BALANCING LOCAL AND GLOBAL PERSPECTIVES: A COMPARATIVE STUDY OF CULTURAL CONTENT IN INDONESIAN AND FILIPINO HIGH SCHOOL ENGLISH TEXTBOOKS

[1][*]Muhsinin, [2]Bernard Chua, [1]Muhammad Mugni Assapari
[1]English Language Education, Faculty of Tarbiyah and Education, UIN Mataram, Indonesia
[2]English Language Education, Notre Dame University, Cotabato City, Philippines

*Corresponding Author Email: muhsinin@uinmataram.ac.id

Article Info	Abstract
Article History Received: December 2024 Revised: March 2025 Published: April 2025	*The use of cultural components in English teaching materials is crucial for fostering intercultural competence, global awareness, and linguistic proficiency. Considering that English is an essential medium for academic and professional advancement in Indonesia and the Philippines, the representation of cultural material in high school textbooks significantly influences students' engagement*
Keywords *English teaching materials;* *Cultural dimensions;* *Target cultures;* *English textbooks;*	*and educational outcomes. This study examines the incorporation of cultural elements in two widely used high school English textbooks: Bahasa Inggris English for Change (Indonesia) and Oral Communication in Context for Senior High School (Philippines). The study utilizes qualitative content analysis, applying Cortazzi and Jin's framework on cultural content categories (source, target, and foreign culture) with Adaskou, Britten, and Fahsi's four cultural dimensions (aesthetic, sociological, semantic, and pragmatic). The results demonstrate that both textbooks prioritize local (source) culture while incorporating elements of English-speaking (target) cultures and global perspectives. However, differences in thematic emphasis and integration techniques reflect the unique sociocultural and educational priorities of each country. The findings provide directives for curriculum developers to create culturally sensitive English teaching materials that align with national identity and global engagement.*

INTRODUCTION

The inclusion of cultural content in language teaching is crucial since it embodies the social, historical, and ideological aspects of communication. Can help students' linguistic proficiency in the target language (Masitoh et al., 2023). Language learners do not merely absorb vocabulary and grammar; they also engage with the cultural viewpoints inherent in the language. Cortazzi and Jin (1999) accurately characterise textbooks as "cultural mirrors," highlighting their dual function in language instruction and the conveyance of cultural values. In Indonesia and the Philippines, English serves as a vehicle for academic and professional progress, as well as a conduit for intercultural contact, hence rendering the incorporation of cultural content in English instructional materials essential to education. EFL as a lingua franca, making it a key component and important role in facilitating intercultural dialogue (Drobot, 2023).

As global interconnectedness increases, the cultivation of intercultural competency among learners has become increasingly significant. Byram (1997) contends that language education must encompass not just linguistic proficiency but also the cultivation of

intercultural communicative competence (ICC). This entails the capacity to comprehend, interpret, and navigate cultural disparities proficiently. The incorporation of cultural information in English teaching materials enables students to traverse various cultural contexts, promoting mutual understanding and global citizenship. Thus, the incorporation of cultural elements into ELT classes is not as an additional element but a fundamental aspect that navigates and contributes to the multicultural level of the world (Adlis et al., 2022; Haerazi et al., 2018; Permatasari, 2022; Zhang & Liu, 2022). In Southeast Asia, characterised by varied and distinct cultures, such integration is essential for equipping students for worldwide participation while fostering their local identity.

The Indonesian and Filipino contexts underscore the simultaneous problems and potential of integrating cultural content. English, as a foreign or second language, encompasses the cultural subtleties of English-speaking nations. Nonetheless, it must also integrate local and regional cultural identities to maintain relevance and engagement. Prior research indicates that localised cultural information enhances learners' motivation and the relevance of educational materials (Fu, 2018; Widodo, 2018). In Indonesia, the incorporation of cultural and religious values into educational materials has been prioritised to ensure conformity with local educational objectives (Hassim & Aziz, 2021). Filipino educational materials frequently include communal ideals like bayanihan, underscoring the significance of incorporating culture into language instruction.

Furthermore, integrating local, target, and international cultures in educational resources helps mitigate cultural stereotyping and foster tolerance. Agustina & Kencana (2023); Nguyen et al. (2021) stated that the balance of students is better prepared when the English alignment material (ELT) involves cultural communication as a form of empathy for others. Aliakbari (2004) noted that excessive focus on target cultures could estrange learners from their own identities, resulting in a disconnection between language acquisition and cultural significance. A fair representation enhances the understanding of cultural variety and equips students for significant engagement in global dialogue. The comparative analysis of Indonesian and Filipino textbooks is a crucial step in comprehending and enhancing the integration of cultural content.

Despite extensive study on cultural integration in English teaching materials, comparative studies between nations facing analogous educational issues, such as Indonesia and the Philippines, are scarce. In essence, the cultural component can be integrated in English teaching materials from both countries, which can increase the relevance of pedagogies and intercultural effectiveness (Hatlevik & Hatlevik, 2018). Recent studies highlight the significance of cultural aspects in ELT curricula, showing that incorporating local and regional cultural narratives enhances learning materials and strengthens students' intercultural communication skills. For example, (Irwansyah et al., 2021) indicate that integrating local literature into English teaching not only helps maintain cultural heritage but also promotes ethical language learning. Such comparisons can yield significant insights into optimal practices and underscore tactics that may be applied across many contexts. This study aims to fill this gap by examining the types and methods of cultural content integration in English teaching materials from both nations, with the objective of improving their intercultural relevance and pedagogical efficacy.

In Indonesia and the Philippines, English functions as an essential medium for academic and professional purposes, often regarded as a vehicle for global communication. However, English training in these countries presents unique challenges in harmonizing local (source), target (English-speaking), and global cultures. While some studies highlight the influence of cultural representation in English teaching materials on students' identity and engagement (Widodo, 2018; Yuen, 2011), a notable deficiency remains in comparative research examining the incorporation of cultural content in high school English textbooks in

Indonesia and the Philippines. A comparative comparison of these two nations, owing to their distinct colonial histories, educational systems, and sociocultural values, yields valuable insights into regional approaches for incorporating cultural content.

This study aims to fill this gap by conducting a comparative analysis of cultural representation in high school English textbooks from Indonesia and the Philippines. This study investigates the integration of cultural content and its effects on intercultural competence, employing Cortazzi and Jin's (1999) cultural content categories (source, target, international culture) and Adaskou, Britten, and Fahsi's (1990) four cultural dimensions (aesthetic, sociological, semantic, pragmatic). This study offers a regional viewpoint, differentiating itself from previous research that predominantly focuses on single-country evaluations, therefore contributing to conversations on curriculum reform and textbook design in Southeast Asia.

This study aims to address the following question: (1) Which categories of cultural content (source, target, international) are most prevalent in high school English textbooks in Indonesia and the Philippines? (2) How is cultural content incorporated into these textbooks across artistic, social, semantic, and pragmatic dimensions?

Review of Literature
Cultural Content in Language Teaching Materials

The incorporation of cultural content in language instruction materials is widely acknowledged as essential for developing linguistic and cultural competence. Textbooks, as fundamental educational resources, function to impart linguistic skills and communicate cultural values and norms. Cortazzi and Jin (1999) characterise textbooks as "cultural mirrors," reflecting the socioeconomic conditions in which they are developed. Their research underscores the significance of including varied cultural knowledge to enhance intercultural competency, allowing learners to adeptly manage cultural disparities. The dual function of textbooks—linguistic and cultural—emphasizes their importance in the classroom.

Research has continuously shown the influence of cultural representation on student engagement and educational outcomes. Tomlinson (2012) contends that culturally pertinent resources augment student motivation by individualising the educational experience. Students are more inclined to connect with content when they encounter familiar cultural situations in their textbooks, hence enhancing the significance of language acquisition. Yuen (2011) noted that textbooks including balanced cultural representation—incorporating local, target, and international cultures—enhance students' critical thinking and global understanding. These findings indicate that cultural content is not only supplementary but an essential element of effective language teaching materials.

Nonetheless, the incorporation of cultural elements presents certain obstacles. Aliakbari (2004) discovered that numerous textbooks disproportionately emphasise target cultures, especially those of English-speaking nations, while overlooking local and international viewpoints. This disparity can estrange learners from their cultural identities, resulting in a disjunction between language acquisition and personal significance. In contrast, Widodo (2018) shown that the integration of local cultural components in Indonesian EFL textbooks augmented students' pride and identity. These contradictory findings illustrate the need for a balanced approach to cultural integration, one that appreciates local heritage while exposing learners to global variety.

The depiction of cultural content prompts essential enquiries regarding inclusion and authenticity. Hilliard (2014) attacks the depiction of cultural stereotypes in certain EFL textbooks, contending that these portrayals might perpetuate biases and obstruct intercultural comprehension. He promotes genuine and intricate representations of cultural traditions and values. This perspective aligns with Kramsch's (1993) emphasis on the necessity for

contextually suitable materials that resonate with learners' lived experiences. Addressing these challenges necessitates a concerted effort to develop culturally responsive educational resources that embody the intricacies of human civilisations.

Comparative Educational Research on Southeast Asia

Comparative analyses of cultural content integration in Southeast Asian educational settings yield significant insights into the region's varied methodologies in language education. Southeast Asia, marked by its linguistic and cultural diversity, has distinct problems and opportunities for the use of cultural content in English teaching resources. Baker and Fang (2019) emphasise that regional disparities in language policies affect the development and substance of textbooks, hence influencing learners' engagement with cultural narratives. In Indonesia and the Philippines, English textbooks embody both national identities and regional ambitions for global connectivity.

Indonesia has prioritised the incorporation of local cultural content to safeguard national identity in the face of globalisation. Widodo (2018) examined Indonesian EFL textbooks and identified a significant focus on traditional values, folklore, and national symbols. This strategy corresponds with the Indonesian government's educational objectives of promoting cultural pride and cohesion. Hassim and Aziz (2021) emphasise the necessity of incorporating Islamic and local values into Indonesian educational materials to correspond with the nation's sociocultural framework. These findings demonstrate the interconnection between language education in Indonesia and cultural preservation as well as national growth.

Conversely, Filipino educational resources frequently embody the nation's colonial past and multicultural character. Tupas (2015) noted that Filipino textbooks amalgamate Western and indigenous cultural components, forming a hybrid narrative that mirrors the nation's intricate history. The amalgamation of communal values, exemplified by bayanihan, with foreign viewpoints underscores the Philippines' desire to harmonise local history with global participation. This dual emphasis allows learners to cultivate cultural grounding while equipping them for engagement in global dialogue.

Comparative studies also highlight shared issues in cultural content integration across Southeast Asia. Yuen (2011) observes that textbooks in the region frequently prioritise Western cultural viewpoints, hence marginalising indigenous and regional narratives. This overemphasis on target cultures can damage pupils' connection to their own cultural identities. Hilliard (2014) observes same trends in Thai EFL textbooks, advocating for a more equitable portrayal of local, target, and international cultures. These problems highlight the necessity for educational policies that emphasise cultural inclusion and relevance in textbook development.

Theories of Cultural Integration

The theoretical basis for this study depends on the pioneering works of Cortazzi and Jin (1999) and Adaskou, Britten, and Fahsi (1990), which give comprehensive methods for assessing cultural content in language instruction materials. Cortazzi and Jin's methodology classifies cultural content into three primary categories: source culture, target culture, and international culture. Source culture denotes the learners' native culture, target culture pertains to the cultures of English-speaking nations, and international culture incorporates worldwide cultural viewpoints. This tripartite paradigm emphasises the necessity for a balanced representation of different cultural components to enhance intercultural competency.

Cortazzi and Jin's focus on cultural variety corresponds with the objectives of global citizenship education. Textbooks can facilitate students' comprehension of cultural similarities and differences by presenting them with diverse cultural narratives. Nonetheless, attaining this equilibrium is difficult, as textbooks frequently embody the prevailing cultural beliefs of their environments. Aliakbari (2004) observes that excessive focus on target

cultures may marginalise local identities, whereas disregarding international cultures restricts learners' global knowledge. This paradigm functions as an essential instrument for assessing the cultural inclusion of educational resources. The concept is complemented by the framework introduced by Adaskou, Britten, and Fahsi (1990), which delineates four dimensions of culture: aesthetic, sociological, semantic, and pragmatic. The aesthetic dimension includes creative and literary representations, whereas the sociological dimension pertains to societal norms and practices. The semantic aspect pertains to culturally specific meanings inherent in language, whereas the pragmatic aspect concerns communication techniques and contextual suitability. This multifaceted approach offers a more profound comprehension of the manifestation of culture in language teaching resources.

Significance of Integrating Cultural Content in Language Teaching

Incorporating cultural material into language instruction bridges the divide between linguistic competence and cultural awareness. Language encapsulates the worldview, values, and beliefs of its speakers, rendering culture an integral element of effective language training. As Byram (1997) underlines, language learners must not only acquire grammatical structures but also gain the ability to interpret and navigate cultural nuances. Integrating cultural components into educational resources enables educators to cultivate a more profound comprehension of language as a medium for communication and cultural exchange.

The incorporation of cultural information in English teaching resources enhances intercultural knowledge and sensitivity. In contemporary multicultural classrooms, kids frequently interact with peers from many cultural backgrounds. Engagement with cultural components via textbooks and educational activities fosters appreciation and respect for cultural diversity. Research conducted by Hilliard (2014) and Yuen (2011) emphasises that equitable cultural representation in educational resources can mitigate cultural biases and promote inclusivity. Such initiatives are particularly vital in areas such as Southeast Asia, where local, national, and global cultural identities converge.

The inclusion of cultural elements also augments student motivation and engagement. Students are more inclined to engage with resources that resonate with their cultural contexts and experiences. Widodo (2018) discovered that Indonesian pupils reacted favourably to English textbooks that integrated local folktales, traditions, and values. Tupas (2015) observed that the depiction of local cultures in Filipino educational resources generated a sense of pride and identification in students. By aligning educational resources with their cultural environment, teaching materials can enhance students' motivation for language learning.

Moreover, incorporating international cultural components equips pupils for engagement in a globalised society. Given that English is considered a global lingua franca, it is imperative for learners to comprehend the cultural norms and practices of both English-speaking and non-English-speaking societies. Instruction on global issues, international festivals, and intercultural communication provides students with the competencies required to traverse varied cultural contexts. This preparation corresponds with the educational objectives of advancing global citizenship and cultivating empathy across cultural divides (Cortazzi & Jin, 1999). Recent studies reinforce this perspective, showing that research on intercultural communication competence (ICC) highlights its essential importance in the 21st century (Sarwari et al., 2024). (Mahmudulhassan et al., 2024) assert that incorporating ethical values and intercultural empathy into curricula can enhance social unity and progress. They suggest that well-designed educational programs can promote deeper understanding and collaboration among different cultural communities.

Culturally enriched teaching materials enable educators to use a more dynamic and inclusive method of language instruction. Teachers can use these materials to foster discussions on cultural similarities and differences, prompting students to reflect on their own

identities and beliefs. This method not only improves linguistic proficiency but also aids in students' personal and social growth, promoting critical thinking, empathy, and intercultural competency. By strategically incorporating cultural content, educators can cultivate a learning environment that is both rewarding and transformative.

RESEARCH METHOD
Research Design
This study employs a qualitative research design, which is particularly suitable for examining and evaluating the cultural content in English teaching materials. Among qualitative methodologies, qualitative content analysis was chosen as the principal approach due to its effectiveness in systematically analyzing both textual and visual components within textbooks. This method enables a detailed exploration of how cultural elements are represented, categorized, and integrated into educational resources (Krippendorff, 2018).

Qualitative content analysis was preferred over other potential methods, such as discourse analysis or thematic analysis, because it allows for a structured yet flexible examination of explicit and implicit cultural messages within texts and images. Unlike discourse analysis, which focuses on language use in context, qualitative content analysis provides a systematic means to classify and interpret cultural elements across different sources, making it particularly useful for comparative studies. Similarly, while thematic analysis identifies recurring patterns, qualitative content analysis facilitates a more precise categorization of cultural components, aligning with the study's objective of comparing integration trends across Indonesian and Filipino textbooks. Additionally, this study adopts a comparative approach, analyzing the similarities and variations in cultural content integration across the selected textbooks. This approach helps elucidate regional trends and pedagogical practices, offering insights into how cultural aspects are incorporated within English language teaching materials in Indonesia and the Philippines.

This study employs a qualitative research design, ideal for examining and evaluating the cultural content in English teaching materials. Qualitative content analysis served as the principal methodology, facilitating an in-depth exploration of both textual and visual components inside the textbooks. This method is especially efficacious for comprehending the representation, categorisation, and integration of cultural aspects within educational resources (Krippendorff, 2018). The study adopts a comparative approach, examining the similarities and variations in cultural content integration across Indonesian and Filipino textbooks to elucidate regional trends and practices.

Data Collection
Textbook Selection
This study examines two widely used English textbooks: *Bahasa Inggris: English for Change* (Indonesia) and *Oral Communication in Context for Senior High School* (Philippines). These textbooks were selected through purposive sampling based on their official endorsement by the Ministries of Education in their respective countries and their relevance to high school English curricula. The purposive sampling approach ensures that the materials analyzed reflect nationally approved educational standards, making them suitable representations of how cultural content is integrated into language instruction.

The Indonesian textbook, published by the Ministry of Education, Culture, Research, and Technology in 2022, is specifically designed for Grade 11 students, incorporating a variety of texts, activities, and visuals that align with the national curriculum. The Filipino textbook, issued by C&E Publishing, Inc., is intended for senior high school students, with a primary focus on developing oral communication skills. The inclusion of these two textbooks allows for a comparative analysis of how cultural elements are presented in two distinct yet comparable educational settings.

Data Sources

The study relies on the textbooks as primary data sources, with a focus on three key elements: Textual Content, Visual Content, and Cultural Themes. Textual Content includes reading passages, dialogues, exercises, and instructional guidelines that provide insights into explicit and implicit cultural messages. Visual Content consists of photographs, illustrations, graphs, and other visual aids that support cultural representation and contextual understanding. Cultural Themes encompasses both explicit and subtle portrayals of local, target, and global cultures, providing a comprehensive view of how cultural perspectives are integrated into language education. The selection of these elements is essential for capturing both linguistic and non-linguistic aspects of cultural representation in English textbooks. The combination of textual and visual data strengthens the study's ability to identify patterns of cultural inclusion and exclusion, enhancing the reliability of the findings.

Data Collection

A structured content analysis approach was employed to systematically examine and categorize cultural elements within the textbooks. The data collection process involved several interrelated steps to ensure consistency and depth in the analysis.

First, a preliminary review of the textbooks was conducted to familiarize the researcher with their structure, themes, and pedagogical design. This initial examination helped in understanding how cultural elements are embedded across different sections. Next, thematic coding was applied using a framework adapted from Cortazzi and Jin's (1999) classification of cultural representation (source, target, and international cultures). This coding framework was chosen for its ability to distinguish between cultural perspectives within educational materials, making it a suitable tool for identifying recurring cultural motifs. The coding process was conducted systematically to ensure consistency and minimize subjective interpretation. Following the thematic coding, textual and visual sampling was carried out. Representative excerpts from each chapter or section were selected to ensure a balanced and comprehensive representation of cultural content across the textbooks. This step helped in identifying both explicit and implicit cultural messages within the instructional materials.

To enhance the reliability of the data, detailed recording and documentation were undertaken. Descriptive notes were compiled for each identified cultural element, accompanied by photographic documentation of relevant textbook pages. This step ensured accurate reference points for analysis and facilitated cross-checking of data interpretations. The selected data collection techniques were chosen to maximize reliability and validity by capturing a comprehensive and systematic view of cultural integration in the textbooks. The use of a coding framework, representative sampling, and meticulous documentation helps to minimize researcher bias and enhance the study's trustworthiness.

This study employs two analytical frameworks to examine cultural content in English textbooks: the Cultural Content Categories framework by Cortazzi and Jin (1999) and the Four Senses of Culture framework by Adaskou, Britten, and Fahsi (1990). These frameworks were chosen to provide a structured approach to identifying and interpreting cultural representations in both textual and visual materials. The Cultural Content Categories framework classifies cultural content into three broad categories: source culture, target culture, and international culture. Source culture refers to representations of students' native culture, encompassing traditions, festivals, values, and historical references. Target culture focuses on elements from English-speaking countries, such as national holidays, communication norms, and historical figures. International culture extends beyond both the native and target cultures, incorporating global themes such as international festivals and worldwide social issues. Applying this framework involved categorizing each identified cultural element within these three groups to evaluate the balance and diversity of cultural

representation in the textbooks. This classification helped in assessing whether the materials provided a culturally inclusive learning experience.

To further interpret the data, a comparative analysis was conducted between the Indonesian and Filipino textbooks. This comparative approach aimed to identify recurring patterns in cultural representation, highlight key similarities and differences in thematic focus, and assess how each textbook fostered intercultural competence among students. The comparison provided insight into regional trends and pedagogical approaches in integrating cultural content into English language instruction.

Ensuring the reliability and validity of the analysis was a critical aspect of the study. To maintain consistency in categorization and interpretation, intercoder agreement was employed. Two independent reviewers analyzed a sample of the textbook content using the established coding framework. Any discrepancies in classification were discussed and resolved through consensus, ensuring a consistent and objective approach to data interpretation. Additionally, triangulation was conducted by comparing the study's findings with existing research on cultural integration in Southeast Asian textbooks. This cross-referencing process helped validate the results and enhance the credibility of the study's conclusions. Through the combination of a systematic coding framework, comparative analysis, and reliability measures, this study provides a comprehensive examination of cultural content integration in English teaching materials in Indonesia and the Philippines. The analytical approach ensures that the findings are grounded in established theoretical models while offering new insights into the role of culture in language education.

RESEARCH FINDINGS AND DISCUSSION
Research Findings
Types of Cultural Content

The results indicate a harmonious amalgamation of source, target, and foreign cultures in the examined textbooks. These elements correspond with the educational objectives of promoting national identity, intercultural competency, and global awareness.

Source Culture

The source culture is heavily featured in both textbooks, underscoring a significant focus on conserving and honouring local traditions. The Indonesian textbook Bahasa Inggris English for Change includes elements of source culture such as gotong-royong (community effort) and cultural festivities like Idul Fitri. The Filipino textbook Oral Communication in Context for Senior High School integrates local ideals such as bayanihan (community solidarity) and allusions to historical luminaries like José Rizal. Both methodologies correspond with the assertions of Widodo (2018) and Tupas (2015), who contend that situating language acquisition within local culture enhances students' affiliation with their national identity.

Target Culture

Both textbooks feature targeted cultural information pertaining to English-speaking nations, including discussions on Thanksgiving (United States) and tea customs (United Kingdom). These examples offer learners insights into the cultural practices and customs of speakers of the target language. The Indonesian textbook emphasises practical applications, including lectures on etiquette skills in Western environments, but the Filipino textbook incorporates literary and historical storylines, featuring works by Mark Twain and Martin Luther King Jr. This distinction underscores Byram's (1997) focus on intercultural competency, wherein comprehension of cultural subtleties augments language proficiency.

International Culture

International cultural components underscore global challenges and activities,

equipping learners for intercultural communication. The Indonesian textbook includes material on global issues, including climate change and the function of the United Nations, highlighting international collaboration. The Filipino textbook integrates cultural practices from several regions, such as Carnival in Brazil and Hanami in Japan, promoting a respect for global variety. These representations correspond with Yuen's (2011) findings regarding the significance of exposing pupils to many cultural perspectives to cultivate empathy and critical thinking. A comparative summary of cultural content distribution is presented in the table below:

Table 1
Cultural Content Distribution in Indonesian and Filipino Textbooks

Cultural Content	Indonesia	Philippines
Source Culture	1. The textbook includes Indonesian folktales, legends, and contemporary literature, such as stories from the Mahabharata or works by Indonesian authors. 2. Cultural practices and festivals, such as *Idul Fitri, Nyepi*, and traditional dance forms like the *Saman* dance. 3. Local contexts in exercises, such as conversations set in Jakarta or discussions about environmental issues in Indonesia.	1. The inclusion of Filipino folktales, legends, and literature, such as stories of Jose Rizal or indigenous Filipino myths. 2. Descriptions of Filipino festivals and cultural practices, like *Sinulog, Ati-Atihan*, and *Pahiyas*. 3. Exercises and scenarios using Filipino names, places, and contexts, such as dialogues set in Manila or topics on local societal issues.
Target Culture	1. Inclusion of classic and contemporary literature from English-speaking countries, such as excerpts from Shakespeare or stories by American authors. 2. Lessons on social norms and traditions in English-speaking countries, such as Christmas celebrations or the significance of the Fourth of July in the United States. 3. Communication styles and etiquette in English-speaking contexts, such as formal and informal greetings.	1. The inclusion of literature and historical texts from English-speaking countries, such as works by Mark Twain or speeches by Martin Luther King Jr. 2. Descriptions of everyday life and traditions in English-speaking countries, such as Thanksgiving in the United States or the cultural significance of the British monarchy. 3. Discussions on communication styles in English-speaking countries, such as the importance of directness in American communication or politeness strategies in British interactions.
International Culture	1. Discussions on global issues and events, such as climate change and human rights. 2. Highlighting cultural diversity through various international festivals, cuisines, and traditions. 3. Activities that focus on intercultural communication skills, such as understanding cultural differences and avoiding stereotypes.	1. Sections on global challenges and events, such as environmental conservation and international peace efforts. 2. Cultural diversity is highlighted through discussions on various traditions, such as the Chinese New Year, Diwali, and other international celebrations. 3. Lessons on effective intercultural communication, including understanding and respecting cultural differences.

Integration Approaches

The incorporation of cultural content adheres to the framework established by Adaskou, Britten, and Fahsi (1990), which includes artistic, sociological, semantic, and pragmatic components.

Aesthetic Sense

Both textbooks integrate aesthetic components, including literature, visual arts, and cultural festivals. The Indonesian textbook highlights traditional crafts such as batik and gamelan, underscoring a commitment to heritage preservation. Conversely, the Filipino textbook emphasises literary compositions by national heroes, including passages from Noli Me Tangere, so linking language acquisition to historical contexts. These methodologies correspond with Kramsch's (1993) appeal for resources that reflect students' artistic and cultural heritage.

Sociological Sense

Sociological integration is manifest in depictions of societal norms, familial configurations, and communal traditions. The Indonesian textbook features situations that underscore family roles and religious observances such as Nyepi (Day of Silence), whereas the Filipino textbook focusses on familial connections and communal festivities like Ati-Atihan. These instances illustrate the concordance with Hilliard's (2014) assertion that sociological integration augments students' comprehension of their society responsibilities and interactions.

Semantic Sense

Semantic integration refers to the incorporation of culturally specific vocabulary and expressions within language learning materials, enriching both linguistic and cultural understanding. In this context, the Indonesian textbook highlights the value of *bhinneka tunggal ika* (unity in diversity), a foundational national motto that reflects Indonesia's multicultural identity and promotes tolerance and harmony among its diverse population. In contrast, the Filipino textbook emphasizes relational cultural values, such as *utang na loob* (debt of appreciation), which illustrates the deep-rooted importance of reciprocity and gratitude in Filipino society. These culturally embedded terms are not easily translatable, yet they convey powerful social meanings and values unique to each culture. This practice aligns with Adaskou et al.'s (1990) perspective, which argues that semantic integration in language education strengthens learners' comprehension not only of the language but also of the cultural worldviews it represents. As such, textbooks become tools for intercultural awareness, extending learning beyond grammar and vocabulary.

Pragmatic Sense

Pragmatic integration provides learners with culturally suitable communication skills. The Indonesian textbook discusses formal and informal communication, highlighting respect for elders, whereas the Filipino textbook illustrates gestures such as mano po (a sign of respect) in conjunction with Western customs like handshakes. This emphasis corresponds with Byram's (1997) framework of intercultural communicative competency, equipping students to adeptly manage varied cultural relationships. A comparative summary of Integration Approaches is presented in the table below.

Table 2
Integration Approaches in Indonesian and Filipino Textbooks

Integration Approaches	Indonesia	Philippines
Aesthetic Sense	1. The textbook includes Indonesian folktales, literature, and traditional arts such as *batik* and *gamelan* music.	1. The textbook includes Filipino literature, such as excerpts from works by Jose Rizal and other Filipino authors.

Integration Approaches	Indonesia	Philippines
	2. Visual elements like traditional costumes, local architecture, and famous landmarks are frequently depicted in images and illustrations. 3. Lessons on Indonesian dances and music, with an emphasis on the cultural significance and historical background.	2. Visual elements like Philippine festivals, traditional clothing, and significant historical sites are incorporated into the learning material. 3. Lessons on Filipino music and dance, including traditional and contemporary forms, with explanations of their cultural relevance.
Sociological Sense	1. The textbook discusses social norms, family structures, and community practices in Indonesia, such as the importance of family gatherings and communal activities. 2. It covers societal roles and expectations, with scenarios depicting everyday life and social interactions in Indonesian society. 3. Cultural practices and rituals, such as wedding ceremonies and religious observances, are described in detail.	1. The textbook includes discussions on Filipino social norms, family dynamics, and community activities, such as the *bayanihan* spirit and extended family gatherings. 2. Scenarios depicting everyday interactions in Filipino society, emphasizing social etiquette and communication styles. 3. Descriptions of cultural rituals and celebrations, such as fiestas and religious events, with a focus on their social significance.
Semantic Sense	1. Vocabulary and expressions unique to Indonesian culture, such as local food names, traditional clothing, and cultural terminologies, are integrated into lessons. 2. Idiomatic expressions and proverbs in Bahasa Indonesia are explained and compared to their English equivalents. 3. Contextualized language use, showing how certain words and phrases are used in Indonesian social and cultural settings.	1. The textbook includes Filipino-specific vocabulary and expressions, such as names of local dishes, traditional attire, and cultural practices. 2. Explanations of Filipino idioms and sayings, with their English counterparts, to highlight cultural nuances in language. 3. Language use in various Filipino social contexts, demonstrating how certain words and phrases are employed in everyday communication.
Pragmatic Sense	1. The textbook provides scenarios for practicing language in culturally relevant contexts, such as greetings, apologies, and requests in Indonesian settings. 2. Role-playing activities that simulate real-life situations, such as negotiating in a market or attending a traditional event. 3. Discussions on culturally appropriate behavior and communication styles, emphasizing the pragmatic use of language in Indonesian culture.	1. The textbook includes practical scenarios for using language in Filipino cultural settings, such as making introductions, giving directions, and expressing gratitude. 2. Role-playing exercises that mimic everyday interactions, such as participating in a fiesta or attending a community meeting. 3. Guidance on culturally appropriate communication behaviors, highlighting the pragmatic aspects of language use in Filipino society.

Discussion
Types of Cultural Content

Both textbooks integrate target culture content, albeit their techniques reflect differing instructional agendas. The Indonesian textbook highlights practical interaction with Western cultural standards, particularly politeness methods in American and British environments. This corresponds with Kramsch's (1993) assertion that instructional resources must provide learners with pragmatic instruments for effective real-world communication. Akmal et al.

(2023)highlight that Indonesian EFL textbooks mainly focus on the local culture while lacking sufficient representation of target or global cultures. This limited cultural exposure restricts students from fully understanding the complexities of intercultural communication. The Indonesian textbook equips students for engagement in English-speaking contexts by including these cultural norms, so addressing a fundamental aspect of intercultural competency.

Conversely, the Filipino textbook prioritises cultural literacy by incorporating literary and historical narratives from English-speaking nations. This aligns with Byram's (1997) paradigm of intercultural communicative competence, which underscores the significance of profound cultural comprehension with linguistic skill. For instance, excerpts from Martin Luther King Jr.'s speeches or conversations about Mark Twain's works help Filipino students to interact critically with the cultural and historical settings of the target language.

However, the preponderance of English-speaking countries in both textbooks echoes Aliakbari's (2004) argument that target cultures are generally overrepresented in EFL materials, possibly marginalizing local and international perspectives. Although contact to the target culture is essential for language acquisition, over dependence on Western narratives can reinforce cultural inequalities, positioning English-speaking nations as cultural benchmarks. This matter necessitates a more equitable incorporation of global cultures, as proposed by Yuen (2011), to guarantee that students cultivate a wider perspective.

Integration Approaches

The application of Adaskou, Britten, and Fahsi's (1990) cultural framework in the analysis of English language textbooks from Indonesia and the Philippines reveals how pedagogical materials reflect and shape cultural values through aesthetic, sociological, semantic, and pragmatic dimensions. These dimensions serve not only to teach language but also to immerse learners in the sociocultural realities of their respective nations. While the underlying goal of each textbook is to develop students' communicative competence, the means by which culture is conveyed through these dimensions diverges based on local values and educational priorities.

From an aesthetic standpoint, both textbooks employ visual and artistic content to foster student engagement and cultural familiarity, yet they diverge in the cultural artefacts they emphasize. The Indonesian textbook prioritizes traditional arts such as batik design and gamelan music, reinforcing national cultural identity and pride. This resonates with Widodo's (2018) assertion that integrating indigenous art forms into language materials helps preserve and celebrate national heritage. The Filipino textbook, meanwhile, draws upon the country's literary canon, including excerpts from seminal works like *Noli Me Tangere* by José Rizal, which encapsulate the nation's struggle for identity and freedom. Kramsch (1993) argues that such inclusion of cultural narratives supports the development of intercultural competence by engaging students with their own historical and creative traditions. However, by concentrating primarily on national art and literature, both textbooks risk narrowing students' exposure to global cultural expressions, which could otherwise enhance their creative and critical faculties through broader artistic encounters.

In terms of the sociological dimension, both textbooks offer depictions of daily life, societal roles, and communal practices that ground language learning in culturally familiar settings. The Indonesian textbook features scenes from local traditions such as *gotong-royong* (mutual cooperation) and family celebrations during Idul Fitri, reinforcing religious and collectivist values as identified by Hassim and Aziz (2021). Similarly, the Filipino textbook presents cultural events like the *Ati-Atihan* festival and detailed portrayals of intergenerational family structures, reflecting the country's strong sense of community and familial loyalty. These sociological portrayals offer students a culturally relevant learning environment, but they

must be handled with nuance. As Hilliard (2014) cautions, textbooks that idealize social customs without acknowledging their complexities risk promoting stereotypical views. For example, while family responsibilities are often depicted traditionally, modern shifts such as single-parent households or gender role transformations are rarely addressed, thereby limiting the cultural authenticity of the representation.

Semantic integration further distinguishes the textbooks by embedding culturally loaded terms that are central to each nation's identity. The Indonesian concept of *bhinneka tunggal ika* (unity in diversity) and the Filipino value of *utang na loob* (debt of appreciation) are illustrative of how language transmits cultural norms and philosophies. Liu (2022) emphasizes the importance of teaching students the deeper cultural implications of such expressions, enabling them to understand how meaning is constructed differently across cultures. Nevertheless, there remains potential to strengthen this aspect by encouraging comparative semantic exploration— introducing students to idioms and culturally embedded expressions from other world languages to cultivate global cultural awareness.

Finally, the pragmatic sense is actively developed through culturally grounded communicative practices. The Indonesian textbook focuses on appropriate use of formal and informal language based on age or status, reflecting the hierarchical nature of Indonesian society. Meanwhile, the Filipino textbook juxtaposes local gestures like *mano po*—a respectful greeting to elders—with Western practices like handshakes, revealing the Philippines' unique blend of indigenous and colonial influences. This dual cultural orientation supports Byram's (1997) framework, which promotes learners' ability to navigate multiple cultural contexts with sensitivity and adaptability. However, as Baker and Fang (2019) note, pragmatic instruction should not remain at the level of isolated practices. Rather, it should include critical engagement with cultural norms, prompting students to consider when and how such behaviours may shift in international or intercultural settings.

The implementation of Adaskou et al.'s cultural dimensions in Indonesian and Filipino English textbooks demonstrates how educational content mirrors and constructs national identity, while also offering spaces for intercultural dialogue. To maximise the pedagogical impact, future textbook development could benefit from more dynamic representations that account for cultural diversity both within and beyond national boundaries.

Conformity with Established Research and Theoretical Frameworks

The results of this study correspond with prior studies highlighting the significance of source culture in English Language Teaching (ELT) materials. Widodo (2018) and Agustina & Kencana (2023) discovered that Indonesian textbooks emphasize local cultural values to preserve national identity, supporting the findings of this study. Tupas (2015) emphasized that Filipino textbooks integrate indigenous traditions with Western principles, illustrating the Philippines' colonial history and bilingual educational framework. The significance of source culture in both textbooks supports Cortazzi and Jin's (1999) cultural content framework, indicating that national identity is essential in the formulation of ELT curricula.

This study challenges some previous assumptions on the representation of the target culture. Previous studies (e.g., Aliakbari, 2004; Yuen, 2011) revealed that English Language Teaching (ELT) textbooks primarily emphasize English-speaking cultures; however, the results suggest a more equitable incorporation of local and target cultures in the Filipino textbook, as opposed to the predominant focus on source culture in Indonesian materials. This study emphasizes contextual variations in national education policy, indicating that Filipino English Language Teaching materials may possess a more global viewpoint compared to those from Indonesia.

CONCLUSION

This study examined the incorporation of cultural content in English teaching materials

for high school students in Indonesia and the Philippines, emphasising the types of cultural content represented and the methodologies employed to integrate these cultural aspects. Utilising the paradigm established by Cortazzi and Jin (1999) and the elements of cultural integration proposed by Adaskou, Britten, and Fahsi (1990), the research elucidates how textbooks in both nations endeavour to cultivate linguistic and intercultural competence.

The findings demonstrate that both textbooks integrate a balanced portrayal of source, target, and worldwide cultures. The source culture was prominently highlighted, with the Indonesian textbook concentrating on community and religious behaviours, while the Filipino textbook emphasised historical narratives and communal ideals. The target culture content familiarised learners with English-speaking norms and traditions, whilst the foreign cultural elements emphasised global concerns and varied cultural practices. These findings illustrate a collective dedication to providing students with the cultural information essential for effective intercultural communication.

The examination of integration methodologies revealed that both textbooks proficiently utilised the aesthetic, social, semantic, and pragmatic dimensions of culture, but with varying emphases. The Indonesian textbook emphasised practical communication skills and culturally relevant terminology, but the Filipino textbook incorporated a wider array of artistic and sociological components, illustrating the distinct educational priorities of each nation.

These findings highlight the significance of integrating cultural information to enhance intercultural competency, critical thinking, and global citizenship. This underscores the necessity for educators to involve students in critical dialogues regarding cultural stereotypes and diversity. It underscores the necessity for curriculum developers to produce balanced, inclusive materials that correspond with both local and global educational objectives. It urges politicians to invest in teacher training and collaborative curriculum creation to improve the efficacy of cultural pedagogy.

Implications for Language Education
Consequences for Language Instruction

This study's findings highlight the essential importance of integrating cultural information to enhance language and intercultural proficiency. This section delineates the consequences for three primary stakeholders—policymakers, educators, and curriculum developers—aimed at optimizing the educational efficacy of culturally enhanced instructional materials.

For Policymakers: Advocate for Teacher Training in the Integration of Cultural Pedagogy

Policymakers must acknowledge that culturally enriched educational resources necessitate proficient execution by instructors. Educators require professional development opportunities to acquire the information and skills necessary for integrating cultural pedagogy into their classrooms. Training programs must prioritize both intercultural competence and linguistic proficiency. These may encompass training focused on recognizing and mitigating biases, fostering critical dialogues regarding cultural content, and modifying resources to accommodate varied learner requirements. Educator training is crucial for advancing culturally sensitive pedagogy that aligns with both local and global imperatives. Policymakers should promote collaboration among textbook authors, educators, and cultural experts to guarantee inclusive, balanced, and contextually pertinent instructional materials. Engaging educators offers classroom perspectives, whereas cultural specialists guarantee genuine and varied cultural representations.

For Educators: Integrate Critical Dialogues on Cultural Stereotypes and Inclusivity

Educators significantly influence students' perceptions and comprehension of cultural content. Students should be engaged in critical debates to recognize and challenge

stereotypes, so fostering a nuanced understanding of cultural diversity. Educators can promote critical thinking by encouraging pupils to compare textbook norms of target cultures with those of their own society. Likewise, examinations of international cultural content may investigate its significance to students' local surroundings. The cultivation of intercultural competency necessitates that learners critically and empathetically engage with cultural disparities. Educators ought to rectify underrepresentation or biases by augmenting textbooks with varied materials, such multimedia resources or guest speakers, to offer a more comprehensive and realistic cultural experience.

REFERENCES

Adlis, Y., Soma, R., & Sufri, S. (2022). Improving Students' Reading Skills in Understanding English Texts Using Culture-Based Text Teaching Materials. Jurnal Basicedu, 6(3), 3665–3673. https://doi.org/10.31004/basicedu.v6i3.2695

Agustina, N., & Kencana, N. (2023). The cultural content and intercultural communicative competence in the global and local textbooks used in Indonesian EFL classes. Journal on English as a Foreign Language, 13(1), 242–264. https://doi.org/10.23971/jefl.v13i1.6061

Akmal, S., Nashriyah, N., Fauza, N., Chamisah, C., & Syahabuddin, K. (2023). Classifying "Culture" In Indonesian Secondary Public Education Efl Textbooks. IJEE (Indonesian Journal of English Education), 10(1), 83–105. https://doi.org/10.15408/ijee.v10i1.29924

Astiandani, F. R., & Purwati, O. (2021). A Content Analysis of Cultural Representation in High School English Textbook in 2013 Education Curriculum. Pedagogy : Journal of English Language Teaching, 9(1), 38. https://doi.org/10.32332/joelt.v9i1.2994

Baker, W., and Fang, F. 2019. Development of intercultural citizenship among Chinese student sojourners in English Language Teaching and English Medium Instruction programs.

Byram, M. (1997). 'Cultural awareness' as vocabulary learning. Language Learning Journal, 16(1), 51-57.

Cortazzi, M., & Jin, L. (1999). 1 1 Cultural reflections. Culture in second language teaching and learning, 196.

Drobot, I.-A. (2023). Do Engineers Need Intercultural Competence? In M. Mohiuddin, Md. Tareque Aziz, & S. Jayashree (Eds.), Multiculturalism and Interculturalism—Managing Diversity in Cross-Cultural Environment. IntechOpen. https://doi.org/10.5772/intechopen.109259

Haerazi, H., Irwansyah, D., Juanda, J., & Azis, Y. A. (2018). Incorporating Intercultural Competences in Developing English Materials for Writing Classes. Journal of Language Teaching and Research, 9(3), 540. https://doi.org/10.17507/jltr.0903.13

Hassim, S. H., and Aziz, A. A. 2021. Utilising Soleh English (SE) instructional resources that incorporate cultural and Islamic principles: Perspectives of Islamic preschool educators. Malaysian Journal of Social Sciences and Humanities, 6(4), 178-190.

Hatlevik, I. K. R., & Hatlevik, O. E. (2018). Examining the Relationship Between Teachers' ICT Self-Efficacy for Educational Purposes, Collegial Collaboration, Lack of Facilitation and the Use of ICT in Teaching Practice. Frontiers in Psychology, 9, 935. https://doi.org/10.3389/fpsyg.2018.00935

Hilliard, A. D. 2014. An analytical assessment of representation and culture in four English language textbooks. Language Education in Asia, Volume 5, Issue 2, Pages 238-252.

Irawan, M. O., & Daud, B. (2021). Exploring the proper cultural content in Indonesian EFL textbooks viewed from intercultural perspectives. English Education Journal, 12(1),

122–140. https://doi.org/10.24815/eej.v12i1.18082

Irwansyah, D., Andianto, A., & Madkur, A. (2021). The Use of Islamic Literature to Teach Ethical English. Journal of Language Teaching and Research, 12(5), 762–770. https://doi.org/10.17507/jltr.1205.16

Kirkpatrick, A., & Liddicoat, A.J. (2019). The Routledge International Handbook of Language Education Policy in Asia. Routledge.

Kramsch, C. 2013. Multilingual Topic. Oxford University Press.

Krippendorff, K. 2018. Content Analysis: An Introduction to Its Methodology. Sage Publications.

Masitoh, S., Arifa, Z., Ifawati, N. I., & Sholihah, D. N. (2023). Language Learning Strategies and the Importance of Cultural Awareness in Indonesian Second Language Learners. Journal of Language Teaching and Research, 14(2), 436–445. https://doi.org/10.17507/jltr.1402.20

Nguyen, T. T. M., Marlina, R., & Cao, T. H. P. (2021). How well do ELT textbooks prepare students to use English in global contexts? An evaluation of the Vietnamese English textbooks from an English as an international language (EIL) perspective. Asian Englishes, 23(2), 184–200. https://doi.org/10.1080/13488678.2020.1717794

Permatasari, D. (2022). Multimodal Analysis on The Cultural Content of Indonesian High School English E-Textbooks. ENLIT Journal, 2(2), 111–122. https://doi.org/10.33654/enlit.v2i2.1921

Sándorová, Z., & Jamalvandi, B. 2004. The Role of Culture in Iranian High School English Language Teaching Textbooks.

Tomlinson, B. 2012. Development of materials for language acquisition and instruction. Language Teaching, 45(2), 143-179.

Tupas, R. (2015). Inequalities of multilingualism: Challenges to mother tongue-based multilingual education. Language and Education, 29(2), 112-124.

Wang, J. (2024). Analysis of Development of Intercultural Communicative Competence in English Education. The Educational Review, USA, 8(4), 593–597. https://doi.org/10.26855/er.2024.04.018

Widodo, H. P. (2018). A critical micro-semiotic examination of the values represented in the secondary school English textbook endorsed by the Indonesian Ministry of National Education. Positioning ethical and cultural values within English Language Teaching materials: The Southeast Asian setting, pages 131-152.

Yuen, K. M. (2011). The depiction of foreign cultures in English textbooks. ELT Journal, Volume 65, Issue 4, Pages 458-466.

Zhang, J., & Liu, M. (2022). An Investigation of Culture Presentation in ELT Textbooks in the Context of English as an International Language. Journal of Language Teaching and Research, 13(4), 884–890. https://doi.org/10.17507/jltr.1304.21