of this research is the researcher herself. The researcher has to use the theory to answer the research question of sense of culture. by doing checklist analysis, the researcher reveals the research question. The researcher followed some of the procedures. The data was collected by using the content analysis method. Content analysis defines summarizing and reporting written data – the main contents of data and their messages (Cohen et al., 2018). The reading text is analyzed in terms of the cultural sense that occurred in the text: aesthetic, sociological, semantic, and pragmatic.

Table 1
Indicator of the Senses of Culture

Senses of Culture	Indicator	Sub Indicator
The Aesthetic Sense	The Aesthetic Senses are related to the 'big C,' which means the culture that commonly becomes the main reason for language teaching or learning.	Media, Cinema, Music, Literature
The Sociological Sense	The Social Sense includes culture with 'small c' such as family organization, home life, interpersonal relations, material conditions, work and leisure, customs, and institutions. In this term, culture is a vast area, and only some parts can be selected by the learners.	Organization family, Home life, Interpersonal, relations, Material conditions, Work, Leisure, Customs & Institutions
The Semantic Sense	The Semantic Sense is associated with the culture's concepts, perceptions, or thoughts.	Concept Perceptions Thought toward the culture
The Pragmatic Sense	The Pragmatics Sense deals with background knowledge, social and paralinguistic skills, and language code, which are necessary for successful	Background knowledge Social Paralinguistic Skills

Senses of Culture	Indicator	Sub Indicator
	communication, including the ability to use appropriate exponents of the various communicative functions, the ability to use appropriate intonation patterns, the ability to conform to norms of politeness, where different form the learners' culture, including taboo avoidance. Awareness of conventions governing interpersonal relations questions of status, obligation, and license, where different forms of learner's culture and familiarity with the main rhetorical conventions in different written genres, for example, different types of letters and messages, form-filling, advertisement.	Language code Communication

Firstly, the researcher has found the English textbook "English for Nusantara" to be analyzed. Secondly, the researcher read the reading text at the start of each chapter, and each page consisted of the "English for Nusantara" textbook to be analyzed. The third. The researcher collected the reading text in the "English for Nusantara" textbook to be analyzed. The fourth. The researcher has identified what culture types (Hasmiati et al., 2015), cultural components (Keumala et al., 2019), and cultural sense are presented in the textbook (Sukirman, 2022). Fifth, the researchers gave the coding in each data set before placing it into the appropriate types, components, and senses. Finally, the researcher has analyzed and placed it in types, components, and senses cultures suitable to the data.

Data Analysis

After collecting the data, the researcher followed several steps to analyze the data. The steps were: First, the researcher read over all of the reading text in the textbook star from chapter by chapter and then continued to analyze more specifically page by page and analyzed the cultural senses such as aesthetic, sociological, semantic, and pragmatic. Identified the reading text in the "English for Nusantara" textbook. Second, after analyzing the cultural content in the reading text. Next, the researcher was given the codes for each labeled cultural content. It has been easy to analyze and then make a percentage in the result later. Third, the researcher analyzed the text, sentence, or word into cultural content in the text based on the theory used. Next, a discussion of the research findings to do an analysis of reading text by the theory was classified as a whole result. The general conclusion related to the theory that was used. The last step was the percentage of the result of cultural content in the "English for Nusantara" textbook.

RESEARCH FINDINGS AND DISCUSSION
Research Findings

The data on cultural sense presented in the textbook "English for Nusantara" has a purpose. First, increasing the awareness of English users on the cultural diversity of the archipelago. The cultural diversity of the archipelago is reflected in various aspects, including language, customs, and beliefs. Second, providing understanding to English users on how to use English appropriately in the cultural context of the archipelago. The use of English in the cultural context of the archipelago must be adapted to local cultural norms and values. The presentation of data on cultural sense can help English users understand the norms and cultural values of the archipelago.
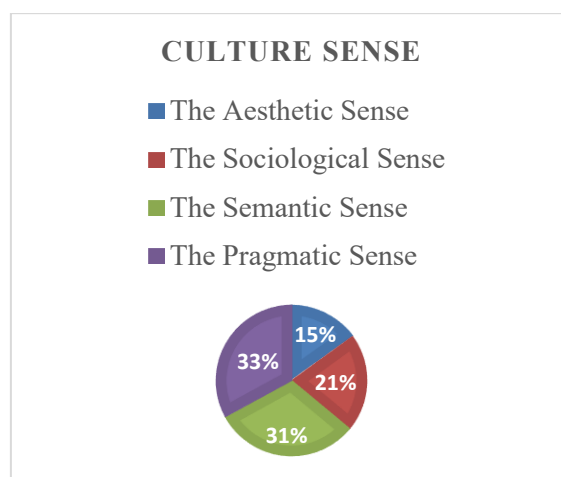
Figure 1. Cultural Senses of Reading Text

Based on the data presented in Figure 4, the distribution of cultural senses within the "English for Nusantara" textbook is as follows: 15% aesthetic sense, 21% sociological sense, 31% semantic sense, and 33% pragmatic sense. Firstly, the aesthetic sense, which represents 15% of the content, encompasses elements that engage with the beauty and artistic aspects of the language and culture. This relatively low percentage indicates a lesser focus on the aesthetic dimensions of English language learning within the textbook. Secondly, the sociological sense constitutes 21% of the content. This sense involves the social aspects and contexts in which the language is used, reflecting the cultural and societal norms, values, and interactions that the students are expected to learn and understand. Thirdly, the semantic sense, making up 31% of the content, deals with the meanings of words and phrases in various contexts. This higher percentage suggests a significant emphasis on understanding the meanings and nuances of the language, which is crucial for effective communication and comprehension. Finally, the pragmatic sense, which dominates with 33% of the content, focuses on the practical use of language in real-life situations. This highest percentage indicates that the textbook prioritizes functional language skills, emphasizing how the language is used in everyday interactions and practical scenarios. The "English for Nusantara" textbook is primarily dominated by the pragmatic sense, as evidenced by the distribution percentages. This dominance suggests that the textbook is designed to equip students with practical language skills, enabling them to use English effectively in real-world contexts. The emphasis on pragmatic use over other senses highlights the textbook's goal of fostering practical communication abilities in students.

Discussion

This study found that the content of the textbook "English for Nusantara" was dominated by the pragmatic sense. That is evidenced by findings showing that 15% of the aesthetic sense, 21% of the sociological sense, 31% of the semantic sense, and 33% of the pragmatic sense in the textbook "English for Nusantara." It shows that the textbook "English for Nusantara" emphasizes the functional aspects of English more than its aesthetic, sociological, and semantic aspects. It is understandable because the textbook is aimed at English language learning in Indonesia, which has a different cultural and social context from native English-speaking countries. The functional aspect of English refers to the ability to use English to communicate effectively in a variety of situations. Pragmatics, the study of language use in context, plays a crucial role in understanding cultural communication (Huth, 2013). It encompasses the adjustments made in different contexts and situations, which can alter the meaning of language elements (Chemmel & Phillipe, 2018).

It is very important for English learners in Indonesia because they will need these skills to communicate with native English speakers and fellow Indonesian speakers (Irawan, 2023). Carbaugh (2007) further emphasizes the importance of pragmatic communication in cultural analysis, presenting a framework for the cultural analysis of discourse. The aesthetic aspect of English refers to the beauty of the English language in terms of grammar, vocabulary, and writing style. The sociological aspect of English refers to using English in social and cultural contexts. The semantic aspect of English refers to the meaning of the English language, literally and figuratively. Silber (2003) extends this discussion by highlighting the contribution of pragmatic sociology to the theory of culture, particularly in its focus on the internal contents and structure of cultural repertoires. These studies collectively underscore the significance of pragmatics in understanding the cultural nuances of communication.

The cultural sense were categorized into the aesthetic sense, the sociological sense, the semantic sense, and the pragmatic sense (Andela & Syafi'i S, 2021) as well. The investigation found that cultures were represented in four senses of culture, pragmatic was the most given in the reading text, followed sociological and semantic. Meanwhile, aesthetic was the most little bit in the reading text.

Chemmel & Phillipe (2018) stated that many English classrooms regard cultures merely as the big C of cultures or the product cultures, which can be discerned so that learners will easily understand the cultural content. Hina Manzoor (2019) suggested that cultural contents in the aesthetic sense should be explained to the extended why the cultures are formed and what values behind the cultures are.

In the aesthetic sense, novel is included in its category. The reading text provided is showing us "she reads novel". This text is an activity to share interesting stories with the audience. This novel is included in the media; Therefore, this reading text is part of the aesthetic sense. This is line with Adaskou, Britten, and Fahsi said that the aesthetic sense also includes the novel. The aesthetic sense of culture is a complex and multifaceted concept, as explored by a range of scholars. Sharman (1997) critiques the Kantian view of aesthetics, arguing for a more generalizable model that encompasses everyday existence.

Figure 2. Aesthetic sense

Figure 2. was taken from the textbook in chapter 1 page 33. It represents the aesthetic sense. The reading text talks about the monita's activities "She reads novels". Novel is included in the media; therefore, this reading text is part of the aesthetic sense. von Brück (2021) emphasizes the role of the arts in interpreting culture, highlighting the influence of hidden structures on perception. Astrid et al., (2023) delves into the historical and cultural aspects of individual aesthetic culture, emphasizing the need for conscious and systematic formation. Goddard (2005) provides a comprehensive overview of the role of aesthetics in

cultural studies, with a focus on literature, popular music, and the questions of pleasure and value. These studies collectively underscore the importance of considering aesthetics in the analysis of cultural phenomena.

The content of reading text is about the family activity. The reading text shows the activities that can be during every day. There are some activities such as sweeps and mops the floors, takes out the trash, wash the dishes, cooks, plays, do the laundry, and clean the window and the furniture. All of those activities were included in sociological sense of culture because they are related to the work and leisure, as part of theory stated by Adaskou, Britten and Fahsi. The sociological sense of cultural is a complex and multifaceted concept, as discussed by various scholars. Patterson (2014) emphasizes the dynamic and reciprocal nature of culture, which is shaped by both stable knowledge structures and pragmatic components.

Let's Clean Up!

The Rahmansyahs work together to keep the house clean. In the morning, everyone in the family makes the bed. Every day, Sinta sweeps and mops the floor and Galang takes out the trash. Each of them take turns to wash the dishes every night.

Ibu Posma cooks everyday. While she cooks, Ara usually plays with her toys. When she finishes playing, she puts away the toys. Pak Rahmansyah does the laundry every other day. He cleans the windows and the furniture every Saturday.

The Rahmansyahs are busy every day.

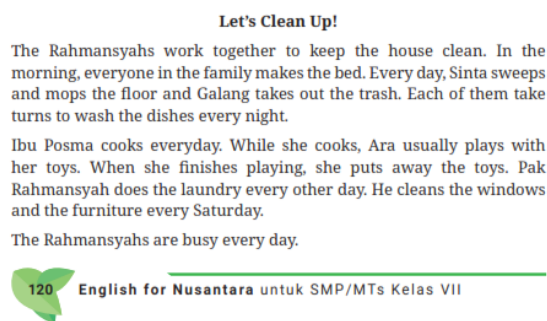120 **English for Nusantara** untuk SMP/MTs Kelas VII

Figure 3. Sociological sense

Figure 3 was taken from the textbook in chapter 3 page 120. It represents the sociological sense. The reading text talks about the family activities. They are related to the work and leisure, as part of sociological sense. Hina Manzoor (2019) further explores the role of culture as a memory and control device in society, highlighting its function in distinguishing correct from incorrect behavior. Smith et al., (2018) provides a comprehensive definition of culture, encompassing knowledge, belief, art, morals, law, and customs. Chemmel & Phillipe (2018) expands on this by discussing culture as a symbolic and expressive dimension of social life, embedded in all aspects of human society. These perspectives collectively underscore the significance of culture in shaping human behavior and interactions

According to the semantic sense, the reading text in question explores human perceptions and the thinking process, specifically through the lens of opinions about food. This text details a specific perspective on fried rice, a dish made primarily from rice and eggs. The text lists the ingredients of fried rice, which include garlic and salt, thereby providing a concrete example to illustrate the discussion on perceptions and thought processes. Adaskou, Britten, and Fahsi (Andela & Syafi'i S, 2021) have indicated that such reading texts fall under the category of perception and thinking processes. This categorization is reinforced by the detailed explanations provided within the text, which highlight individual opinions and thoughts about the food. Further supporting this view, Goddard (2005) and Smith et al. (2018) have both explored the semantics of culture in their works. Smith emphasizes the complexity of meaning and the various components that constitute culture, indicating that understanding cultural texts involves unraveling these complexities. On the other hand, Goddard proposes semantic explications for the word "culture," offering a framework for understanding how cultural meanings are constructed and communicated. In this case, the reading text on fried rice exemplifies the semantic sense by focusing on human perceptions and thought processes related to food. The inclusion of detailed ingredients and personal opinions highlights the interplay between individual perspectives and broader cultural meanings, as discussed by scholars like Adaskou, Britten, Fahsi, Goddard, and Smith.
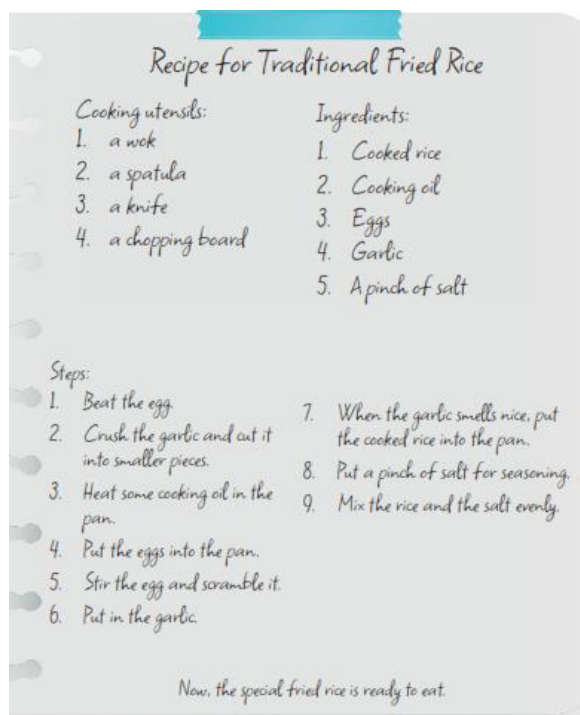
Figure 4. Semantic sense

Figure 4 was taken from the textbook in chapter 2 page 87. It represents the semantic sense. This reading text is talking about human perceptions and thinking process. They are related as part of semantic sense. Veltman (2004) extends this discussion to the digital realm, arguing for a more dynamic and historical approach to semantic representation in the cultural domain. These works collectively highlight the need for a nuanced understanding of the semantic sense of culture, one that encompasses its diverse components and historical evolution.

The pragmatic sense of culture covers background knowledge, paralinguistic skills, social skills, and conventions. This sense is usually presented in intonation patterns, norms of politeness, writing conventions in various forms, and notes on taboo avoidance. In this reading text is talking about the situation include the social skills in pragmatic sense because sinta has an idea to put laber or sticker sign on every part of her house. So, this sticker sign will remind her family about keep the house clean.
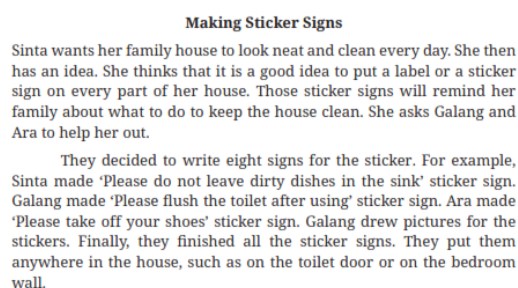

Figure 5. Pragmatic sense

Figure 5. was taken from the textbook in chapter 3 page 124. It represents the pragmatic sense. This reading text is talking about social skill related as part of pragmatic sense.

Based on finding above, the researcher found 9 data of Aesthetic, 29 data of sociological and 54 data of semantic and 82 data of pragmatic. the semses of culture that realized in the reading text in textbook for the seven grade "English for Nusantara". The representation of culture were through various types of text describing and procedure. aesthetic sense appears less than pragmatic sense. The predominant apperance of the aesthetic sense is consistent with each of them found 83 and 95 times in the textbook have been investigated. It is inconsisten with (Aynalem & Tesmand, 2023) the findings about the sense of culture reported that sociological senses is the dominan dimension in textbook.

Sociological sense appear in textbook but in smaller number than pragmatic sense. the existence of sociological sense can be identifed by the presence of: a) social and political institutions, b) belief and behavior, c) social identity and social group, d) social interaction. Pragmatic sense is the most expilicitly presented in the reading text. this sense is to help learners understand the pragmatic of the language. Chemmel & Phillipe (2018) said that pragmatic sense refers to the background knowledge of the language. in English textbooks used in Indonesia schools, the author usually presents the grammar explicitly due to the influence of grammar teaching method that has ever been a great method.

Lastly, semantic sense dealt with the perspective and thoughts about the culture from the author is is talking about human perceptions and thinking process. in this textbook for the seventh grade, the researrcher found the seantci sense in the reading text the tittle is "the recipe of traditional fried rice" in this text presented about the human thinking process. (Muraveva & Elices Agudo, 2017) said that the semantic sense refers to a concept of language. in semantic sense, there is concept of langugae where the definition of language is based on the particular characteristics.

Referring to the study's results, researchers argue that several factors may be why the content of the textbook "English for Nusantara" is dominated by the pragmatic sense. First, the textbook "English for Nusantara" aims to equip students with English language skills that can be used in everyday life. English language skills include listening, speaking, reading, and writing skills. These skills can be used for various purposes, such as communicating with others, understanding information, and producing text. To achieve this goal, the content of the textbook "English for Nusantara" focuses on the use of English in a real context and is relevant to the lives of students. For example, in Unit 1, learners learn how to introduce themselves. This material is relevant to the lives of learners because they are often asked to introduce themselves in various situations, such as at school, work, or social gatherings (Lynch, 2014). Second, students who use the textbook "English for Nusantara" come from various cultural and social backgrounds.

Therefore, this textbook is designed to be usable by all learners, regardless of their background. To achieve this goal, the textbook "English for Nusantara" uses simple and easy-to-understand language. In addition, this textbook presents various examples of the use of English in diverse contexts. For example, in Unit 2, learners learn how to express opinions. This material is presented using simple and easy-to-understand language, with various examples of use in different contexts, such as in the classroom, family, and the community (Huong & Phúc, 2023). Third, Indonesians need English language skills that can be used to communicate with people from various countries. Therefore, the textbook "English for Nusantara" is designed to equip learners with English language skills that can be used to communicate effectively in various situations. To achieve this goal, the textbook "English for Nusantara" presents various examples of the use of English in diverse contexts. For example, in Unit 3, learners learn how to make appointments. This material is presented with various examples of use in different contexts, such as making appointments with friends, parents, and colleagues. These findings underscore the complexity of cultural representation in educational materials and the importance of a comprehensive approach to cultural sense analysis in

English textbooks (Andela & Syafi'i S, 2021; Fauzi & Dewi, 2024; Masturah et al., 2021; Sitoresmi et al., 2023).

CONCLUSION

Based on the research and discussion results, this study draws several key conclusions: Firstly, the textbook "English for Nusantara" is predominantly characterized by the pragmatic sense. This is evidenced by the findings, which show the distribution of cultural senses within the textbook as follows: 15% aesthetic sense, 21% sociological sense, 31% semantic sense, and 33% pragmatic sense. This indicates a clear dominance of the pragmatic sense over the other cultural senses. Secondly, the representation of culture in the textbook is achieved through various types of texts, including descriptive and procedural texts. Notably, the aesthetic sense appears less frequently than the pragmatic sense. This trend is common in English textbooks used in Indonesian schools, where grammar is often presented explicitly, influenced by traditional grammar teaching methods. Thirdly, the results reveal an imbalance in the frequency of the four cultural senses. Despite the presence of all four senses, the pragmatic sense is significantly more prominent. This imbalance suggests a particular focus and emphasis within the textbooks used for foreign language learning in Indonesia. Specifically, these textbooks prioritize practical language use over the teaching of grammar and structural skills. In summary, the findings highlight that the "English for Nusantara" textbook places greater emphasis on pragmatic language use, reflecting an approach that favors functional language skills over aesthetic and grammatical instruction. This has implications for the objectives and teaching strategies employed in foreign language education in Indonesia.

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